



LGBT ASYLUM APPLICANTS IN DENMARK

Applying for asylum on the grounds of
sexual orientation and gender identity

Table of contents

1	About LGBT Asylum
2	About this report
3	Meeting the Danish authorities as an LGBT asylum applicant
3	Coming out to officials
4	The asylum interviews and case handling
10	Living in Denmark as an LGBT asylum applicant
11	The asylum centres
15	LGBT networks
16	Conclusions
18	Dansk resumé
20	Om troværdighedsvurderinger i LGBT-asylsager



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About LGBT Asylum

LGBT Asylum is a group of LGBT people – asylum seekers, Danish citizens and other people residing in Denmark. LGBT Asylum works for the rights of lesbian, gay, bisexual and transgender individuals in the Danish asylum system, and provide support and counselling for LGBT asylum applicants.

LGBT Asylum was founded in autumn 2012 and has since then been in contact with approximately 130 LGBT asylum applicants. We have experienced many members being granted asylum or international protection, but also many members being rejected. In April 2015, at the time of writing this report, LGBT Asylum was in contact with 65 LGBT asylum applicants with ongoing cases.

About this report

Some of the asylum applicants who are members of LGBT Asylum took the initiative in making this report.

In LGBT Asylum we know that LGBT asylum applicants experience various problems in the asylum process: in relation to the interviews, the decisions of the immigration authorities, knowledge of the system, life in the centres, etc.

The aim of the report is to document the experiences and problems facing the members of the LGBT Asylum as LGBT asylum applicants in order to raise awareness about the issues and to present the findings to relevant authorities, professionals and others working with asylum seekers in Denmark.

The main topics of the report are:

- 1. Issues related to the asylum application, most notably the interviews with immigration authorities and LGBT-specific issues in this regard.*
- 2. Living as an LGBT asylum applicant in Denmark, in particular being LGBT in the Danish asylum centres.*

Knowledge and information have been collected from the members via the use of a qualitative questionnaire. Prior to the interviews the project was presented and explained to the entire group giving the members time to consider the topics before the actual interviews took place. More specifically the data collection includes:

- 1. Five focus group interviews with altogether 30 LGBT asylum applicants of various nationalities – both men and women, homosexual, bisexual and transgender. Most are in the asylum application process, while some have obtained asylum and a residence permit.*
- 2. Individual responses to the questionnaire from four asylum applicants.*
- 3. Observations made by LGBT Asylum contact persons.*
- 4. Decisions in asylum cases from Immigration Service or the Refugee Appeals Board.*

Data presented in this report has been anonymised.

The data is not as such representative of all LGBT asylum applicants. Hence, when the report refers to 'the LGBT asylum applicants', it refers to the members of LGBT Asylum who have contributed to this report.

Meeting the Danish authorities as an LGBT asylum applicant

An application for asylum involves many meetings with various Danish authorities, most notably the police and Immigration Service. The various meetings and interviews play a key role in the application process and form the basis for the decision-making of the authorities.

As LGBT-related issues are often the ground for LGBT individuals to apply for asylum, it is important how such issues are met and dealt with, and how they are articulated when LGBT applicants meet police officers and immigration officials. It is the experience of both LGBT Asylum contact persons and asylum applicants that this is a field of difficulty.

The issues highlighted by the data collected for this report pertain mainly to the experience that the immigration officers do not have sufficient knowledge of LGBT-related issues, or that they are difficult for the applicants to talk about. However, there are also incidents where applicants have experienced negative reactions when disclosing their asylum motive – from public officials or interpreters.

Coming out to officials

In order for asylum applicants to appear as credible as possible, it is often regarded as important that they offer as much information as they can about their experienced persecution or risk thereof, and hence their asylum motive as early as possible in the application process. To LGBT asylum applicants in practice this entails coming out as LGBT in front of public officials. Several asylum applicants point to the fact that this in itself is a hurdle difficult to overcome.

As some asylum applicants phrase it:

That first interview called the police interview made me nervous and scared given that I was coming from a country where appearing to the police means hell.

It was difficult for me to have to tell that I like men – it was very stressful and frightening.

They don't believe that you are LGBT. They think we lie, and that we are making it up. It gives me a feeling of doing something wrong.

The interview is very intimidating, because at home you can never say to police that you are gay, so you hide it, and Danish authorities do not understand that.

