

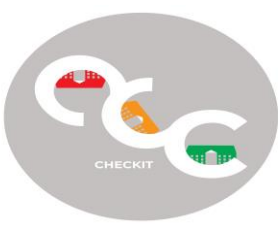


INTELLECTUAL OUTPUT 4: TOOLKIT 2
TACKLING SEXUAL IDENTITY-BASED HATE,
ABUSE AND EXTREMISM IN HIGHER
EDUCATION

CHECKIT

**Countering Hate and Extremism on
Campus - Knowledge Innovation and
Training**

WEBIN
Belgrade, 2022.



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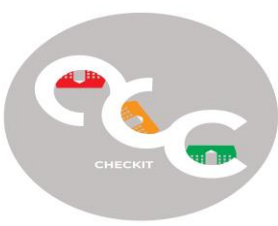
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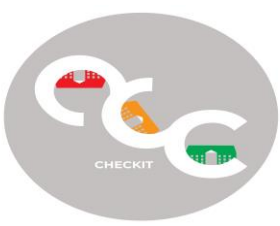
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TACKLING SEXUAL IDENTITY-BASED HATE, ABUSE AND EXTREMISM IN HIGHER EDUCATION

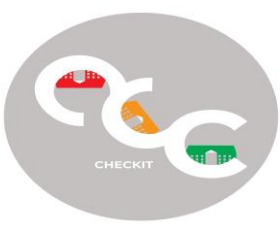
WHY DO WE NEED THIS TOOLKIT?

Accepting diversity and nurturing equality and equity have never needed more encouragement. Humanity can thrive only through understanding, respect and mutual support. In response to that, this particular toolkit addresses the issues of hate and extremism in relation to sexual identity in general, as well as to sexual identity-based hate, abuse and extremism in higher education in particular.

The toolkit aims to build the capacity of its target audience groups and other users in understanding of the vital importance of encouraging healthy attitudes and acceptance of diversity in sexual identities within wide academic and HE support professionals and, from this amongst students and others.

Issues of sexual identity-based hate and extremist activity is crucial in diverse HE contexts and countries, from Ukraine, where the rise of extreme right-wing groups has led to crime against students with diverse sexual identities (including on campus), to the UK where sexual identity issues have led to trans-students experiencing discrimination and hate speech on campus (UK Students Union Report on Hate Crime 2019).

Given the importance that has been placed on sexual identity-based hate and extremism within criminal justice systems and the police authorities, we would expect strong interest from these stakeholder groups. The toolkit is supported by a dedicated webinar to further raise awareness and disseminate information on the output across target groups, stakeholders and other interested parties.



WHAT CAN YOU ENCOUNTER IN THE TOOLKIT?

Should you decide to inspect our toolkit you will encounter the current state of affairs in relation to sexual identity-based hate painted over our common European canvas. The toolkit will inform users about how hate-based behaviour and activities around sexual identity-based abuse have been tackled by HEIs, providing insight into innovative practice and implementation of project to address this pressing issue, across Europe and the HEI sector.

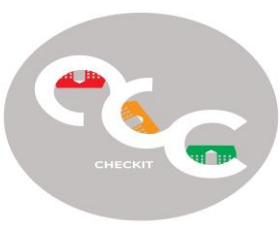
You will be able to see how the UK, Turkey, Serbia, Cyprus, Finland, and Portugal deal with identified issues relating to this particular topic on a more general social level, as well as on the level of higher education. By becoming introduced to some of the main issues in the afore-mentioned countries and the manner and pace of tackling those issues you will gain some new insights into possibly addressing the same issues in your social and personal contexts as well.

The toolkit will offer new and emerging mechanisms for addressing hate on campus around sexual identity, through bringing together current information on programmes, initiatives, wide stakeholder engagement and HEI collaborative projects in this area. The importance of engaging targets of such hate in producing solutions, as well as innovative means of engaging perpetrators, was our key focus.

The toolkit is divided into 5 rooms. Each room is dedicated to a specific topic with the exception of Room 5, which is dedicated to you, dear readers, and your reflection about everything that you had the opportunity to read and learn here.

WHO CAN FIND THIS TOOLKIT USEFUL?

Academics, support professionals, Students Union staff and HE policy makers are welcome to access the toolkit to gain insight into innovative practices and ideas, and seek inspiration from this easy to use toolkit. The toolkit will be of interest to our key target groups of: HE lecturers, tutors and programme leaders; managers; senior management and strategic players but also to HE policy makers in local, national and EU arenas, as well as policy makers more generally interested in youth wellbeing. Indeed, policy makers at local, regional, national and EU levels will find the toolkit useful in the possibilities it offers for HE skills building, capacity and action planning in issues of hate and extremism and intolerance around diverse sexual identities in HE. The toolkit will also be of interest to those working in FE with young people, youth and community workers more generally and those involved with sexual identity advocacy, NGOs in this field and those interested more widely in human rights and sexual identity, hate and extremism.

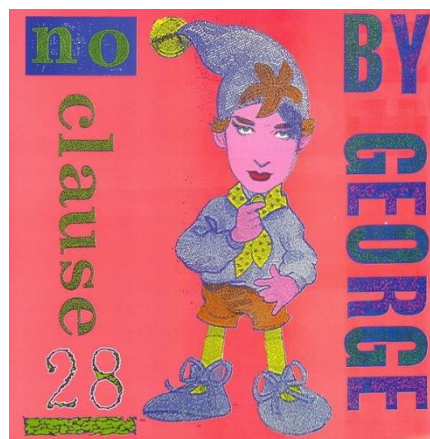


ROOM 1 SETTING THE SCENE

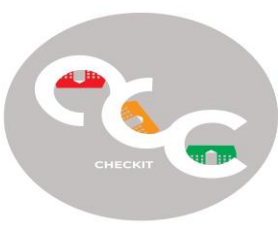
What does it mean to be LGBTQ in the United Kingdom?

The LGBTQ+ community in the UK have a number of official and legal rights, such as the right to life while open about their gender identity and/or sexuality, equal marriage, the right to not face work-place discrimination (see Hamilton & Giles, 2022). However, while these rights are enshrined in law, there is a long history of tacit prejudice faced by the LGBTQ+ community – from stereotypical and problematic representations in the British press (see Baker, 2006; Heritage & Baker, 2021) to regular attacks on the rights of transgender people (Hines, 2020).

