

# **The Transdisciplinary Global Health Challenge**

## **Action Plan**



**Minor:  
Global Health**

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## **Table of contents.**

<b>Table of contents.</b>	<b>2</b>
<b>1. Introduction (Budwilowitz et al., 2023).</b>	<b>4</b>
1.1 Broader global health challenge.	4
1.2 Challenge in Hindostani culture.	5
1.3 Health challenge in Dutch context.	6
<b>2. Methodology.</b>	<b>8</b>
2.1 Survey development.	8
2.2 Participants.	9
2.3 Data collection.	9
2.4 Data analysis.	10
2.5 Ethics.	11
<b>3. Results.</b>	<b>12</b>
3.1 Mental health issues.	12
3.2 Joy.	12
3.2 Engagement with the organisation.	13
<b>4. Discussion and interpretation.</b>	<b>14</b>
4.1 Outcomes and interpretation.	14
4.1.1 Joy.	14
4.1.2 Engagement.	15
4.1.3 Mental health issues.	16
4.1.4 Conclusion.	17
4.2 Strengths.	17
4.3 Weaknesses.	17
4.4 Future research.	17
<b>5. Action Plan.</b>	<b>19</b>
5.1 Practical guidelines for new events.	19
5.1.1 Defining the event.	20
5.1.2 Planning the event.	20
5.1.3 Promoting the event.	21
5.1.4 Holding the event.	21
5.1.5 After the event.	22
5.2 Attracting and retaining volunteers.	22
5.2.1 Reasons for volunteering.	22
5.2.2 Barriers in volunteering.	23
5.2.3 Recruiting volunteers.	24
5.2.3.1 Role of social media in recruiting.	25
5.2.3.2 Recruiting young adults.	26
5.2.3.3 Recruiting mentors and buddies.	26
5.2.3.4 Other strategies.	26
5.2.4 Retaining volunteers.	26
5.3 Buddy System.	27
5.3.1 Expressing interest.	27
5.3.2 Volunteer recruitment.	27

5.3.3 The event.	28
5.3.4 Promotion.	28
5.3.5 Buddy system within the organisation.	28
5.4 Collaboration with businesses.	28
5.4.1 Possible businesses to approach.	29
5.5 Promoting the results of this research.	30
5.5.1 The organisation Hindostaans & Queer.	30
5.5.2 The members of the Hindostaans & Queer organisation and followers:	30
<b>References.</b>	<b>31</b>
<b>Appendix A: Outline of a film night announcement.</b>	<b>35</b>
<b>Appendix B: Practical guidelines, a step by step guide.</b>	<b>37</b>
<b>Appendix C: Attracting and retaining volunteers, a step by step guide.</b>	<b>38</b>
<b>Appendix D: Buddy System.</b>	<b>39</b>
<b>Appendix E: Collaboration with business, a step by step guide.</b>	<b>40</b>
<b>Appendix F: Promoting the results</b>	<b>41</b>
<b>Appendix G: Symposium Poster</b>	<b>45</b>
<b>Appendix H: Practical part: Action Plan for Hindostaans &amp; Queer</b>	<b>46</b>
<b>Appendix I: Full results from survey</b>	<b>47</b>

## **1. Introduction (Budwilowitz et al., 2023).**

The Hindostani culture, which is present in both Suriname and the Netherlands, has around 160,000 community members residing in the Netherlands, with the majority living in the Randstad area. While the Hindostani community in the Netherlands is marked by low crime rates, elevated educational achievements, and minimal unemployment, a closer look reveals underlying challenges such as diverse physical and mental health issues, and, notably, a higher incidence of suicide. Importantly, there is a persistent taboo within the Hindostani culture and the community regarding LGBTIQ+ identities (Hindostaans & Queer, n.d.).

The organisation Hindostaans & Queer tries to tackle these issues by working towards their vision and mission. They aim for a world where Hindostani queer individuals are not only represented, but also feel free to stand up and celebrate the diversity of their identity. Their mission includes promoting acceptance, emancipation, and representation of Hindostani queer individuals (Hindostaans & Queer, n.d.). However, limited time creates challenges for the organisation in identifying the most effective ways to support the community it aims to assist. Consequently, the organisation asked a third party, the researchers involved in this project, to investigate the needs of the community. The motivation of the researchers for choosing this project is rooted in personal reasons for all members of the team.

To gain a better understanding of the complexity of the context and challenges the organisation and the members of the community are facing, this chapter will provide the context of the global health challenge. First, the broad context of the global situation of migration and queer identity will be explained, followed by a deeper exploration of the health challenge within the Hindostani culture, and finally, a discussion of the health challenge within the Dutch context. The research question will emerge as a result of this background at the end of this chapter. The second chapter of this report addresses the research methodology used to answer the research question, and will include a description of the conducted research and data analysis. Chapter three explores the most noteworthy findings through the three main themes in this research: joy, engagement, and mental health issues. The fourth chapter, titled 'Discussion and Interpretation,' outlines the interpretation of the outcomes and the conclusion. Additionally, this chapter describes the strengths and weaknesses of the research and recommendations for future research. The last chapter, 'Action Plan', discusses various strategies to translate the community's needs into structured steps. The chapter also describes the role of the organisation in this process.

### **1.1 Broader global health challenge.**

To this day and age, people who relocate to foreign nations continue to face difficulties integrating the society of this country. Immigrants are frequently confronted with various adverse consequences of their migration, including inadequate living conditions, limited healthcare access, and exclusion from social, political, and economic spheres (WHO, 2022). These outcomes arise from obstacles such as language and cultural disparities, and institutional discrimination.

Examinations of diverse forms of discrimination reveal its presence across various aspects of life. For example, a study by Moore et al. (2008), compared the quantity of recreational facilities, such as parks, in minority neighbourhoods to predominantly white neighbourhoods.

The findings highlighted substantial disparities that disadvantage minority communities. Additionally, ethnic minorities face heightened barriers and job search challenges compared to their white counterparts in various employment sectors, such as hospitality and construction (Wen et al., 2013; Byrne et al., 2005).

Being a migrant and being part of an ethnic minority presents challenges, as discussed above. Additionally, complexity heightens when one belongs to both an ethnic minority and another minority group at the same time. This level of multiple diversities can cause various problems, such as multiple types of discrimination, including exclusion, racism, and sexism. This is called intersectionality (United Nations Development Programme, 2023). Individuals of a sexual minority, such as the LGBTIQA+ community, often face bullying, persecution, violence, and exclusion, even in countries that are considered more "tolerant" towards sexual orientation minority groups (WHO, n.d.). Research also shows that existing intersectionality can, for example, result in substandard healthcare and adverse health outcomes (Casanova-Perez et al., 2021; WHO, 2022).

One of the challenges the LGBTIQA+ community faces worldwide is familial acceptance. In particular within Asian, Black and Latino cultures, it is common for homosexuality to be seen as a potential threat to the social status of individuals, thereby bringing shame upon their family (Calzo et al., 2009). The perspectives of parents from these cultural backgrounds regarding their child's homosexuality appear to be shaped by the parents' socio-economic status and level of religiosity. For example, a lower socio-economic status correlates with a higher incidence of the belief that homosexuality is morally incorrect (Calzo et al., 2009).

The fear of social stigma and rejection can hinder individuals from expressing their authentic selves and sexual orientation, potentially contributing to mental health challenges (Castenada et al., 2023). These issues include anxiety, depression, suicidal thoughts, and isolation. Numerous studies consistently indicate a higher prevalence of suicide and depression among queer youths compared to their heterosexual counterparts (Chan et al., 2022; Marshal et al., 2011; Ross et al., 2018; Borgogna et al., 2019; Williams et al., 2023; Hall, 2018). To a lesser extent, immigrants, and particularly black individuals, also face elevated rates of mental health issues due to increased experiences of racial discrimination (Bas-Sarmiento et al., 2017; Missinne, 2012; Cénat et al., 2021).

## **1.2 Challenge in Hindostani culture.**

The Hindostani culture has foundations in both Surinamese and Indian cultures. Near the end of the abolition of slavery in the Dutch colonies, Indian workers were transported to the then Dutch colony of Suriname. The declaration of Suriname's independence in 1975 triggered a politically turbulent situation, resulting in a significant migration of Hindostani people to the Netherlands (Bakboord et al., 2023). Multiple migrations can carry substantial implications for the identity of a culture, as people navigate between their cultural traditions and their integration in a new society (Sengupta, 2022).

An illustration of cultural tradition is evident in the caste system that existed in India until the 1950. This system notably impacted the regulation of marriage and inheritance rights, reflecting a form of discrimination that was rooted into the culture. Although the caste system has been banned in India, it is still visible in the everyday cultures of the people, including

the Hindostani culture (Bakboord et al., 2023). Moreover, within Hindostani culture, there is a historical belief that achieving success in life is only attainable by conforming to the ideal of a heterosexual white male, thus fostering a strong inclination to adhere to this perceived norm (Bakboord et al., 2023). This mindset results not only in a lot of different minorities experiencing ethnic discrimination, but also in a negative attitude towards LGBTIQ+ individuals in both India and Suriname (Prankumar et al., 2021).

Furthermore, in numerous countries, including India, the media frequently presents a distorted portrayal of queerness, evident in the stereotyping of homosexuals in films. Additionally, certain media outlets, like newspapers, also used crimes against the queer community to reinforce the idea that queerness is morally incorrect (Satpathy et al., 2011). All this results in the Hindostani people encountering difficulties in finding a balance between their cultural traditions and assimilating into a new society, especially with multiple migrations. As mentioned earlier, the experience of multiple forms of discrimination is referred to as intersectionality which can lead to mental health issues (Chan et al., 2022; Hall, 2018; Marshal et al., 2011; Ross et al., 2018; Missinne, 2012).

### **1.3 Health challenge in Dutch context.**

Analysing the Hindostani culture in the Netherlands introduces the concept of a "twice-migrant" diaspora. This refers to the Indo-Surinamese Dutch diaspora in the Netherlands and the historical trajectory of the Hindostani community, which underwent two migrations: first from India to Suriname and then to the Netherlands (Sengupta, 2022). Surinamese immigrants continue to struggle with matters of identity and acceptance in Dutch society (Humanity In Action Nederland, n.d.). Notably, despite their proficiency in the Dutch language and over 50 years of residence in the country, Surinamese immigrants are acknowledged as one of the most integrated ethnic minorities in the Netherlands, setting them apart from more recent immigrant communities like the Turkish and Moroccan populations. However, challenges persist, including experiences of ethnic discrimination. The sense of exclusion is heightened by a discourse promoting equality and tolerance that overlooks the historical and contemporary impact of racism and colonialism on the inclusion of Surinamese individuals in the Netherlands (Humanity In Action Nederland, n.d.).

Additionally, despite the Netherlands' reputation for sexual tolerance and openness, instances of sexual discrimination persist. This discrimination often stems from negative biases that manifest across various levels, including media representations, parental attitudes, and peer acceptance (Castenada et al., 2023; Humanity In Action Nederland, n.d.). The intersection of racial and sexual discrimination further contributes to creating barriers for marginalised communities, such as the Hindostani queer community, placing them as a discriminated minority within a discriminated minority in the Netherlands (Hindostaans en Queer, n.d.).

Establishing a supportive community that fosters an encouraging environment for the expression of sexual orientation or racial identity contributes positively to mental health. (Castenada et al., 2023). Therefore, the Hindostaans & Queer organisation tries to create a platform for individuals who identify as both Hindostani and part of the LGBTIQ+ community. Their objective is to establish a safe haven for individuals within the Hindostani and queer community in the Netherlands, fostering increased happiness and joy amongst its

members, and reducing mental health issues (Hindostaans en Queer, n.d.). Yet, given its relatively recent establishment, the Hindostaans & Queer organisation has faced challenges in determining the most effective ways to support the community they seek to help. In the meantime, members face challenges such as sexual and ethnic discrimination, a rigid cultural history that brings shame upon their non-heterosexual orientation, and not totally being accepted within society. These challenges contribute to the core issue of this report: poor acceptance of queer individuals. Consequently, this can lead to mental health challenges for those impacted, creating issues such as depression, isolation, suicide, and a diminished sense of motivation, particularly among individuals who belong to a minority within a minority. This is evident in the elevated rates of mental health problems and suicides within the Hindostani and queer community in the Netherlands.

Therefore, this study will explore the needs of community members, assess existing initiatives by the organisation that contribute to joy, and identify gaps that the organisation could address to enhance the mental wellbeing of individuals in the Hindostaans and queer community in the Netherlands.. These topics will be outlined in this report by addressing the research question "What brings joy to the Hindostani queer community in the Netherlands?". The research question is answered by 3 sub questions: "What factors contribute to or limit the experience of 'joy'?", "How do people in the community define 'joy'?" and "What strategies can be used to address both the diverse needs of the community and the mutual support between the organisation and the community?". The answers are structured by the three main themes of this research: joy, engagement, and mental health issues.

## **2. Methodology.**

The goal during this transdisciplinary research was to conduct qualitative research using a cross-sectional online survey to address the research question: "What brings joy to the Hindostani and queer community in the Netherlands?". A survey was used to explore the subject of 'joy' and gain insight into detailed information of the respondents' different perspectives. Additionally, an online survey was chosen as the method of data collection since it allows for the reach of a wide audience (Wright, 2005).

### **2.1 Survey development.**

The survey was designed based upon a three-month long process of research and deliberation between the researchers and the community partner. The research determined the following topics: discrimination based on both sexual orientation and race, rigid cultural history that stigmatises non-heterosexual orientations, and incomplete societal acceptance. Additionally, mental health issues and a lack of joy were identified as topics that the organisation wished to explore. These topics then led to identifying the main issue of this paper: the inadequate acceptance of the queer community within the Hindostani culture and the consequences thereof. The topics were discussed with the partner, who expressed a preference for research into the themes that were eventually used to develop the survey: joy, engagement, and mental health issues. During the writing of the survey questions, there were certain deliberations that influenced the writing, including inclusive language and formatting in questions such as the choice between open and closed questions.

The survey consisted of 68 questions. The first 9 questions were demographic questions. The goal of these demographic questions was to identify whether there were distinguishable differences amongst the participants. For example, the question "What generation of migrants are you?" was written to see whether different generations of migrants had different experiences concerning the main themes.

The other questions were divided into the three themes that corresponded with both the literary review and the needs of the organisation. The themes were divided into three different sections within the survey of near-equal size. There were 19 questions related to the intersectionality of being queer and Hindostani. Within this section there were questions related specifically to the experience of joy, such as the question "How would you define the term 'joy' within being queer and within the Hindostani community?" with the purpose of understanding what the participants understood under the term "joy". There were also questions related to this research's definition of joy, namely "'Joy' is defined as a positive feeling or a sense of wellbeing that can arise from positive developments, such as gender equality and gender diversity. Examples of this include someone being able to express their own identity (now) in clothing style or art.". An example of a question that related to this definition was the statement question "I have found joy in embracing both my immigrant and queer identities." These questions aimed to understand the levels of community feeling, comfort of expression and representation of queerness within the Hindostani culture as well as other factors that influenced the sense of "joy" experienced within the target group.

Another 21 questions were focussed upon mental health and the barriers experienced by queer Hindostani people. The questions of mental health were build upon the following



definition by the WHO: “mental health is a state of wellbeing in which the individual is aware of his or her own potential, can cope with the normal stresses of life, can work productively and fruitfully, and is able to contribute to his or her community” (WHO, n.d.). Examples of questions within this section are statement questions such as “I feel supported by my family/friends/acquaintances in terms of my mental health as an LGBTIQA+ individual.”, multiple choice questions such as “Do you experience any limitations/difficulties related to belonging to multiple marginalised communities (such as LGBTIQA+, racial or ethnic minority) in the Netherlands?” and open questions such as “What kind of mental health problems are you experiencing and are you receiving help for them?”. With these questions, the researchers hoped to identify the level of mental health problems, the types of problems, the issues that lay at the base of these problems and what barriers were experienced in gaining help with the problems.

The last 19 questions were focussed upon the Hindostaans & Queer organisation. Within this section, the questions were focussed upon the current level of participation at events, the mission and vision of the organisation, the willingness to volunteer amongst the members, and the knowledge about contacting the organisation. These questions are categorised under the theme of 'engagement'. Some of the questions asked were statement questions such as “I prefer to attend events/activities of the Hindostani and queer community that focus more on having fun.” and “I have felt a sense of belonging or connection within the Hindostani community.”, or open questions such as “What would you need to become more active in the Hindostani and queer community through the organisation?” and multiple choice questions such as “Is it clear how you can come into contact with the followers of the Hindostaans & Queer organisation?”.

## **2.2 Participants.**

The participants consisted of members from the Hindostani queer community in the Netherlands. The majority of participants were recruited through the community partner organisation Hindostaans & Queer. However, individuals from the Hindostani queer community not affiliated with the organisation were also included in the study. Any potential non-queer responses were excluded.

## **2.3 Data collection.**

The survey distribution strategy was determined to be through the social media platforms of Hindostaans & Queer. With the help of Canva, content was created for an Instagram post, announcing the need for participants in our survey titled "What Sparks Your Joy." The post description included a brief explanation, emphasising the ongoing research collaboration with students from the Vrije Universiteit and highlighting the survey's commitment to ensuring participant anonymity. The survey was released on November 22, 2023 and data was collected up until December 14, 2023. Additionally, members of our project group shared the survey with their acquaintances within the Hindostani and queer community in the Netherlands. The survey received a total of 20 responses, of which 19 responses in Dutch and one in English. The study encompassed a varied participant group, yielding responses from different angles and offering a broad overview of the entire community.