Given that LGBT is an intimate and delicate issue, it is important that Danish authorities are able to handle it sensitively, especially since there is no information given to applicants about the right to protection from LGBT-related persecution. Experiences by asylum applicants indicate that this is not always the case.

One asylum applicant experienced the first meeting with the Danish police like this:

When I came to Denmark, I approached the police and asked to seek asylum. There were two police officers, and they said 'I don't care about your sexuality, don't talk to me about it, I don't want to hear about it.' I was very shocked. My impression is that the police do not care in Denmark. They look at you with suspicion.

The asylum interviews and case handling

LGBT asylum applicants face specific problems during interviews and dialogue with officials related to their LGBT status.

There is an overall experience among the LGBT asylum applicants that the immigration officers conducting the asylum interviews lack knowledge of LGBT as such, and that they do not have a culture-sensitive understanding of the complexities at stake.

As some asylum applicants put it:

They don't understand about LGBT.

You have to explain what LGBT stands for.

They don't understand about LGBT – they asked: 'why did you change your gender?'

I would like to be interviewed by a gay immigration officer, or someone who is sensitive and knowledgeable about these issues. At least somebody in the panel doing the interview needs to understand LGBT – and all four letters.

I was shy. You know, those people who are interviewing us are not gay, they are professionals. They don't know how it is to be gay.

As for the lack of a culture-sensitive approach to LGBT-related issues, it seems that insufficient knowledge leaves the immigration officers to rely on stereotypical notions of LGBT as well as sexual practice when processing the cases. This becomes apparent in various ways.

Some of the applicants have experienced that their credibility as a lesbian (or a gay man) *has been questioned because they have children or have been in a heterosexual marriage.*

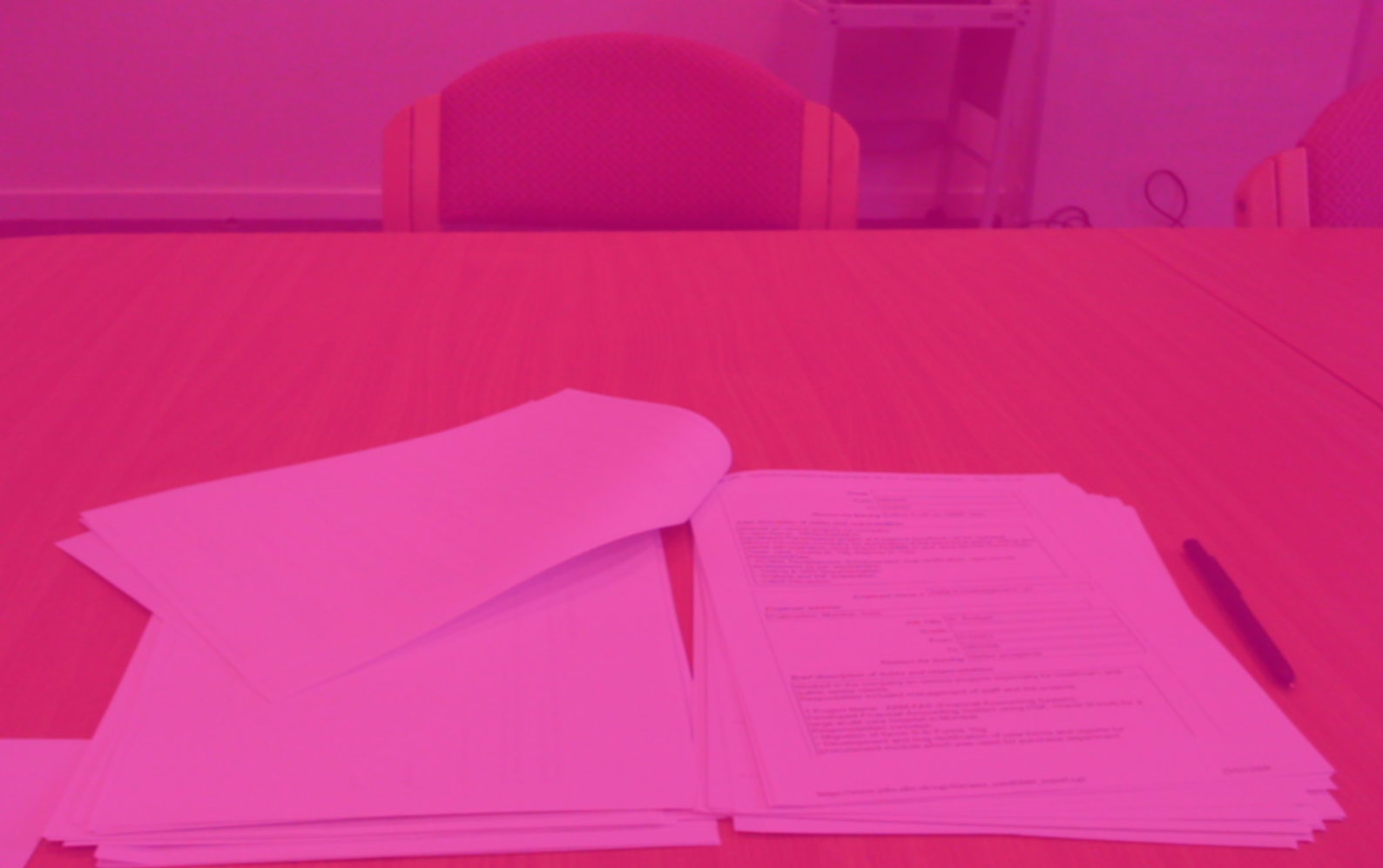
If you have kids, they ask you: 'How did you get those kids, since you are a lesbian?' They don't understand that in our country, even if you start being a lesbian when you are young, you are forced to get married. If you tell them this, they tell you that you are lying. They tell you that if you have been married you cannot be with a woman. They don't understand how life can be.