However, before a number of modern laws, such as the Equality Act (2010), were enshrined, the UK had a history of laws that prejudiced LGBTQ+ people. For example, in 1988, under Margaret Thatcher's Conservative leadership, the UK introduced the Local Government Act. Although the majority of this act was somewhat mundane, Section 28 of this law prohibited the "promotion of homosexuality" by local authorities. Given the importance of this clause in the act, the entire act is regularly referred to as "Section 28" or sometimes "Clause 28" – and was highly contested through political protests and public outcry (including, for example, Boy George's song "No Clause 28"). Although this wording was (and still is) contested (see Baker, 2022), this act largely saw local educational authorities avoid teaching about same-sex relationships, a dearth of LGBTQ+ literature/teaching materials due to producers not being able to apply for local grants, and a range of art mediums not including references to same-sex relationships due to the same reasons. Despite the fact that Section 28 was repealed in 2000 in Scotland and 2003 in England and Wales, the effects of Section 28 are still present in the modern-day UK. In more recent years, the UK has become a hot-bed of transphobia in recent years, with a report from The Council of Europe noting that "The Assembly deplores [transphobia], which can be observed throughout Europe, regardless of the extent of protection already afforded to the human rights of LGBTI people in any given country. It moreover condemns with particular force the extensive and often virulent attacks on the rights of LGBTI



Boy George - No Clause 28



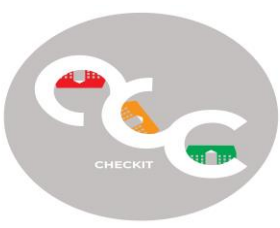
people that have been occurring for several years in, amongst other countries, Hungary, Poland, the Russian Federation, Turkey and the United Kingdom.” (see The Council of Europe, 2020). The comparison to Hungary, Poland, the Russian Federation, and Turkey was particularly surprising for many people in the UK, given how these countries are notorious in the UK for their lack of LGBTQ+ rights. LGBTQ+ people in the UK are also regularly subjected to derogatory language, and this stems from the heads of state. For example, the Prime Minister Boris Johnson has previously called gay men “tank top wearing bum boys”, a remark for which, as of July 2022, he refuses to apologise.

There are several openly LGBTQ+ people in the UK. The office for national statistics estimated that 6.3% of those over the age of 16 identified as LGBTQ+ (see ONS, 2021). Although official statistics for how many LGBTQ+ people attend university are not available, previous research has been conducted by charities to explore LGBTQ+ people’s experiences of university. For example, although Stonewall (2021) found that 69 per cent of the LGBTQ+ students they surveyed said that their university has equalities policies that protect LGB people on campus, a number of students still did not feel safe on campus or had experienced abuse. Within the same report, Stonewall demonstrates that 42 per cent of students questioned had hidden their identity at university for fear of discrimination. On top of this, 7 per cent of transgender students reported being physically attacked by another student or member of university staff between 2020 and 2021.

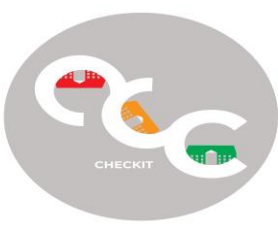
Within a HE context, Stonewall (2021) found that 36 per cent and 7 per cent of lesbian, gay and bi students who aren't transgender faced negative comments or conduct from university staff because they are LGBT, while this number is much higher in terms of behaviour from other students. Stonewall found that 60 per cent of transgender and more than 20 percent of lesbian, gay and bi students who aren't transgender have been the target of negative comments or conduct from other students. Furthermore, one in six transgender students felt unable to use the toilet they feel comfortable with at university. Ultimately, the way LGBTQ+ people are treated in UK is not as bad as what it could be (i.e., there are other HE institutions around the world where such students could be killed for being LGBTQ+), but UK HE needs to be improved, as high numbers of LGBTQ+ students are facing discriminatory practices.



ii The Athena Swan Charter



There are some policies in place which attempt to address negative behaviours and attitudes towards LGBTQ+ people. For example, UK HEs can sign up to the Stonewall charter, which allows universities to take stock of their current policies to support LGBTQ+ students and staff. Being part of this charter also provides staff with training and resources for delivering a range of equality practices in day-to-day operations (see Stonewall, online). A similar scheme is the Athena Swan (see Rosser et al., 2019) scheme. Although Athena Swan is focused on equality more broadly, this also encompasses LGBTQ+ equality. Both schemes encourage employers to conduct first-person research into both their own practices and the experiences of LGBTQ+ people. In the case of HE institutions, this might be, for example, what factors might drive LGBTQ+ students to choose a particular university over others.



What does it mean to be LGBTQ in SERBIA?

The LGBT movement in Serbia was created in early 1990s under the influence of gay and lesbian scene which started developing in mid 1980s in Slovenia and Croatia, which were all part of Yugoslavia at the time.

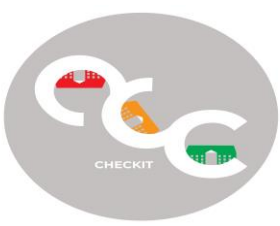
Organizing the first gay and lesbian association in Serbia started by holding meetings in the Moskva Hotel café in Belgrade, which was a well-known gathering place of the gay population in the 1970s (Vasić 2012, 101). Later, the meetings were held in private flats, and on January 13, 1991 a Group for promotion of lesbian and gay rights – **Arkadija**, was founded. This organisation was named by an activist whose pseudonym was Boris Liler, and the meaning of the name Arkadija is “the land of love and freedom” (Mladenović 2005, 7). The main goal of the Arkadija organisation was decriminalisation of homosexuality, i.e. repealing the Paragraph 3, Act 110 of the Criminal Law which foresees punishment between one and three years of prison for unnatural fornication which also included voluntary sexual relationship between two persons of male sex (Mršević 2001, 63). This Act of the Criminal Law made it impossible for Arkadija to advocate the rights of LGBTQ+ population as an official organisation, until 1994 when without any public argument homosexuality in Serbia was decriminalised.



iii The logo of Arkadija, a group for promotion of lesbian and gay rights in Serbia

The first and only successful public event organized by Arkadija was a public forum in the Youth Centre in June 1991 on the occasion of celebrating the International Pride Day and covering topics concerning gay and lesbian activism, culture and art. The forum attracted a lot of attention and there were no incidents. Unlike this successfully organized forum in 1991, the second celebration of the International Pride Day in 1992 was prevented.

