



Abused no More Project

***Legal Capability in Relation to Socially Excluded and Migrant Youth in Cyprus: A
Gender Based Analysis***

KISA-Action for Equality, Support, Antiracism



Erasmus+



Content

Executive Summary	page 03
Methodology	page 04
Literature Review Findings	page 05
Fieldwork Findings	page 06
Next Steps and Key Recommendations	page 07
Abstract	page 08
Chapter One:	
Introduction & Background	page 09
Chapter Two:	
Youth-Led Research Methodology	page 11
Chapter Three:	
Findings: Literature Review	page 16
Chapter Four:	
Fieldwork Findings	page 21
Attitudes, Knowledge and Skills on Public Legal Education:	
Employment Discrimination: Attitude	page 22
Educational Discrimination: Attitude	page 23
Familial Discrimination: Attitude	page 23
On Institutional Discrimination: Knowledge	page 24
Chapter Five:	
Policy and Practical Implications	page 27
Revision of the Migration Policy and a New Legal Framework	page 27
Empowerment through Information, Legal Education and Legal Assistance	page 27
Institutional Discrimination and Integration	Page 29
Chapter Six:	
Summary & Conclusions	Page 31
References	Page 32
Appendices	Page 35

Executive Summary

Key Objective of the Country Report

Research on discrimination faced by young migrant and refugee women in Cyprus is scarce, mainly because migration is falsely viewed as a gender neutral issue (Trimikliniotis & Demetriou, 2014; KISA, 2009a). As women constitute 57% of the migrant population, this report focuses on the intersectional and multiple discrimination that migrant and refugee women face (gender, ethnicity, legal status and racial background) in Cyprus, specifically, GBD (KISA, 2009a).

The objective of this research project is three-fold. Firstly, at national level, it aims to present an innovative stepping stone in the betterment of assessing and implementing community-led schemes advocating for Public Legal Education (PLE) for marginalised youth in Cyprus. Initially, KISA conducted interviews and focus groups in which numerous young migrant and refugee women were given the opportunity to either draft or discuss their reactions to vignettes which illustrate GBD in the institutional, employment, educational and familial contexts. Secondly, the project purported to meaningfully engage young migrant and refugee women and men in the research process so as to make it youth-led. More precisely, KISA recruited young migrant and refugee youth (primarily women) to contribute as either co-researchers and participants. This youth-led approach aims to promote empowerment of young people from vulnerable communities and provide

them with a platform in which they can contribute towards combating the GBD faced by marginalised youth in Cyprus. More specifically, the results will be used to inform the educational and skills development course material aimed towards increasing the legal literacy of young migrants and refugees vulnerable to experiencing gender-based abuse. Thirdly, this project was developed in line with the Action and Erasmus + Programme, which endeavour to contribute towards the Europe 2020 Strategy and the EU Youth Strategy. More precisely, the Europe 2020 strategy aims to concurrently “deliver high levels of employment, productivity and social cohesion.. concrete actions at EU and national levels underpin the strategy” (European Commission, 2016). Thus, within the Erasmus Objectives, KISA participates in partnership with [Anziani e Non Solo](#) (Italy), the [Romanian U.S. Alumni Association](#) (Romania) [Stowarzyszenie Interwencji Prawnej](#) (Poland), and led by The [IARS International Institute](#) (United Kingdom).

Finally, this partnership collaborates in an effort to bridge, at both EU and national level, the “ gap [that] is identified in the field of training, education and youth ... through the free dissemination of a youth-led programme for service providers and young people with the aim of increasing their legal capability” (Abused no More, 2016) The research findings will also inform the training manuals and courses to be

developed and implemented by the project partners at a later stage.

Methodology

The methodological paradigm was twofold. Firstly, a literature review of key concepts such as public legal education and GBD was conducted from a variety of sources mainly academic research provided by the public sector, grey literature and journalistic outputs of NGOs and the public legal education network website (PLEnet). Key words such as ‘discrimination’ specifically ‘institutional, employment, familial, and educational discrimination’, and ‘migrant and refugee youth’ were conducted. The youth-led research method focused primarily on the Cypriot context as well as GBD within the EU context. The fieldwork that ensued was a mixed methods design. All internet searches were conducted mainly in English and a limited search in Greek.

English is the language most commonly used by all migrant and refugee communities in Cyprus, including the majority of the young people engaged in the project. It is also noted that most research, reports and other materials in Cyprus are also published in English. Migrants and refugees in the areas under the control of the Republic of Cyprus do not usually learn Greek, largely as a result of the restrictions imposed by the rigid and strict migration and asylum policies

and the very limited approach to and measures for integration. This leaves migrants and refugees in a position where the only available language of communication is English.¹ Initially, five co-researchers participated in two vignette based focus groups [two participants per focus group led by two facilitators], and one case study [one participant led by two facilitators], in which all co-researchers drafted a vignette on gender-based discrimination in familial, institutional, educational and employment contexts. Subsequently, ten participants engaged in semi-structured face-to-face interviews, seven of whom consequently participated in focus-groups [three in one focus group and four in another focus group, both of which were led by two facilitators]. As this project is youth-led, marginalised youth (specifically women of migrant backgrounds and refugees) were recruited.

¹ Even though English is known, to varying degrees, by many migrants in Cyprus, especially from Asia, Africa and Eastern Europe, there are many others, especially refugees of Arab origin, who have no knowledge of this language. This renders them even more vulnerable to abuse, exploitation and violation of their human, employment and social rights.

A Participatory Learning Action (PLA) model was adopted in order to facilitate empowerment of marginalised youth by providing the participants with a platform in which their opinions could be expressed through their roles as either co-researchers or interviewees (Appel, Buckingham, Jodoin, & Roth, 2012). The epistemological position of the fieldwork is social constructionism as KISA was interested in investigating the social construction of the phenomena of PLE for marginalised youth in Cyprus. More precisely, the interpretative analysis of the participants' responses to the vignettes was of utmost importance for two reasons. Firstly, it highlights KISA's ontological commitment towards understanding and, consequently, improving the limited knowledge of PLE

of marginalised youth regarding GBD (Schwandt, 2000). Secondly, considering the youth-led research approach enabled the participants' empowerment by engaging them within an environment in which their experiences of GBD and opinions would be used for the development of training materials geared towards increasing young people's legal capability, specifically in regards to GBD.

Considering the young demographic of the participants, BACP's (2010) ethical considerations of fidelity, beneficence, non-maleficence and self-respect were adopted during all stages of the research process (McLeod, 2003).

Literature Review Findings

The literature review underlined that young migrant and refugee women [aged 17-24] are most at risk to GBD due to intersectional discrimination of racism, sexism, ageism (KISA, 2014b; PRIO & GAT Advisory Team, 2012). The differences between a 'refugee' and 'migrant' are clarified as refugees flee persecution in their countries and migrants relocate to better their lives either through education, or employment opportunities (Edwards, 2015). GBD in institutional, employment, educational and familial contexts in Cyprus is defined as well as the negative psychological impacts of GBD such as internalised disempowerment and hopelessness. The unavailable community-led

schemes on PLE and psychological well-being is also elaborated upon. More precisely, PLE is defined to "provide people with awareness, knowledge and understanding of rights and legal issues, together with the confidence and skills they need to deal with disputes and gain access to justice" (Public Legal Education Taskforce, 2007, p.9).

The highly discriminatory social attitudes on migrant women which are ridden in xenophobia are also described especially in consideration to how these misinformed and distorted social attitudes correlate

to the discriminatory treatment and behaviour towards migrant and refugee women (KISA, 2013).

These literature findings are linked to how PLE would provide a stepping stone in attaining social justice by enhancing young people's legal literacy. PLE would also serve to empower marginalised youth living against a backdrop of a society which contributes

towards their disempowerment through limited prospects for integration, employment and education (IARS, 2009). Additionally, the 'us' versus 'them' dichotomy which is ever-present within Cypriot society is also described to contribute towards the inexistence of community-led initiatives and empowerment schemes for marginalised youth from migrant and refugee backgrounds (KISA, 2013b).

Fieldwork Findings

The fieldwork findings echoed the highlighted reality in the literature review. Participants' responses in the semi-structured interviews and focus groups indicated the limited knowledge, skills and attitudes young migrant and refugee youth have of PLE, especially regarding GBD.

More precisely, the majority of the participants recognised that the protagonists within the vignettes were being subjected to GBD and consequently having their human rights violated. However, whilst the interviewees recognised the unfair treatment towards the protagonists within the vignettes and in many circumstances even identified with them, they disclosed having little comprehension as to what constituted their legal rights in Cyprus. Additionally, all participants were unaware as to which services were available to them to request help in their plight against GBD. Furthermore, language difficulties, specifically their total lack of knowledge of Greek and

very rudimentary knowledge of English, tend to dishearten them from seeking help. It is important to note that this research highlights the reality for migrant and refugee youth residing in the areas under the control of the Republic of Cyprus.

This research does not include the experiences of migrant and refugee youth residing in the area not under the control of the Republic of Cyprus, in which Turkish is the predominant language. This is a regrettable limitation imposed by the de facto division of Cyprus. In brief, the most prevalent findings highlighted that there were five barriers to their knowledge, skills and attitudes regarding their legal literacy:

- language barriers
- internalised disempowerment
- lack of faith in the system
- little knowledge of their rights

- little knowledge of where to access their rights and psycho-social support

The empowerment that was experienced by marginalised youth when sharing their experiences of GBD at the focus group discussions highlights the potential prominence of social cohesion when

providing training on legal education. The need for inclusion and integration within the local community was also a prominent talking point amongst the participants when discussing their requirements for combatting GBD.