Sometimes they don't accept certain things. For example, if you have children, the authorities don't understand or believe you are LGBT. When you come from a place, where it is taboo to be LGBT, you try to change your behaviour, pretend you are not LGBT, and it can be hard for authorities to accept you have been forced to live in the closet.

Other LGBT applicants feel like they are being judged by officials with stereotypical perceptions of gays and lesbians.

As one applicant put it:

The people who are doing the interviews, they expect you to look and act like a woman, if you are a gay man. But everybody has a style. I look very straight, and if you appear straight, they think you are lying. But being gay does not have to mean that you should appear feminine.



Normative perceptions of social and sexual practice are also seen in other cases, where officials doing the case handling seem to assess the cases based on their own or on normative heterosexual experiences. As an example, LGBT Asylum has experienced a rejection from the Immigration Service arguing that it was not credible that the applicant did not know the names of the men he had had sex with. Another rejection from the Refugee Appeals Board argued that was it not feasible that the applicant had sex with men in a Hamam in Afghanistan. And during an interview witnessed by a contact person from LGBT Asylum, the interviewer repeatedly asked the applicant in what order he was dating various partners, and whom he was dating first, while not understanding that the applicant was seeing several persons at the same time. Serial monogamy is not the standard for everyone.

At the interviews at Immigration Service it appears to be common practice that LGBT applicants are asked intimate questions about their sexual practice or related to situations with sexual encounters. Such questions are difficult to answer: partly because they are intimate and may entail elements of shame or taboo, partly because such intimate matters in some cultures are regarded as highly private and something one simply does not talk about. This may affect the ability to talk about sexual orientation or gender identity as such, and the difficulties are exacerbated when the questions probe into sexual practice and sexual encounters.

The LGBT asylum applicants are overall of the impression that the immigration authorities are not sensitive towards the fact that in some cultures it is very difficult to talk about affection and intimacy. Moreover, circumstances or details surrounding sexual encounters (such as the colour of bed sheets) may not be memorable, as one in practice does not pay attention to such things in sexual situations.

Examples from interviews with LGBT asylum applicants include:

How do you have sex? With whom do you have sex? How old were you, when you knew? How old were you the first time? Who was the first? How do you do it?' They pressure us to answer.

Being asked what you did in bed is very uncomfortable. When you say yes, we have sex, they ask 'how do you have sex?' It is very offensive to ask such questions.

I had to tell them, as I didn't have any other option: 'I put him on the bed. I kissed him on the lips. I removed my belt...

They asked me: 'How do you feel when having sex with your partner?' Many of us are shy to tell, as we come from a culture that keeps things like that private. They ask intimate details about how things started [...]. A question as 'what did you feel with your partner?' is a difficult question to answer. You can answer it in so many different ways, which all is true, but they say: 'Last time you said you were feeling like this, and now you are telling you felt like this.' But I had different feelings, and it is difficult to remember how you felt.