Gay and lesbian scene in Serbia starts to develop under rather unfavourable conditions: the civil war in Yugoslavia began, a nationalist regime took power in Serbia, so much so that even youth and cultural



centres in the country had no understanding for LGBTQ+ identities. Under such conditions, LGBTQ+ activist focused on empowering gay and lesbian community to gradually create a subject with a clear political goal which was to improve the social position of people of the same sexual orientation. After democratic changes in 2000 LGBTQ+ activists were more or less successful at establishing a more intensive communication with the wider community (Među nama: 335). Nowadays, the most prominent LGBTQ+ associations advocating the rights of its members are **Geten** (the successor of Arkadija), **Da se zna!, Izadi!**, **Gay Straight Alliance**, **LABRIS**, **Egal**. The main criticism directed towards these organisations is their rather narrow focus on certain segments of LGBTQ+ community and the lack of a wider perspective which can be found in organisations such as Stonewall (UK) or Human Right Campaign (US).

From a cultural and artistic standpoint, one of the first movies about the position of LGBTQ+ population in Serbia was the movie **Marble Ass** (1995) by a famous black wave director Želimir Žilnik. This was a feature film, but the main characters were people from LGBTQ+ community and this is what makes this movie a turning point and the beginning of breaking taboos regarding LGBTQ+ population. After the film premiere in Belgrade in 1995 all present members of LGBTQ+ population climbed the stage and sent the message of love in the middle of Belgrade and Serbia which was caught in the civil war at the time. The word is that there was no violence because all those who would usually react (right-winged nationalists and pro-fascists) were otherwise occupied in the battlefields of former Yugoslavia.

The star of this movie, however, the famous Belgrade transgender person by the name of Merlinka (she named herself after Merlin Monroe) was killed in 2003 because of her sexual and gender identity. In 2009, in her honour the Merlinka Festival of Queer Cinema was established.



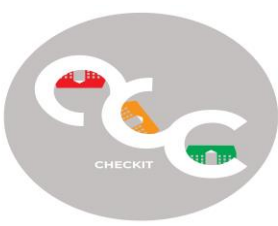
On the wave of optimism after overthrowing the regime of Slobodan Milošević in 2000 and forming the first democratic government in Serbia, a large number of organisations oriented towards LGBTQ+ rights were organised. However, the first Pride in 2001 titled *There is room for all* and organised by Labris and Geten was forcefully and violently interrupted by members of extreme right-winged groups, representatives of Orthodox church, right-winged extreme football club supporters, members of right-winged parties, etc.

Nevertheless, LGBTQ+ activism became more visible after 2000 in comparison to 1990s, primarily because of various actions oriented towards communication with the wider community.

The size of LGBTQ+ community in Serbia

Half a million people in Serbia are members of LGBTQ+ community (according to the last estimates from 2020, Serbia has approximately 7 million inhabitants). There is no record of the number of LGBTQ+ members attending higher education institutions, which is an indicative piece of information in itself.

Like all other law-abiding citizens, the members of LGBTQ+ population have the right to have their status legally regulated. They should have the right to visit their partners in the hospital, to inherit each other, to raise a bank loan together, etc. However, in Serbia such rights have not yet been guaranteed by the law.



The most common issues

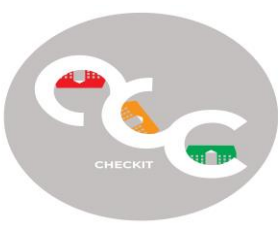
Although the number of members of LGBTQ+ population is not negligible (not that this should be any factor in terms of guaranteeing human rights) until recently legal rights and freedoms of this particular social group used to be denied. However, although there are laws in the Republic of Serbia which forbid any kind of discrimination, including the one based on sexual orientation, the members of LGBTQ+ population face different forms of discrimination every day: harassment, violence, verbal insults, etc. Furthermore, the current laws are installed to prevent unwanted situations and discrimination, but they still do not guarantee human rights enjoyed by other groups: the right to adopt children (it is possible to apply but there is not a single case of a gay person who actually adopted a baby), to get married, to be a candidate for in vitro fertilization, etc. Until May 2021, members of LGBTQ+ population were not eligible to donate reproductive cells solely on the basis of their “sexual history”, as it had been stated. However, even in this case not all members of LGBTQ+ population have been included in this decision of the Ministry of Health. Thus, it is an ongoing struggle for equality and against different levels and forms of discrimination.

Due to their sexual orientation, young girls and boys at schools and colleges suffer terrible bullying. As a result, some of them even try to commit suicide. Others resort to antidepressants or completely shut in. Some of them turn to psychotherapist for help and even then, they get advice to try to change themselves and forget about their sexual and gender identity because they live in a conservative and patriarchal environment.

According to the latest statistics (2021) with regards to reported cases of violence against LGBTQ+ persons in Serbia, 81,9% of incidents remain unreported, while only 15,7% get reported. The most frequently stated reason for avoiding to report incidents one encounters a lack of trust in institutions. There were 15 known and/or reported cases of incidents against LGBTQ+ persons in 2021. Those incidents included both verbal abuse and physical violence. There were 13 known and/or reported threats which mostly include death threats or threats with physical violence. There were also 3 known and/or reported cases of vandalism/destruction of property. However, the number of unreported cases of violence appears to be much larger. It is daunting indeed that the number of incidents increases year in and year out, while the trust of members of the LGBTQ+ population in the institutions of the system steadily declines.

The most recent reports (June 2022) indicate an increase in the number of incidents and violent outbursts against LGBTQ+ persons. In the organisation ***Da se zna!*** they state that the number of attacks on LGBTQ+ persons is by 40% larger in 2022 than in 2021. On the other hand, victims of those attacks tend to avoid reporting such instances because they are in fear of retaliation. Thus, there are no reported cases in relevant public institutions, but the fact of violent outbursts still stands.

Apart from having problems outside their families, LGBTQ+ persons also face disapproval inside their own families. Life in remote and rural areas when one is a member of LGBTQ+ population is much harder. Fear of disapproval, insults, humiliation and violence is always present.



Key policies and measures at a national level

Generally speaking, in the Republic of Serbia there is Law against Discrimination which also includes discrimination against members of LGBTQ+ population. However, Serbia still does not have the law on same-sex marriage which would further regulate the rights of LGBTQ+ population and provide them with the same privileges enjoyed by the majority. As to the manner in which the law is upheld, one needs to emphasise that the Law on Hate Crime was passed in 2012 and that the first verdict under this law was passed only in 2018. This is a testimony to the extent to which this law is being implemented in Serbia.