Next Steps and Key Recommendations

A common theme which arose from the literature review and fieldwork was the importance of national and EU level educational and training practices on legal literacy for marginalised youth on discrimination, specifically in the context of GBD. More precisely, in order for young migrants and refugees to effectively pursue their rights, dissemination of information in the national languages [i.e. Greek and Turkish, as well as in English, Arabic, French, Hindi, Farsi, Russian, Sinhalese and Tagalog] on their legal rights and training on the adequate knowledge, skills and attitudes is absolutely necessary. Cultivating the values of antiracism and the acceptance of cultural, religious and ethnic diversity is also recommended as a tool within the educational contexts to trigger modernisation and to promote multiculturalism within the forthcoming generations. Providing these tools to individuals who work with migrants and refugees, within the public and private fields (e.g. Migration Department, Asylum Service, Social Welfare Services, the Police, NGOs) on the appropriate cultural and social sensitivities that are

required when working with this vulnerable population is also highly recommended (KISA, 2009b). As the bulk of the violations of the rights of migrants and refugees, the systemic discrimination against them, their exclusion and marginalisation are embedded in the migration model, policies, structures and administrative practices in place in Cyprus; it is of critical significance that they are drastically changed (Γρηγορίου, 2008).

Future research which analyses stakeholders' reactions to the four vignettes drafted by migrant and refugee youth is suggested to provide a more in-depth understanding of GBD of the professionals who work with marginalised youth. Finally, providing free online and face to face training on PLE and organising seminars with EU partners to exchange good practices on tackling discrimination and minority youth disempowerment on EU level is also proposed. Provision of this training is intended to be aligned with the opportunities available in the labour market and also to establish minority ethnic youth with closer links to the business and social community. In brief,

the education and training programmes that will be designed based upon the findings of this report as well of the other national reports produced by all partners are intended to promote an institutional and cultural shift, at EU and national level in regards to improving the opportunities provided to marginalised youth.

Abstract

This report aims to clarify the knowledge, skills and attitudes that young migrant and refugee youth have on Public Legal Education regarding Gender Based Discrimination [GBD] through a youth-led research methodology. It is important to mention that Cyprus was divided in 1974 and was partitioned with the northern third inhabiting Turkish-Cypriots [area not controlled by the Republic of Cyprus] and the southern two-thirds inhabiting Greek-Cypriots [area controlled by the Republic of Cyprus]. This research was conducted in the area controlled by the Republic of Cyprus and thus focused on the Greek-Cypriot context. More precisely, a literature review on GBD in Cyprus was conducted followed by a mixed methods methodology of fieldwork. KISA opted for a

qualitative analysis based on PLA in which five young participants engaged as either co-researchers within a focus group and one case study in which they wrote vignettes based on their experiences of GBD. This type of recruitment facilitated a youth-led form of methodology to enable collective learning as well as youth empowerment (Appel et al., 2012). Ten other participants engaged in a face to face interview followed by participation within a focus group. Their reactions to four vignettes on GBD in employment, familial, educational and institutional contexts were discussed in regards to their knowledge, skills and attitudes regarding PLE. The results highlight the need for PLE as well as heightened knowledge as to the types of services marginalised youth can access for

help in battling discrimination. The language barrier and need for greater access to Greek and English courses is highlighted. Policy and practical implications regarding novel integration schemes, a new legal framework which challenges the temporary migration policy, tackling discrimination from educational and psychological contexts are described. Further research including a mixed methods design of quantitative and qualitative analyses including participants from various stakeholders and Greek and

Turkish-Cypriot communities is put forward. Online and face to face training of PLE with empowerment models are put forward. Finally, this report fulfills an identified need for youth-led research on the prevalence of GBD in Cyprus.

Chapter One

Introduction & Background

There exists a knowledge gap regarding the rights of migrant and refugee women who experience intersectional discrimination in Cyprus. More precisely, intersectional discrimination is defined as a situation in which multiple grounds of discrimination occur at the same time [e.g., age, sex, legal status, and ethnicity] (Ravnol & UNICEF, 2009). This research will focus specifically on socially excluded and migrant youth living on the territory under the control of the government of the Republic of Cyprus. More specifically, intersectional discrimination relates towards individuals on more than one ground. In this

instance, we are referring to young women who experience discrimination in relation to their gender, ethnic background, age and legal status. Community-led initiatives aimed at diminishing this type of intersectional discrimination are scarce and unknown. Additionally, there also exists limited knowledge surrounding Public Legal Education (PLE) for socially excluded youth of migrant and refugee backgrounds who experience this type of multiple discrimination. PLE is defined as:

“Public Legal Education provides people with awareness, knowledge and understanding of rights and legal issues, together with the

confidence and skills they need to deal with disputes and gain access to justice. Equally important, it helps people recognise when they may need support, what sort of advice is available, and how to go about getting it. PLE has a further key role in helping citizens to better understand everyday life issues, making better decisions and anticipating and avoiding problems” (Public Legal Education Taskforce, 2007, p.9).

Furthermore, there is little information surrounding empowerment initiatives towards young migrant and refugee women experiencing sexual harassment and violence from both local and migrant populations. KISA who provides services, support and mediation provided at its Migrant and Refugee Centre sees numerous migrant women asking for reliable information regarding the legal and institutional framework on their residence and work in Cyprus. KISA has set up a Migrant Women’s Group in an effort to empower vulnerable women who consistently deal with violations of their rights which serves to consequently negatively affect their dignity and emotional well-being.

Researchers from both Cyprus and Greece published a systematic review on empowerment training for marginalised women (Kouta et al., 2015). They reported a significant gap in public health literature as well as a lack of educational interventions in preventing sexual violence towards women who

migrate to Europe and are employed within the domestic and care sectors. This is a striking observation, especially considering the fact that migrant women make up around 57% of the total migrant population in Cyprus (KISA, 2009a). Furthermore, one could argue that such schemes are imperative considering that in 2013 and 2014, Cyprus was second from bottom within the MIPEX Rankings for the achievement of anti-discrimination schemes and integration schemes for refugees and migrants (Officer & Taki, 2013; Huddleston, 2015).

Additionally, research on discrimination faced by migrant women is scarce, partially because the phenomenon of migration is falsely treated as a gender neutral issue (KISA, 2009a). This critique is shared by many non-governmental organisations who argue that there exists a gender blindness regarding migration which has given way to gaps in matters of equality such as gender based discrimination (GBD) (Trimikliniotis & Demetriou, 2014). Thus, in an effort to bridge this gap, this project focuses on the intersectional discrimination that young migrant and refugee women face (gender, ethnicity, legal status) in Cyprus, specifically, GBD.

Chapter two highlights the rationale for vignette based methodology with face to face interviews and focus groups. The concept of youth-led research is described as well as the sampling strategy that was adopted for this project. Finally, the ethical implications of engaging young migrant and refugee

women in an emotionally stimulating project are discussed along with the necessary precautions that were taken to ensure participants' psychological beneficence. In chapter three, a literary review is provided on the concepts of PLE, gender based discrimination (GBD), gaps in empowerment schemes, as well as the positive impact on one's psychological well-being following the implementation of community-led initiatives. Chapter four presents a description of the youth-led fieldwork that was undertaken. The results from this fieldwork are then analysed qualitatively in an attempt to indicate the knowledge, skills and attitudes young migrant and refugee women have of PLE in Cyprus regarding GBD

in the employment, institutional, familial and educational contexts. In chapter five, the results are utilised to promote the policy and practical implications of KISA's findings. More precisely, the empowering and institutional implications of increasing the legal literacy of marginalised youth in Cyprus is discussed, in regards to how community-led initiatives on PLE would increase young females' sentiment of empowerment. Chapter six concludes with a summary of the project and final results. Limitations and ideas for further research are also described. Chapter seven contains the appendices for reference.

Chapter Two: Youth-Led Research Methodology

Qualitative Research

A qualitative form of methodology has been chosen in order to provide a rich and in-depth outlook on the young female migrants and refugees' legal literacy surrounding a myriad of GBD issues experienced within Cyprus. A method of Participatory Learning Action (PLA) was adopted in an effort to empower young participants to creatively explore socio-political issues (Gourlay et al., 2014). The fundamental principle of PLA is to engage individuals in both the

research and participatory processes of the research project. PLA was adopted as it is arguably an effective methodology in developing vignettes for research purposes as it enables numerous voices to craft short stories on a diverse range of GBD issues in society (Gourlay et al., 2014).

The methodological paradigm was one of mixed methods research with vignette based focus groups and face to face interviews. As this is a youth-led project, marginalised youth (specifically women of

migrant backgrounds and refugees) were recruited. The participants were asked to engage in a focus group in which they were asked to co-write several vignettes illustrating a fictitious snapshot of GBD in educational, institutional and employment contexts in Cyprus². Additionally, marginalised youth were also recruited to respond to these vignettes within face to face interviews and a focus group setting.

Thus, in this research, youth held a dual role. Five individuals were recruited to act as co-researchers and ten as participants. This form of recruitment enabled a youth-led form of methodology in order to yield a joint analysis and interactive platform with a focus on communal learning and subsequent empowerment (Appel et al., 2012). Thus, PLA was adopted in an effort to “facilitate local empowerment” of young minority ethnic women afflicted by GBD within the Cypriot educational, institutional, familial and employment contexts (Appel et al., 2012, p.7). In brief, the primary aim of this research is to provide a polyphony of young voices to be heard by society regarding GBD in Cyprus and their legal capability in the face of discrimination. Finally, this research aims to address the following questions:

- i. How educated are the participants regarding PLE?
- ii. Does the Cypriot society have any understanding regarding the concept of PLE and migrants’ access to PLE?
- iii. What are the particular needs of socially excluded youth/young adults of migrant and refugee backgrounds, in particular young women affected by GBD?
- iv. Are these needs addressed by PLE activities and psycho-social services?
- v. What are the services currently available for this group in Cyprus?
- vi. How accessible are these services (waiting period, publicised information, eligibility requirements)?
- vii. What are the barriers in accessing them?
- viii. How may psycho-social services address and consequently aid the impact on their emotional well-being?
- ix. What kind of support do they need to be able to reclaim their rights?
- x. What is the policy framework?
- xi. What do the participants believe would empower them to tackle GBV among their peers/within the Cypriot community?