## **2.4 Data analysis.**

For the project it was decided to collect data through a survey, to get an insight of what the members of the community think and feel. To construct the questions the group worked together with the organisation to find out what data would be most valuable. The main goal was to find out what brings joy to the community. By finding out what made community members experience joy, the organisation could then base future events, and content, and work on specific topics that would help enhance joy. Furthermore, two important topics were chosen: barriers and mental health, and engagement of the community and the organisation.

Mental health was chosen because it is one of the biggest barriers according to literature for the Queer community. Mental health can have a severe impact on all aspects of life, and suicide rates among marginalized groups are high. It was important to see if the Hindostani queer community faced the same mental health barriers and what they were. By identifying the barriers, one could see how much community members struggle in certain ways, and if anything can be done to prevent these issues and what can be worked on within the community to increase joy and decrease mental health struggles. Finally, the topic of engagement for the community and the organisation was chosen together with our partner.

The organisation would like to find out what events are most in demand and how they can increase the amount of people that visit said events. This could greatly enhance the community feel and connection between members and the organisation. The topics were then written into 68 different questions that would dive deep into the chosen topics and also demographics. Based on the data gathered with the survey, the group would then compare the results to existing literature, to see if certain topics align with existing data or if anything significantly different was found within the research.

The data was gathered through means of an online survey program, namely survio.com. The program collected the data and automatically translated the data into several formats, including PDF and Excel files. The data was collected from 19 Dutch surveys and 1 English survey. Both types of survey answers were translated into the other language and checked by each of the researchers, all of whom are proficient in both languages.

After checking the results, the raw data was then discussed in full with the community partner, upon which a selection was made for the results to be used in the action points. Previously, it was decided to use 8 different subquestions. However, after careful consideration and the review of the second phase of this research, it was decided to reduce the questions to a maximum of 3 within the final product. This was done because the previous version was too extensive, making it unclear whether any of the survey results yielded significant data and surprising outlooks. The new questions were a culmination of the previous 8.

In the end, a selection of the most prominent results was made and used to build upon the Action Plan. These results adhere directly to the three primary themes: barriers and mental health, defining joy, and engagement of the community and the organisation. The themes were used to identify similarities to existing literature, potentially gain new insights, and create a lasting plan and impact for the community. Based on the new results, an action plan was created for the Hindostaans & Queer organisation. This Action Plan contains guidelines

on how to enhance community engagement with its members so that the organisation can build further upon this research even after the research and collaboration has been concluded.

## **2.5 Ethics.**

The survey ensured confidentiality by not requiring participants to provide any personal details. Upon completing the survey, participants were given the option to provide an email if they were interested in a follow-up interview. This contact information was not included in any of the analyses and conclusions drawn from the responses of the survey. Informed consent protocols were prepared to be integrated into interviews through forms, addressing the participants' willingness to be recorded. It was agreed that, if interviews were conducted, the recordings would be deleted at the research's conclusion to ensure the anonymization of transcribed interviews. Although the original plan included post-survey interviews, the decision not to proceed with interviews was made due to the lack of responses and the insufficiency of contact information obtained from the survey.

Furthermore, the workshop on Research Methods & Decolonizing Global Health Research pointed out that positionality of the researchers needs to be taken into account. In the conducted research, The Western lens of the researchers can accidentally have influenced the interpretation of responses, by overlooking nuances that may be important to individuals within the Hindostani and queer community, and therefore the overall analysis of the Hindostani and queer communities. This aspect of positionality is crucial to recognize, as it emphasises the need for reflexivity and self-awareness throughout the research process.

However, to prevent the influence of positionalities, the researchers consistently reflected on each other's work and discussed each phase of the research with the partner. Moreover, in the process of searching for sources and literature, consideration has been given to include diverse and relatively recent perspectives on the discussed and investigated topics. The sources used include, for example, medical journals, Asian researchers, Latin American researchers, white researchers, and grey literature. This approach aimed to have the broadest and most accurate view of all aspects of this research, such as background information on the Hindostani culture, potential barriers for a minority within a minority based on migration and sexual orientation. Also, information from the lectures on handling sensitive data and interpreting results was kept in mind. While efforts were made to minimise the impact of positionality, it cannot be entirely excluded as a potential factor.

Engaging in transdisciplinary research on a minority, like the Hindostani culture in the Netherlands, can be valuable to decolonisation. Through an exploration and understanding of the history and contextual factors affecting various barriers within this ethnic minority, it is possible to critically look at existing systems and policies, identifying areas that require change. The findings presented in this report are not only interesting for the researchers and involved individuals, but can contribute to challenge historically dominant Western-centric perspectives and create a better understanding of complex issues beyond one's own cultural context.

### **3. Results.**

The survey results yield an interesting insight of what it means to find joy for the Hindostani and queer community. Amongst the general demographics there seem to be no significant commonalities. Diverse ages, different generations of immigrants and a diverse spectrum of sexual orientations were observed among the 20 surveyed individuals. However, there were some interesting findings relating to personal lives. The majority of survey participants identify as individuals who strongly value their religious or spiritual beliefs, with a significant proportion identifying themselves with the Hindostani faith. This aligns with their Hindostani cultural heritage. Notably, an overwhelming 85.7% of respondents have pursued higher education, having obtained degrees from both HBO institutions and universities. Interestingly, participants collectively assert that their queer identity does not substantially impact their socioeconomic status. Nevertheless, there appears to be a noteworthy challenge concerning the acceptance of queer identities within the Hindostani community, with one participant mentioning encounters with racism in the Netherlands that stemmed not from their queer identity but rather from their Hindostani heritage.

#### **3.1 Mental health issues.**

Turning to the topic of mental health, the survey findings show mixed reviews. Approximately 42.8% of participants report experiencing some form of mental health issue. Notably, a substantial 77.8% of these participants claim their mental health issues are related to belonging to multiple marginalised communities. This shows the need for a nuanced approach to addressing mental health concerns within the community of Hindostani queer individuals.

#### **3.2 Joy.**

The idea of joy among participants shows a predominant theme: Being able to fully explore and express their individual identities in daily life. Participants express joy at being liberated from societal expectations, which allows them to honestly express their actual self without fear of stigma. It is evident from the results that each person possesses a unique way of self-expression, really showing the fluid and budding nature of the Hindostani queer identity within this community. Members are still navigating the complex combination of their Hindostani and queer identities, with some placing considerable emphasis on the combination of their spiritual beliefs and cultural background, while others prioritise the exploration of the queer experience and the freedom to openly express their innermost emotions.

Regarding obstacles, a common topic can be seen, as most participants express a wish for greater acceptance, visibility, and awareness within both the Hindostani community and their own families. While there is some progress regarding visibility and acceptance within the Hindostani culture, it is very clear and seems to be agreed upon by most participants that a lot of work remains to be done. Numerous participants discover joy in embracing their queerness through meaningful interactions and shared moments with fellow Hindostani queer individuals. This sense of joy is derived from liberating themselves from cultural expectations, enabling them to express their true selves without the fear of stigmatisation. Bonding with other members of the LGBTQIA+ community and queer Hindostani community

has been mentioned by many participants as something they experience as extremely positive.

### **3.2 Engagement with the organisation.**

The organisation Hindostaans & Queer has voiced a clear vision and mission for the future of the community and its members. The vision encompasses the creation of a world in which Hindostani queer individuals are not only acknowledged but also free to assert and celebrate their identities. The mission is centred on the enhancement of acceptance, empowerment, and representation of Hindostani queer individuals, and for support to intersectionality and solidarity with other marginalised groups. Impressively, 95% of the survey participants either completely or partially identify with and support the mission of the Hindostaans & Queer organisation.

The results show positive responses to events and activities organised by the Hindostaans & Queer organisation. There also seems to be a diverse spectrum of what the community would want from Hindostaans & Queer organisation, but there is also one recurring topic between participants. Most notably, the issue of location accessibility across the Netherlands needs substantial attention from within the organisation. As the organisation lacks a permanent physical location, events are conducted at different venues, primarily within The Hague. A part of the participants express the desire for the organisation to extend events and get together beyond The Hague, and potentially establish a physical location where members could come to at all times. Some individuals also express the desire to meet new people and develop friendships within the community. Furthermore, another desire revolves around increasing educational content and more visibility and awareness for the Hindostani queer community. Some individuals emphasise the importance of educational initiatives and the wish for the organisation to increase educational events at schools or other locations.

## **4. Discussion and interpretation.**

At various levels of context, individuals experience different challenges concerning migration, belonging to a minority based on ethnicity and sexual orientation, and the intersectionality with various forms of discrimination. This complexity contributes to mental health issues, particularly prevalent among individuals that belong to a minority within a minority (WHO, n.d.; Casanova-Perez et al., 2021; WHO, 2022). This is evident in the elevated rates of mental health problems and suicides within the Hindostani & Queer community in the Netherlands (Hindostaans & Queer, n.d.).

By examining what members of the Hindostani and queer community define as joy, what brings them joy, what their needs are, the current (mental health) support that is available, and what the Hindostaans & Queer organisation can do to further enhance joy among its members, the research outcome is aimed at improving the level of experienced joy, reducing mental health issues and increasing a community feeling within the Hindostani queer community. First, this chapter will give a short summary of the outcomes to the 3 sub questions “What factors contribute to or limit the experience of ‘joy’?”, “How do people in the community define ‘joy’?” and “What strategies can be used to address both diverse needs of the community and mutual support between the organisation and the community?”, structured by the 3 main themes of the research: joy, engagement and mental health issues. Furthermore, the interpretation of the outcomes per theme and the following conclusion will be explained. At the end of the chapter, the strengths and weaknesses of the research and recommendations for further research will be discussed.

### **4.1 Outcomes and interpretation.**

#### **4.1.1 Joy.**

This theme will be explored through two subquestions: “How do people in the community define ‘joy’?” and “What factors contribute to or limit the experience of ‘joy’?”. Joy is collectively defined as the freedom to be oneself, influenced by liberation from traditional societal expectations, breaking down gender norms, and forming meaningful connections with fellow community members and like minded individuals. Visibility in society, creating acceptance within the Hindostani community and families, and open discussions about LGBTQIA+ identities are also identified as starting points to feel joy by the participants of the survey. According to literature, the debate of identity among adolescents is mainly positive, particularly in the context of queer identities. Many people see their identities as flexible, giving them power over self-identification and the display of sexual or gender orientations. This flexibility involves avoiding labels, using inclusive terminology, being upfront about pronouns, and accepting complicated and fluid phrases such as “two-spirit”, “gender queer”, and “pansexual” (Bakboord et al., 2023; Edwards et al., 2023). The participants in this study expressed that their happiness is attributed, at least partly, to their queer and immigrant identities. This implies that these individuals derive a sense of fulfilment and pride from embracing and celebrating their unique identity as both queer and immigrant.

Adding to that, studies highlight the crucial role of parents in the discussion about identities and non-heterosexuality among LGBTQIA+ adolescents. Initiating conversations and

providing space allows young individuals to explore their sexual minority identities more effectively, facilitating open discussions about their sexual identity (Calzo et al., 2009). Survey responses also touch upon these familial dynamics, underscoring the importance of acceptance and support from family members within the Hindostani community, particularly for those identifying as queer. Studies indicate the positive impact of growing up in families where LGBTIQ+ identity is accepted, resulting in increased confidence, support from friends, and better overall health than those who have little family acceptance. On a positive note, acceptance by family members, especially siblings, emerged as a significant positive factor which contributes to the satisfaction in the LGBTIQ+ community. However, this acceptance often comes with conditions that may require the youth to conform to heteronormative expectations. Unconditional support, where family members embrace the LGBTIQ+ identity wholeheartedly, is less common but does exist (Greene, D. C., Britton, P. J., 2015; Higa et al., 2014).

Next to familial acceptance, the survey highlights the importance of support and acceptance within the Hindostani community and broader society. The participants emphasise the need for more representation in the media, promoting equality, normalising diverse sexual orientations, and creating space for people of mixed race in the community. This concept of acceptance as a means to increase joy aligns with the overarching mission of the organisation Hindostaans & Queer: to promote acceptance, empowerment, and representation of Hindostani queer individuals. The high percentage of the survey participants identifying themselves with this mission underscores the crucial roles of representation and acceptance in shaping happiness. Elevating 'joy' among its members can thus be achieved by raising awareness and visibility, fostering greater acceptance and challenging stereotypes, both externally and within their own culture. Not only events focussed on acceptance create a greater sense of joy, also cultural and casual gatherings contribute to a heightened sense of joy.

#### **4.1.2 Engagement.**

Joy can be discovered through meaningful connections with fellow community members, positive interactions, and the presence of a supportive environment. The positive impact of a sense of belonging on mental health has been emphasised in previous research (Castenada et al., 2023). Belonging, as a unique and subjective experience for each individual, falls within the broader theme of engagement. This theme encompasses not only the participants' feelings of belonging to the community but also the responsibility they feel towards organising and participating in events and the community's needs for increased engagement.

According to the participants, the organised events by the Hindostaans & Queer organisation contribute significantly to a sense of belonging. The expressed desire for more events at diverse locations and increased connections throughout the community, indicates the need for enhanced social interactions and engagement. The organisation wishes to plan more events, but acknowledges that there is a lack of engagement and responsibility from the members. However, the participants' expressed interest in being involved in organising and planning events, along with engaging in panel discussions, indicates a community that values active involvement and wishes to have a say in shaping its activities. This active

engagement not only strengthens the sense of belonging, but also ensures that events and discussions align with the diverse needs of the community.

As the Hindostaans & Queer organisation lacks a permanent physical location, events are held at different venues, primarily within The Hague. Some participants express the desire to extend events and get together beyond The Hague, and potentially establish a permanent physical location where members of the community could come to at all times. Furthermore, the community suggests a fixed space during opening hours and the implementation of a buddy system for new members, highlighting the importance of creating a welcoming and supportive environment. These initiatives can foster stronger connections among community members and make it easier for newcomers to integrate and feel supported during events by Hindostaans & Queer. The wish for different event locations is directly related to the challenge faced by some individuals in establishing and maintaining a connection to the organisation and the individuals within the community.

#### ***4.1.3 Mental health issues.***

Both themes above already briefly touched upon barriers to joy, the influence of community engagement on mental health, and the resulting negative emotions and mental health challenges. In this study, approximately 43% of the participants are encountering mental health issues. Literature shows that these mental health issues are mostly linked to belonging to multiple marginalised communities, leading to various forms of discrimination in areas such as education, employment and healthcare (Chan et al., 2022; Hall, 2018; Marshal et al., 2011; Ross et al., 2018; Missinne, 2012; Castenada et al., 2023; Hindostaans & Queer, n.d.).

Surprisingly, the survey revealed a positively surprising result: the participants collectively assert that their Hindostani or queer identity does not substantially impact their socioeconomic status. This result is surprising because literature research has indicated that ethnic and queer minorities often have a lower socio-economic status compared to individuals who are not part of a minority group (White et al., 2020; Williams et al., 2016). Furthermore, participants with mental health issues are actively seeking or receiving assistance. However, they mentioned difficulties in accessing necessary help and expressed hesitancy about the availability of (mental) healthcare for LGBTQIA+ individuals. Some participants experience loneliness, stress, and fear but are not actively seeking assistance. There remains a significant portion of individuals with vulnerable mental health status who are not receiving the (mental) healthcare they require. Additionally, responses indicate a gap in feeling included in society, highlighting broader societal issues such as inequality and prejudice and underscoring the role of the Hindostaans & Queer organisation as a social justice advocate.

Thus, to enhance mental wellbeing, it is crucial to promote greater acceptance, visibility, and awareness within the Hindostani community, among their families, and within Dutch society. Moreover, the feeling of belonging within the community serves as a source of social and emotional support, preventing feelings of isolation and loneliness. Positive social interactions play an important role in generating feelings of happiness and joy, and thereby promoting overall mental wellbeing.



#### **4.1.4 Conclusion.**

The research question of this report is "What contributes to the joy within the Hindostaans and queer community in the Netherlands?". The answer to this question lies in 3 subquestions: "How do people in the community define 'joy'?", "What factors contribute to or limit the experience of 'joy'?", and "What strategies can be used to address both diverse needs of the community and mutual support between the organisation and the community?". The first two questions are answered in the previous 'Discussion and Interpretation' section. The third question has been transformed into an Action Plan, which discusses various strategies for translating the community's needs and desires into structured steps and outlines the role of the organisation in this process. This includes, for example, methods to create a more accepting environment within the community. The Action Plan can be found in chapter 5.

#### **4.2 Strengths.**

The strength of this research is evident in its comprehensive approach, successfully delving into themes from the literature background and meeting the organisations' requirements. Another noteworthy aspect is the survey's commitment to ethical standards maintaining complete anonymity throughout the research. Additionally, the inclusion of diverse perspectives among survey respondents, as mentioned in the methodology, is a substantial strength. This ensures a more precise representation of the wider population or community under examination and enhances the generalizability of research findings. Furthermore, as mentioned under 'Ethics', the various and extensive literature used in this research enhances the overall quality, credibility and applicability of the research.