I got like: 'How did you do it [the sex]. How many times have you done it? What was the colour of the bed sheets? How was the pillow?' They are interested in the situations where you had sex with such questions, but you don't pay attention or remember those things in such situations.

I was asked how to 'get it on' with another guy.

We also talked about sex at the interview. Rape, 'which way did it happen?

In addition to the LGBT-related issues above, LGBT asylum applicants highlight various examples when they experienced that the interviewer did not understand or take into consideration the socio-cultural setting they come from and from which they have fled.

As some applicants phrase it:

They use a Western model [of understanding] on an African society.

They also don't understand how marriage works in Uganda. You can be married without going to church or be registered in our culture without a certificate. But the Immigration Service don't understand that.

They ask how many kilometres there are to a place. How far? But that is not how we orient ourselves. We use landmarks and such.

They ask about addresses. But we can describe perfectly where something is located without street names. We don't use street names, and this is the case for most of Africa.

The LGBT asylum applicants experience that the overall approach to the asylum interview and the [interview technique](#) used are stressful and challenging.

They take things that are unimportant to my story, but leave out things that are important. They keep focusing on details that are difficult to remember.

I had to talk the whole day – it was so stressing and new. They made me feel like I was telling lies. They twisted some questions over and over, like they were trying to fail me. It was the longest interview I have ever done in my life, and I pray it becomes the last.

You are not given the opportunity to fully express yourself, they cut you off and that is hard. When you get involved and talk about something difficult, you are interrupted and you have to go back and say something the interviewer didn't catch, or they ask about things you said in the first interview.

Some of the questions from the interview are pretty tough, life invading and sometimes intimidating.

They ask about specific dates, but I could not remember, as I have tried to forget it. I don't remember details. I got confused; they asked the same questions over and over again.

The interviewers try to confuse you.

Interpretation is an issue in itself highlighted as problematic by many LGBT asylum applicants. The issues raised relate to the overall quality of the interpretation, that the interpreters doze off during the lengthy interviews, and that some interpreters are perceived of as homophobic.

Living in Denmark as an LGBT asylum applicant

Several of the LGBT asylum applicants express great relief that they have come to Denmark, feel a sense of freedom and value the degree of freedom of speech they experience. However, the freedom is at the same time highly limited due to the circumstances and living conditions they face as LGBT asylum applicants. This is described in the following.

Information and guidance

Knowledge about rights and possibilities in an asylum application process is pivotal to a successful outcome of the case. [LGBT asylum applicants experience a lack information and guidance regarding their rights and type of asylum cases.](#)

I did not know that you could get asylum because of your sexual orientation or gender identity in the asylum system – I received no information about it.

The people working in the system are not informed at all. The system doesn't even know the letters LGBT – only if they happen to know the group [LGBT Asylum].

There is no information about LGBT rights.



The asylum centres

LGBT asylum applicants face specific difficulties in the asylum centres because they are LGBT. In general, they remain in the closet due to fear of harassment or negative reactions. The anxiety is exacerbated by the lack of privacy in the camp, where people in many cases live closely together with other asylum applicants in small rooms. There have been several examples of members of LGBT Asylum having been attacked or threatened in the centres.

Several applicants describe it as if the situation from back home is being reproduced in the centres.

I am afraid others will find out that I am gay. I keep it a secret. I have only told my contact person in LGBT Asylum, the psychiatrist and a friend, who is no longer my friend. I am afraid that people won't talk to me or look down on me, if I tell them that I like men.

As long as I don't tell the other asylum seekers about my sexual orientation, I live fine and normally as any other asylum seeker.

LGBT asylum seekers get a problem with the rest of the crew in the centre if outed. It might result in a hard look on the hallway, talks behind the back as well as safety issues.

(Continues on the next page)

Sharing a room with straight people is very difficult. Roommates can look through your things, and some have experienced attacks. You are afraid of what might happen, and it is very stressful. Living together with other LGBT people would be better.

Most of the time I live in fear thinking that if I tell the others why I have applied for asylum, they may do something bad to me. My previous roommate, who has now been transferred to another centre, switched room just because I was trying to defend LGBT when he talked very badly about it. He suspected I was part of the LGBT community, so he would not speak to me again.

The others ask: 'Where are you going by the end of the month? [when going to LGBT Asylum meetings]' I say I visit friends.