Inclusive policies and measures in place at the universities

There is no known inclusion policy or any kind of support for students who are members of LGBTQ+ student community. However, the Ministry of Education tried to introduce the topic of homosexuality, hate speech and tolerance to all levels of education, from pre-school education to secondary education, in order to educate young people on issues of equity and equality as well as on detrimental consequences of a lack of tolerance and mutual respect. Reaction of parents and the general public were not very welcoming.

Reported cases of dealing with SI-SO based hate, abuse and extremism

It is feared that the number of reported cases regarding SI-SO based hate, abuse and extremism is much bigger than the one we find in the statistics. Namely, as previously stated, there is more than half a million LGBTQ+ persons in Serbia and in 2021 only 15,7% of victims reported some kind of SI-SO based violence (either verbal or physical). Verdicts in favour of LGBTQ+ persons are observed as exception, rather than a rule, and one cannot assert that the law is properly applied. The members of LGBTQ+ population are the most frequent targets of violence, physical harassment, hate speech and they are the only minority group denied the right to peaceful gathering and protesting.

The position of Serbian Orthodox Church in Serbia is crucial when it comes to LGBTQ+ population. So far, the church has not shown any particular interest in supporting this group of citizens. On the contrary, they refer to the canons according to which homosexuality is a sin, while transgenderism is acceptable. On the other hand, with the increasing presence of information in the media about LGBTQ+ persons, it appears that the families of members of LGBTQ+ persons are starting to open up more towards their needs and rights. This is also one of the means in which LGBTQ+ is becoming more accepted in the community.

The media with national coverage is less interested in presenting the actual position of LGBTQ+ persons in Serbia because for decades Serbian authorities relied on right-winged nationalists for support. People are informed about activities and rights of LGBTQ+ population, as well as about the difficult situation that they find themselves in via alternative media, social media, blogs, vlogs, podcasts, online forums, etc.

There are also various publications by university professors, members of LGBTQ+ organisations, various NGOs whose focus is on human rights, but as usual those publications mostly reach parties who are directly interested in this topic.

Therefore, one might say that, although situation has changed somewhat in a good direction, it is still not easy to be a member of LGBTQ+ population in Serbia. Many laws and regulations are yet to be installed for this particular community to start enjoying the rights and privileges of the majority.



What does it mean to be LGBTQ+ in Turkey?

Taking into consideration the topic at hand from the standpoint of the Turkish society, the notions of gender-based hatred and extremism are defined by considering the resources of both scholarly and official/government nature. LGBTQ+ individuals' position in Turkey and their historical background are revealed. Once this has been achieved, we proceed to analyse the kind of policies existing in Turkey and the availability of mechanisms aimed at countering gender-based hatred and extremism both at the national and campus-based levels.

The gender of a person both biologically and socially has important functions in many respects. Born male or female can change the balances in population distribution and growth, just as it can be one of the leading elements in inequality issues and social discrimination. The gender of an individual is evaluated differently as biological sex and social gender. This definition is important in order to understand gender-based hatred and hate crimes. Gender-based hate crimes are criminal offenses motivated by bias against a person's gender. Such crimes target people, property, or associations connected with people or groups due to their actual or perceived gender. One of the motivating factors behind this type of crime is the perpetrator's perceptions of gender norms. The victims of such crimes are often targeted due to their perceived deviation from gender norms, including those based on their sexual orientation and gender identity. Another gender-related hatred type is misogyny, which is hatred or contempt for women. Examples of misogyny include sexual harassment and violence against women which includes domestic violence, and in its most extreme forms, femicide and misogynist terrorism.



iv The rights of women are human rights

In order to understand the overall situation about gender-based hatred and extremism in Turkey, Turkish legislations are the first resources to consider. Turkish Constitution Article 10 states that “Everyone is equal before the law without distinction as to language, race, colour, sex, political opinion, philosophical belief, religion, and sect, or any such grounds.” In the Paragraph added on



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May 7, 2004, it is stated that “Men and women have equal rights. The State has the obligation to ensure that this equality exists in practice.” The Turkish Penal Code Article 216 states that “A person who publicly degrades a section of the public on grounds of social class, race, religion, sect, gender or regional differences shall be sentenced to a penalty of imprisonment for a term of six months to one year.”

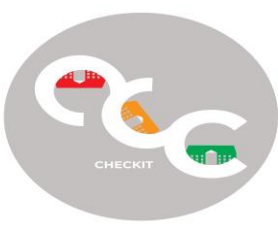
Violence against women is defined in law no: 6284 “Law to Protect Family and Prevent Violence Against Women” adopted in 2012. “The gender-based discrimination directed against a woman just because she is a woman or that affects women disproportionately and any attitude and behaviour violating the human rights of women and defined as violence in this Law.” Turkey has also been a party to the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) since 1985. In the first article of the Convention, discrimination against women is defined as any distinction, exclusion, or restriction based on sex that has the effect or purpose of impairing or nullifying the recognition, enjoyment, or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.



YÖK - Council of Higher Education in Turkey

Another document that is related to gender-based hatred and extremism is The Council of Europe Convention on preventing and combating violence against women and domestic violence, better known as the Istanbul Convention. It is a human rights treaty of the Council of Europe against violence against women and domestic violence which was opened for signature on 11 May 2011, in Istanbul, Turkey. On 12 March 2012, Turkey became the first country to ratify the convention. The Convention came into force on 1 August 2014. In 2021, Turkey became the first and only country to withdraw from the convention, after denouncing it on 20 March 2021. The convention ceased to be effective in Turkey on 1 July 2021, following its denunciation. The withdrawal has been criticised both domestically and internationally, equally by the opposition parties in the country, foreign leaders, the Council of Europe, NGOs, and on social media.

Since the main focus of the report is gender-based hatred and extremism on campuses, YÖK is the most convenient resource. YÖK is the institution that the Turkish universities are bound to and it has its own legislation. Once the Legislation of YÖK is reviewed, there is not a single article that is gender-related. In addition to the situation, YÖK tried to create a gender equality document. After the murder of Özgecan Aslan, who was a female university student, YÖK President Yekta Saraç, who came together with the female rectors of universities for the 8 March International Women's Day in 2016, published the "Higher Education Institutions Gender Equality Attitude Document". The document was committed to acting sensitively on gender equality and justice in all components of YÖK. However, the document was



abolished because of the political atmosphere in Turkey and the so-called misinterpretation of the gender equality.