#### **4.3 Weaknesses.**

Despite multiple efforts to promote the survey, the number of respondents fell below expectations, totaling only 20 participants. This limited sample size may not fully capture the nuances of all members within the Hindostani and queer community. A potential contributing factor to the low response rate could be the survey's length, given the numerous questions it contained. Another weakness lies in the absence of conducted interviews during the research phase, which would have created more in-depth qualitative insights. Also, the researchers' positionality as mentioned under 'Ethics' needs to be taken into account as weakness.

#### **4.4 Future research.**

Whilst this research has generated a lot of information for the future of the organisation, the researchers were at times unable to answer some questions. The research has also brought new questions to light. The researchers recommend that future research is executed on several topics, for example the ideas stated below.

Due to the small group of participants, it was difficult to determine whether there were any demographic differences amongst the answers. One of the demographic questions that might be worth looking into is whether different migrational generations experience different barriers. During this research, only one participant was from a different migrational

generation to all the other participants, and it was therefore not possible to identify any differences. The survey results and literature findings also indicate the significance of familial acceptance and involvement. Further research could explore the impact in relation to factors such as acceptance from friends, and determine the most effective means of achieving these outcomes. Another point of view to research could be the willingness of friends, family and allies in achieving a greater level of community and acceptance.

Another topic that might be researched in the future is the effectiveness of the points that are discussed within the Action Plan stated within this report. The implementation phase should naturally be followed by a period of reflection. However, due to time limitation, this group of researchers will not be able to follow up on the results of the implementation phase.

Lastly, it would benefit Hindostaans & Queer to start a collaboration with scientists and researchers who focus on topics such as joy, intersectionality and community building for queer folk. On the one hand, the organisation would be able to contribute to the research, and thereby make it more relevant to their own community. On the other hand, the researchers would have access to an organisation that is enthusiastic about research and able to mediate between a possible target group and the researchers. Overall, this could lead to very interesting results and a fruitful collaboration to improve both research and people's lives.

## **5. Action Plan.**

Literature indicates that belonging to a minority based on ethnicity and sexual orientation, exposes individuals to various forms of discrimination, leading to mental health issues (WHO, n.d.; Casanova-Perez et al., 2021; WHO, 2022). These mental health issues are prevalent within the Hindostani and queer community (Hindostaans & Queer, n.d.). A solution for reducing mental health issues can be found in a heightened sense of joy and a stronger connection to a supportive community (Castenada et al., 2023).

In line with the literature, the survey results reveal that 42.8% of participants experience some form of mental health issues, with a significant 77.8% attributing these issues to belonging to multiple marginalised communities. Enhancing 'joy' involves, according to participants, establishing an environment that encourages individuals to be themselves, developing meaningful connections with community members, and reducing the fear of stigmatisation. The vision and mission of Hindostaans & Queer align with these goals, focussing on more acceptance, empowerment, and representation. The organisation's events, according to participants, enhance community engagement and a sense of belonging. Although the organisation is already actively implementing its vision and mission, the survey responses identify various gaps, such as the need for more representation in the media, increase awareness, promoting equality and normalising diverse sexual orientations. They propose achieving the bridging of these gaps through events focused on promoting acceptance, as well as suggesting the establishment of a fixed space and the implementation of a buddy system to enhance the welcoming experience for new members.

Based upon the results and the wishes of the organisation, it was decided that an Action Plan would be best suited to incorporate the needs of the community within projects of the Hindostaans & Queer organisation going forwards. This chapter outlines various different plans, namely a practical guideline for new events, attracting and retaining volunteers, a buddy system, collaboration with businesses, and promoting the results of this research. Each plan is described in a different section, and appendices are added as an aid in implementing each plan. Additionally to the appendices, each plan will be illustrated with how they would work for an example event, in this case organising a film night and a possibility for formatting the announcement of the film night is shown in Appendix A. The organisation, and more specifically the board of the Hindostaans & Queer organisation, will be responsible for the implementation of each plan as they see fit, unless specified in the Action Plan. There is room for the organisation to delegate sections of the Action Plan according to their own discretion.

### **5.1 Practical guidelines for new events.**

As made evident from the survey, Hindostaans & Queer is definitely on the right path for catering to their community. However, there were some wishes for different types of events, including events during the day instead of late night, and events catering to cultural topics and others to fun topics. As stated above, the action plan will be illustrated with the practical example of a film night. Nevertheless, this guideline is also relevant for various events, as it is needed to have practical guidelines that establish a fundamental format applicable to any event type, serving as a foundation for event planning. This section deals with the reasoning behind the steps that are outlined within Appendix B.

### **5.1.1 Defining the event.**

It's important to realise the goal of the event before the entire planning process commences. Things to consider here are what type of event do you want to plan? Will it be social in nature, or more cultural? What time of day are you thinking of? Will the event have to be held indoors or outdoors according to the season? Is it a holiday? What date are you thinking of? How many people do you wish to show up to the event? Will there be a welcome party? Outline the goals and ideas as concretely as possible.

In order to ensure that the organisation's message is consistently represented in the events, the organisation should also assess whether the event aligns with the purpose and vision of the Hindostaans & Queer organisation. The goals of the event should also spark enthusiasm within the community, whether the event promotes networking possibilities, educational content, entertainment, or the opportunity to support a cause (Bodwin, et al 2012).

When applied to a film night, the following definition of the event is given: A film night is a social event, which will be planned to start on a Saturday in the late afternoon. It will be held inside, with an expectation of at least 50 attendees. The event will include the showing of a film followed by the opportunity to socialise and grab a drink. There will be a welcome party that will check tickets at the door and provide real time information on, for example, which room the attendees have to go to.

### **5.1.2 Planning the event.**

Once the outline is completed, it's time to start planning. Within the planning of an event fall certain topics. There are obvious topics, such as researching, scouting and renting a venue, and deciding how many volunteers will be needed for the event. But there are also smaller things, such as deciding how to compensate the volunteers for their time, for example by refunding their travel expenses, or allocating them a number of free consumptions during the event. Each type of event also requires different things, for example a late-night social event might require a DJ, whereas an outdoor picnic event might require blankets and baskets. It is important to inventory the requirements for each event beforehand and allocate funds so that it's well known how much certain things are allowed to cost to stay within the budget allocated to the entire event (Morand, 2023).

In planning a film night, a location with a film screen needs to be scouted, as well as a place for socialising after the movie. One of the options is renting Rialto followed by Bar Boele, both located within the NU building of the VU. For information on how to rent a space and who to contact for prices of renting a space at both Rialto and Bar Boele, check the following websites: <https://rialtofilm.nl/nl/zaalhuur> and <https://griffioen.vu.nl/zaalverhuur>. Another option is Lab111 in Amsterdam West. For information on how to rent a space and the prices of renting a space at Lab111, check the following website: <https://www.lab111.nl/zaalverhuur/>. You will need to coordinate the catering with the location, which will at the very least, need to consist of alcoholic, non-alcoholic drinks and snacks. You may also want to coordinate with the location for any added decorations. The minimum number of volunteers will need to be able to form the welcome party and, in coordination with the location, may need to include catering. Lastly, a film will need to be chosen that is relevant to the mission and vision of the organisation. Examples of films that could suit this

objective are *Iratta* Jeevitham (2017), *Nagarkirtan* (2017), *Moothon* (2019), *Viva* (2015), *Happy Together* (1997), or *Pariah* (2011). There are, of course, many more films out there that touch upon queerness, the feeling of community, and intersectionality. You will need a physical copy of the film, be it on DVD, USB-drive or any other format that is usable for showing by the location.

### ***5.1.3 Promoting the event.***

Once everything has been outlined and planned, it's time to promote the event. This can be done through social media, such as the Instagram account that the organisation already uses, but also through flyers and posters that are distributed at highly visited locations such as supermarkets, shopping centres, cultural centres, community buildings, etc. Another way to promote the events is to create a registration page and ask members and attendees to distribute the invitation through their own social media platforms and in their social circles. Influencers and sponsors may be of great help in the distribution of event information (Maastricht University, 2019) Make sure your outreach is more impactful and focused by matching your content and communication tactics to suit your target audience (Fleetwood, 2023).

A film night is generally best advertised through a variety of promoting methods. This would include a post on the website of the location and on the website of the organisation. The information would also be spread through the social media platforms of the organisation including Instagram and Facebook. An outline of the announcement of the film night is found in Appendix A. It would also be a good idea to put up posters and hand out posters in relevant spaces, such as cultural centres, shopping centres, and grocery stores.

### ***5.1.4 Holding the event.***

The day of the event has come. Make sure that you are aware of all the last-minute preparations. Prepare the venue. Make sure everything is in place. Ensure the volunteers know what to do, that the attendees know where to go. Adhere to the plan, but feel free to improvise should it be needed. And, at the end, make sure to clean up after yourselves. Don't allow for littering in or around the venue. Last but not least, designating a person to record the occasion with images, videos, or written notes is crucial for subsequent promotion on the company's social media channels (Sherman, 2023).

When applied to the film night, this would look as follows: the film is brought to the location and tested. The volunteers have been selected and informed of their roles of guiding people to the needed locations as well as checking tickets. If preferred, the room for socialising will be decorated during the day. Catering will be on site, including all the groceries. Everybody is prepared. Then the event will start and people will be arriving. The volunteers will greet them and provide information. The film will start after a time, depending on if you decide on in-film snacks and drinks, in which case you need to allocate a time frame in which people can get these snacks and drinks. You need to at least allow enough time for people to enter, have their tickets checked, locate the room, use the bathroom, and get seated. Then the film will start.

Afterwards, the volunteers will guide people to the room allocated for socialising. The volunteers will also need to stand ready with trash cans if there are in-film libations. The catering will provide snacks and drinks for the people after the film, whilst at least a few of the volunteers ensure the film room is cleaned before joining in on socialising. The catering will see to the empty crockery. After everybody's left, the volunteers and catering will ensure together that the venue is cleaned and brought back to the original state.

#### **5.1.5 After the event.**

The event is now done. It's time to evaluate the process. Did everything go according to plan? What didn't? Was the goal reached? How difficult was it to get volunteers? How much more/less time went into the process than previously planned? Did you stay within budget? How many people attended? It might help to have tools in place to help evaluate the events. This part can also include a survey of how the attendees felt the event went (Cinco, 2022). Take all the information from the evaluation and use this to aid in planning future events. Future event planning can benefit greatly from an understanding of the underlying causes of difficulties and successes, and the identification of any patterns or trends. The recommendations that follow from the evaluations have to be precise and feasible, providing unambiguous methods and ideas for tackling areas that require enhancement while capitalising on the recognized achievements. This creates a strong basis for improving subsequent events (Zycus, 2023). And then, continue on to plan the next event.

After the event, the volunteers and the board discuss how the film night went. They will evaluate what went well, what could have gone better, and what went wrong. This can range from anywhere between: were there enough libations, was the number of volunteers enough to allow for them to also enjoy themselves, were there more or fewer attendees than expected beforehand, and more. The board will make notes and use these notes to plan a future event. This does not have to be another film night, as these notes can also be a help in any other type of event.

### **5.2 Attracting and retaining volunteers.**

As stated within the needs of the organisation, there is a high need for volunteers. So far, however, the organisation has been struggling with attracting and retaining volunteers. This section discusses the reasons people have for volunteering, the barriers they experience and how to address these barriers, different forms of attracting volunteers and how to retain volunteers, based on literature. Appendix C shows a visual step by step guide of the material discussed in this section.

#### **5.2.1 Reasons for volunteering.**

To start, this paper identifies the motivations of people for volunteering. According to a study into volunteering by the CBS in 2022, the biggest motivators of people in the Netherlands to participate in volunteer work are the enjoyment of the volunteer work and the good feeling people get by helping others, see table 1 (Arends et al., 2023). Other reasons include meaningful use of time, creating social contacts, duty to help out, learning new things and improving chances to further one's career.

Motives	Total	Philanthropic organisations	Hobby and sociability organisations	Cultural organisations	Social assistance organisations	Refugee and human rights organisations	Other organisations
Enjoyment of volunteer work	58,3	60,3	69,7	71,3	56,2	51,9	61,8
Feeling good helping others	57,1	70,4	60,8	60,4	78,5	83,1	62,7
Meaningful use of time	37,0	50,9	41,9	48,9	48,0	51,0	46,0
Creating social contacts	31,8	34,7	49,0	42,3	29,5	25,8	37,5
Duty to help out	27,5	38,2	21,3	23,4	28,6	39,9	25,1
Learning new things	16,6	15,2	27,2	25,2	19,5	23,2	21,7
Improving chances for career	3,7	1,7	4,5	3,9	4,8	8,1	3,7
Other reasons	13,0	8,4	8,3	8,5	12,1	12,0	10,7

*Table 1: percentages of motivations for the participation in volunteer work adapted from the CBS (Arends et al., 2023).*

Another study, however, showed that especially amongst young adults, motivation to volunteer is often related to employment chances (Shields, 2009). Whether the organisations were local, personal or nationally renowned organisations was also seen as a deciding factor for young adults in applying for volunteering.

### **5.2.2 Barriers in volunteering.**

To be able to effectively recruit volunteers for Hindostaans & Queer, it's important to not only understand the motivations that lead people to volunteer, but also to realise and address what might be preventing people from volunteering. An article by Willems and Dury in 2017 stated eight barriers for reluctance to volunteer Willems and Dury. These barriers include social boundaries, physical limitations, stress from volunteering, non-accountability, lack of skills, opportunities, benefits, and time (Willems et al., 2017). Additional barriers mentioned in other research include lack of transportation, ineffective supervision, and inadequate training (Moghaddam et al., 2018).

Social barriers included concerns about losing friends, disliking people within an organisation, disliking organisational purposes, and social implications of volunteer work and the image surrounding volunteer work (Willems et al., 2017). One suggested approach to address social barriers is encouraging volunteers to involve friends and family, potentially alleviating social pressures and expanding recruitment (Kanemura et al., 2023).

Stress from volunteering is associated with liability, worries, responsibility, social obligations, and interactions among volunteers (Willems et al., 2017). Lack of effective supervision and training may exacerbate this stress. An effective chain of command and volunteering policy could help clear up any issues and allow for better results and a higher level of contentment amongst volunteers (Moghaddam et al., 2018).

Non-accountability involves individuals not feeling the need to volunteer, often due to perceived lack of recognition or reward (Willems et al., 2017). To counter this, incentives like prizes for volunteer work, transportation cost refunds, and skill development opportunities are suggested (Moghaddam et al., 2018; Kanemura et al., 2023).

The perception of volunteering as a waste of time, with no benefits, is linked to the lack of rewards or payment (Willems et al., 2017). Incentives such as prizes, transportation cost

refunds, learning new skills, and career outcomes are proposed to overcome reluctance (Moghaddam et al., 2018; Kanemura et al., 2023).

Other constraints for volunteering included lack of time and lack of opportunity. The lack of time is often associated with concerns about professional opportunities (Willems et al., 2017). Strategies to address this include offering flexible time allocation and exploring remote volunteering possibilities (Kanemura et al., 2023). Lack of opportunity, on the other hand, involves not knowing suitable organisations, not receiving invitations to volunteer, and not having had the chance to volunteer (Willems et al., 2017). This can be addressed by promoting the organisation through various channels, such as social media.

Lastly it's possible for there to be physical barriers to volunteering. Physical barriers include disabilities and lack of energy to volunteer alongside existing responsibilities (Willems et al., 2017). However, addressing these issues is deemed challenging as they are deeply ingrained in the societal structure and fall outside the scope of the research.

Within Hindostaans & Queer, it's most likely that the barriers will be from a lack of opportunity and a lack of time. This corresponds with the information gathered with the survey. However, the other barriers stated above may come up in the future. It's important to realise these barriers and address them when recruiting volunteers, as suggested with the possible interventions mentioned above.

### **5.2.3 Recruiting volunteers.**

When the motivations for and barriers against volunteering have been properly identified and addressed, it's time to start recruiting volunteers. However, before that can happen, it's important to understand which people to target for volunteering. The CBS shows that the people who are most likely to volunteer are between the ages of 35 and 55 and between 65 and 75, have received higher education and have higher incomes, see table 2 (Arends et al., 2023). Of the people who volunteer, 30.4% come from a migration background, and only 35% live in very strongly urban areas.