² Many different definitions of what constitutes ‘youth’ exist. However, in this research KISA adopts the United Nations’ definition which defines youth as an individual aged between 16-24 years of age (Trimikliniotis & Demetriou, Cyprus, 2014).

Epistemological and Ontological Position

The relativist epistemological position is one of social constructionism which serves to investigate the social

construction of the phenomena of PLE for migrant female youth. More precisely, social constructionism holds that the knowledge which is depicted in individuals' verbal and behavioural reactions to events is dependent upon a specific background or context of their own personalised meanings, schemas, values and practices (Schwandt, 2000). Social constructionists argue that behaviours evolve not because they are objectively true, but because as humans, we comply to the label that has been imposed upon us through societal norms (Berger, 1963; Faherty, 2010). In this respect, this research not only investigates minority ethnic women's attitudes, skills and knowledge with accessing PLE regarding GBD but also the psychological impact of the limited availability of community-led initiatives of legal empowerment as well as the transformative potential of developing a gender and culturally aware PLE system. The interpretative mechanisms by which participants' responses to the vignette-based methodology in face-to-face interviews and focus groups is based on the ontological commitment towards informing and consequently transforming the limited knowledge of PLE (Schwandt, 2000; Δημοκρατία, 2014). The aim is that following this research the availability of community-led initiatives committed to aiding socially excluded migrant women in Cyprus, specifically regarding their access and understanding of PLE will increase.

Vignettes

Vignettes are typically short fictional tales that place the protagonist within a concrete scenario which is considered relevant to the particular study (O'Dell, Crafter, De Abreu, & Cline, 2012). According to Kelly & Lesh (2002, p.4), vignettes may be used to engage young people to discuss potentially sensitive research topics as well as to systematically compare and contrast disparate groups' interpretations and beliefs. Moreover, a vignette-based methodology is an effective mode of research when working with a young participant demographic as it is a particularly valuable method in highlighting value-laden understandings (O' Dell et al., 2012). For example, a vignette-based discussion may prompt a young individual to convey their personal experiences regarding GBD. Additionally, the vignettes may serve to stimulate participants within the focus group to compare their own experiences of GBD with each other resulting in a polyphony of voices on this pertinent matter (Hughes, 1998, p.383).

Within this research, participants engaged in face-to-face, vignette-based focus groups which were led by two facilitators. Four co-researchers in their early mid-twenties, from African and Indian descent, two of whom are asylum seekers and two of whom are students (two females and two males) engaged in the first focus group which lasted an hour. The focus group commenced with a thirty minute group discussion regarding GBD in Cyprus and ensued by the co-researchers writing three vignettes, one on institutional discrimination, employment

discrimination and educational discrimination, based on their own experiences.

One female participant of Eastern European origin, [first generation migrant, late teenage years] engaged in a case study which was led by the two facilitators. Following an in-depth conversation regarding her responses to vignettes written by her fellow co-researchers, she then wrote a vignette on familial discrimination based on her own experience.

In the following three days, ten participants were recruited to engage in face to face interviews followed by a focus group discussion with their fellow participants. The participant group consisted of four males, six females, aged between 18-24 years of age. Two of the participants are asylum seekers, two students, one Cypriot national, one first generation migrant, three recognised refugees and one individual with subsidiary protection. The majority of the interviewees were of African ethnicity, the minority were Persian, Arab, Eastern European and an individual who had recently obtained the Cypriot nationality. Many of the participants disclosed their religious faiths, with a mixture of Muslim and Christian faiths. The interviews lasted twenty minutes and were led by the main facilitator. The focus groups that ensued lasted one hour, the first focus group consisted of three male participants and the second focus group consisted of four female participants and was led by two facilitators. Five of the participants did not engage in the focus group following their interviews due to prior engagements.

It is important to note that the vignettes that were utilised in this study illustrated anonymised scenarios on GBD in educational, institutional, familial and employment contexts based on the co-researchers' experiences of discrimination in Cyprus. The vignettes were designed in concoction with the facilitators with the aim of illiciting participants' thinking processes regarding their legal capability and their attitude of empowerment regarding PLE. More precisely, each vignette "act[ed] as a stimulus to extended discussion of the scenario in question" (Bloor & Wood, 2006, p.183). More precisely, the vignettes served to highlight plausible scenarios that young migrants and refugees may have already or may encounter. The premise of using such vignettes was to "enable participants to envisage themselves as the protagonist and ... are [consequently] ... yield rich data" on the phenomenon of GBD and young migrants' knowledge of PLE (Jenkins, Bloor, Fischer, Berney, & Neale, 2010, p.12). After all, Flyvbjerg (2001) argues that the power of example is best exercised in its reflexive interpretation. With this in mind, KISA chose to adopt the focus group approach to act as the platform for participants to interpersonally engage in their reactions towards the differing vignettes prepared for this investigation. Kamberelis & Dimitriades (2013, p.6) argued that:

"focus groups are perfect sites for empirical investigations of these new theoretical formulations of self. In particular, they give us opportunities to see whether and how "self", and "other" and "context" seem to be co-

emergent phenomena, getting us to the heart of the social pressures social theorists argue constitute reality or the world we live in...Focus groups are [thus] essentially fertile sites for such forms of inquiry.”

Additionally, focus groups are in keeping with the social constructionist model which aims to capture content in the formation of intrapersonal understanding and collective rhetoric (Millward, 2000). Thus, in essence, we implemented the method of focus groups in order to yield a communicative podium which the interplay of the participants’ personal and communal experiences of GBD in Cyprus (Millward, 2000).

Ethical Implications

With the young participant demographic in mind, it is important to discuss the ethical considerations that have been undertaken within this research. Firstly, a vignette methodology was adopted as it enables participants to thoroughly explore potentially direct and sensitive issues such as GBD within a “non-personal and therefore less threatening perspective” (Hughes, p.383). More precisely, as vignettes only yield a ‘snapshot’ of a given situation, they provide a useful platform in discussing emotionally stimulating issues through a distanced perspective but also as a means of introducing personal experiences (Hughes, p.383). Secondly, BACP’s (2010) ethical notions of fidelity (treating all participants fairly), beneficence

(ensuring the well-being of participants during the interviewing and research process), non-maleficence (safeguarding that no harm is caused to participants), justice (respecting participants’ dignity) and self-respect (advocating for the self-care of researchers and participants) were considered during all stages of the research process (McLeod, 2003). More precisely, the focus groups were led by a counsellor with expertise in engaging with group dynamics. Participants were told that they could opt out of the research at any time and that their identity would be anonymised at their desire.

Non-Probability Sampling (Criterion Sampling) and Recruitment of Participants

Mason (2002, p. 121) highlights that due to the complex and nuanced essence of qualitative research, “the act of focusing through sampling is likely to be as strategic as it is practical”. Furthermore, due to the in-depth and small scaled nature of this research, we opted for the non-probability sampling technique, in which “the characteristics of the population are being used as the basis of selection” (Richie, et al., 2003, p.78). A form of criterion sampling was adopted as we are “searching for cases or individuals who meet a certain criterion” (Palys, 2008, p.697). More specifically, as KISA is interested in the knowledge, skills and attitudes of young migrant women on PLE, the participants were recruited through KISA’s network of varying NGOs and migrant and refugee communities. A public announcement, primarily through social media requesting the recruitment of

young individuals (especially migrants, and refugees) for this research project was also forward. The public announcement clarified this project's youth-led notion and served to recruit youth on a volunteering paradigm as participants and co-researchers. The

following chapter underlines the literary findings from KISA's literature review as well as the methodological findings that were assimilated throughout our focus groups.

Chapter Three

Findings: Literature Review

The majority of migrants who reside within Cyprus are women (KISA, 2009a) This mass entry has been largely made possible by the rising employment of migrant women within the sphere of domestic work, caring for children, the elderly and individuals with special needs (KISA, 2009a). A survey in 2009 highlighted that 37% of migrant women are between 26 – 35 years of age, 32% have secondary education, 54 % are employed as domestic workers, 49% are Asian, 23% originate from Former Soviet countries, 18% are European (Trimikliniotis, 2010). On a European level, approximately half of today's migrants are women, with one third of all migrants comprising young people (United Nations, 2004a; World Bank, 2007, as cited in Trimikliniotis & Demetriou, Cyprus, 2014). Trimikliniotis & Demetriou (2014) suggested that the large inflow of female migrants into the European Union highlight gender empowerment. However, this empowerment quickly transforms into fragility when women are subjected to GBD. With this in mind, one must also note that it is the *young* migrant and

refugee women that are most at risk of being subjugated to such fragility due to the powerlessness associated with the intertwinement of agesim, sexism and racism (KISA, 2014b). In fact, the young migrant and refugee communities often experience grave attacks of xenophobia and GBD (KISA, 2014a; KISA, 2014c). With this in mind, it is important to define what constitutes GBD;

“Gender based discrimination intersects with discrimination based on other forms of ‘otherness’ such as non-national/foreigner status, race, ethnicity religion, economic status- placing women in a situation of double, triple and even fourfold discrimination, disadvantage, marginalisation and/or vulnerability (Lim, Landuyt, Ebisui, Kavar, & Ameratunga, 2003, pp.2-3).”

Furthermore, when discussing GBD towards young refugee and migrant women in Cyprus, it is pertinent to distinguish between the terms ‘refugee’ and

'migrant' as they hold differential meanings. More precisely, refugees are individuals fleeing persecution and armed conflict within their countries who seek sanctuary abroad due to the perilous nature within their country of origin (Edwards, 2015). However, migrants have not chosen to relocate due to persecution but in an effort to improve their lives through education, familial and employment purposes. This distinction is important when researching the knowledge gap regarding PLE for socially excluded and migrant youth as both parties hold different legal requirements: countries deal with migrants under their own immigration laws. Refugees are protected through refugee protection and asylum as defined under national and international legislation (Edwards, 2015.)