The centre is not a safe place for me to live. I don't dare having friends over in the centre as it is not safe.

The problem is in the camps: you cannot be yourself, you must hide and be careful how you move and speak. I have to act macho and try not to be myself. No one in the camp even knows my name or my nationality. I try to avoid other Arabs. I don't dare to put in my earrings. I live with three guys I don't know. They might stab me in the middle of the night. All this would end if there was a LGBT camp.

The others in the camp ask why you are here [at LGBT Asylum meetings], but most often you can't tell them the truth. You risk a lot of teasing, being forced to work for others, threats.

People are always suspicious of you, because you act differently even when you try to hide.

You cannot share anything with anyone. You feel alone in the camps – far away.

Transgender applicants may face specific problems with the gendered accommodation, as one explains:

Before I got the room, I said, don't put me with men, and they put me in a room with another woman. Then I was moved to Auderød, where they placed me in a room with five other men. I went and put my things there, when the room was empty, but when I came back, there was just men. I went to the office, and they were very confused. However, they placed me with two other women. Later I was transferred to the women's centre. Some people are unfriendly there, but the staff is friendly.

I have asked for separate rooms in the camp, but I have still been put in dormitories with men. I have to hide myself in the washroom to do my makeup. They keep promising to give me a single room, but nothing happens. I cannot take off my clothes in the room, because there are four other men in the room. What am I supposed to do?

In addition to the above, the LGBT applicants experience the same difficulty as other asylum applicants, as some phrase it:

It is terrible. The Danish authorities talk about integration, but they place the asylum centres far away from everything. They keep us busy in the system in the Bermuda triangle between school, asylum centre and the store. They don't want you to meet anyone.

You wait for many months, you think all the time. It is very confusing, you can't sleep, you have very bad dreams, and a lot of stress.

It's traumatising being here for a long time.

As a female asylum seeker, you are harassed. Many people are looking for love, they come and knock on the doors.

It is not good in the centres, because people are very distressed.

These circumstances make sensitivity, information and support all the more important, and here the centre staff play a key role. [As one of the applicants exemplifies:](#)

I am not open, and I am afraid of reactions and violence. Only the staff knows, they like me and are helpful.

I have had a conversation with one of the Red Cross centre staff about my sexual orientation, and he helped me out with getting praktik. He also told me that Danish society doesn't discriminate whether or not you are part of the LGBT community.

There are several such examples of support from people working in the centres, but many also find it difficult to find support. And several experience that their specific needs are not taken care of, that it is for example not possible to be accommodated in a single room. Many asylum applicants also find it valuable – at times a necessity – to have Danish citizens speak on their behalf, as they [feel taken less seriously as asylum applicants](#).

It is easier if a Danish contact person speak on your behalf. Not just because of the language, but because the people running the centres react kinder, when they are contacted by others than asylum seekers. They don't believe us, it is like we are less worthy.



LGBT networks

Given the condition for LGBT asylum applicants in the Danish asylum system, [LGBT networks and resources](#) are important.

LGBT Asylum has made me feel comfortable in Denmark.

In and out of the asylum centre, I still have not picked the guts to talk about myself and my sexuality as a lesbian to other people. I feel the stigma, which is somehow unexplainable. I only feel safe to behave and feel as LGBT when I am close to those who understand it – for example, when I attend LGBT meetings. That is my safe zone.

LGBT Asylum has made me feel like I am at home. At first, before joining LGBT Asylum, I was in fear, feeling lonely, thinking that maybe the people around me, if they come to know what I am, that they will treat me in the same way as those ones back in my home country. But with the LGBT you feel that you have enough security around you, because LGBT is another family far away from your original family. When you join LGBT Asylum you start automatically to feel that you have the people of the same clan.

I am only open when in an LGBT context, so it is very valuable with the LGBT Asylum meetings.

Conclusions

The issue of credibility plays a key part when authorities assess asylum applications. It is often regarded as important that asylum applicants provide as much information as possible related to their experienced persecution or risk thereof and hence their asylum motive as early as possible in the application process. For LGBT asylum applicants in practice this entails coming out as LGBT in front of public officials. Several asylum applicants point to the fact that this in itself is a hurdle difficult to overcome.

It is an overall experience among the LGBT asylum applicants that the immigration officers conducting the asylum interviews lack knowledge of LGBT as such, and that they do not have a culture-sensitive understanding of the complexities at stake. Consequently, it seems that immigration officers in some cases rely on heteronormative or stereotypical notions of LGBT as well as sexual practice when processing the cases.