		Total	Philanthropic organisations	Hobby and socialability organisations	Cultural organisations	Social assistance organisation	Refugee and human rights organisation	Other organisations	Hours of volunteer work per week
<b>Total percentage of volunteers</b>		41.2	6.4	6,4	5,2	3,4	2,7	8,9	4,4
<b>Age</b>	15 to 25	41.0	4.1	9,8	4,1	2,4	2,2	5,3	4,2
<b>Age</b>	25 to 35	34.2	5.3	4,7	3,9	2,7	2,2	4,5	3,4
<b>Age</b>	35 to 45	44.6	6.8	5,4	4,7	3,7	3,1	6,6	3,0
<b>Age</b>	45 to 55	44.6	5.6	4,0	4,8	4,2	3,3	9,5	3,9
<b>Age</b>	55 to 65	40.1	5.5	4,5	5,8	3,2	2,7	10,1	4,4
<b>Age</b>	65 to 75	48.4	9.9	9,2	8,3	5,4	3,3	17,0	7,3
<b>Age</b>	75 and older	34.5	9.0	8,9	5,3	2,2	1,4	10,3	4,8
<b>Education</b>	Primary school	27.4	4.3	4,9	1,8	2,1	0,9	6,3	7,0
<b>Education</b>	High school	32.7	6.3	5,3	3,3	2,3	1,7	6,9	4,8
<b>Education</b>	MBO	40.1	6.1	6,6	4,8	3,1	1,7	8,8	4,2
<b>Education</b>	HBO	50.3	7.8	8,0	7,2	5,3	3,6	10,4	4,1
<b>Education</b>	WO	54.2	7.0	6,7	8,4	4,1	5,8	11,9	4,1
<b>Income</b>	First quartile (lowest)	34.3	5.3	5,4	4,4	3,0	3,0	7,4	6,0
<b>Income</b>	Second quartile	37.8	6.5	6,4	4,7	3,1	1,9	8,4	5,5
<b>Income</b>	Third quartile	43.2	7.9	6,8	5,0	3,0	2,4	8,9	4,3
<b>Income</b>	Fourth quartile (highest)	46.7	5.6	6,5	6,4	4,1	3,3	10,2	3,7
<b>Employment status</b>	Employed	42.5	6.0	5,8	5,1	3,1	2,9	7,7	3,6
<b>Betaald werk</b>	Unemployed	38.7	7.1	7,6	5,6	3,9	2,2	11,2	6,3
<b>Background</b>	Migration background	30.4	4.5	4,9	3,5	3,3	3,1	5,3	5,1
<b>Urban concentration</b>	Very strongly urban (like Amsterdam or The Hague)	35.0	3.8	5,1	4,6	2,8	2,8	6,4	4,5
<b>Urban concentration</b>	Other levels of urbanity	44.3	8.0	7.0	5,6	3,5	2,6	10,1	4,4

*Table 2: percentages of demographics of people who do volunteer work in various sectors, plus the amount of time per week spent on volunteer work, adapted from the CBS (Arends et al., 2023).*

Each group has different needs and wishes, and must therefore be approached differently. There may well be no one-size-fits-all approach to recruiting the volunteers needed for Hindostaans & Queer, which only time can truly tell. Below are some strategies that have been effective in recruiting volunteers.

#### *5.2.3.1 Role of social media in recruiting.*

Social media has been used to recruit volunteers for many years. It allows for easy accessibility to the public eye, as well as high visibility of a company or organisation (Milde et al., 2017). The visibility is of vital importance as people are more likely to work for a company or organisation they feel they know. The more information is known about a company, the more included the people feel about said company (Milde et al., 2017). Social media does not only allow for the distribution of information and showcase the goals, values and efforts of a company or organisation, but also for the opportunity to raise funds, build awareness, communicate with the target audience, and, most importantly, recruit volunteers (Delahaye, 2020).

This can be achieved through engaging and visually catching content, on for example Instagram, that is catered to the target group. In the example of a film night, this means that you will most likely want relatively young and friendly volunteers that are happy to form a

welcome party, or volunteers for catering. You therefore want colourful and engaging content on your posts. When targeting donors or sponsors, however, the context will need to hold a bit more of a professional appearance, and should therefore be a little bit more muted. Keep in mind that the social media posts need to be up to date and regularly updated.

#### *5.2.3.2 Recruiting young adults.*

Young adults make up the future of our society, and therefore, it is crucial to bring young adults into any non-profit organisation alongside other members. However, as stated above, these individuals are often more focussed on volunteer work that helps them advance in their careers. The easiest way to recruit young adults would be during the schooling of these individuals, so whilst they are still in college, university or even high school (Shields, 2009). The young adults can be recruited by helping them develop managerial, mentoring or teamwork skills, to aid them in their future careers. This target group could, for example, be reached through educational collaborations with universities, high schools or student organisations, or internship opportunities for students.

#### *5.2.3.3 Recruiting mentors and buddies.*

Hindostaans & Queer is looking to recruit volunteers for mentors and buddies, as will be discussed more extensively later on in the section about the Buddy System. However, it is important to realise that this may require a different form of recruitment of volunteers. These volunteers will likely not be very involved in the organising and hosting of events, writing blog posts or other volunteer activities, but will instead focus on a more guiding role for new members to the Hindostani queer community or possibly even their allies. Especially within this part of the volunteer work, it is important to develop strategies to specifically target possible volunteers who would be suitable for mentoring and guidance (Stukas et al., 2005). Compared to recruiting other volunteers, there is a higher need for matching values and wishes of the volunteers with the activities and personal rewards within this group.

#### *5.2.3.4 Other strategies.*

There are, of course, many other possible strategies for recruitment of volunteers. These include, for example, stands and advertising during relevant events, such as Pride Amsterdam. Another form may be through outreach of houses of faith, be they mosques, churches or synagogues or other institutions. However, one form that can be forgotten is the recruitment of allies and outside sources.

#### **5.2.4 Retaining volunteers.**

After the volunteers have been recruited, it is important to ensure as many volunteers as possible are retained. This is usually the most difficult part of volunteer work. However, there are many possible strategies that can be implemented to counteract the loss of volunteers over time (Stukas et al., 2005). Examples of these strategies are constantly evaluating the changing needs of the volunteers, improving collaborations between volunteers and empowering the volunteers (Moghaddam et al., 2018).

Recognition plays a large role in whether volunteers stay on or leave. This recognition can, for example, include prizes, certificates to showcase skills, mentions in social media posts or the occasional dinner for volunteers (Peden et al., 2006). In the case of mentors and buddies, it is especially advised to give regular training and education options, so they may constantly improve their skill set and gain personal growth and benefits, which help improve their motivation to keep on as volunteers (Stukas et al., 2005). This education does not need to be in-house, but could also be through free online seminars, or even TED talks about volunteering and mentoring. It could, of course, be in-house as well, where the organisation could offer training by recruiting trainers willing to volunteer a day, or a portion of the organisation's funds could be allocated to training days or workshops and hiring professional trainers. The funding for this could come from collaborations with other businesses, see section 5.4 Collaboration with businesses.

### **5.3 Buddy System.**

The buddy system is a supportive approach in which individuals, known as buddies, are paired to provide one-on-one support, assistance, and companionship. It is beneficial for members of the Hindostani and queer community in the Netherlands who want to become familiar with the organisation but are hesitant or anxious to start this journey independently. Furthermore, the buddy system is useful for newcomers that want to attend events by Hindostaans & Queer but are apprehensive about going alone for various reasons.

Having a buddy eases anxiety and lowers the barrier of attending the organisation's events alone, and cultivates a feeling of safety. This allows attendees to feel more comfortable and confident in an unfamiliar environment (Lenny Cohen, 2019). Moreover, buddies can introduce newcomers to other attendees, thereby creating opportunities for social contact during the events. This, in turn, promotes a sense of belonging and community. Lastly, the buddy system encourages members of the community who might otherwise hesitate to attend events by Hindostaans & Queer. In this way, the system acts as a motivator, empowering individuals to participate in community activities. The text below demonstrates a possible application of the buddy system to events of the organisation Hindostaans & Queer.

#### **5.3.1 Expressing interest.**

Individuals interested in attending queer events can express their interest by responding to an Instagram or Facebook post by the organisation stating that buddies are available during their upcoming event. A specific section will be included where attendees can opt to have a buddy or volunteer as one. They must leave their name and contact (phone number, Instagram name) for the organisation to pair the buddies. The attendees are free to indicate whether they have requirements regarding the age, sex, or interests of their buddy.

#### **5.3.2 Volunteer recruitment.**

Volunteers are recruited using the social media platforms of Hindostaans & Queer. The requirements for the volunteers are that they must understand their role, responsibility, and the importance of creating a warm and welcoming environment for the person they are paired with. The organisation may offer a small training session, as mentioned in 5.2.3 "Recruiting volunteers", highlighting that volunteers taking on the role of buddies should

begin by introducing themselves, outlining their position in the organisation and sharing their interests when initiating contact with their assigned buddy. Additionally, volunteers should be equipped to provide essential information on the organisation's events, address questions, and use language that is considerate and understanding. Volunteers are recruited before the event is announced on social media to the public to ensure enough buddies are available to be matched to new members.

### ***5.3.3 The event.***

The organisation pairs newcomers with volunteers. When indicated, this is done based on shared interests, demographics, or other requests made during the registration. After this, volunteers are required to establish contact with their assigned buddies prior to the event, after the organisation ensures that both buddies have exchanged contact information. This initial contact opens the discussion for the newcomers to ask questions or share concerns. During the event, buddies guide newcomers through the event and introduce them to others. This encourages social interaction and makes newcomers feel included. After the event, buddies debrief, sharing their experiences of that event as well as providing feedback. This feedback could be used to further improve the buddy system in the future.

### ***5.3.4 Promotion.***

Events organised by the organisation Hindostaans & Queer are announced on their social media channels, including Facebook and Instagram. To boost awareness of the buddy system during these events, content has to be generated for a social media post. This involves utilising Canva to create an image with text, along with a concise description outlining the buddy system, its requirements, and providing information on how newcomers or potential buddy volunteers can sign up. An outline of the description of the buddy system when announcing an event on the organisation's social media platforms is available in Appendix D.

### ***5.3.5 Buddy system within the organisation.***

The buddy system as described above is mainly usable during events. It allows for an easier introduction into the events, and through that, the community. However, the buddy system also lends itself to a wider scope of possibilities. When adapted, it can be implemented as a support tool for new queer people within the community as a whole, or even broader within the LGBTIQA+ community of the Netherlands. It could lend itself as a source of information and support on various fronts, such as mental health, healthcare, sister organisations of Hindostaans & Queer, and the LGBTIQA+ community of the Netherlands, by offering guidance in how to approach each of these topics.

## **5.4 Collaboration with businesses.**

As of now, Hindostaans & Queer is still a relatively new organisation and while they are definitely on the right path, it's still rather small and green. Hindostaans & Queer is a non-profitable NGO with much potential to grow. However, to be able to grow, it needs to adapt a bit. One of the main points for change is the necessity to collaborate with other businesses and companies. Collaboration and sponsoring are crucial for success for NGOs

(Dahan et al., 2010). Collaboration and sponsoring is necessary for financial support and networking for the NGO, and it allows for a mutually beneficial relationship between businesses and organisations. A short outline of a step by step approach of the text below is shown in Appendix E.

#### **5.4.1 Possible businesses to approach.**

It's always important to ensure that the company or business that an organisation aligns itself with, also aligns with the mission and vision of the organisation itself. It would, for example, be a really bad idea for a healthcare organisation to collaborate with a company that is known to be lax about helping its employees with their healthcare. Not only do these values misalign, but it sends a confusing message to the members involved. The researchers have therefore looked into several businesses that Hindostaans & Queer might approach for collaboration. The decision on which companies to approach and how of course lies with the board of Hindostaans & Queer.

There are several companies that might be interesting for Hindostaans & Queer in terms of catering for events. Below are the names of several beer breweries that all support diversity and/or queerness.

- De 7 Deugden: a beer brewery located in Amsterdam that aligns itself with small businesses and companies. The company information can be found on <https://de7deugden.nl/>
- Breugem Bier: a beer brewery located in Amsterdam that promotes inclusivity and kindness. The company information can be found on <https://www.breugembier.nl/>
- Queer Beer: a beer brewery located in Amsterdam that supports queer communities. The company information can be found on <https://www.queerbeer.eu/>
- Queer Brewing: a beer brewery located in London that supports queer organisations throughout Europe. The company information can be found on <https://www.thequeerbrewingproject.com/>

Some of the results that came up in the survey was a wish for a fixed location, and different locations within the Randstad. As spaces within the Randstad are incredibly expensive, the researchers looked into possibilities to meet the criteria of fixed locations without too many expenses. It would for example be possible to approach community centres for renting a space in regular intervals. However, these spaces can still be expensive, so, perhaps to start, it might be worth looking into renting spaces at social venues such as sports canteens. Below are some community centres in Amsterdam that have spaces available for renting.

- Buurthuis Archipel is a space in Amsterdam Oost. The company information as well as prices can be found on <https://www.buurthuisarchipel.nl/>
- Combiwel has spaces throughout Amsterdam. The company information as well as locations and prices can be found on <https://combiwel.accommodatiehuur.nl/>

Aside from catering and venues, there are of course many other companies and businesses that can be approached. There are companies for merchandise, printing, etc. The researchers have not looked into product-specific companies, as this is outside the scope of this research. However, it might be worth looking into.

## **5.5 Promoting the results of this research.**

Promoting the results of this research can be effectively done through a multi-faceted approach, using visual tools and addressing key community topics to various groups of people, as outlined below.

### **5.5.1 *The organisation Hindostaans & Queer.***

The researchers will create a one-page document or poster that in a nutshell shows key statistics and highlights from the study. Make sure that it is visually appealing and easy to understand. This poster will be presented by the researchers on the VU campus during the symposium on the 29th of January. The board of Hindostaans & Queer has received an invitation for the symposium. If they are unable to attend the symposium physically, the one-pager or poster will be sent to the organisation so they can read it themselves.

The Action Plan, along with its recommendations, will be reviewed and discussed with the partner, the organisation Hindostaans & Queer, and the researchers in an in-person meeting, with the steps on how to implement the proposed plans.

### **5.5.2 *The members of the Hindostaans & Queer organisation and followers:***

1. The researchers have provided a short summary in both Dutch and English for the partner to publish where they believe it should be, be that social media or the website, see Appendix F.
2. With the use of Canva (or a similar tool), the partner will design visually appealing slides that highlight key findings and the insights from the research given by the researchers in the one-pager or poster. The partner can share the visual presentations on social media platforms such as Instagram, Twitter, and Facebook of the Hindostaans & Queer organisation to reach a broad audience.
3. The partner will compose a blog for the organisation's website that includes a brief overview of the research, highlights key findings, and introduces the Action Plan. The blog should provide a link for community members to subscribe to the proposed implementations, such as the buddy system and as a volunteer to organise events. The partner can publish this blog on their website and potentially promote it across various social media platforms of the Hindostaans and queer community.
4. The partner will write a (brief) article about the collaboration between VU students and the Hindostaans & Queer organisation, outlining the conducted research and highlighting the main discoveries. Consider publishing this piece in the 'Dreams' newspaper or another newspaper focused on Hindostani- or LGBTQIA+ communities.
5. The partner can use the blog/article above for a podcast, and broadcast this on the Hindostani or LGBTQIA+ radio channels.

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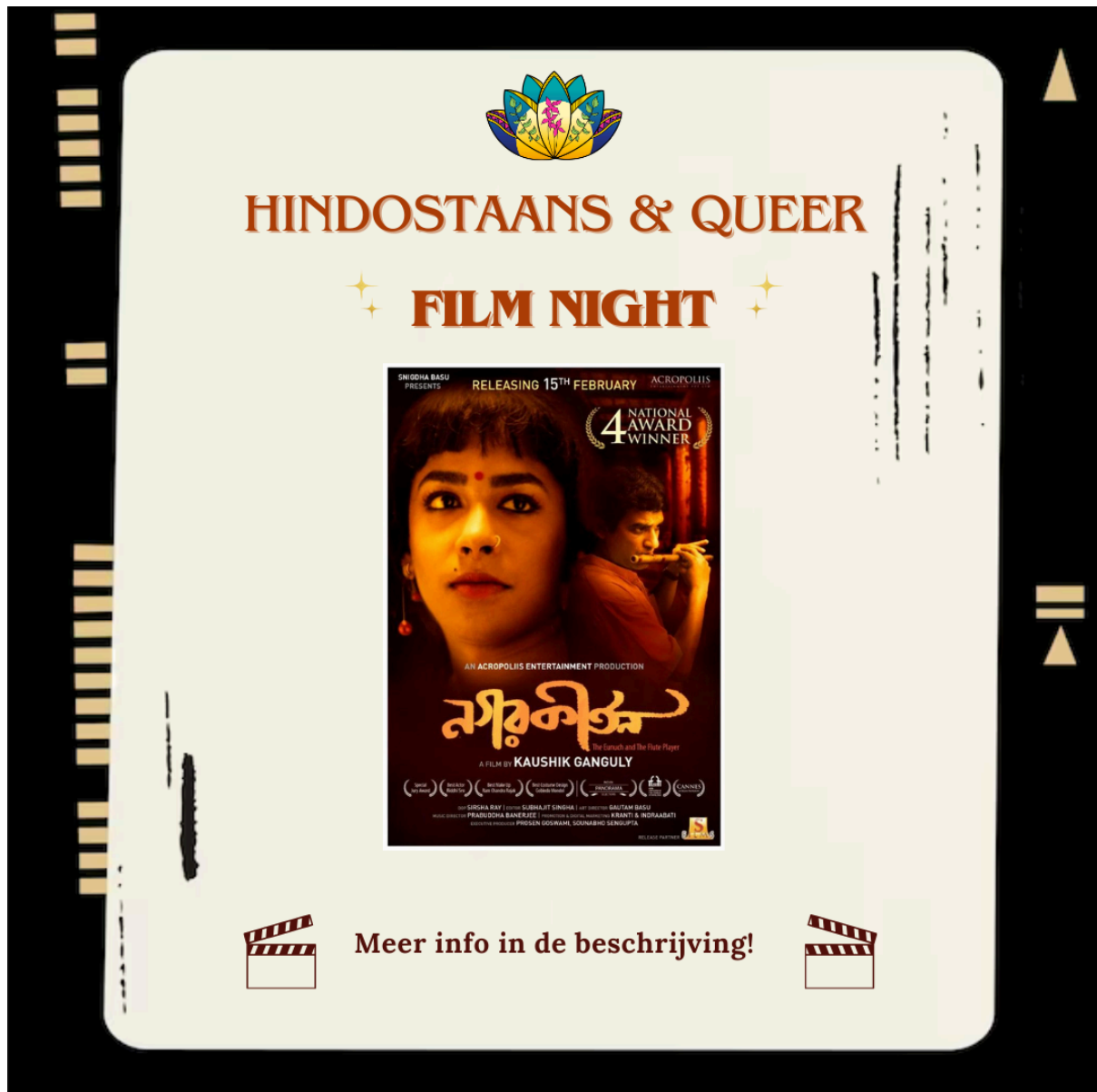
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## Appendix A: Outline of a film night announcement.