The majority of first generation migrants who have been granted the Cypriot nationality experience racist and xenophobic behaviours at the hand of Cypriots, whilst being 'othered' by some peers for not fitting the stereotypical Cypriot aesthetic (Esembe, 2005). This distinction is important in analysing the correlation between immigration status and discrimination (Harttgen & Klasen, 2008). Furthermore, documenting research participants' country of origin enables the separation of 'within' and 'without' Europe migrants.

In the following paragraphs, a brief background on GBD in institutional, employment, educational, and familial contexts in Cyprus are described. Their negative impact on the psychological well-being of

such individuals is discussed, as well as the gaps that exist in community-led schemes on PLE and empowerment.

Christou & Ioannidou (2014) argues that institutionalised discrimination is best highlighted through social media. They use ELAM (a nationalist political movement in Cyprus) to exemplify the most extreme viewpoints on social inequality and racism that exist towards migrants and refugees. This quotation underlines an extreme example of ELAM's (2009 as cited in Christou & Ioannidou, 2014, p.121) discriminatory rhetoric:

"Why do some people.. believe that borders and nation states or even nations must be eliminated? And why is the promotion of wicked multiculturalism considered 'progress'?"

Additionally, migrants are sometimes viewed as perpetrators, serving to destabilise the cultural idiosyncracies of Cypriot culture whilst failing to contribute positively to the Cypriot economy (Centre for Applied Research, 2007 as cited in KISA, 2013). The aforementioned points highlight the anxiety and xenophobia that is entrenched within Cypriot society which could serve to explain the lack of community-led initiatives on PLE for migrants experiencing GBD in Cyprus:

"This limited notion of equality and the accompanying limited acceptance of diversity are concomitant with the a priori

discrimination against migrants, especially third country nationals” (KISA, 2013, p.17).

A further example of the institutionalised exclusion of migrants and refugees from society is highlighted in the fact that non-EU migrants are not allowed the right to vote, illustrating their institutional detachment from Cypriot society (Trimikliniotis & Demetriou, 2014). Furthermore, the short-term approach to immigration in which migrants’ work visas are restricted to four years, leaves insufficient room for integration (Trimikliniotis & Demetriou, 2014). In the following paragraph, the discrimination that migrant and refugee women are exposed to in Cyprus within the employment context is discussed:

“In general, the position of women in the labour market, both migrant and Cypriot, the legislative framework for gender equality, and collective bargaining show a serious gender gap, with women having a lower employment rate and lower salaries (Trimikliniotis & Demetriou, p.80).”

Trimikliniotis & Demetriou’s (2014, p.80) quotation highlights that sexism underlies employment in Cyprus regardless of nationality. Whilst Cyprus exhibits a broad sense of sexism within the employment sector, the conditions and opportunities provided for migrants and refugees is significantly worse. This has resulted in a situation of gender and racially based discrimination in which female migrants are provided with pitiful opportunities for employment. Migrant women are pigeonholed into

labour, domestic or sex work in spite of their educational expertise. More precisely, “the significant increase of the participation of Cypriot women in the labour market in the last 20 or so years is directly related to the employment of migrant domestic women” (KISA, 2013b, p.5). This type of discrimination highlights that migrants are rarely given the opportunity to work alongside Cypriots within the employment sector. This type of non-integration is partially due to the inflexible conditions of employment, in which migrants are usually employed by a Cypriot employer for domestic or labour work due to Cyprus’ inflexibility with recognising non-Western educational schemes (Trimikliniotis & Demetriou, 2014). This alone highlights the power imbalance that occurs between the migrant and Cypriot community. Esembe (2005), a former member of KISA’s Steering Committee who emigrated to Cyprus in 1972 states the following in relation to the employment experiences of migrant women in Cyprus:

“The women in this category [domestic work] suffer very serious violations of their employment and human rights. This is mainly due to the fact that most of them reside and work in the residency of their employer, hence creating a relationship of total dependency (Esembe, 2005, p.7)”.

Furthermore, up until 2014, no law in Cyprus fully served to protect women who no longer wanted to (or in the case of trafficked women, had managed to escape) work within the sex industry. The aforementioned points highlight the defenseless position that migrant and refugee women are pigeonholed into with regards to their employment. On the 10th of April, 2014, Cyprus reviewed and consequently ratified the law to combat trafficking, sexual exploitation and forced labour (KISA, 2014a). Interestingly, whilst the law has been ratified, there exists no community-led system which educates the youth on their legal rights regarding such instances and how to access their rights. Furthermore, social attitudes on migrant women are generally misinformed and ridden with GBD. For example, a survey conducted by the Cyprus College Research Centre (2008) on social attitudes towards sexual harassment at work highlighted that the majority contended that what is construed as a migrant woman's 'provocative' sense of style may be the root of sexual advances (KISA, 2013).

With this in mind, PLE would serve to achieve part of the broader goal by accomplishing social justice through improving people's [especially young] people's legal capability, serving to give them power in a society which in part, renders them voiceless (IARS, 2009). Despite the recent changes in the law which aimed to combat this inequitable treatment, there still exists a clear dichotomy between Cypriots ('us') and migrants ('them'). Migrants and refugees are sidelined regarding employment and given limited

opportunities to exercise their educational expertise. This 'us' versus 'them' mentality is also present within the educational sector in which migrants and refugees are cast aside from their peers for 'looking' different. Charalambidou-Solomi, Maouri, & Economidou-Stavrou (2010) investigated this particular phenomenon by conducting a research survey in which they questioned 1702 migrant women. They found that eight out of ten female migrants had never attended educational classes (e.g., vocational, academic). Furthermore, migrants' interest in pursuing education decreased as respondents' age increased (Charalambidou-Solomi et al., 2010). This highlights the ablation of migrants' thirst for knowledge which may be possibly due to the disempowerment from being on the receiving end of institutional discrimination.

Interestingly, migrants and refugees that are romantically involved with Cypriots often also find themselves on the receiving end of GBD and racial discrimination. Often 'othered' and positioned to adapt to the Cypriot society with little emphasis on their own cultural values is an experience that many migrant women face (Esembe, 2005).

This form of 'othering' that is highly present exists not only within the Cypriot mentality but also within the migrant society residing in Cyprus, rendering them defenseless. From a psychoanalytic perspective, the system projects this form of 'othering' onto migrants and refugees, which migrants then identify

with as a result of projective identification³. They are made to feel 'lesser than' through the lacking employment opportunities that is presented to them. Consequently, this 'us' and 'them' dichotomy which is entrenched within Cypriot society is aggravated alongside the powerlessness amidst migrant women (Esembe, 2005). Finally, due to the inexistence of community-led initiatives and empowerment schemes, KISA (2013b) regularly assists migrants and refugees [primarily women] who face various threats as a result of intersectional discrimination.

In the following section, the fieldwork findings from this research is analysed in an effort to further illustrate this notion of disempowerment. Participants' reactions to the vignettes in face to face interviews and focus groups are analysed in an effort to comprehend the knowledge gap that is related to the empowerment that would arise from providing PLE for socially excluded youth from migrant and refugee backgrounds residing in Cyprus. More precisely, the knowledge gap that will be addressed with PLE will focus on the legislative and policy framework for human rights in Cyprus. For example, the European Convention of Human Rights by which Cyprus is bound, as well as Protocol 12, which prohibits discrimination on any ground (European Convention on Human Rights, 1950).

³ Projection refers to the act of attributing phantasies (either good or bad) to a recipient, who then identifies with such phantasies and acts accordingly (Waska, 1999). In this context, the 'othering' that is projected onto migrant women by the system renders them to feel powerless regarding their employment rights.

Chapter Four: Fieldwork Findings

Interestingly, the fieldwork findings echoed the reality that was highlighted within the literature review. Within this chapter, participants' responses within the semi-structured interviews as well as within the focus groups are described in an effort to indicate the knowledge, skills and attitudes young migrant and refugee youth have of PLE in Cyprus regarding GBD in the employment, institutional, familial and educational contexts.

Furthermore, the empowerment that was experienced by the young participants when disclosing their experiences of GBD within a group of like-minded women who identified with each other due to their shared experiences. More specifically, this analysis is used to emphasise the importance of social cohesion when providing training tools on legal education. Additionally, the beneficial impact of inclusion in regards to the volunteering opportunities that will be provided to young people in an effort to improve their employability, skills, confidence and engagement within national and European levels is also described.

In regards to how educated participants were regarding PLE, fourteen out of fifteen participants disclosed a shared viewpoint that despite recognising that the protagonists' human rights had been violated on more than one occasion, the participants had no extensive understanding as to what constituted their legal rights in Cyprus. More importantly, prior to the fieldwork, most participants were unaware as to

where to go to request help and information in such circumstances. It is pertinent to note however that the two most prevalently spoken languages in the Republic of Cyprus, Greek and English, are not the first language of any of the participants. Additionally, only six of the fifteen youth that were interviewed could adequately express themselves in either Greek or English. Thus, language also plays a role in discouraging the individuals to seek help or advice when being subjected to discriminatory behaviour.

The importance of language in communication was addressed by the researcher prior to the interviews and focus groups. More precisely, whilst the vignettes were written in English, the main facilitator is fluent in English, French and Arabic. Thus, as the majority of the participants were either Francophone, Arabic-speaking or comfortable in either Greek or English [e.g., the Eastern European participants were English speakers], the facilitator also served as a translator within the focus groups [French-English, in some cases Arabic-English] and conducted some interviews solely in French, in which the interviewer verbally translated the vignettes to the participants that were struggling with comprehension due to the language barrier.