Gender-Based Hatred and LGBTQ+ in Turkey

Recently, femicide has been present as an important social problem in Turkey. While in the past femicides in Turkey were mostly covered up as honour killings, after its remarkable increase since 2000 it has now begun to be researched into and evaluated from the cultural, social and political perspectives. According to the 2009 report of the Ministry of Justice, femicides increased by 1,400 per cent between 2002 and 2009. Based on We Will Stop Femicide Platform data, femicide has tripled in the last 10 years. It is observed that women are generally killed by people with whom they usually spend time together, and they are mostly killed in their homes. According to Yıldırım's analysis of 1260 cases out of 2380 femicides, firearms are intensively used to commit these murders. Restrictions on male freedom and men losing authority over women are significant factors in murders.

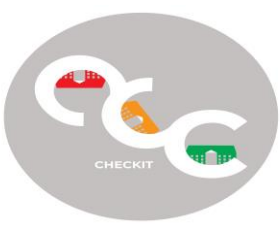
Based on various research studies and according to various literary works, the history of homosexuality in Turkey dates back to the Ottoman Empire. Until the Tanzimat (Ottoman Reform Movement) period which started in 1839, homosexuality was approved by society. The Tanzimat was a period that transformed the political, social, and cultural atmosphere in the Ottoman Empire. With the proclamation of the Republic in 1923 the society bore witness to westernisation movements in Turkey and in relation to this, diversity has started to be seen in almost every subject. The influence of religious institutions in social life visibly lost its power due to the secularist structure of the newly established republic. At no point in its history has Turkey brought any positive or negative regulations regarding homosexuality or other types of sexual orientation.

LGBTQ+ movement in Turkey can be traced back to the end of the 1970s. Nevertheless, the organisation of the movement was put into practice in the early 1990s due to the political repression and the effects of the 1980 military coup. The first association was established in 1993 under the name of **Lambda İstanbul** when LGBTQ+ individuals gathered and organised an event. **Kaos GL Magazine**, the second LGBTQ+ association was established in Ankara in 1994 and it became the first legal association. University organisations were established during the 1990s as well, such as Eskişehir Anadolu University Conscious Homosexuals Student Club in 1995, and Erzurum Atatürk University Lambda Erzurum in 1996. Furthermore, LEGATO, consisting of the initials of the lesbian and gay community was founded at METU (Middle East Technical University) in 1996, as well as HALEGA at the Hacettepe University in 1997. During the Labour Day demonstrations in May 2001, Kaos GL displayed its own banner for the first time in Turkey as LGBTQ+ people showed their presence in the public sphere in an organised way. The first pride march was organised in 2003 in İstanbul and the first pride week events were organised by Kaos GL in 2005.



VÍ LGBTQ+ Pride in Turkey

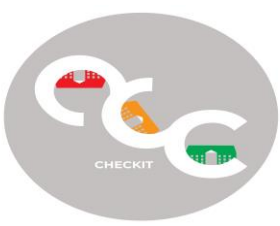
The pride march called İstanbul Pride March and its participants reached five thousand in 2010, and ten thousand in 2011. İstanbul Pride March is the biggest pride march organised in the Balkans and Turkey. The march was held in 2013 with the participation of 100,000 people, also due to the Gezi Park events. The number of participants in the march in 2014 counted tens of thousands. The thirteenth march, which coincided with 28 June 2015, faced the obstacle of the İstanbul Governor's Office. The police used force to disperse the İstanbul pride march. In 2016, 2017, 2018, and 2019, İstanbul Governor's office banned the LGBTQ+ pride march. Despite the prohibitions of İstanbul Pride March, LGBTQ+ individuals gathered every last Saturday in June. However, protestors were met with tear gas, shields, pepper gas, and rubber bullets from the Police. In 2020, İstanbul Pride March was held online due to the Covid-19 restrictions but in 2021, İstanbul Governor's Office yet again prohibited the pride march and interfered with the participants.



What does it mean to be LGBTQ+ in CYPRUS?

The Republic of Cyprus (RoC) is an economically progressive, and multicultural European democratic state which claims to endorse human rights related to diversity. However, LGBTQ+ discourse in Cyprus seems to be in a turbulent situation. During the Ottoman empire (1571-1878) homosexuality was not considered a criminal offence. This situation altered in 1885, when under the British rule, the Criminal Law Amendment Act (1885) was put forward and homosexuality became a criminal offence. Since Cyprus's independence in 1960, this law was embedded in the criminal code and it was removed eventually in 1998. Alecos Modinos, a Cypriot gay activist, founder of the Cypriot Gay Liberation Movement in 1987, was the one who challenged in 1992 the criminalisation of the sexual intercourse between male adults and claimed that the existence of such law interferes with the right to respect his private life, as guaranteed by Article 8 (2) of the European Commission of Human Rights. According to Apostolidou (2019), "discrimination on the basis of sexual orientation and gender identity is a major issue that is currently not adequately dealt with and which has not been investigated so far" (p.2). ILGA-Europe's (2020) annual review of the human rights situation of LGBTQ+ people positions Cyprus in the 29th place among 49 EU countries with respect to legislation and policies that have a clear positive impact on the human rights of LGBTQ+ people. The European Court of Human Rights (ECHR) found unanimously that Cyprus was in breach of Article 8 ECHR. Following this event, the pressure exerted by the European Council of Ministers over a period of five years, along with the aspirations of the island to join the European Union, resulted in the decriminalisation of sexual activity between consenting males in Cyprus in 1998, despite the strong objections from the Greek Orthodox Church (Tryfonidou, 2018). This denouncement of the decriminalisation of homosexuality is indicative of the historical and current anti-LGBTQ+ position of the church. It should be noted that the Church of Cyprus is an institution that has a vast influence on society and the education system and, up until today, holds an anti-LGBTQ+ stance. Religious studies is a compulsory module at all levels in public schools aimed at instructing children towards the dominant Greek Orthodox religious dogma. According to the Greek Orthodox Church of Cyprus, sexualities other than heterosexual are to be eradicated and homosexuality is to be regarded a sin (Shoshilou & Vasiliou 2016).