An outline of an Instagram or Facebook post using the film Nagarkirtan as an example:



An outline of the film night announcement using the film Nagarkirtan as an example. This can be used as a caption under an Instagram or Facebook post, or on the website of Hindostaans & Queer:

Get ready for a cinematic experience as Hindostaans & Queer proudly presents our upcoming Film Night! Join us for an evening filled with laughter, tears, and powerful stories that celebrate culture, diversity, and inclusion, followed by an opportunity to socialise.

Featured Film: Nagarkirtan (2017)

Date: [Insert Date]

Time: [Insert Time]

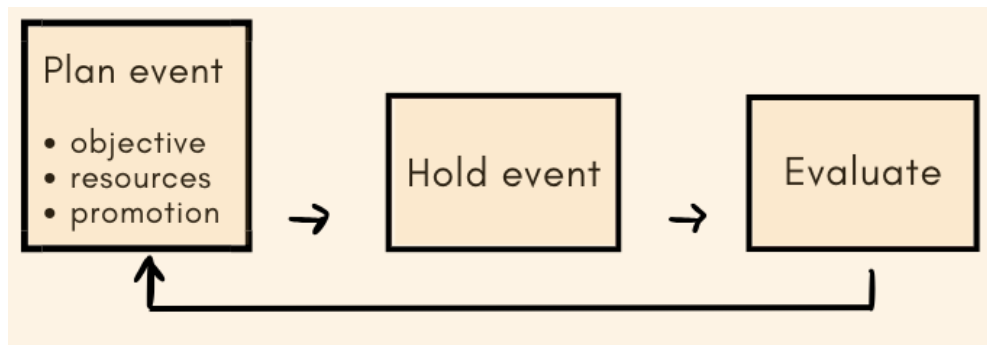
Venue: [Lab 111/ VU Rialto and Bar Boelle]

"Nagarkirtan" is a touching Indian Bengali movie released in 2017, directed by Kaushik Ganguly. The film revolves around Parimal, a transgender protagonist, who faces societal challenges and discrimination while navigating the complexities of identity and love. The film is relevant for the Hindostani and queer community as it provides an authentic portrayal of transgender experiences, contributing to a broader dialogue on societal acceptance, diversity, and the need for inclusivity. Through its compelling narrative and powerful performances, "Nagarkirtan" sheds light on the struggles faced by transgender individuals, making it an important piece within the broader LGBTQ+ cinematic realm.

Tickets for the movie are priced at [insert price]. Following the film, enjoy drinks and snacks, mingle with others, and have discussions about the film to share your thoughts and reflections.

Interested? Sign up using the link in our bio!

## Appendix B: Practical guidelines, a step by step guide.



**Step 1:** Define the event: realise the goal of the event. This includes deciding on the type of event and the expected number of attendees.

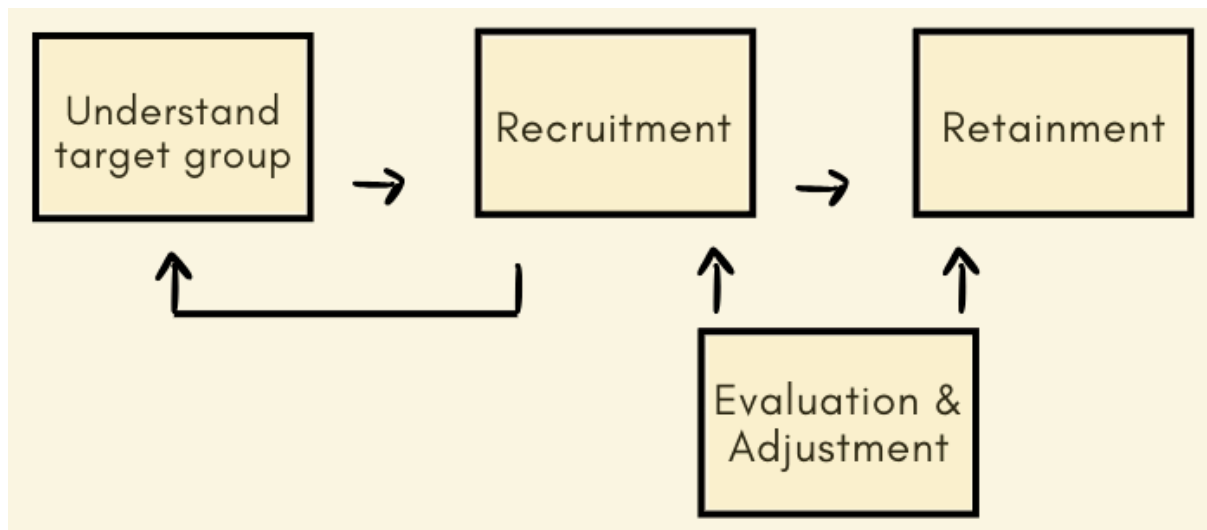
**Step 2:** Plan the event: inventory the requirements and allocate funds. This includes venues and resources befitting the type of event. Don't forget to plan a minimum number of volunteers needed for the event, possible benefits for volunteers.

**Step 3:** Promote the event: use social media, posters, flyers and a registration page. Distribute the invites in ways befitting the theme and message of the event.

**Step 4:** Hold the event: adhere to the plan, but feel free to improve when needed. Don't forget to account for any last minute preparations, and the clean up afterwards.

**Step 5:** After the event: time to evaluate and improve! Don't forget to use a concrete form of evaluation to make it easier for yourselves to adjust the plans for future events, and then go ahead and start planning the next event.

## Appendix C: Attracting and retaining volunteers, a step by step guide.



**Step 1:** Understand target group: identify reasons and barriers for volunteering and address possible barriers. This part includes identifying the type of activities the volunteers will be asked to participate in.

**Step 2:** Recruitment: target volunteers that are suitable for the imagined goals, such as mentoring and guidance or catering. Recruit the volunteers through social media, or at events.

**Step 3:** Retainment: evaluate needs, improve collaboration, provide training. This is essential for keeping your volunteers happy.

**Step 4:** Evaluation & Adjustment: time to evaluate, adjust, and improve! Don't forget to use a concrete form of evaluation to make it easier for yourselves.

## **Appendix D: Buddy System.**

**An outline of the description of the buddy system when announcing an event on the organisation's social media platforms.**

Are you excited about our upcoming event but feeling a bit nervous about going alone? Fear not! Our Buddy System is here to make your experience be filled with support.

What is the Buddy System?

Our Buddy System pairs you with a friendly and supportive buddy who'll be your companion throughout the event. Buddies provide emotional support, help you navigate the venue, introduce you to new friends, and ensure you have a good time.

How to join?

**Step 1:** Sign Up: During event registration, express your interest in the Buddy System. Fill in your name, contact information and preferences for selecting your buddy.

**Step 2:** Matching: Our team carefully matches you with a buddy based on your preferences.

**Step 3:** Connect: You'll receive your buddy's contact information before the event, giving you the chance to get acquainted.

Our Buddy System is all about creating a supportive space where everyone feels welcome. Join us, make new friends, and let's celebrate the diversity and joy of our community. Sign up for the Buddy System now!

## **Appendix E: Collaboration with business, a step by step guide.**

**Step 1:** Take inventory of the mission and vision of the organisation

**Step 2:** Research companies that align with said mission and vision

**Step 3:** Approach companies within different sectors, such as catering, product-development, etc.

**Step 4:** Open the discussion for collaboration with mutual benefits

**Step 5:** Evaluate on the process of approaching the company and adjust where needed

**Step 6:** Evaluate on the collaboration and adjust where needed



## **Appendix F: Promoting the results**

### **Summary of the transdisciplinary project for the website of Hindostaans & Queer.**

Through a transdisciplinary collaboration between the Vrije Universiteit and the Hindostaans and Queer organisation, students from Vrije Universiteit conducted a project in collaboration with this organisation for approximately 5 months. During this inspiring project, the research question was: "What brings joy to the Hindostani and queer community in the Netherlands?" In-depth research was conducted through a survey to explore this essential issue. Next to exploring the aspect of joy, various barriers arising from the intersectionality of Hindostani and queer identity were also brought to light.

The findings revealed that the Hindostani and queer community defines joy as the full expression of their feelings and identity. However, this community faces barriers, including discrimination, issues related to familial acceptance, and mental challenges. In addition to the survey, attention was given to developing strategies to further assist the organisation in organising inclusive events. This was achieved through a thoughtful action plan, addressing practical guidelines for events, volunteer engagement, and introducing a buddy system. Furthermore, suggestions were made for collaborations with other organisations to jointly organise events, thereby extending the impact of these initiatives. The project provided insights into joy and challenges within the community and proposed concrete steps to bring about positive changes.

### **Samenvatting van de transdisciplinaire samenwerking voor de website van Hindostaans & Queer.**

Door een transdisciplinaire samenwerking tussen de Vrije Universiteit en de Hindostaanse en Queer organisatie hebben studenten van de Vrije Universiteit gedurende ongeveer 5 maanden samengewerkt aan een project met deze organisatie. Tijdens dit inspirerende project was de onderzoeksvraag: "Wat brengt vreugde voor de Hindostaanse en Queer gemeenschap in Nederland?" Er werd diepgaand onderzoek uitgevoerd via een enquête om dit essentiële vraagstuk te verkennen.

Naast het onderzoeken van het aspect van vreugde werden ook verschillende barrières die voortkomen uit de intersectie van Hindostaanse en Queer identiteit aan het licht gebracht. De bevindingen onthulden dat de Hindostaanse en Queer gemeenschap vreugde definieert als de volledige expressie van hun gevoelens en identiteit. Helaas ondervindt deze gemeenschap barrières, waaronder discriminatie, kwesties met betrekking tot familieacceptatie en mentale uitdagingen.

Naast de enquête werd aandacht besteed aan het ontwikkelen van strategieën om de organisatie verder te ondersteunen bij het organiseren van inclusieve evenementen. Dit werd bereikt door middel van een doordacht actieplan, waarin praktische richtlijnen voor evenementen, betrokkenheid van vrijwilligers en de introductie van een buddy-systeem werden besproken. Bovendien werden suggesties gedaan voor samenwerkingen met andere organisaties om gezamenlijk evenementen te organiseren, waardoor de impact van deze initiatieven werd vergroot. Het project bood inzichten in vreugde en uitdagingen binnen de gemeenschap en stelde concrete stappen voor om positieve veranderingen teweeg te brengen.

## **Expanded results**

The survey results yield an interesting insight of what it means to find joy for the Hindostani and queer community. The full results can be found in Appendix I. Among the general demographics there seems to be no significant commonalities. Diverse ages, different generations of immigrants and a diverse spectrum of sexual orientations were observed among the 20 surveyed individuals. However, there were some interesting findings relating to personal lives. The majority of survey participants identify as individuals who strongly value their religious or spiritual beliefs, with a significant proportion identifying themselves with the Hindostani faith. This aligns with their Hindostani cultural heritage. Notably, an overwhelming 85.7% of respondents have pursued higher education, having obtained degrees from both HBO institutions and universities. Interestingly, participants collectively assert that their queer identity does not substantially impact their socioeconomic status. Nevertheless, there appears to be a noteworthy challenge concerning the acceptance of queer identities within the Hindostani community, with one participant mentioning encounters with racism in the Netherlands that stemmed not from their queer identity but rather from their Hindostani heritage.

### *Mental health issues.*

Turning to the topic of mental health, the survey findings show mixed reviews. Approximately 42.8% of participants report experiencing some form of mental health issue. Notably, a substantial 77.8% of these participants claim their mental health issues are related to belonging to multiple marginalised communities. This shows the need for a nuanced approach to addressing mental health concerns within the community of Hindostani queer individuals.

Participants had mixed reviews in regards to knowing or finding organisations useful that help and support LGBTIQA+ individuals. The survey results suggest that participants feel more comfortable expressing their gender identity and sexuality with friends rather than family. The fear of being isolated and shunned from family plays a large role in this. When it comes to mental health and opening up about it, a large part of the participants say they feel more supported in mental health issues as LGBTIQA+ individuals by friends rather than family and acquaintances.

Overall, the results showed that the Hindostani Queer community has had a significant impact as a supportive network. Many of the participants say friends that are also part of the community have been great support. 12 individuals fully agree that they have experienced feelings of isolation or loneliness due to their queer identity at some point in their life.

Moreover, most participants experience no significant mental health issues or significant barriers that could hinder them from experiencing joy. While this does not completely solve the problems and barriers that do exist, individuals have expressed that the community is doing better and is feeling more secure than ever before, showing a positive development in regards to mental health and identity

### *Joy.*

The idea of joy among participants shows a predominant theme: Being able to fully explore and express their individual identities in daily life. Participants express joy at being liberated from society expectations, which allows them to honestly express their actual self without

fear of stigma. It is evident from the results that each person possesses a unique way of self-expression, really showing the fluid and budding nature of the Hindostani queer identity within this community. Members are still navigating the complex combination of their Hindostani and queer identities, with some placing considerable emphasis on the combination of their spiritual beliefs and cultural background, while others prioritise the exploration of the queer experience and the freedom to openly express their innermost emotions.

Regarding obstacles, a common topic can be seen, as most participants express a wish for greater acceptance, visibility, and awareness within both the Hindostani community and their own families. While there is some progress regarding visibility and acceptance within the Hindostani culture, it is very clear and seems to be agreed by most participants that a lot of work remains to be done. Some participants even suggested more visibility and activism needs to be done, or educational events for people within the Hindostani community.

Numerous participants discover joy in embracing their queerness through meaningful interactions and shared moments with fellow Hindostani queer individuals. This sense of joy is derived from liberating themselves from cultural expectations, enabling them to express their true selves without the fear of stigmatisation. Bonding with other members of the LGBTQIA+ community and queer Hindostani community has been mentioned by many participants as something they experience as extremely positive.

#### *Engagement with the organisation.*

Participants have expressed largely positive feelings towards the future of the Hindostani & Queer community, stating that the future looks bright and “rose coloured”. They wish for the organisation to expand and see it becoming even more a safe haven for the community. Many participants have indicated to be very interested in being more involved with projects.

The organisation Hindostaans & Queer has voiced a clear vision and mission for the future of the community and its members. The vision encompasses the creation of a world in which Hindostani queer individuals are not only acknowledged but also free to assert and celebrate their identities. The mission is centred on the enhancement of acceptance, empowerment, and representation of Hindostani queer individuals, and for support to intersectionality and solidarity with other marginalised groups. Impressively, 95% of the survey participants either completely or partially identify with and support the mission of the Hindostaans & Queer organisation.