Additionally, it is interesting to highlight that all participants identified with the protagonists within the vignettes and responded to each vignette with either a story about themselves or about someone they knew. In the following paragraphs, a few

quotations are taken from the interviews in an effort to highlight the knowledge, skills and attitudes of marginalised youth regarding PLE. The ten questions

that KISA aimed to address during this research which are described in Chapter 2 [Methodology] are also analysed.

Attitudes, Knowledge and Skills on Public Legal Education

Employment Discrimination: Attitude

One interviewee [C] shared that she identified with Tasha's story within the vignettes specifically in regards to the power dynamic she felt when working alongside a local man in Cyprus. However, after having experienced multitude acts of discrimination [racism, islamophobia, sexism], she expressed the *attitude* that Tasha should not have succumbed to the discriminatory pressures that society had imposed upon her:

-A: *"... she can do other jobs...because it's difficult to work for a man... because I know."*

Interestingly, within the all-female focus group which consisted of four women, the topic of Islamophobia was addressed specifically in regards to women feeling discriminated against as a result of their religion compiled with their race. Most women disclosed the opinion that hiding their religion from their employer was a necessity in order to be considered for the job as they felt that being a female, Muslim, migrant yielded little chance of employment regardless of their qualifications and expertise:

-B: *"It is her freedom to wear it [in reference to her headscarf]... on the other hand it's better for her not to wear it ...because there are a lot of jobs where they cannot accept you with the headscarf. If you were working in a Muslim country or like in Muslim embassy yes, then they will accept you the way you are....because in Cyprus they have the idea that every woman who wears a headscarf is Turkish."*

- C: *"I also tried to find a job in Cyprus.... And when they see me how I'm dressed [conservative, headscarf] they said I will call you back but they never called back."*

C continued that her manner of combating this form of discrimination was by refusing to succumb to the norm that she felt imposed upon her within the local community. Despite not having found a job yet, she found that celebrating her own truth yielded her more empowerment and that in her opinion that would advocate for societal change faster than 'hiding' one's religion for fear of it limiting her chances of employment:

C: "You should show that you are different and then they give you respect, whoever you are. (...) Always carry your own identity."

Educational Discrimination: Attitude

In a one-to-one interview with a young, African, female student whom I shall call D, she expressed facing discrimination on a daily basis in her plight to secure an internship. More specifically, despite pursuing an academic qualification in Cyprus and being fluent in English, she was only considered for jobs of domestic and care work. Whilst D disclosed knowing that she was being discriminated against due to her gender and ethnicity, she did not know of any local organisation that provided services to aid young women experiencing this form of intersectional discrimination. What ensues is the dialogue between the Interviewer [I] and D which serves to highlight the lacking knowledge surrounding initiatives that advocate for such causes:

D: "There are so many people going through the same thing but we still got nowhere to go, we still have hope (...) We still believe in God, cause we are all Christians... We still have those issues. We still have our friends; we are trying to help each other. We train to help each other (...)"

I: "So from what you telling me ... if I understood correctly, you are saying that you have a lot of Africans friends here ... and that a lot of you, many of you experience discrimination ... and that you don't know where to go ... Christianity makes you feel stronger because the system in itself doesn't allow you the power."

D: "Yah... exactly"

Familial Discrimination: Attitude

The vignette that was written on familial discrimination was based on the case study with a young, female, Eastern European girl. The vignette utilises a composite character to ensure the co-researcher's anonymity yet reflects her experience of discrimination due to her nationality.

Most interviewees responded to this vignette by reflecting upon a personal incident that happened to

them. Whilst all interviewees acknowledged that the manner in which Eva was treated was discriminatory and yielded a negative impact both on her education [her boyfriend's mother was marking her down in class in an effort to drive Eva away from dating her son], and emotional well-being, the interviewees disclosed yielding no faith in the administration within

the schools to effectively deal with discrimination that happens in class:

G: "they are scared of the system, from the moment that you do not have the same rights as a

On Institutional Discrimination: Knowledge:

The vignette highlighting institutional discrimination did not yield specific conversation mainly as the aforementioned three vignettes served to inspire a broader conversation on interviewees' experience on institutional discrimination as a whole. Whilst half the interviewees were certain that the vignettes' protagonists were being unlawfully discriminated against, the other half were unaware as to whether they had the grounds or rights to take legal action against discriminatory behaviour:

I: "What I'm wondering if these women are aware of what their rights are against this?"

B: "No because behind that there is no education."

In regards to the skills and knowledge that the interviewees had to access their rights, there were a multitude of shared factors which served to discourage the young migrants and refugees, regardless of gender:

- **language barrier**
- **internalised disempowerment:**

Cypriot, you fall to ignorance" [translated from French].



"When I wanted to say something I would get shaky and.. couldn't do it"
[young female refugee, Middle-Eastern, quotation from all-female focus group].

- **lack of faith in the system:**

"The system will never fight for you... It's better to stand up [for yourself]"
[young male migrant, Eastern-European, quotation from all-male, focus group].

- **little knowledge in what constituted their rights:**

"Sometimes we are not completely aware and sometimes you know something there you're not supposed to be cheated where you are cheated and yes. We don't have maybe the means... or the connections to do anything about

it”[young male African student, interview].

- **little knowledge in where to access their rights and psycho-social support:**

“there is no education” [young African refugee, interview].

The latter quotation *“there is no education”* was a sentiment that was reiterated numerous times by all participants either within the interviews or during the focus groups. This sentiment serves to highlight that the concept of PLE and access to PLE is alien to most marginalised youth who either choose to fight the system in their own way or to be silent in the face of a system that they believe fails to take their rights into adequate consideration. Additionally, some participants were unaware of the psycho-social services that were available to them. Of the ones that were aware and had accessed such services, the language barrier proved to be a persistent problem as well as difficulties in transportation. More specifically, the asylum seekers residing within the Reception Centre had to commute for approximately 1.5 hours with the bus service to access the capital in which most services are stationed. The incurred cost and long commute may dishearten them for committing to this journey on numerous occasions, coupled with the difficulty in expressing themselves fully due to the language barrier.

Moreover, the concept of needing more education to marginalised youth regarding their legal rights was

embraced by all participants as well as educating the future local generation on the negative ramifications of discrimination and stereotyping in an effort to create a more open-minded society. In regards to social cohesion, integration into the Cypriot community was described as an essential need faced by all participants who in essence seemed to live in an alternate community in which they had little room to integrate with the locals. More precisely, the lacking opportunities they were given in the fields of employment, the fact that the Reception Centre is in a town detached from the local community, the discrimination they faced daily when roaming the streets and within the education system when socialising with young Cypriot children. The language barrier is a clear division in integration and more access to language resources in which the migrants and refugees would provide the opportunity to learn both Greek and English were also described as a necessity not only to bridge the gap between both communities [migrants and locals] but also in the effort to provide the migrants and refugees with better chances for employment in sectors other than domestic and care work.

Finally, a stimulating conversation arose within the all-female focus group which merits consideration. After approximately half an hour of sharing personalised stories of their own experiences of GBD in Cyprus the women started empowering each other through multiple exchanges. The group seemed somewhat split in two with half the participants having internalised the disempowerment the society

had projected onto them and the other half had taken it upon themselves to fight the system by staying true to their own culture. The following exchange highlights this:

B: "And one guy [in school] tried to cut my finger. So I talked to the teacher and she said: Oh it's okay. He is a kid. I told her he was holding a scissor and that he was going to cut my finger. And she says: What can I do to him? Just like that. So I called my mother, she came, she was shouting to the teacher. Then the teacher got afraid and talked to the parents. They came and they were like: And if he cut her finger. What will happen?"

(...)

C: "The people judge you how you look and how you dress. (...) The teachers also were shocked when they see us like we were aliens. (...) It's a part of what the parents told their kids. (...) It's also Cyprus is a small island, they didn't travel outside, they cannot see the situation. (...) A lot of discrimination on how you look, how you dress, your religion."

(...)

B: (...) "You know that they have the problem with the Turkish part. (...) So everyone which they see is Muslim, then it's Turkish. Then it is against us. Then it is the enemy. So they don't have the right to hold our identity."

C: (...) "I don't care what ever happened, whatever is the reason. I answer back"

(...)

Z: "I'm the opposite. When I see someone hurting me or making fun of me, I just.. I don't say anything and I regret it later because they continue to do it. I wish I could speak and open my mouth."

(...)

B:" I guess if we do this meeting constantly this will help. Because even not to take an action, just to speak with other women you would take out what you feel and what you want to say that you cannot say to your family or your friend."

(...)

C:" And it would help to get help from the NGOs. They can do women groups [referring to female empowerment groups]... We can try to understand other women... and they can speak with their children. Things can change slowly. "



N.B: All photos correspond to the all-female focus group in which all participants gave permission to provide their pictures within the signed consent forms.

Chapter Five: Policy and Practical Implications

The aforementioned exchange amongst the participants within the focus group highlights the need for female empowerment groups, led by specialised professionals for women subjected to GBD. Furthermore, more specialised services that focus on aiding and assisting marginalised youth gain access to legal education as well as psycho-social

services which employ professional translators or qualified migrants are also a necessity in combating GBD.

On the basis of the foregoing analysis, the following highlight the key policy and practical areas that require consideration:

Revision of the Migration Policy and a New Legal Framework

The migration model, policies, structures and administrative practices in place and which, effectively unaltered since its adoption in the early 1990s, relegates migrants to the margins of society, a source of cheap labour to be exploited and disposed of at will. This migration system is also responsible for the systemic discrimination against migrants and their exclusion from all but nominal integration measures and their marginalisation. In order to combat the racism, and discrimination inherent within the migration policy, the system needs to drastically

change to reflect a human rights based concept of migration and to reflect European and Human Rights legal instruments.