At the interviews at Immigration Service it seems common practice that LGBT applicants are asked intimate questions about their sexual practice or related to situations with sexual encounters. Such questions are experienced as intrusive, and are difficult to answer: partly because they are intimate and may involve elements of shame or taboo, partly because such intimate matters in some cultures are regarded as highly private and something one simply does not talk about.

Many LGBT asylum applicants highlight interpretation as problematic. Problems relate to the overall quality of the interpretation, that the interpreters doze off during the lengthy interviews, and that some interpreters are perceived of as homophobic.

LGBT asylum applicants experience a lack of information and guidance regarding their rights and type of asylum cases.

LGBT asylum applicants face specific difficulties in the asylum centres because they are LGBT. In general, they remain in the closet due to fear of harassment or negative reactions. The anxiety is exacerbated by the lack of privacy in the camp, where people in many cases live closely together with other asylum applicants in small rooms. There have been several examples of members of LGBT Asylum having been attacked or threatened in the centres.

Transgender applicants may face specific problems with the gendered accommodation in the centres.

The centre staff generally meet LGBT asylum applicants with support and understanding. However, there is also the experience that the specific needs of LGBT applicants are not taken care of, that it is for example not possible to be accommodated in a single room. Many asylum applicants also find it valuable – at times necessary – to have Danish citizens speak on their behalf, as they feel taken less seriously as asylum applicants.

Given the condition for LGBT asylum applicants in the Danish asylum system, LGBT networks and resources are important not only for the well-being of the group, but also for the outcome of the specific asylum cases.

Dansk resumé

LGBT Asylum arbejder for at forbedre vilkår og rettigheder for LGBT-personer, der søger asyl i Danmark. Vi assisterer og rådgiver i asylprocessen og tilbyder et socialt netværk. LGBT Asylum blev startet i efteråret 2012 og har siden været i kontakt med omkring 130 asylansøgere. Mens gruppen har eksisteret, har en del af medlemmerne fået asyl – mange har dog også fået afslag. I april 2015 var LGBT Asylum i kontakt med 65 LGBT asylansøgere med igangværende sager.

Formålet med denne rapport er at indsamle LGBT-asylansøgere erfaringer og dokumentere nogle af de udfordringer, de møder som LGBT-asylansøgere i det danske asylsystem. Data er indsamlet via fokusgruppeinterviews med asylansøgere, der er medlem af LGBT Asylum, samt nogle enkeltbesvarelser på et spørgeskema rundsendt til medlemmerne. I alt har 35 LGBT-asylansøgere bidraget med viden og erfaringer til rapporten. De indsamlede data er ikke repræsentative for alle LGBT-asylansøgere, og når der i rapporten refereres til 'LGBT-asylansøgerne', refereres der alene til de medlemmer af LGBT Asylum, der har bidraget til rapporten.

Spørgsmålet om troværdighed er central, når myndighederne vurderer asylsager. Her spiller det ofte en rolle, om asylansøgere fortæller så meget som muligt om deres asylmotiv så tidligt som muligt i processen. For LGBT-asylansøgere er dette ofte ensbetydende med at 'springe ud' som LGBT-person over for politiet eller sagsbehandleren, hvilket i sig selv kan være en stor udfordring.

Det er en generel oplevelse blandt LGBT-asylansøgerne, at sagsbehandlerne, der forestår asylinterviews, mangler viden om LGBT, og at de ikke har en kultursensitiv forståelse for LGBT-identiteter og -praksis og de forskellige sociokulturelle omstændigheder knyttet dertil forskellige steder i verden. Det betyder, at de i nogle tilfælde forfalder til heteronormative overvejelser eller LGBT-stereotype forestillinger om identitet og seksuel praksis i sagsbehandlingen.

Ved interviews hos Udlændingestyrelsen er det tilsyneladende gængs praksis, at sagsbehandlerne spørger ind til seksuel praksis eller intime detaljer i forbindelse med seksuelle møder. Sådanne spørgsmål opfattes af asylansøgerne som intimiderende og meget vanskelige at svare på. Dels fordi de er intime og kan inkludere elementer af skam eller tabu, dels fordi de kan komme fra en kulturel kontekst, hvor sådanne emner betragtes som meget private og som noget, man ikke taler om. Endelig kan det være svært at huske detaljer omkring et seksuelt møde, såsom detaljer om rummets indretning, når opmærksomheden i situationen var fokuseret på den seksuelle akt.