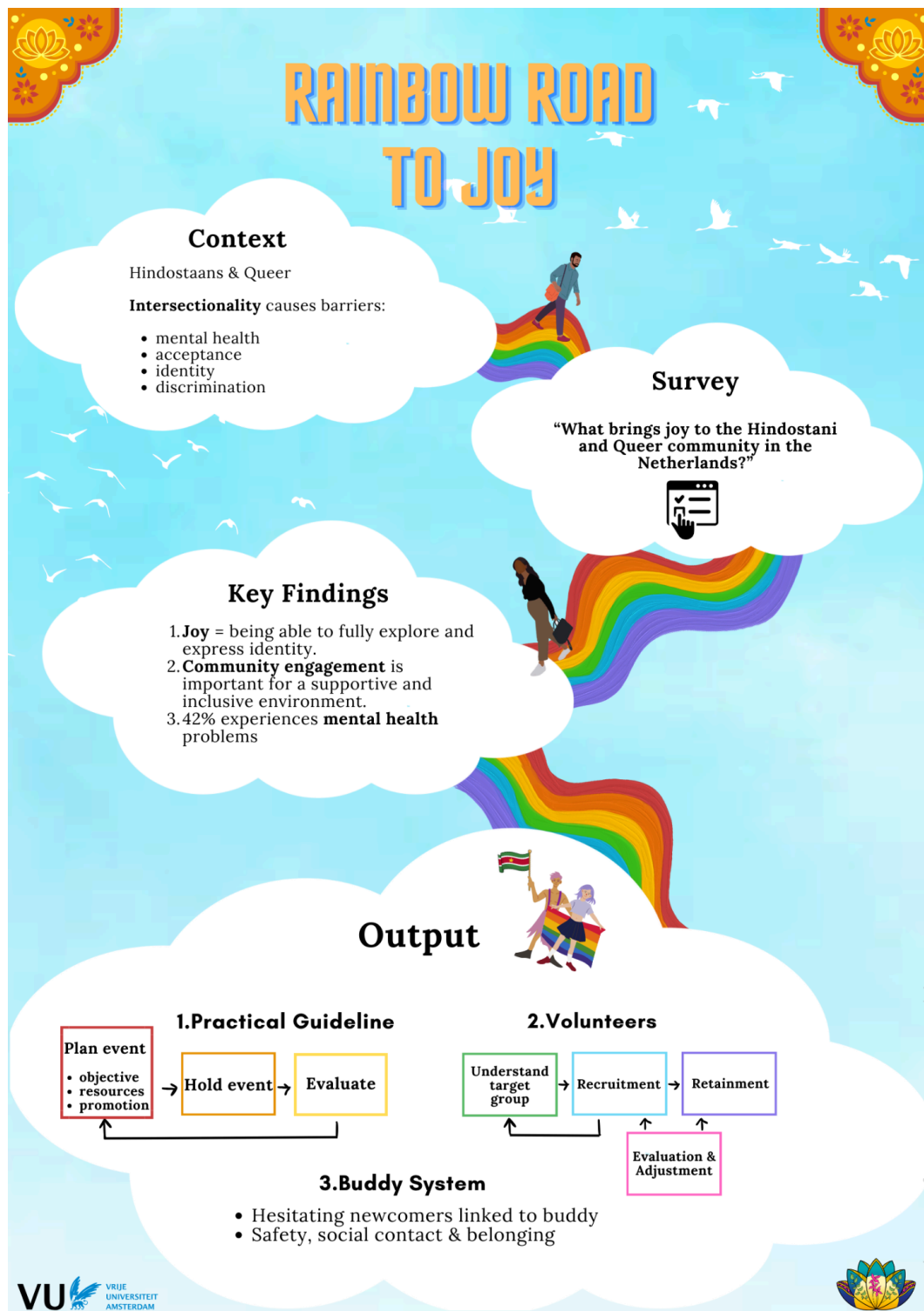
The majority of participants have indicated that they discovered the Hindostaans & Queer organisation through social media, friends or acquaintances. This is a positive result given that both options are cost effective and easily accessible. Social media is still the frontrunner in this and has the potential to reach a wider audience. Getting information through friends and acquaintances shows that the organisation is being experienced as something very positive and something trustworthy. Word of mouth advertising occurs when individuals are very satisfied, to the point that they feel like sharing it with their direct community.

According to the results, spirituality and faith are important to a large part of the participants. Most notably is that almost all participants that are religious belong to the Hindu religion. Participants feel very connected to their cultural and religious roots and find it an important

aspect in their lives. Surprisingly, participants do not specify a bigger need for more cultural or religious events. Some cultural practices bring more joy and a sense of community, but it is not a necessity to focus on more religious events for the organisation. Casual events are still preferred. This could mean that individuals feel very secure in their cultural and spiritual identity, but are still largely looking to connect with like-minded individuals from the LGBTIQA+ community to understand the complex interplay of having such a multi-faceted identity. Other suggestions made by participants point towards events that are focussed on expressing creativity, education and activism, and inspiration.

The results show positive responses to events and activities organised by the Hindostaans & Queer organisation. There also seems to be a diverse spectrum of what the community would want from Hindostaans & Queer organisation, but there is also one recurring topic between participants. Most notably, the issue of location accessibility across the Netherlands needs substantial attention from within the organisation. As the organisation lacks a permanent physical location, events are conducted at different venues, primarily within The Hague. A part of the participants express the desire for the organisation to extend events and get together beyond The Hague, and potentially establish a physical location where members could come to at all times. Some individuals also express the desire to meet new people and develop friendships within the community. Furthermore, another desire revolves around increasing educational content and more visibility and awareness for the Hindostani queer community. Some individuals emphasise the importance of educational initiatives and the wish for the organisation to increase educational events at schools or other locations to increase awareness and acceptance.

## Appendix G: Symposium Poster



## Appendix H: Practical part: Action Plan for Hindostaans & Queer

# ACTION PLAN HINDOSTAANS & QUEER

“What brings joy to the Hindostani and Queer community in the Netherlands?”

### Practical Guideline for New Events

Plan event  
 • objective  
 • resources  
 • promotion

→

Hold event

→

Evaluate

1. **Define the event:** Realise the goal of the event.
2. **Plan the event:** Inventory the requirements and allocate funds.
3. **Promote the event:** Use social media, posters, flyers, and a registration page.
4. **Hold the event:** Adhere to the plan, but feel free to improvise when needed.
5. **After the event:** Time to evaluate and improve!

### Attracting and Retaining Volunteers

Understand target group

→

Recruitment

→

Retention

1. **Understand target group:** Identify reasons and barriers for volunteering and address potential barriers.
2. **Recruitment:** Target volunteers that are suitable for mentoring and guidance via social media or at events.
3. **Retention:** evaluate needs, improve collaboration, provide training.
4. **Evaluation and adjustment:** Time to evaluate, adjust, and improve!

### Buddy System

**Why?**

- Lowers the barrier of attending events alone
- Provides emotional support and a feeling of safety
- Encourages hesitant members of the community to attend events and share joy!

**How?**

1. **Express Interest:** Newcomers respond to an event announcement by stating they want a buddy, leaving behind their contact information.
2. **Matching:** The organization matches the newcomer with a buddy.
3. **Contact:** Volunteers establish contact with their buddy prior to the event.
4. **During the event:** Volunteers guide their buddy through the event and introduce them to others.
5. **After the event:** Buddies debrief, sharing their experiences and give feedback

### Collaboration With Businesses

Catering

BREUGEM

Fixed Location

Combiwel

**How?**

1. Take inventory of the mission and vision of the organisation.
2. Research companies that align with said mission and vision.
3. Approach companies within different sectors, such as catering, product-development, etc.
4. Open the discussion for collaboration with mutual benefits
5. Evaluate on the process of approaching the company and adjust where needed.
6. Evaluate on the collaboration and adjust where needed,

VRIJE  
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Minor Global Health 2023/2024

Josephine Budwilowitz – Fabienne van Doorn – Nina Heimburger – Chantal Lamark – Marjolein Scholtens

## Appendix I: Full results from survey

### Details demographics

Leeftijd	Geslacht	Seksualiteit	Generatie migrant
<ul style="list-style-type: none"><li>10: 26-35</li><li>5: 18-25</li><li>5: 36-45</li></ul>	<ul style="list-style-type: none"><li>9: cisgender man</li><li>7: cisgender vrouw</li><li>1: transgender man</li><li>2: non binair</li><li>1: anders, gender fluid</li></ul>	<ul style="list-style-type: none"><li>7: gay</li><li>5: lesbisch</li><li>4: anders (3x queer, 1x panseksueel, 1x biseksueel en aseksueel)</li><li>2: biseksueel</li></ul>	<ul style="list-style-type: none"><li>12: 2e</li><li>6: 3e</li><li>1: 1e, 13 jaar</li><li>1: vraag niet correct beantwoord</li></ul>
Relatiestatus	Geloof	Opleiding	Arbeidsstatus
<ul style="list-style-type: none"><li>8: alleenstaand</li><li>4: in relatie</li><li>3: zoekende</li><li>2: dating</li><li>2: getrouwd</li><li>1: samenwonend</li></ul>	<ul style="list-style-type: none"><li>5: atheïsme/agnostisme</li><li>5: hindoeïsme</li><li>4: flexibel hindoeïsme</li><li>2: spiritueel</li><li>1: flexibel meerdere geloven</li><li>1: boedhisme</li></ul>	<ul style="list-style-type: none"><li>11: HBO</li><li>7: WO</li><li>1: MBO</li><li>1: Middelbare school</li></ul>	<ul style="list-style-type: none"><li>9: full-time</li><li>5: in dienstverlening</li><li>5: zzp</li><li>2: part-time</li><li>2: meerdere banen</li><li>1: werkeloos</li><li>1: student</li></ul>

### Details: Hoe worden uw Hindostaans- en Queer identiteit beïnvloed door een beperking of door uw sociale klasse (beroep, opleidingsniveau, inkomen, politieke invloed, afkomst, geslacht of seksuele geaardheid)?

- (6x) Niet
- Alles heeft met elkaar te maken
- Al mijn identiteitskenmerken kruisen met elkaar.
- Geaardheid rijmt vaak niet met de afkomst en acceptatie in de hindostaanse gemeenschap
- Geen. Ik denk dat het voortbewegen als een Hindostaanse homoseksueel in de Nederlandse maatschappij; naast enige onaangename ervaring, prima moet lukken. Ik vind dat het in de Hindostaanse gemeenschap zelf lastig is om jezelf te zijn.
- Ik denk dat het deels wordt beperkt door sociale klasse, door niet de standaard studiekeuzes te kiezen of voor de standaard jobs of culturalsurroundings, want iemand zoals ik zit in de creatieve industrie en dat is niet voor de hand liggend volgens de norm, but then again what is...
- Ik denk dat mijn H&Q identiteit momenteel niet veel wordt beïnvloed door een beperking of sociale klasse. Ik ben open over mijn geaardheid en pronounce, krijg hetzelfde betaald als mijn collega, heb toegang tot genderneutrale wc's op de universiteit/werk etc.
- Ik snap de vraag niet?
- Ik voel persoonlijk geen beperking vanwege het queer zijn, maar het hebben van een kleur en een buitenlandse naam zorgt soms voor belemmeringen op de arbeidsmarkt. Een belemmering die ik voel vanwege het queer zijn binnen de Hindostaanse en de Nederlandse gemeenschap op zichzelf is dat ik niet altijd de ruimte voel om meteen open te zijn over mijn geaardheid, zelfs nu ik getrouwd ben, laat ik soms in het midden of ik getrouwd ben met een vrouw of een man. Wat niets uit zou moeten maken.
- Mijn hindostaanse identiteit komt vooral van mijn grootouders, daar heb ik veel van geleerd. Zij laten mij wel vrij in hoe ik mij zelf als persoon ontwikkel en hebben nooit hun geloofsovertuigingen op mij gedwongen. Ik ben wel van mening dat hethindoeïsme een van de mooiste religies is. Het spreekt mij aan dat er vooral veel zelfreflectie en verantwoordelijkheid in zit.
- Mijn queer zijn, uit de kast zijn en publiekelijk opkomen voor mijn rechten zorgt wel voor wrijving met andere leden uit mijn gemeenschap.
- Misschien toch wat door het geloof. Als hindu opgroeien en dat bijvoorbeeld in mijn familie niemand queer is en dan heb je mij, ja dan komt de gedachte er toch bij kijken wat de familie zal denken
- Nauwelijks. Ik krijg de normale hoeveelheid micro agressies voor beiden identiteiten.
- Racisme, vaak de enige gekleurde (gevoel hebben er niet bij te horen of buitengesloten worden of veroordeeld te worden), heb veel Nederlandse vrienden waardoor ik soms mijn eigen culturele gebruiken/cultuur mis; lgbt taboo in de familie/cultuur, schaamtcultuur in de familie/cultuur.
- It is a unique combination in the environments I am in. So I would say it has been a positive experience.

## Details: Hoe zou u de term 'vreugde' definiëren binnen het queer-zijn en de Hindostaanse gemeenschap?

- Binnen de gaycommunity is vreugde: vrij leven Binnen de hindostaanse gemeenschap leef ik wel in beperkte vreugde, daar ben ik wel bezig met hoe ik overkom
- Binnen de Hindostaanse gemeenschap zou ik geen vreugde beschrijven omdat ik me daar niet in bevind. Ik voel me als (gedeeltelijke) Hindostaan geïsoleerd omdat ik een gemixte afkomst heb.
- Blij zijn met jezelf, weten wat je doel in het leven is en genieten van de kleine momenten in het leven en het goede in mensen zien
- Dat ik niet mezelf mag of kan zijn
- De eigen leefvereisten staan eerst. Maar wat je kan missen moet je delen. Eigen genot betekent minder, dan wanneer je iemand anders gelukkig kan make .
- Door in het queer-zijn absolute geaccepteerd worden en voelen, maar dat geldt ook binnen de Hindostaanse gemeenschap
- Geen sociale controle van familie, acceptatie, inclusie, comfortabel zijn in zelfexpressie
- Goed
- Het samenzijn met anderen die vergelijkbare ervaringen hebben, vanuit hun H&Q zijn.
- Ik ervaar dit als zeer positief.
- Ik ervaar vreugde in mijn queer-zijn door helemaal mezelf te zijn in bijvoorbeeld genderexpressie en het daten buiten hokjes. Ik ervaar vreugde binnen de hindostaanse gemeenschap door de gedeelde cultuur die gelijk voelt als thuis. Denk aan eten, taal, gewoontes en (ietswat gekkig) bijgeloof.
- Ik krijg queer joy van hindostaanse feestdagen en eituelen met queer mensen te viete
- Ik zou de term vreugde binnen het queer-zijn en de hindoesraanse gemeenschap definiëren als helemaal jezelf mogen zijn en er ook voor uit komen zonder dat het een taboe is
- Ik zou graag willen dat families hier ook wat meer open minded over zouden zijn. Dan praat ik niet over neefjes en nichtjes van mijn leeftijd maar onze ouders en de iets oudere generatie
- Je zelf kunnen zijn
- Los zijn van de verwachtingen van de gemeenschap. Dit geld voor beiden. Je niet zorgen meer maken om wat mensen zullen denken. Vooral bij de Hindostaanse gemeenschap speelt dat veel.
- Verbinding met elkaar
- Vreugde binnen het queer zijn ervaar ik door waardevolle dieptegesprekken met andere Hindostaanse queer mensen en door tijd met hen door te brengen en leuke dingen met ze te ondernemen. Binnen het Hindostaans-zijn ervaar ik vreugde tijdens Hindostaanse feesten, wanneer ik op een feest ben met Hindostanen of die daar tegenkom, met wie ik mij verbind.
- Vreugde vanwege het hebben van meer opties tot het open zijn over wie je bent, zonder dat je gestigmatiseerd wordt hierom.
- Joy is when you don't tell anything about yourself or your queer life.

## Details: -3 = volledig mee oneens, 3 = volledig mee eens

Ik ervaar vaak positieve emoties zoals geluk en blijheid.

- -3: 0
- -2: 1
- -1: 2
- 0: 1
- 1: 5
- 2: 10
- 3: 1

Ik ervaar vaak negatieve emoties zoals verdriet, angst en stress.

- -3: 0
- -2: 3
- -1: 4
- 0: 4
- 1: 5
- 2: 3
- 3: 1

Ik ervaar vaak een gevoel van betekenis in mijn leven.

- -3: 1
- -2: 1
- -1: 2
- 0: 1
- 1: 6
- 2: 8
- 3: 1

Mijn mentale gezondheid heeft invloed op mijn dagelijks leven en productiviteit.

- -3: 1
- -2: 1
- -1: 0
- 0: 3
- 1: 3
- 2: 4
- 3: 8

Ik heb vreugde gevonden in het omarmen van zowel mijn immigranten- als queer identiteit.

- -3: 0
- -2: 1
- -1: 2
- 0: 1
- 1: 6
- 2: 4
- 3: 6

Ik heb steun en acceptatie gevonden bij bepaalde individuen of groepen binnen de Hindostaanse gemeenschap.

- -3: 3
- -2: 1
- -1: 3
- 0: 1
- 1: 6
- 2: 2
- 3: 4

Ik heb een gevoel van erbij horen of verbondenheid gevoeld binnen de Hindostaanse gemeenschap.

- -3: 2
- -2: 3
- -1: 6
- 0: 3
- 1: 4
- 2: 1
- 3: 1



**Details:** Zijn er culturele of artistieke uitingen/evenementen binnen de Hindostaanse of LGBTIQ+ gemeenschap(en) die u vreugde of een gevoel van verbondenheid brengen/hebben gebracht?

- - Bij traditionele bruiloften londa ke naach - Feesten van black pride (pon di pride) - Evenementen van Hindostaanse en Queer - Evenementen van asvgay - Feesten van Janey (vrouwenfeest), Pann (queer feest in Utrecht en Rubber (queer feest in Utrecht) - Queer museum in Duitsland - Ballroom optreden in Amsterdam - Kwaku
- Divali en Holi viering
- Diwali
- Het hindoeïsme zelf
- Hindostaans&queer
- HSFN: hindoe studenten forum Nederland
- Ik denk aan SPECTRUM Podcast wat ik vorig jaar voor het eerst had geluisterd
- Ik vond de gay pride wel een mooie achterliggende gedachte hebben, alleen is het wel vrij commercieel geworden.
- Ik werd emotioneel van het afgelopen event bij de Hindostaanse basisschool en expositie bij Amare in herdenking van 150 jaar Hindostaanse immigratie en voelde mij daardoor meer verbonden met de gemeenschap hoewel er geen verbinding was met LHBTQ+
- Ja, bijeenkomsten of evenementen die georganiseerd waren voor mensen zoals ik
- Jazeker! De evenementen vanuit Hindostaans en Queer, of de theatervoorstelling van Anima Jagroe Ruissen, of A sense of Brown, of Kala Pani!
- (4x) Nee
- Nee, ik heb geprobeerd naar een "queer hangout" club in den haag te gaan en ik moet toegeven dat ik me niet echt gezien of gehoord voelde daar.
- Ik had wat meer verwacht van de vertegenwoordigers en leden die al heel lang naar toe komen, dat er wat meer met mij zou worden gepraat ook, want k ben nog een "queer baby" als ik dat zou mag noemen. Daarna ben ik nooit meer geweest naar queer evenement ofzo
- Nee WANT DE EVENEMENTEN VAN DEZE ORGANISATIE ZIJN ALTIJD IN DEN HAAG. Ik woon in Amsterdam. Ik ga elke zondag naar de mandir waarbij ik dat gevoel wel heb voor de Hindostaanse kant. Voor LHBTI dingen nog niet echt, maar ik wil graag proberen. KOM NAAR A'DAM PLEASE!!!
- Niet persé. Het Hindoeïsme heeft mij veel voldoening en steun kunnen bieden. Dit heb ik voornamelijk op eigen houtje moeten doen.
- Pride
- Tot nu toe nog niet

**Details:** -3 = volledig mee oneens, 3 = volledig mee eens

Ik heb persoonlijke groei en veerkracht ervaren bij het ontdekken van mijn identiteit binnen de Hindostaanse gemeenschap.