For example, the migration legal framework in Cyprus should be revised and include possibilities for migrants for permanent stay. The current rule of maximum stay of four years has resulted in long term resident third-country nationals being denied their right to the long term residence status, irrespective of their years of residence in the country as the

Government did not effectively implement the Long Term Residence Directive or implemented it very strictly allowing for the status to be granted only to a handful of third-country nationals (KISA, 2009b). Moreover, the relevant law has been amended so as to include integration conditions, a measure perceived by NGOs, in the context of the realities in Cyprus, as one to further restrict the rights to long term residence (KISA, 2014a). A response at an EU and national level is required to ensure that Directives are adequately implemented through the national legislature and not circumvented through a lack of administrative fairness (KISA, 2009b).

The current legislative landscape provides that Cypriots, EU nationals and third country nationals who have been recognised refugees, victims of trafficking or as long term residents have in law equal access to employment in every sector of the economy (KISA & Cyprus Stop Trafficking, 2013b : Trimikliniotis & Demetriou, 2014). Third country nationals who are migrant workers, asylum seekers or students have, as a matter of law and policy, limited access to employment (KISA & Cyprus Stop Trafficking, 2013b). Limited access to the labour market is a significant barrier to integration and KISA has recommended that full access to the labour market be granted to asylum seekers and persons under subsidiary protection. Another policy concern relates to recognised refugees and persons with subsidiary protection who have professional qualifications but

cannot find relevant employment due to the fact that there is no effective system in place for the recognition of their diplomas and academic qualifications (Charalambidou et al., 2010).

It was noted in ENAR Shadow Report 2009/10, that the previous migration policy was developed and implemented without consultation with major stakeholders (KISA, 2009b). A comprehensive migration policy should be developed and implemented in consultation with all relevant social actors, NGOs and migrant communities including migrant and refugee youth and be in accordance with European and international standards regarding respect of human rights, and this should also address the issue of integration in employment and social contexts. This consultation should address the practical power imbalances which were identified during the course of the focus groups and interviews, in particular, the issues which commonly arise from the situation where a domestic worker (especially young females) lives with their employer and has limited ability to raise complaints or access information as to what their legal rights are.

Additionally, the existing GBD in regards to female pay in the Cypriot labour market is exacerbated in the female migrant workforce. Thus, recognising migrants' national qualifications and further aligning migrant wages with national minimum wages will contribute towards the dismantling of the "us" versus "them" mentality within Cypriot society.

Empowerment through Information, Legal Education and Legal Assistance

A common theme arising in this report is in respect of dissemination by the authorities of good quality information regarding refugee and migrant's legal rights.

In order for refugees and migrants, in particular victims of GBD, to be able to efficiently pursue and access their rights, it is recommended that the competent services encourage and fund the relevant NGOs, Civil Society Organisations already working with migrant and refugee communities for the (i) effective dissemination of information [in their mother tongue] to the migrant and refugee communities to empower these communities with the knowledge and understanding of their legal rights, entitlements and advice which is specific to the common issues facing migrants and refugees in Cyprus [e.g., GBD, little access to employment outside domestic, care and farm work]; and (ii) the provision of independent legal assistance to ensure that the

most marginalised groups in society have basic access to justice.

Specifically, as highlighted by the fieldwork findings, the most effective tool to achieve the goal of empowerment through legal education would be the utilisation of face to face and online training. Furthermore, the language barriers which were identified as a major discouraging and disempowering element for refugees and migrants should be addressed in the practical implementation of the aforementioned tools. The online tools should accommodate all major languages and the face to face training should have translators, social support and mental health professionals available to ensure information to cater for the linguistic, social exclusion and emotional difficulties of the recipients.

Institutional Discrimination and Integration

As recommended by KISA in one of its Shadow Reports on Racism in Cyprus under ENAR's Shadow Reports on Racism, KISA suggested various factors to be combined for combating discrimination. A very important factor is the training of public servants who work with migrants and refugees, specifically within

the Migration Department, Asylum Service, Social Welfare Services, Department of Labour, Health Services, Education and the Police Forces. Such individuals should receive training on the cultural, religious, linguistic elements of the migrant and refugee communities in order to treat the

beneficiaries as human beings who deserve respect as well as to apply to human rights law (KISA, 2009b). Furthermore, specialised training on dealing with traumatised individuals is a necessity as most refugees are battling trauma as a result of their war-torn background and persecution.

Additionally, the values of antiracism and discrimination as well as respecting and embracing difference and diversity should be cultivated within the educational contexts. More specifically, the rise of Islamophobia that was highlighted by various women of Islamic backgrounds within the fieldwork requires analysis. The continuation of the Cyprus Question in the background of an extreme nationalistic discourse that has arisen out of the division of the island has resulted, amongst many other things, in Muslims being discriminated against (Savvides, Osum, Pasha, & KISA-Action for Equality, Support, Antiracism, 2011). More precisely, this means that Turkish Cypriots, Turks and Muslims in general are not only categorised under one category but also perceived to quote a participant, 'the enemy'[see p.23]. Tackling this

discrimination through the educational system in which all religious discourses are taught as well as ensuring that unbiased historical representations of the Cyprus Question are presented are necessary in combating the racism that accompanies this situation. Finally, research on the intergenerational transmission of trauma and its impact on discrimination is also vital in yielding a holistic understanding of Islamophobia from a historical, political and psychological context. A key driver to social integration that was highlighted during the fieldwork is proficiency in the Greek and/or English language. All migrants and refugees should thus have viable access to Greek and English language classes which would serve to not only help integration but also their chances of attaining employment through the provision of these language skills.

Chapter Six: Summary & Conclusions

In conclusion, this report highlights the numerous struggles that marginalised migrant and refugee youth face in Cyprus. Aside from having had to relocate from their land of origin and adapt to a different culture, such individuals find themselves battling against a backdrop rooted in discrimination and xenophobia. The intersectional discrimination that the participants shared they face almost daily in institutional, familial, educational and employment contexts has highlighted the importance of providing marginalised youth with PLE. More specifically, as described within the fieldwork findings, the majority of young people either have little knowledge as to what constitutes their legal rights, and for those who do, possess little information as to what services provide them with access to attaining justice. As highlighted in KISA's findings, due to their lack of faith in the system, marginalised youth either take it upon themselves to fight the system due to a lack of trust in the authorities, or choose to remain silent due to the internalised disempowerment that they have been succumbed to.

In an effort to bridge this gap, policy and practical recommendations are put forward which aim to tackle GBD and the disempowerment that marginalised youth face. Future research should aim to continue this youth led form of methodology by extending the analysis to include participants who engage in the sectors of migration and asylum. More precisely, analysing stakeholders' reactions to the

four vignettes drafted by migrant and refugee youth for this study as well as teachers, police authorities', NGO actors' responses would yield a more profound understanding of GBD from not only the migrant and refugee youth but the professionals employed within this sector as well. Furthermore, extending this conversation with a larger majority of both Greek and Turkish Cypriot youth would also present a more holistic approach of young people's experiences of GBD.

Finally, providing free online and face to face training on PLE which tackles discrimination in all sectors specifically but not limited to familial, institutional, employment and educational contexts is highlighted as a necessity in promoting empowerment and where youth can go to access help as well as increasing their legal literacy. Recruiting and directly involving young migrants in the delivery and evaluation of the face-to-face training, educational and skills development course is also underlined as a necessity in enhancing young people's empowerment.

References

- Abused no More. (2016). *About the Project: Background and Context*. Retrieved January 21, 2016, from Abused no More: Safeguarding Youth and Empowering Professionals: <http://www.abusednomore.org/about-the-project/>
- Appel, K., Buckingham, E., Jodoin, K., & Roth, D. (2012). Participatory Learning and Action Toolkit: For Application in BSR's Global Programs. Retrieved from <http://herproject.org/downloads/curriculum-resources/herproject-pla-toolkit.pdf>
- BACP. (2010). *Ethical Framework for Good Practice in Counselling & Psychotherapy*. Retrieved January 13, 2016, from BACP: http://www.bacp.co.uk/ethical_framework/
- Berger, P. L. (1963). *Invitation to Sociology*. New York: Anchor Books.
- Bloor, M., & Wood, F. (2006). *Keywords in Qualitative Methods: A Vocabulary of Research Concepts*. London: SAGE Publications.
- Charalambidou-Solomi, D., Maouri, C., & Economidou-Stavrou, D. (2010). Female Immigrants in Cyprus- Profile, Obstacles, Needs, Aspirations. *Cyprus Research Centre (EKIF)*, 1-14.
- Christou, M., & Ioannidou, E. (2014). Opening Networks, Sealing Borders: Youth and Racist Discourse on the Internet. In L. Herrera, R. Sakr, C. Diana, D. Lukuslu, A. Ali, D. El-Sharnouby, et al., *Wired Citizenship: Youth Learning and Activism in the Middle East* (pp. 121-139). New York: Routledge.
- Δημοκρατία, Κ. (2014). *Στρατηγικό Σχέδιο Δράσης για την Ισότητα Ανδρών και Γυναικών 2014-2017*. Λευκωσία: Τυπογραφείο Κυπριακής Δημοκρατίας.
- Edwards, A. (2015, August 27). *UNHCR Viewpoint: 'Refugee' of 'Migrant' - Which is Right?* Retrieved January 1, 2016, from UNHCR The UN Refugee Agency: <http://www.unhcr.org/55df0e556.html>
- Esembe, B.-A. N. (2005). *Because I am A Foreigner: Migrant Women in Cyprus Speak Out*. Nicosia: R.P.M. Lithographica Ltd.
- European Commission. (2016, January 8). *Europe 2020*. Retrieved January 21, 2016, from European Commission: http://ec.europa.eu/europe2020/index_en.htm
- European Convention on Human Rights. (1950, November 9). *The European Convention on Human Rights*. Retrieved May 5, 2016, from Council of Europe: http://www.echr.coe.int/Documents/Convention_ENG.pdf
- Faherty, V. E. (2010). *Wordcraft: Applied Qualitative Data Analysis (QDA): Tools for Public and Voluntary Social Services*. London: SAGE Publications.
- Flyvbjerg, B. (2001). *Making Social Science Matter: Why Social Inquiry Fails and How It Can Succeed Again*. New York: Cambridge University Press.