Mange asylansøgere problematiserer tolkningen ved interviews. Problemerne vedrører den generelle kvalitet af tolkningen, erfaringer med tolke, der opleves som homofobiske, eller tolke, der mere eller mindre falder i søvn under lange interviews.

LGBT-asylansøgere oplever stor mangel på information og vejledning vedrørende deres rettigheder og muligheder i forbindelse med deres LGBT-relaterede forfølgelseshistorier og asylsager.

LGBT-asylsøgere oplever specifikke vanskeligheder i asylcentre, fordi de er LGBT. De lever således oftest i skabet af frygt for chikane eller negative reaktioner. Den pressede situation forstærkes af, at der ikke er noget privatliv i centrene, hvor mange mennesker under pres placeres sammen på meget lidt plads. Der har været flere eksempler, hvor medlemmer af LGBT Asylum er blevet overfaldet eller truet i centrene.

Nogle transkønnede asylansøgere oplever problemer i forbindelse med indkvarteringen, hvor mænd og kvinder typisk indkvarteres hver for sig. Lesbiske eller biseksuelle kvinder kan føle sig udsatte som enlige kvinder i centrene.

Personalet i asylcentre møder altovervejende LGBT-asylansøgere med forståelse og støtte. Det er dog også en oplevelse, at der ikke altid tages hensyn til de problemer, ansøgerne oplever, fordi de er LGBT – eksempelvis vedrørende behov for indkvartering i eget værelse. Mange af asylansøgerne fremhæver i den forbindelse det vigtige i at have danskere til at tale deres sag over for personalet, da de føler, at de ikke bliver taget seriøst, fordi de er asylansøgere.

På grund af forholdene for LGBT-asylansøgere i det danske asylsystem er LGBT-netværk, -støtte, og -information afgørende ikke bare for LGBT-asylansøgernes trivsel, men også for udfaldet af de enkelte asylsager.

Om troværdigheds- vurderinger i LGBT-asylsager

Der er p.t. flere afviste LGBT-asyllansøgere i Danmark, som kommer fra lande, hvor homoseksualitet er kriminaliseret, og hvor lovgivningen håndhæves.

Vi har i LGBT Asylum set en udvikling de seneste år i forhold til, hvilke problematikker der fylder i behandlingen af LGBT-asylsager. Tidligere var det sådan, at myndighederne gav afslag på asyl, hvis de vurderede, at en given asylansøger ikke risikerede forfølgelse, hvis vedkommende var diskret og i skabet efter en tilbage-sendelse. Myndighederne anvendte, hvad der også kaldes diskretionskravet.

I foråret 2013 var der en afgørelse i Flygtningenævnet, hvor en homoseksuel asyl-ansøger fra Afghanistan fik asyl, selvom hans seksuelle orientering ikke var kendt af nogen i Afghanistan. Vurderingen var, at det ville være et brud på hans rettigheder at kræve, at han for at undgå forfølgelse skulle være i skabet resten af sit liv. På samme måde som man heller ikke kan kræve, at religiøse minoriteter skal afstå fra at praktisere deres religion for at undgå forfølgelse. Med den afgørelse kom dansk praksis på linje med flere andre lande, internationale anbefalinger og EU-Domstolens afgørelser.

Opgøret med diskretionskravet var en positiv udvikling. Vi har dog siden set en tendens til, at fokus i sagerne i højere grad er skiftet til spørgsmålet om troværdighed. Myndighederne afviser ikke længere sager med henvisning til, at en ansøger kan være i relativ sikkerhed i skabet, men med henvisning til, at der er nogle elementer i vedkommendes historie, som man ikke finder troværdige. Et afgørende problem her er, at Udlændingestyrelsen og Flygtningenævnet ofte ikke forholder sig til, om ansøgerne er LGBT, selvom det er asylmotivet.

Myndighederne afviser sagerne, hvis der er enkelte begivenheder eller sammenhænge i asylansøgernes historier, som de finder usandsynlige eller utroværdige. Konsekvensen er, at LGBT-asyllansøgere risikerer at blive sendt tilbage til lande med kriminalisering og forfølgelse, fordi de danske myndigheder afviser dem som utroværdige.