- -3: 3
- -2: 1
- -1: 1
- 0: 4
- 1: 5
- 2: 4
- 3: 2

Ik heb positieve veranderingen gezien in de houding ten opzichte van queerness binnen de Hindostaanse gemeenschap.

- -3: 0
- -2: 1
- -1: 4
- 0: 4
- 1: 7
- 2: 2
- 3: 2

Ik ben positieve representaties van queerness tegengekomen binnen de Hindostaanse gemeenschap.

- -3: 0
- -2: 1
- -1: 3
- 0: 5
- 1: 3
- 2: 6
- 3: 2

## Details: Wat zijn enkele positieve ervaringen die u heeft gehad binnen de Hindostaanse LGBTIQA+ gemeenschappen?

- Adja en adjie die mijn coming out ontzettend goed hebben begeleidt en die daar ook binnen de familie bezig mee zijn geweest
- Bespreekbaarheid is gegroeid
- Binnen platformen waar het Hindoeïsme wordt uitgelegd, wordt nu ook openlijk de queerness binnen de Hindoe Dharma besproken en hoe dit ook voorkomt in de geschriften.
- Eigenlijk kom ik alleen queers uit de hindostaanse gemeenschap tegen door Hindostaans&Queer en vrouwen die ik heb gedate (datingapps). Positieve ervaringen hieruit gaan over het belang van intersectionaliteit en de uiting hiervan. Ik was dus een keer niet met de enige queer persoon of niet de enige hindostaanse persoon, wat leidde tot veel herkenning en gelijkenissen. Ook is representatie fijn en de positiviteit te ervaren binnen de gemeenschap die hun queerheid en hindostaanheid omarmen.
- Elke ontmoeting of verbinding met een Hindostaanse queer persoon waar ik mij aan kan optrekken of in herken is voor mijn positief.
- Geen
- Gevoel van (volledige) acceptatie Mensen die echt naar me toekomen en me valideren voor wie ik ben
- Het bestuur van H&Q bestaat uit allemaal toppers! Ze luisteren goed, oordelen niet, voelen veilig!
- Het delen van ervaringen als Hindostaans zijn en queer die mijn gevoelens valideren
- Ik denk door de komst van meer zichtbaarheid op gebied van kunst- en cultuur.
- Ik heb een pandiet die dit accepteert
- Ik heb het niet meegemaakt.
- Ik heb me nog niet echt in zulke gemeenschappen bevonden.
- Ik heb vaak vooroordelen van andere queers moeten ervaren, maar dat komt omdat iedereen een moeilijke situatie heeft. Hierdoor begrijp ik dat we elkaar niet allemaal begrijpen
- Meer een gevoel dat ik niet de enige ben vooral. Het kunnen praten over bepaalde dingen die mijn Nederlands queer vrienden niet zouden snappen is heel fijn.
- Mensen die werken aan zichzelf, uitgesproken zijn, elkaar helpen
- Niet echt iets meegemaakt dat is me is bijgebleven
- Veel erkenning bij anderen
- Weinig. Ik voel me er niet bij horen.
- I have made some friends within that community

## Details: -3 = volledig mee oneens, 3 = volledig mee eens

Ik heb plekken gevonden die aandacht besteden aan de unieke ervaring van LGBTIQA+ zijn en daarnaast ook tot een andere minderheidsgroepen behoren

- -3: 1
- -2: 1
- -1: 3
- 0: 4
- 1: 5
- 2: 4
- 3: 2

Ik voel me gemotiveerd om bij te dragen aan positieve verandering binnen de Hindostaanse gemeenschap.

- -3: 0
- -2: 1
- -1: 2
- 0: 3
- 1: 5
- 2: 4
- 3: 5

Ik ben het eens met de juridische status en rechten van LGBTIQA+ individuen in Nederland.

- -3: 1
- -2: 2
- -1: 1
- 0: 6
- 1: 3
- 2: 4
- 3: 3

Ik ervaar uitdagingen/tegenslagen bij het vinden van het accepteren van religieuze of spirituele gemeenschappen als LGBTIQA+ individu.

- -3: 0
- -2: 1
- -1: 1
- 0: 9
- 1: 5
- 2: 2
- 3: 2

Geloof is erg belangrijk voor mij.

- -3: 4
- -2: 2
- -1: 0
- 0: 3
- 1: 4
- 2: 5
- 3: 2

(De Hindostaanse) cultuur is erg belangrijk voor mij.

- -3: 1
- -2: 3
- -1: 0
- 0: 1
- 1: 7
- 2: 6
- 3: 2

# Details: Hoe uit u uw identiteit in uw eigen omgeving?

- Door kleding en accessoires plus make up
- Door mezelf te zijn
- Door mezelf te zijn, leven vanuit mijn hart en authentiek te zijn
- Door mijn gedrag en kleedstijl
- Door te vertellen over de stichting Hindostaans&Queer en bijbehorende evenementen.
- Door te zijn wie ik ben en te doen wat ik wil doen. Zonder me ervoor te schamen of schuldig te voelen
- Hoe ik me gedraag, en daarnaast representateer doormiddel van kleding.
- I ben gewoon wie ik ben
- Ik ben mezelf. Ben uit de kast.
- Ik ben praktiserend hindoe, daarnaast ben ik ook homoseksueel. Ik uit m'n seksualiteit (waarschijnlijk) door mijn opvallende uitstraling en natuurlijk door interesse te hebben in mannen
- Ik geef meestal aan dat ik getrouwd ben met een vrouw als dit ter sprake komt, soms geef ik het niet duidelijk aan als ik mij niet veilig voel. Maar dat is nu meestal niet het geval meer.
- Ik probeer bij mensen waar ik een goede band mee heb of waar ik goed bij voel te vertellen dat ik op dames val. Ook mn eigen kledingstijl kiezen, of dat nou tomboy is of wat
- In ben echt uit de kast gekomen als genderfluid. Wel gebruik ik voor mij passende voornaamwoorden en ben daar openlijk over op bijvoorbeeld LinkedIn. Ik heb in familiekringen hier geen uitspraken over gedaan en moet zeggen dat ik me vaak wat traditioneler uit als ik bij familie ben. Bij vrienden zijn mijn voornaamwoorden wel ter sprake gekomen en deze zijn helemaal omarmd. Ook voel ik me altijd veilig om me te expressen hoe ik dat wil en te 'spelen' met mijn genderexpressie door kleding/make u
- In mijn directe omgeving ben ik mezelf, bij familie niet
- Me niet traditioneel vrouwelijk kleden en tja vrouwen leuk vinden.
- Mijzelf zijn
- Mode, muziek, sociale media
- Niet, ben nog niet helemaal uit de kast gekomen
- Open en bloot, binnen de familie. Maar in een moskee, tempel of kerk of iets dergelijks houd ik me wel heel erg klein.
- Queer

# Details: -3 = volledig mee oneens, 3 = volledig mee eens

ter info, bij meerdere rijen op deze pagina dan is familie de eerste rij, dan vrienden, dan kennissen

Ik heb uitdagingen ervaren bij het uiten van mijn seksuele identiteit binnen de Hindostaanse gemeenschap.

- -3: 0
- -2: 1
- -1: 0
- 0: 2
- 1: 6
- 2: 4
- 3: 7

Indien van toepassing: ik voel mij op mijn gemak bij het uiten van genegenheid of liefde voor mijn partner binnen de openbare ruimte in Nederland.

- -3: 6
- -2: 3
- -1: 2
- 0: 4
- 1: 3
- 2: 3
- 3: 1

Ik voel mij comfortabel om mijn seksuele geaardheid of genderidentiteit te bespreken met familie/vrienden/kennissen.

- -3: 1    -3: 0    -3: 0
- -2: 4    -2: 0    -2: 0
- -1: 4    -1: 0    -1: 2
- 0: 1    0: 2    0: 5
- 1: 3    1: 2    1: 6
- 2: 2    2: 3    2: 3
- 3: 5    3: 13    3: 4

Ik voel mij gesteund door mijn familie/vrienden/kennissen als het gaat om mijn geestelijke gezondheid als LGBTQIA+ individu.

- -3: 1    -3: 0    -3: 1
- -2: 4    -2: 1    -2: 0
- -1: 3    -1: 0    -1: 3
- 0: 3    0: 3    0: 7
- 1: 2    1: 1    1: 3
- 2: 3    2: 3    2: 4
- 3: 4    3: 12    3: 2

Ik heb een ondersteunend netwerk van (gekozen) familie of vrienden gevonden binnen de Hindostaanse LGBTQIA+ gemeenschap(pen).

- -3: 3    -3: 1
- -2: 4    -2: 2
- -1: 4    -1: 0
- 0: 6    0: 5
- 1: 0    1: 6
- 2: 1    2: 1
- 3: 2    3: 5

Ik heb ooit eens gevoelens van isolatie of eenzaamheid ervaren vanwege mijn LGBTQIA+ identiteit.

- -3: 1
- -2: 0
- -1: 0
- 0: 2
- 1: 4
- 2: 1
- 3: 12

Op dit moment ervaar ik discriminatie binnen de Hindostaanse gemeenschap op grond van mijn seksuele geaardheid of genderidentiteit.

- -3: 2
- -2: 1
- -1: 5
- 0: 4
- 1: 3
- 2: 2
- 3: 3

## Details: Hoe ziet u op dit moment de Hindostaanse LGBTIQA+ gemeenschap in termen van inclusiviteit en acceptatie?

- -
- Als volledig en in vrede qua openheid naar een ieder die binnen en buiten onze queer groep valt.
- Binnen mijn kring of familie wordt hier niet echt over gepraat.
- De acceptatie begint wat meer te komen, maar er is nog een lange weg te gaan
- Er is nog een hoop te winnen als het gaat om acceptatie van de queer gemeenschap
- Geen idee eigenlijk. Ik denk dat veel Hindostanen nog niet helemaal oké zijn met LHBTI, maar ik denk dat ze er wel een wat betere houding naar hebben dan misschien voorheen.
- Het is karig. Het verandert- maar eigenlijk ook niet. Het gaat heel heel erg langzaam...
- Het is nog niet wat het is, maar het gaat de goede kant op
- Het is taboo
- Het zijn naar mijn idee twee verschillende werelden die niet samenkomen
- Ik denk dat humanitair denken geïntroduceerd moet worden. Hindoestanen zijn vaak 'modern', pas als het hun uitkomt.
- Ik zie dat er binnen de gemeenschap steeds meer een groeiende beweging naar meer inclusiviteit en acceptatie. Er vinden steeds meer gesprekken plaats en initiatieven waarbij het draait om het omarmen van de Hindostaanse queer gemeenschap. Alleen vergt het nog meer inspanning om de barrières te doorbreken en een omgeving te creëren waarin iedereen zich volledig geaccepteerd voelt, ongeacht hun seksuele oriëntatie of genderidentiteit. Er is nog werk aan de winkel!
- Inclusief deel en een zeer c l nservatief anti trans deel
- Niet inclusief
- Onder mijn leeftijdsgroep, prima
- Positief en meer dan ooit
- Positiever dan 25 jaar geleden
- Voor mij persoonlijk, helemaal okay
- Zoals ik al zei is mijn hindostaanse queer gemeenschap erg beperkt. De ervaringen die ik wel heb gehad is altijd positief en inclusief!
- I am not aware of this community

## Details: -3 = volledig mee oneens, 3 = volledig mee eens

In Nederland heb ik verbale of fysieke intimidatie vanwege mijn LGBTIQA+ identiteit ervaren.

- -3: 3
- -2: 2
- -1: 2
- 0: 2
- 1: 5
- 2: 3
- 3: 3

Ik word in Nederland geconfronteerd met discriminatie of xenofobie (= angst voor vreemden, specifiek uiterlijkanders uitzienende mensen) op basis van mijn immigrantenstatus.

- -3: 3
- -2: 3
- -1: 1
- 0: 2
- 1: 3
- 2: 4
- 3: 4

Ervaart u beperkingen/moeilijkheden die verband houden met het behoren tot meerdere gemarginaliseerde gemeenschappen (bijvoorbeeld LGBTIQA+ , raciale of etnische minderheid) in Nederland? Welke?

- Nee: 10
- Ja, resulterend in mentale gezondheidsproblemen: 7
- Ja, namelijk het vinden van educatieve of werk gelegenheden: 2
- Ja, anders: 3 (passende psycholoog vinden, acceptatie in omgang, vooroordelen)
- Ja, namelijk het vinden van toegankelijke gezondheidszorg (1)

Ervaart u mentale gezondheidsproblemen en ontvangt u hiervoor hulp?

- Ik ervaar al eigenlijk best lang mentale gezondheidsproblemen en ben er nu uiteindelijk mee bezig om een psycholoog te zoeken.
- Ik voel me weleens eenzaam of ik ben juist bang om eenzaam te zijn/eindigen. Het is niet een heel groot probleem, alleen komt zo'n emotie soms in mij op.
- (2x) Ja
- Ja en binnenkort
- Ja en nee omdat ik geen passende behandelaar kan vinden
- Ja, ik ben pas op een latere leeftijd gediagnosticeerd met ADHD en dan wel de Attention Deficit Disorder en kreeg hierbij hulp
- Ja, nee. Moet nog een afspraak maken met de huisarts
- Momenteel gaat het goed
- (10x) Nee
- Stress en angst vooral, maar dat is omdat ik niet uit de kast ben.

## Details: -3 = volledig mee oneens, 3 = volledig mee eens

Ik denk dat LGBTIQA+ personen in Nederland voldoende toegang hebben tot mentale gezondheidszorg.

- -3: 2
- -2: 4
- -1: 0
- 0: 3
- 1: 7
- 2: 4
- 3: 0

Ik ben op de hoogte van de beschikbare ondersteunende diensten voor LGBTIQA+ personen binnen de Hindostaanse gemeenschap.

- -3: 6
- -2: 6
- -1: 2
- 0: 3
- 1: 2
- 2: 0
- 3: 1

Ik voel mij op mijn gemak als ik hulp of ondersteuning zoek bij organisaties die zich richten op LGBTIQA+ vraagstukken in Nederland.

- -3: 0
- -2: 3
- -1: 3
- 0: 1
- 1: 6
- 2: 6
- 3: 1

Ik voel me op mijn gemak bij het zoeken naar hulp of ondersteuning van organisaties die zich richten op LGBTIQA+ kwesties binnen de Hindostaanse gemeenschap(pen).

- -3: 3
- -2: 2
- -1: 3
- 0: 8
- 1: 3
- 2: 1
- 3: 0

Ik heb toegang gekregen tot bronnen of organisaties die ondersteuning bieden aan queer individuen in Nederland.

- -3: 0
- -2: 4
- -1: 0
- 0: 9
- 1: 5
- 2: 1
- 3: 1

Zijn er specifieke hulpmiddelen of ondersteunende diensten voor LGBTIQA+ personen in Nederland die u nuttig vindt?

- asv gay studentenvereniging
- Ervaringsdeskundige coaching
- GGD
- Ja deze ALS JULLIE NIET ALTijd IN DEN HAAG WAREN
- Ja, queer psycholoog van kleur bij Collored Collective
- Mentale ondersteuning
- PEP qua inclusiviteit
- Colored Collective
- Vumc genderpoli
- (4x) Coc
- H&Q
- (7x) nee of niet bekend

## Details: Mist u onderdelen/diensten in de beschikbare ondersteunende diensten voor LGBTIQA+ individuen binnen de Hindostaanse gemeenschap(pen)?