- Gourlay, A., Mshana, G., Birdthistle, I., Bulugu, G., Zaba, B., & Urassa, M. (2014). Using Vignettes in Qualitative Research to Explore Barriers and Facilitating Factors to the Uptake of Prevention of Mother-Child Transmission Services in Rural Tanzania: A Critical Analysis. *BMC Medical Research Methodology*, 14(21), 1-11.
- Γρηγορίου, Ζ. (2008, Μάρτιος 16). Φύλο και Εργασιακή Τρωτότητα Ξένων Εργατριών. *Πολίτης της Κυριακής*, π. 37.
- Harttgen, K., & Klasen, S. (2008). *Well-Being of Migrant Children and Migrant Youth in Europe*. University of Gottingen, Gottingen.
- Hughes, R. (1998). Considering the Vignette Technique and its Application to a Study of Drug Injecting and HIV Risk and Safer Behaviour. *Sociology of Health & Illness*, 20(3), 381-400.
- Jenkins, N., Bloor, M., Fischer, J., Berney, L., & Neale, L. (2010). Putting it in Context: The Use of Vignettes in Qualitative Interviewing. *Qualitative Research*, 10(2), 175-198.
- Kamberelis, G., & Dimitriades, G. (2013). *Focus Groups: From Structured Interviews to Collective Conversations*. New York: Routledge.
- Kelly, E., & Lesh, R. (2002). Understanding and Explicating the Design Experiment Methodology. *Building Research Capacity*, 3, 1-12.
- KISA. (2009a). *The Position of Migrant Women in Cyprus*. Nicosia: KISA.
- KISA. (2009b). *Racism and Discrimination in Cyprus. ENAR Shadow Report*, 1-56.
- KISA. (2012). *Convention on the Elimination of All Forms of Discrimination against Women*. Nicosia: KISA.
- KISA. (2013). *International Convention on the Elimination of All Forms of Racial Discrimination*. Nicosia:
- KISA & Cyprus Stop Trafficking. (2013b). *Universal Periodic Review of the Human Rights Council*. Nicosia.
- KISA. (2014a). *Comments and Observations for the Forthcoming 52nd Session of the UN Committee Against Torture*. Nicosia: KISA.
- KISA. (2014b, January 31). The Asylum Service is Stigmatising Refugees, Through Unacceptable Xenophobic and Racist Rhetoric. Nicosia, Cyprus. Retrieved from <http://kisa.org.cy/the-asylum-service-is-stigmatizing-refugees-through-unacceptable-xenophobic-and-racist-rhetoric/>
- KISA, & Turkish Cypriot Human Rights Foundation. (2014c). *Mapping Out the Situation of Labour Trafficking in Cyprus*. 1-28.
- Lim, L. L., Landuyt, K., Ebisui, M., Kavar, M., & Ameratunga, S. (2003). *Preventing Discrimination, Exploitation and Abuse of Women Migrant Workers: An Information Guide*. Geneva: International Labour Organisation.

- Mason, J. (2002). *Qualitative Researching* (2nd ed.). London: SAGE Publications Ltd.
- McLeod, J. (2003). *Doing Counselling Research* (2nd. ed.). London: SAGE Publications.
- Millward, L. J. (2000). Focus Groups. In G. M. Breakwell, *Research Methods in Psychology* (2nd ed., pp. 303-324). Thousand Oaks: SAGE Publications.
- O'Dell, L., Crafter, S., De Abreu, A., & Cline, T. (2012). The Problem of Interpretation in Vignette Methodology in Research with Young People. *Qualitative Research*, 12(6), 702-714.
- Officer, D., & Taki, Y. (2013). *The Needs of Refugees and the Integration Process in Cyprus*. Nicosia: INDEX: Research and Dialogue.
- Palys, T. (2008). Purposive Sampling. In T. Palys, *The SAGE Encyclopedia of Research Methods* (pp. 697-698). Los Angeles: SAGE Publications.
- PRIO, & GAT Advisory Team. (2012). *Η Ειρήνη των Γυναικών στην Κύπρο*. Oslo: Peace Research Institute.
- IARS. (2009). *Measuring Young People's Legal Capability*. London: Independent Academic Research Studies.
- Public Legal Education Taskforce. (2007). *Developing Capable Citizens: The Role of Public Legal Education*. Public Legal Education Taskforce.
- Ravnbol, C. I., & UNICEF. (2009). Intersectional Discrimination Against Children: Discrimination Against Romani Children and Anti-Discrimination Measures to Address Child Trafficking. *Innocenti Working Papers*, 1-55.
- Richie, J., Lewis, J., Snape, D., Spencer, L., Elam, G., Arthur, S., et al. (2003). *Qualitative Research Practice A Guide for Social Science Students and Researchers*. London: SAGE Publications.
- Savvides, L., Osum, F., Pasha, F. D., & KISA-Action for Equality, Support, Antiracism. (2011). Racism and Related Discriminatory Practices in Cyprus. *ENAR Shadow Report*, 1-53.
- Schwandt, T. A. (2000). Three Epistemological Stances for Qualitative Inquiry: Interpretivism, Hermeneutics and Social Constructionism. In T. A. Schwandt, *Handbook of Qualitative Research* (pp. 189-213). Thousand Oaks: SAGE Publications.
- Trimikliniotis, Nicos. 2010a. *Cyprus, Part 1, Migration and the Labour Markets in the European Union (2000-2009)*, Independent Network of Labour Migration and Integration Experts (LMIEINET). Report on Cyprus for International Migration Organisation, <http://www.labourmigration.eu/research/report/13-migration-employment-and-the-outcomes-oflabour-market-integration-policies-in-the-european-union> (accessed 13.5.16)
- Trimikliniotis, N., & Demetriou, C. (2014). Cyprus. In A. Triandafyllidou, & R. Gropas, *European Immigration: A Sourcebook* (2nd ed., pp. 45-58). Aldershot: Ashgate.
- Waska, R. T. (1999). Projective Identification, Countertransference, and the Struggle for Understanding Over Acting Out. *The Journal of Psychotherapy Practice and Research*, 8(2), 155-161.

Appendices

Appendix A: Vignettes Written by Co-Researchers

1. Employment

Tasha is 25 years old and from India. She has been in Cyprus now for three years. Before she came to Cyprus, she was in her last year of university. But due to being forced to leave her country of origin she couldn't finish her studies.

Now she lives in the reception center. However the whole situation, the circumstances at the reception center and the general life in Cyprus, isn't what she expected. She gets three meals per day, monthly payment of 40 euros and a bus pass each month. The problem was that the food wasn't pleasant every time. Due to this she not only had to buy her personal hygiene from the 40 euros, but also some extra groceries. Finally the money was never enough. Nevertheless she never lost the hope that the things will change. Unfortunately instead of getting better, things got worse. All her numerous efforts to get a job never succeeded. In her last job as a domestic worker she kept fighting against her employer's inappropriate behaviour, and as a farmer, the employers did not accept a woman because they think they are too weak to handle this job. Regarding to the fact that she tried all the legal options to get a job that she had, she remembered all the previous encounters with local men offering money for sex. Thus she thought why not giving it a try as long as she was always denied to get a "normal job" due to her skin color and status. ("I still have the control over it and I can end it whenever I want to.") The men already saw her as a sex object so she started to work as a "sex-worker". By seeing how much she gained at that moment, Tasha was relieved of her stress.

However this kind of job is prohibited in Cyprus. Therefore she got in trouble and all the blame led to her. Because of the lack of knowledge of the local language and her skin color she couldn't defend herself and fought against it. In conclusion she got detained. But with the help of lawyers she was released. Now she is still waiting for the answer of her appeal after her first appeal was rejected.

2. Institutional

Natalie is a 24 years old girl from Russia who stayed in the reception center for 3 years without a status or any answers regarding to her appeals. Therefore she became one of the oldest Residents of the Reception center. As a Russian she was seen as an opportunist who sought asylum for economic reason. All the years that she spent in the reception center were due to discrimination. People who fled from war or other violent conflicts they got a decision of their appeals within a short period of time while her case were left to one side. In front of the society she felt embarrassed to admit that she is an asylum seeker because the people think that such persons are covered by the government. Nevertheless she tried to apply for a job but due to her nationality and lack of knowledge in the Greek language she was always denied. She kept on hoping but it got to a point where discrimination was part of her daily life.

NGOs and social Medias are all focused on the victims of war while Natalie was ignored. It led later to a psychologist trauma.

3. Familial

Eva is a 21 years old Bulgarian woman. She studies Greek philosophy. She is a great student, always motivated to succeed in everything that she does. Her philosophy teacher is from Greece. She doesn't like the fact that Eva is foreign consequently she always marks her lower than she deserves. Furthermore Eva has been in a relationship with her teacher's son for a year now and that is another reason why the teacher would never be fair with her. Besides school, she blames her son every day for being with a Bulgarian woman telling him that the only reason she is with him is to get his money and eventually papers, even though she already does. She tells her son that he is not allowed to bring Eva home because she might rob them. Regarding to the relationship she says to him better not to catch feelings due to her opinion Bulgarian women are not worth to trust and thus they cheat on their partners. The mother of the son considers Eva as a part of the minority because she is not Greek. Her son eventually starts to doubt Eva since he has to deal with his mother every day and blame her from time to time for the things his mother tells him. He begins to have trust issues even though he loves her and she proves her word every day. Thus they fight all day because of his mother and due to the issues formed between them. They want to be together but they broke up as the relationship became more and more unhealthy.