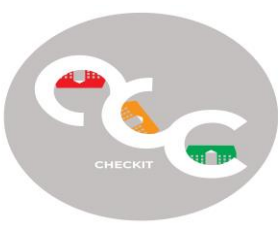




It has been argued that Europeanisation and EU admission have supported the recognition and protection of LGBTQ+ rights on a national level. Specifically, Cyprus' accession to the EU in 2004 has enabled to a certain extent the recognition of LGBTQ+ human rights and a number of legal changes have taken place ever since. Nevertheless, changes in policy, discourses and attitudes remain limited (Kamenou, Ethemer, Gavrielides and Bullici, 2019), and important gaps still persist. In general, the Republic of Cyprus has fallen behind other European countries with respect to the recognition and protection of the rights of LGBTQ+ people. This is due to the dominating nationalist discourse that puts emphasis on the Cyprus problem (often known as the Cyprus dispute, referring to the ongoing dispute between Greek Cypriots and Turkish Cypriots). This ethnic problem which persists since the 1960s could be considered the main reason why civil society has not dealt with issues such as sexual identity-based hate, abuse and extremism issues. These issues are being characterised as politically less important when compared to the 'Cyprus problem' (Kamenou, Ethemer, Gavrielides and Bullici, 2019). In a similar mode, Archbishop Chrysostomos II has many times linked homosexuality directly to the national Cypriot issue by stating that decriminalisation of homosexuality is against the human dignity at a time when we are fighting for our national and religious survival (Philaretou, Phellas, & Karayianni, 2006).

In terms of hate speech law, sexual orientation and gender identity are expressly included in hate speech legislation. This is included in the Penal Legislation under article 99A (Ο περί Ποινικού Κώδικα Νόμος (ΚΕΦ.154/99Α) - Penal Legislation (Ch. 154/99A), 2015). Nevertheless, in the past this prohibition has been deemed ineffective in providing adequate protection. It is almost impossible to bring a single case to justice due to the request for proof of motive, which needs to prove hatred. During the past two decades, Cyprus transitioned from the decriminalisation of male-to-male consensual sex in 1998 to adopting the CU law in 2015, while same sex couples were given the right to also legalise their partnership. Furthermore, any homophobic and transphobic rhetoric are now facing legal penalties. Despite these changes, transgender people still remain outside the legal framework since, apart from the Hate Speech law and the Refugee law (Tryfonidou, 2018), no other legal provisions have been made for them. Additionally, there is hardly any concrete evidence with respect to the trans population in Cyprus. Lastly, the bill to allow transgender people to legally change their gender has been pending in Parliament.

Rights activists in Cyprus have been vocal about the fact that the nation is "generally behind when it comes to issues relating to LGBTQ+ issues". It is worth mentioning that the Equality Body has so far received only a small number of complaints concerning discrimination on grounds of sexual orientation. Local NGOs state that this is mainly due to the fact that most LGBTQ+ persons in Cyprus are "in the closet" and prefer anonymity to pursuing their rights publicly. Problems of discrimination are addressed to local NGOs for meditation (ECRI, 2016). This problematic situation is also addressed in the 2019 report on hate speech by the Equality, Support and Antiracism Movement KISA, where it was stated that discrimination against LGBTQ+ people in Cyprus remains a common phenomenon. According to KISA (2019), this is further compounded by the fact that, "hate speech incidents are either not identified and recorded properly, or even if properly recorded they are not prosecuted most of the time because they are not substantiated, according to the authorities." (p.28).

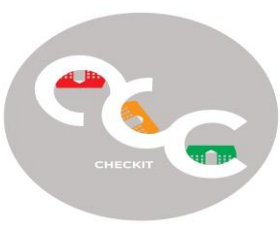


The first LGBTQ+ official organisation – **Accept-LGBT Cyprus** – was formed in 2011 and their political interventions led to the legalisation of civil partnership in 2016. Accept-LGBT Cyprus is currently the only established, legally recognised voice and body that actively engages with and

campaigns for the rights of LGBTQ+ community in the Cyprus Republic and has facilitated increasing visibility of LGBTQ+ issues. **Accept** is working closely with other NGOs such as the Refugee Council and the Cyprus Family Planning Association for issues that concern rights of LGBTQ+ population in Cyprus. Through the organisation of the annual Pride marches as well as various events they have managed to make an impact in the political arena (Tryfonidou, 2018). The 31st of May in 2014 was a historic day for achieving the visibility of LGBTQ+ people in Cyprus as it was the day that the first Pride March took place in Cyprus. The march was organised by Accept-LGBT Cyprus and supported by the EU representation in Cyprus, by the Mayor of Nicosia and the Board of ILGA-Europe. It should be noted that Government has also provided funding towards the cost of organising the Cyprus Pride, while the Pride was placed under the auspices of the President of Cyprus. However, with respect to the first Cyprus Gay Pride, the church posted a press release before the parade, asserting that homosexuality is a perversion and must be treated accordingly (Holy Synod of Cyprus, 2014).



ACCEPT main accomplishments in terms of legislative change include the following: a) the amendment to the hate speech legislation and the passing of the civil partnership law. The amendment to the hate speech legislation concerning the section of Criminal Code 154 (I) of 2011, which regulates hate speech in the Republic of Cyprus. The law criminalises any person who incites violence or hatred against a person or group based on race, colour, religion, descent or national or ethnic origin. Section 35A of the Criminal Code (Cap 154) – added in 2017 - provides that when determining penalties, courts can consider as an aggravating factor a motive of prejudice against groups of persons who are characterised by, inter alia, gender identity. In addition, the Refugees Law (No. 6(I)/2000)³⁵ has been amended several times and now includes gender identity as valid grounds for granting an asylum. However, there is still a long way to go for achieving complete equality under the law between LGBT persons and their heterosexual and cisgender brothers and sisters; (b) The second accomplishment towards equal rights for LGBTQ+ individuals concerned the passing of the Civil Union Act 184(I)/2015. This law does not specify the sex of persons intending to enter into a civil partnership agreement. This is an important development for the area of human rights in Cyprus, specifically with regards to the LGBTQ+ (Lesbian, Gay, Bisexual, Transgender, Queer and/or Questioning, Intersex, and Asexual and/or Ally+) community of the country. Same-sex parenting, on the other hand, remains legally unrecognised. In fact, the discussion around same-



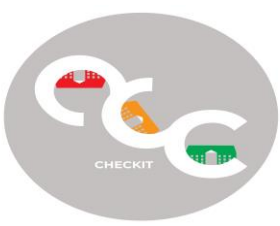
sex adoption rights was shelved in order to allow the civil union law to pass with less opposition. The law even states: “With the exclusion of the Adoption Law, contracting a Civil Union has the same effects and consequences as if a marriage was solemnised under the provisions of the Marriage Law”. Couples who take part in a civil union partnership are therefore not allowed to adopt as a married couple (Ministry of Interior, 2016). In addition, there are currently no provisions in place for same-sex family planning through Assisted Reproductive Technologies (ART).