- -
- ?
- Een daling app?
- Er zijn er nog te weinig
- Hindostaanse queer psycholoog die gericht is op hulp voor Hindostaanse queer mensen
- Ik denk dat er al vrij veel aan diensten wordt geboden. Ik ben waarschijnlijk niet van alle diensten op de hoogte zelfs.
- Ik denk onderwijzing over seksuele immoraliteit voor jonge homoseksuelen en ook de kwetsbaarheden van jonge homoseksuele immigranten
- Ik ken hier eigenlijk ook geen een van
- Ik ken ze niet
- Ik zou willen dat bijvoorbeeld deze NIET IN DEN HAAG WAS en dat ze toegankelijker zijn voor jongeren. Bijeenkomsten zijn altijd zo laat. NO WAY dat ik uit huis mag dan.
- Ik zou zelf fijn vinden om hindostaanse queer mensen te leren kennen, ik ben 24 en pas dit jaar bij mn moeder uit de kast gekomen. G Het zou mij wat fijner laten voelen als ik meer mensen kende die ook hindostaans en queer zijn en om het verhaal van anderen te horen
- Meer bewustwording creëren binnen de hindostaanse gemeenschap. Ik denk dat daar ook de hoofdzakelijke rol van h&q zou moeten liggen daar waar die nu op 'identiteit' ligt. Sta er op de milans en kwakoes, interview pandits of bekende hindostanen en indiers. Highlight queer bollywood films.
- Nee
- Nee
- Rolmodellen, exposure, toegankelijkheid, verbinding.
- Toegankelijke mentale hulp organisatie(s) wat zich heeft gespecialiseerd in Hindostaanse gemeenschap
- Voor mijpersoonlijk niet
- Weet er te weinig over
- Zoveel!
- Yes

## Details: Welke positieve veranderingen of vooruitgang hoopt u de komende jaren te zien binnen de Hindostaanse LGBTIQA+ gemeenschappen?

- (2x) n.v.t.
- Again: zoveel. Maar allereerst: heling van het Zelf. We wijzen, onderdrukken, ontkennen - daar mogen we mee stoppen.
- 'Binnen' deze gemeenschap ervaar ik al veel positiviteit, terwijl mijn ervaring best beperkt is. Wellicht meer opportuniteiten om elkaar te vinden,
- ontmoeten en connectie aan te gaan (evenementen, social media, etc) Wat ik graag zou willen 'voor' de gemeenschap is meer zichtbaarheid, acceptatie en trots!
- Dat er steeds meer mensen zich gesteund en veilig genoeg voelen om openlijk te zijn over wie zij zijn als het gaat geaardheid.
- Dat het steeds normaler wordt en ik een jongen mee kan nemen naar een hindostaanse bruiloft of begrafenis
- Ik denk de 'normaliteit' van homoseksuelen en minder nadruk te leggen op geaardheid. Iedereen hoort zichzelf te zijn, maar door mensen de kast uit te dwingen creëer je ook je weer 'hokjesdenken'. In de Hindostaanse gemeenschap en dan met name de volwassenen tussen de 30 en 70 jaar dat daar nog veel educatie en inlichting nodig is betreft homoseksuelen.
- Ik denk meer zichtbaarheid
- Ik hoop dat er meer acceptatie zal zijn binnen de Hindostaanse LGBTIQA+ gemeenschap
- Mee acceptatie binnen de gemeenschap
- Meer acceptatie en bespreekbaar maken
- Meer acceptatie en ruimte voor mensen met gemixte afkomst. Binnen Hindostaanse gemeenschappen hangt er soms een tendens van het 'ras' 'zuiver' willen houden.
- Meer bekendheid over de gemeenschappen en gevoel van welkom zijn in de groep. Wat persoonlijke aandacht voor mensen die nieuw in de groep komen. Misschien netwerken en samen leuke dingen doen
- Meer gelijkheid en/of normalisering
- Meer gemeenschapszin, meer ontmoeting, meer verbinding
- Meer jonge mensen, meer representatie in media
- Meer zichtbaarheid, meer Hindostaanse LGBTIQA+ die durven te delen, meer events, meer alles :)
- Minder conservatief, meer open minded
- Respect naar elkaar. Inclusiviteit en geen taboo meer.
- Acceptance and visibility

## Details: -3 = volledig mee oneens, 3 = volledig mee eens

Binnen de Hindostaans & Queer organisatie heb ik waardevolle relaties of vriendschappen opgebouwd.

- -3: 3
- -2: 0
- -1: 3
- 0: 4
- 1: 6
- 2: 1
- 3: 3

Ik ervaar momenten van trots om deel uit te maken van de Hindostaans & Queer organisatie.

- -3: 0
- -2: 3
- -1: 0
- 0: 5
- 1: 4
- 2: 4
- 3: 4

Ik neem deel aan evenementen of activiteiten die worden georganiseerd door de Hindostaans & Queer organisatie.

- -3: 4
- -2: 4
- -1: 4
- 0: 2
- 1: 3
- 2: 1
- 3: 2

Ik ga het liefst naar evenementen/activiteiten van de Hindostaans & Queer organisatie die meer gericht zijn op plezier maken.

- -3: 1
- -2: 1
- -1: 2
- 0: 5
- 1: 5
- 2: 4
- 3: 2

Ik ga het liefst naar evenementen/activiteiten van de Hindostaans & Queer organisatie die zich meer richten op religieuze/culturele activiteiten.

- -3: 1
- -2: 1
- -1: 4
- 0: 5
- 1: 5
- 2: 2
- 3: 2

---

**Details:** Zijn er culturele of artistieke uitingen/evenementen georganiseerd door de Hindostaans & Queer organisatie die u vreugde of een gevoel van verbondenheid hebben gebracht/geven?

- (7x) nvt
- Alle evenementen die H&Q heeft georganiseerd
- Allemaal!
- ALS JULLIE IN AMSTERDAM KWAMEN JA
- De divali viering en de pubquizvond ik super leuk en waardevol
- Diwali
- Ik ben eerlijk gezegd nog niet geweest naar de evenementen
- Ik ben helaas nog naar geen enkel evenementen geweest
- Ik heb hier niet aan deelgenomen
- Ik ken de stichting pas kort, heb nog geen kans gehad om een evenement te bezoeken
- Ja bijv. Spectrum Podcast en de komst van het Instagram-account: Hindostaansenqueer en ook een kunst-evenement zoals A Sense of Brown
- Ja. De nieuwjaarsviering
- Nog geen kans gehad te kunnen bezoeken
- N.v.t. nog niet voldoende naar gezocht

**Details:** Mist u iets in het gevoel deel uit te maken van de Hindostaans & Queer organisatie?

- (11x) nee
- Geen idee. Daar moet ik nog over nadenken. Ik ben geen lid van deze organisatie
- Ik denk dat meer mensen zichtbaar maken het toegankelijker maakt
- Ik weet het niet zo goed, ik denk dat ik vanuit mijzelf een keer naar een bijeenkomst of evenement heenga zodat ik hierover meer duidelijkheid kan krijgen. Ik merk nu dat ik het gevoel krijg, dat ik te oud ben..
- Ja
- Ja jullie in Amsterdam! Maar ook het gevoel dat ik niet kan trouwen of niet zoals mijn heteroseksuelen nichten en neven vanwege mijn LHBTI identiteit in de Hindostaanse gemeenschap.
- Meer samenkomen, vriendschap
- Nope. Alleen meer geld zodat zij nog meer tof werk kunnen doen!
- Wat ik eerder heb genoemd: creëren van bewustwording en acceptatie in onze eigen gemeenschap. Laten we desi pride houden op pride, autoriteiten interviewen, op de hindostaanse en surinaamse radio komen etc.
- Yes

## Details: Wat heeft u nodig om u meer verbonden te voelen met de Hindostaans & Queer organisatie?

- (4x) n.v.t.
- Acceptatie
- Eerder genoemd. Mij boeit de 'hindoestaanse' activiteiten als bijvoorbeeld divali viering met queers niet gezien ik daar niet op zoek naar ben
- Geen idee
- Heb de behoefte niet
- Ik ben er niet heel vaak geweest, en wat mij denk ik zou helpen om me meer verbonden te voelen is consistentie om meer naar evenementen te gaan en proberen meer contact te houden na deze evenementen.
- Ik denk sociale erkenning. Als je in een organisatie gaat waar voornamelijk queers komen, dan creëer je een bubbel dat op afstand staat van de maatschappij waar een andere norm heerst.
- Inspiratie, iets waarin mijn kwaliteiten naar voren kunnen komen zoals creativiteit, op artistiek vlak
- JULLIE IN AMSTERDAM OVERDAG
- Meer evenementen in het midden van het land
- Meer evenementen ter ontspanning
- Meer events
- Meer samenkomen
- Niets. Zijn doen hun uiterste best om alles goed voor elkaar te krijgen
- Wat meer persoonlijke aandacht, meer informatie misschien hoe de bijeenkomsten eruit zien. Zeker nieuwe mensen leren kennen en leuke activiteiten plannen
- Wellicht meer evenementen of bijeenkomsten op verschillende locaties, maar misschien is dat er al en ben ik er niet van op de hoogte, dat kan natuurlijk ook
- Information

## Details: Heeft u persoonlijk bijgedragen aan het creëren van een meer inclusieve en accepterende omgeving voor LGBTIQA+ individuen in de Hindostaans & Queer organisatie?

- (8x) nee
- Ja
- Ja door de organisatie
- Ja door het helpen organiseren van evenementen
- Meegedaan interview
- Mensen weten vaak dat ik homoseksueel ben, ik heb me weleens geuit op tiktok, in de tempel apart over homoseksualiteit met individuen en daardoor lijkt ik toegankelijk te zijn. Ik zou wel wat meer voor andere queers willen betekenen.
- Nee, naast gewoon vrienden worden met mensen niks.
- Nee nog niet
- Nee nog niet.
- Niet actief, ik denk wel door binnen de community mijzelf te zijn
- Nog niet, staat wel op mijn to do list
- Yes, ask them haha
- Yes



**Details:** Hindostaans & Queer heeft de volgende missie en visie: Visie: Hindostaans & Queer streeft naar een wereld waar Hindostaanse queer mensen vertegenwoordigd zijn en in vrijheid de veelzijdigheid van hun identiteit claimen en vieren. Missie: Bevorderen van acceptatie, emancipatie en representatie van Hindostaanse queer mensen. Dit doet Hindostaans & Queer vanuit intersectionaliteit en solidariteit naar andere gemarginaliseerde groepen. Herkent u uzelf in deze missie/visie van de Hindostaans & Queer organisatie? Zo niet, wat zou u hieraan veranderen?

- -
- Ik ben niet proactief
- (2x) Ik herken mij hierin
- Ik kan me zeker vinden in deze missie en visie
- Ik persoonlijk voel me genoeg gezien
- (9x) Ja
- Ja.
- Ja hoor, totaal herkenbaar
- Ja, nog niet helemaal, want ik heb nog een stuk te gaan. Maar ik ben het eens en ik kom er wel
- Mee eens, alleen zoals eerder aangegeven zonder je deze organisatie af van de maatschappij en lijk je soms in een sociale 'bubbel' te leven. Echter kan
- ik de moeite enorm waarderen. Jullie doen zeer goed werk. Ik heb er alleen weinig baat bij gehad, omdat ik nog recalcitrant was. Het doet mij wel goed om dit toch nog mee te krijgen.
- Wel deels in de missie niet in de visie. Ik denk niet daar daar de kern van 'ons' probleem zit.
- Yes, ik vind het sterk.

**Details:** -3 = volledig mee oneens, 3 = volledig mee eens

Ik zie mijn eigen toekomst als lid van de Hindostaans & Queer organisatie hoopvol voor me.

- -3: 0
- -2: 1
- -1: 0
- 0: 4
- 1: 5
- 2: 6
- 3: 4

Hoe ziet u de toekomst van de Hindostaans & Queer organisatie in termen van inclusiviteit en acceptatie?

- (3x) n.v.t.
- Als jullie activiteiten veranderen richting bevorderen van acceptatie binnen onze eigen hindostaanse gemeenschap dan positief.
- Dat steeds meer Hindostaanse queer mensen zich gesteund en veilig voelen om te zijn wie zij zijn met behulp van deze organisatie
- Een eigen gebouw, een grotere slichting, meer middelen. Voor de rest: het huidige bestuur zo houden en versterken!
- Goed
- Groeiende organisatie
- Het is groeiende en kan ook hierin groeien als de mensen zelf ook groeien
- Het pad wordt lichter, maar blijft lang
- Ik denk dat de toekomst van de Hindostaans & Queer organisatie veelbelovend uitziet. Er is een groeiend bewustzijn en een sterkere inzet plannen (om het ff zo te noemen), wat gaat leiden tot meer gesprekken, educatie en initiatieven voor inclusiviteit.
- Ik denk meer toenadering tot heteroseksuele en orthodoxe groepen binnen de gemeenschap
- Ik zie het rooskleurig in
- Meer
- Meerdere takken in diverse steden in NL
- Open, trots en proactief. Eigenlijk wat ze nu al doen voor mijn gevoel.
- Positief
- Super succesvol. Ik hoop dat jullie mijn gemeenschap kunnen veranderen tot een echte safe space. KOM NAAR AMSTERDAM WEL DAT ZOU FIJN ZIJN.
- Weet ik niet
- Scholing and cursussen to 1st generation

Hoe heeft u de Hindostaans & Queer organisatie gevonden?

- 13: social media
- 8: via vrienden
- 1: bijwonen van events

Is het duidelijk hoe u onderdeel kunt worden van/in contact kunt komen met de Hindostaans & Queer organisatie?

- 13: ja
- 5: nee
- 2: ja, maar (KOM NAAR AMSTERDAM en wees duidelijker in waar precies. Voor leden niet)

Wilt u meer in contact komen met andere mensen die behoren tot de Hindostaans & Queer organisatie?

- 15: ja
- 3: nee
- 2: ja, maar (Niet middels culturele 'leuke' activiteiten. ik ben niet uit de kast. Ik ben bang dat via via een of andere tante erachter gaat komen dat ik naar jullie organisatie ga en dan ben ik doomed.)

## Details: Wat heeft u nodig om actiever te worden binnen de Hindostaans & Queer organisatie?

- (5x) n.v.t.
- ?
- evenementen die meer passen bij het doel en minder bij acceptatie van mijn eigen hindoestaanse identiteit. Daar vind iedereen zijn eigen persoonlijke weg in. En ik denk dat er meer draagvlak zou zijn als alle hindoestaanse queers zich in jullie missie en activiteiten konden vinden. En die zijn nu vooral gericht op cultureel vlak en samenstelling van iemands queer identiteit met iemands hindoestaanse identiteit. Daarmee voorzien jullie in een coping methode voor een deel van hindoestaanse queers.
- Evenementen in het midden van het land
- Evenementen met een informele en ontspannen sfeer (niet in een kring gaan zitten)
- Ik denk dat ik nog een weg te gaan heb in het beleven van mijn seksualiteit en mijzelf volledig te kunnen accepteren in de maatschappij zelf.
- Ik denk dat toegankelijkheid belangrijk is
- Ik denk idd dat een vaste ruimte heel belangrijk is voor verbondenheid. Ik denk dat het ook leuk is om de mogelijkheid te geven voor een 'buddy' wat inhoudt dat als je alleen komt en het wellicht spannend vind of gewoon openstaat om nieuwe mensen te ontmoeten, je voor dat evenement wordt gekoppeld aan een andere bezoeker van het evenement. Bij o.a. asvgay is dit een goede manier om mensen te laten ervaren hoe de sfeer is en eventuele drempels weg te nemen om naar evenementen te gaan!
- Ik volg op afstand
- JULLIE IN AMSTERDAM met activiteiten die overdag zijn en zonder alcohol op een rustige plek en dat de evenementen goedkoop zijn
- Meer evenementen
- Meer informatie over de bijeenkomsten, evenementen misschien of soort netwerkevenement
- Meer tijd momenteel
- Vaste ruimte, meer ontmoetingsmogelijkheden
- Zeker vaste ruimtes, evenementen, panel-gesprekken, etc - maar wel in verschillende steden
- Time

## Details: Zou u willen helpen bij het organiseren van evenementen/activiteiten voor de Hindostaans & Queer organisatie?

- (3x) nee
- ?
- Als het event aanspreekt ja
- Als ik iets kan betekenen, dan zeker
- Als ik tijd zou maken/hebben wel
- Eigenlijk wel, alleen beetje krap met werk en opleiding. Maar zeker als het me uitkomt
- Helaas gaat het nu niet lukken, wellicht in de toekomst
- Ik zat er eerlijk gezegd aan te denken toen ik de vacatures zag op insta. Doordat ik nu toch werkzaam ben in het bestuur van een andere organisatie
- zou ik dit nu niet kunnen. In de toekomst (vanaf volgend studiejaar) zou ik hier zeker voor openstaan.
- (5x) Ja
- Ja als jullie iets zien in mijn ideeën.
- Ja. Doe ik ook al
- JA GRAAG ALS JULLIE IN AMSTERDAM ZIJN WEL JA.
- Mits in de omgeving
- Waarschijnlijk wel, alleen ben ik niet een hele grote van pride of uitgaansevenementen.

**Details:** -3 = volledig mee oneens, 3 = volledig mee eens

Hoe kan de Hindostaans & Queer organisatie u het makkelijkst bereiken?

- 14: instagram
- 7: whatsapp
- 6: email
- 2: facebook
- 2: 1x n.v.t., 1x reeds contact

**Details:** Bent u bereid deel te nemen aan een diepte interview over de onderwerpen van dit onderzoek? Zo ja, neem dan contact met ons op zodat we dit kunnen inplannen.

- ...
- Als het in Amsterdam s en anoniem kan, ja zeker misschien. nadruk op MISSCHIEN wel.
- Ja, Ik ben wel reed druk, dus wellicht zou ik er geen tijd voor hebben, maar misschien ook we,
- Helaas niet ivm drukte
- Ik zal erover nadenken
- Ja
- Ja.
- Ja hoor
- (8x) Nee
- Nee onzeker nog
- Sta ik voor open
- X
- No