4. Educational

Samira is a 13 years old schoolgirl from Pakistan. Because of her culture and religion she wears a headscarf. For her parents it was a long and hard struggle to get access to education for her daughter. The school administration at the beginning not only had problems with the fact that she is foreign, but also because of her religion and her wearing her headscarf. After long discussions they were willing to accept her in their school.

Samira was willing to learn and to study because she wanted to be educated no matter what other people think or say about her. However the whole circumstances in her daily school life didn't make it easy to achieve her wish/goal. When she came to the classroom, her classmates begin to shout and insult at her. The teacher didn't really defend her. Just sometimes when the others were too loud, he said that they should stop. Samira was not accepted at all.

One day after school while waiting for the bus, various kids from the school came at her and started to discuss and arguing with her. Suddenly a boy shouted at her saying why she doesn't go to a school for persons like her and if there is no space for her. With the words nobody want you, he pushed her to the streets. Fortunately nothing happened to her due to the car driver could break before. From this day on, one of her family member always come to pick her up from the school. (but she never gave up to follow her dream of being educated).

Appendix B: Consent forms



PROJECT TITLE / ΤΙΤΛΟΣ ΕΡΓΟΥ: *Abused no More*

Title of action / Τίτλος δράσης: Co-researcher / Interviewee Focus Group

Confidentiality Statement

This focus group is part of the project Abused no More which aims to empower minority ethnic women who experience discrimination (e.g., gender-based discrimination (GBD), immigrants, refugees, first and second generation migrants, sexual orientation, and disability) in institutional, educational, familial and employment contexts by increasing their knowledge of their legal rights.

With your consent, the information you offer as part of the Co-researcher / Interviewee focus group will be recorded in order to facilitate the preparation of a report that is envisaged in the project. The recordings will be listened to by KISA staff only for transcription purposes and upon transcription, will be deleted. Furthermore with your consent, photos will be taken during the researching process. Pictures (identifiable and non-identifiable depending on your preference) will be uploaded onto the project's website in order to illustrate the process and analysis.

KISA, the coordinator and partners of the project are committed to anonymise any identifiable information within the written research concerning the Co-researcher / Interviewee focus group participants in order to ensure confidentiality.

Consent

I, the undersigned, agree to take part in the above Co-researcher / Interviewee focus group in accordance with the conditions described in the confidentiality statement. I understand that the use of recorder and photos will be used for the purposes outlined above. I understand that my contribution will remain anonymous and will not be identified with my person in any way.

Name:

Signature:

Date:



PROJECT TITLE / ΤΙΤΛΟΣ ΕΡΓΟΥ: *Abused no More*

Title of action / Τίτλος δράσης: Case study

Confidentiality Statement

This case study is part of the project Abused no More which aims to empower minority ethnic women who experience discrimination (e.g., gender-based discrimination (GBD), immigrants, refugees, first and second generation migrants, sexual orientation, and disability) in institutional, educational, familial and employment contexts by increasing their knowledge of their legal rights.

With your consent, the information you offer as part of case study will be used in the project.

KISA, the coordinator and partners of the project are committed to anonymise any identifiable information concerning the case study participants in order to ensure confidentiality.

Parental Consent

I, the undersigned, agree that my son/daughter takes part in the above case study in accordance with the conditions described in the confidentiality statement. I understand that the use of recorder and photos of my son/daughter will be used for the purposes outlined above. I understand that the contribution of my son/daughter will remain anonymous and will not be identified with his/her person in any way.

Name:

Name of son/daughter:

Signature:

Date:

N.B -> The original signed documents are saved at KISA.



Appendix C: Certificate for Participants



CERTIFICATION FOR PARTICIPATION

This Certifies that

.....

HAS SUCCESSFULLY PARTICIPATED IN THE PROJECT “ABUSED NO MORE”

Date: _____



Appendix D: Gender based Discrimination (General Information Given To Participants)

Gender based discrimination

- Article 28 of the Constitution -> equal treatment and prohibition of any form of discrimination
- Article 35 of the Constitution -> the Legislature, the Administration and the Courts are bound by the Constitution to secure
- Article 30 of the Constitution -> judicial protection is also safeguarded
- Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) (ratified by Law 78/1985)

Educational:

- One in ten primary schoolgirls reported being unhappy being a girl, doubling to one in five by the time they reach secondary school
- Restrictions on freedom, a lack of opportunities compared to boys and a feeling that they were less safe or faced more harassment
- Nearly four in 10 girls reported being made fun of because they are a girl, compared to under one in ten for boys
- Girls were generally seen as better at 'soft' subjects such as languages, history, art and music, and boys better at sports, mathematics and computing
- Pupils felt that male teachers are 'more intelligent' than female teachers, but female teachers were 'more caring' than male teachers.
- Two thirds of the world's non-literate adults are women – is a striking example of gender discrimination
- Analysis abounds of the gendered impact of school fees (and other associated costs of schooling), Global Campaign for Education which combine with a preference for educating boys to impact girls disproportionately -> education should be free

Barriers to education for girls: Poverty

- Values, behaviours and traditions that limit their opportunities
- Gender-based violence in schools
- Female genital mutilation and cutting
- Child marriage
- Distance to school and safety concerns
- Lack of private sanitary toilets

Institutional

Institutionalised discrimination refers to the unjust and discriminatory mistreatment of an individual or group of individuals by society and its institutions as a whole, through unequal selection or bias, intentional or unintentional; as opposed to individuals making a conscious choice to discriminate.

Familial

- Parents preference are to send the boys to school
 - ➔ Girls are more likely to be forced to stay at home so they can help with the domestic tasks
- Lower investments by parents in girls education

Employment

Gender discrimination in employment involves treating someone unfavourably because of the person's sex, whether they are applying for a job or are a current employee. Although women have made clear they have the ability to perform with the same skill and success in every endeavor engaged in by men, the issue of sex discrimination still holds many back.

- harassment is illegal when it is so frequent or severe that it creates a hostile or offensive work environment or when it results in an adverse employment decision (such as the victim being fired or demoted)

➡ Example: women wage are less than those of the man, for women its harder to get higher position (also they have to manage work and taking care of the children), for man it's easier to get a job than woman

Appendix E: KISA profile 2016



KISA - Action for Equality, Support, Antiracism

A Profile

KISA is an NGO, established in 1998, and its vision is the promotion of an all-inclusive, multicultural society, free of racism, xenophobia and discrimination and where, through the interaction and mutual respect of diverse cultures, there will be equality and respect for the rights of all, irrespective of race, nationality or ethnicity, colour, creed or beliefs, gender, sexual preference or orientation, age, inability or any other diversity.

KISA's action is focused on the fields of Migration, Asylum, Racism, Discrimination and Trafficking, and it includes awareness-raising of the Cypriot society as well as lobbying in order to influence the legal and structural framework, the policies and practices in these fields. KISA operates a Migrant and Refugee Centre that provides free information, support, advocacy and mediation services to migrants, refugees, victims of trafficking and racism / discrimination and ethnic minorities in general, as well as promotion of the integration, empowerment and self-organisation of migrants and refugees. More precisely, KISA's activities are targeted towards the migrant and refugee communities as well as the host society as a whole.

KISA's activities towards migrants and refugees include mainly:

- Provision of free information, advice, advocacy, mediation and support services
- Pro bono legal representation in strategic litigation cases
- Empowerment and capacity building actions

KISA's activities towards society at large include:

- Sensitisation and awareness raising
- Active engagement with the mainstream as well as the social media
- Advocacy for structural, legal and structural policy changes
- The fight against phenomena and acts of racism and discrimination as well as trafficking and exploitation of human beings

Civil Society Cooperation / Networking

KISA highly regards the cooperation and coordination of civil society organisations at a National, European and International level. At a National level, KISA cooperates with the other NGOs that are active within these fields in an effort to yield more effective results. Moreover, KISA is an active member in European and International NGO Networks such as PICUM (Platform for International Cooperation On Undocumented Migrants), ENAR (European Network Against Racism), EMHRN (Euro-Mediterranean Human Rights Network), AEHD (European Association for the Defence of Human Rights), ECRE (European Council on Refugees and Exiles), the JUSTICIA European Rights Network, Migreurop and UNITED for Intercultural Action.

Throughout the years, KISA has initiated and participated in multifarious actions and transnational projects in its fields of action in order to exchange and improve their knowledge, praxis and effectiveness.

Dialogue and Engagement with Relevant Stakeholders

On a European level, KISA participates in the relevant consultation bodies of the European Commission, such as the European Migration Forum and the EU Civil Society Platform on Trafficking in Human Beings. On an International level, KISA is actively in dialogue with the relevant UN institutions and monitoring bodies, such as the Office of the UN High Commissioner for Human Rights and the UN Committees CAT (Convention Against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment), CEDAW (Convention on the Elimination of All Forms of Discrimination against Women) and CERD (Convention on the Elimination of All forms of Racial Discrimination) and others.

KISA places special significance on the dialogue and cooperation with independent Authorities such as the Commissioner of Administration and Human Rights (Ombudsman), the Authority against Racism and Discrimination and the Equality Body (which operate under the Ombudsman's Office), and the Commissioner for the Rights of the Child, the Office for Combating Trafficking in Human Beings of the Cyprus Police.

KISA's Funding Resources and Governance

KISA's funding sources are mainly European programmes and projects. Other sources of funding are contributions and donations by its members and friends as well as from private donors. KISA also receives very small-scale funding from government departments, local authorities and semi-government organisations in Cyprus for specific activities. The financial accounts of the organisation are screened and audited annually pro bono by external accredited auditors.

KISA is a grassroots, action oriented organisation. Every person who shares the vision and values laid down in the constitution of KISA can become an active and equal member. Members can participate at the General Assembly of KISA and

- Formulate the policy and action plan of the organisation
- Elect or get elected on the Steering Committee, the governing body of KISA.