With regards to trans rights, ACCEPT is currently promoting new legislation to ensure the right of any person over 18 who feels that their gender identity does not correspond with the one stated in their official documents to request a correction of their registered gender without having to present any medical documentation of diagnosis, hormonal treatments or surgeries (ILGA-Europe, 2020). In 2018, the Ministry of Interior disseminated Legal Gender Recognition (LGR) guidelines across district registry offices. In the absence of official legislation to regulate the issue, the guidelines remain optional. Nevertheless, it should be noted that some trans people successfully completed gender correction procedures in 2019, without having to present any medical documents (ILGA-Europe, 2020).

According to ILGA Europe’s Annual Review 2020, (ILGA, 2020), two incidents of violence based on sexual orientation were recorded in Cyprus in 2019. Both incidents were reported to Accept – LGBTQ+ Cyprus and this led to the urgent need for legislative recognition of such attacks as hate crimes based on gender identity and sexual orientation, and the need for training the police to handle such cases in a proper way. In February 2019, a gay man was attacked in Nicosia outside a bakery and despite multiple witnesses, the police failed to establish it was a hate crime. The other incident took place in June 2019, during which another gay man was attacked by three men in a cruising area in Nicosia, who then reported the case to the police but the latter failed to take action. Based on these incidents, The House Parliamentary Committee of Human Rights and Gender Equality invited Accept LGBTQ+ to a discussion on amending the hate speech legislation, where the organisation drew attention to the loophole of the law to address public homophobic speech since it came into effect in 2015 (Cyprus Mail, 2020).

The available research indicates that that homophobia and discrimination against LGBTQ+ people is widespread in the Cyprus society, as homosexuality is still a taboo subject in the country which remains highly patriarchal and homophobic (Apostolidou, 2019; Shoshilou & Vasiliou, 2016). It would be a remiss not to refer more explicitly to the influential role of The Orthodox Church of Cyprus in the Greek Cypriot society which promotes and preserves negative attitudes and stance against the LGBTQ+ community. As a strong advocate of the preservation of the traditional heteronormative family, the Church of Cyprus has expressed in several occasions their opposed stance and disapproval of the CU law in 2015 and continues to be opposed to homosexuality in several social debates often using discriminatory language against gay and lesbian people. Church has an influence also on self-perceptions of LGBTQ+ people. Difficulties in self-acceptance, feelings of social disapproval and guilt are few examples which are linked to the influence of the Church (Kapsou, Christophi & Epaminonda, 2011).

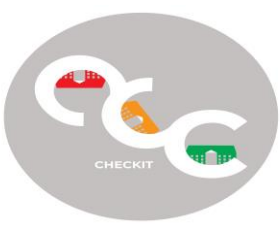
A number of homophobic statements have been addressed publicly by the Head of the State Church, Archbishop Chrysostomos II, especially during a period when legislative proposals aiming at the protection of LGBTQ+ rights are discussed. In particular, the discussion regarding the need for the development of a



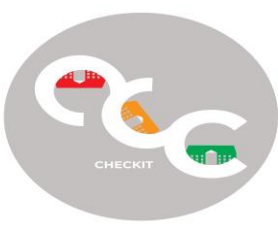
legal framework regulating same-sex relationships in Cyprus led to an increase in public discussion regarding this issue and to great opposition, which has been expressed at times through extreme statements which amounted to complete rejection of homosexuality, considering it a perversion, and placing it on a par with bestiality, necrophilia, paedophilia and other criminal behaviours. In a speech delivered in August 2019, the Bishop of Morphou, a Greek Orthodox cleric, claimed that homosexuality is a negative trait passed on to the child from the parents: “they say it... happens when the parents [indulge] in erotic acts that are unnatural” (Smith, 2019). He was referring to anal intercourse during pregnancy. He then suggested that homosexual men give off a “particular odour”. Costas Gavrielides, Adviser to the President of Cyprus for Multiculturalism, Acceptance & Respect to Diversity, asked for the bishop’s statement to be investigated on the grounds of hate speech. Following a police investigation, the Cyprus Attorney General concluded that the bishop’s statements “do not constitute an attempt to incite violence or hatred because of gender orientation or sexual identity nor can they be described as hate speech within the meaning of the law” (Hadjioannou, 2019). It should be noted that even though Accept LGBTI had called for an investigation by the Attorney General for such comments made by the representatives of Church of Cyprus, their appeals were ignored.

Another incident that took place in the Republic of Cyprus, involved a Cypriot academic during a job interview for a tenured position at a Higher Education Institution in Cyprus. Specifically, one of the five-member committee of highly respected academics asked inappropriate questions regarding her appearance and sexuality. The victim of this discriminatory act claimed that the member of the committee made inappropriate comments regarding her appearance and the last question was implicit with insinuations about her sexuality. The University was informed regarding the incident. However, they responded only when Ms. Demetriou went public with respect to the incident. The university contacted her, emphasising that they would make sure that such incidents would not occur again and specific measures would take place such as discussing ethics of conduct and inappropriate interview questioning with the faculty member and the Rector; waiving of a warning of disciplinary action for the future; and removal of the faculty member from any future interview panels. Ms Demetriou remarked that, further steps are necessary, such as the need to make public the university’s code of conduct and ethics (Cyprus Mail, 2019).

HEIs in Cyprus in compliance with article 28 of the Constitution, the Equal Treatment in Employment and Occupation Law of 2004 (Law 58(I)/2004) and the Persons with Disabilities Law of 2000 (127(I)/2000), adopted the Equality and Anti-Discrimination Policy (e.g. UNIC, 2008; C.D.A, 2019; UCY, 2020; CUT, 2021). Taking into consideration that individuals differ from each other because of their gender identity, sexual orientation, religion or belief, ethnicity, race, origin, nationality, age, marital status, language, physical ability or socioeconomic background, HEIs adopt specific policies for understanding and respecting diversity, while promoting equal opportunities, using various tools and practices to manage these differences effectively. Discrimination based on racial or ethnic origin, religion, beliefs, age, sexual orientation or disability constitutes a disciplinary offence and shall be strictly punished. Most measures for combating discrimination and promoting equality include the following: (a) Integrating policies and strategies into the Internal Regulations regarding equal opportunities and respect for diversity, (b) Creation of informative workshops or seminars for information on gender equality, etc. (c) Record ways



to deal with cases of racial, sexual and / or religious harassment or bullying, situations of discrimination and / or harassment and informing staff and students. (d) Engagement of employees in the implementation of measures related to issues of equality and diversity (e) Creation of an Office for Diversity, Integration and Equality, (f) Transparency in decision-making issues and an early information of staff on issues of equality and combating any discrimination. (g) Creation of a work environment that respects diversity (e) Development of policies and procedures to promote equal treatment and equal opportunities for men and women and respect for diversity (f) Adoption of measures to deal with harassment and / or sexual harassment in the workplace (g) Gender representation on academic and administrative committees (h) Avoidance of discrimination in the selection, position, promotion, training and development of staff i) Regular evaluation of this effort and improvement of measures. As it is evident from the above, despite the existence of policies and measure, it should be noted that any objectives and measures aiming at promoting equality and combating discrimination focus mainly on gender equality issues.



What does it mean to be LGBTQ+ in FINLAND?

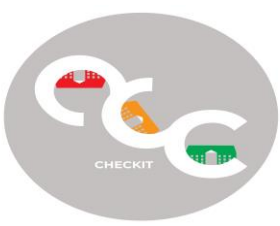
A short historical view to LGBTQ+ related milestones in Finland (Seta ry 2022):

- 1971 The criminalisation of homosexual acts is removed from the criminal law.
- 1974 NGO called Seta (LGBTQ+ Rights in Finland) is founded. Direct translation is sexual equality.



- 1981 Homosexuality is no longer categorised as an illness by Finnish National Board of Health.
- 2000 The new Constitutional Law comes into effect in Finland. Section 6 contains a discrimination act. Tarja Halonen is elected president of Finland and she is the first president in the world who has been chairperson in a LGBTQ+ organization.
- 2001 The new Employment Contracts Act comes into effect in Finland. It explicitly bans discrimination at work associated to sexual orientation. The Finnish Parliament accepts the law of registered partnership for same sex couples.
- 2002 The law of registered partnership for same-sex couples comes to effect.
- 2004 Oras Tynkkynen is elected to the Finnish Parliament. He is the first parliament member in Finland who was openly homosexual when running for parliament.
- 2007 Infertility treatment becomes available for all with no restrictions connected to partnership or partners gender.
- 2013 Citizens' initiative for equal marriage law is submitted to the Finnish parliament - 166 851 citizens have signed it.
- 2014 The Finnish parliament adopts an Equal Marriage Law.
- 2017 Equal Marriage Law comes into effect. Same-sex couples are treated equally concerning social benefits.

In general, according to the Finnish Ministry of Justice, attitudes towards different sexual orientations have become more positive recently. It is considered to be related to LGBTQ+ people being more actively connected to everyday life. The changes in the Marriage Law and other official acts to ensure equal rights



have had a strong influence over one's attitudes and the feeling of belonging to society. Strong support from LGBTQ+ celebrities and other influencers – as well as increasing support from civil society – has made a positive change. Living as a LGBTQ+ person is considered to be easier in bigger cities. Attitudes towards sexual minorities can be hostile in small places. Quite often negative reactions towards a person's sexual identity can arise from one's own family. (Ministry of Justice 2021.).

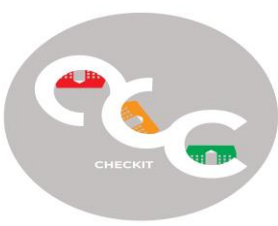
According to the latest Eurobarometer on discrimination, 71 % of Finnish respondents prefers the members of sexual minorities having the same rights as others. Moreover, 67% do not see issues with same-sex relationships, and 61% thinks that the same-sex marriages must be allowed. Attitudes reflect respondents' age, educational background, and gender. Transgender and transsexual people face more critical attitudes among sexual minorities, as only just over half of Europeans would be at ease with a transgender or transsexual person holding a high political office, for example. Attitudes vary considerably from one Member State to the next: Swedes, Danes and Dutch people are the most tolerant, and Bulgarians, Lithuanians and Slovaks the least tolerant. Tolerance has increased the most in Finland (22%) recently, together with showed attitudes in Malta and Portugal, for example. (Equality.fi 2022a.).

In Finland there are no official statistics of people's sexual orientation or sexual identity. In recent years there have been questionnaires where sexual identity has been asked among population but the number of respondents has been so low that it has been statistically impossible to use the data. (Tilastokeskus 2019.) Excluding HEIs, in a School Health Promotion Survey 2019 (Jokela et al, 2022) that covers themes related to health and well-being, over 150 000 youngsters in Finland answered a questionnaire. Out of them, 13 000 defines themselves to be a part of a minority by sexual orientation.

In the Finnish society, 23% to 32% lesbian, gay or bisexual persons have experienced discrimination in everyday situations. The risk of experiencing discrimination is even higher if a person belongs to more than one minority. This intersectional base for discrimination can mean for example LGBTQ+ people who are also handicapped or come from a different ethnical background.

The School Health Promotion survey (Jokela et al. 2020) explored differences between the rainbow youth and other young people. The findings revealed that the rainbow youth were often dissatisfied with their lives and lonelier than other young people. This was presented as experiences of inclusion, which is lower for young people belonging to both sexual and gender minorities in comparison to other young people. The rainbow youth tend to engage in fewer physical activities than other young people, but prefers hobbies relating to art and culture significantly more than other young people. The survey also found lifestyle related differences, such as in the areas of regular teeth brushing, adequate sleep and conformity to recommended meal rhythms. Substance abuse showed to be standard, as with other young people.

The rainbow youth also reported their state of health as significantly poorer in comparison to the common population. This was in line with their depression symptoms and concerns, and as to the symptoms of anxiety they reported a three times higher prevalence. (Jokela et al, 2022.)



Key policies and measures

1. The Ombudsman for Equality (Tasa-arvovaltuutettu)

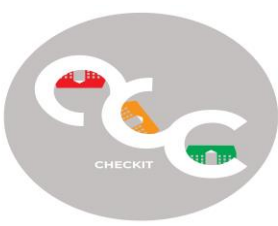
The Non-Discrimination Ombudsman (Yhdenvertaisuusvaltuutettu)

Gender Diversity & Intersex Centre of Expertise (Sukupuolen moninaisuuden osaamiskeskus)

2. Ministry of Justice maintains a web site called Equality.fi, which provides information, facts and good practices on equality related issues. (Equality.fi 2022).



Equality.fi as a database maintained by the Ministry of Justice shares facts and tools for persons and organisations interested in promotion of equality and non-discrimination of LGBTQ+ population (Equality.fi 2022).



Inclusive policies and measures in place at the Universities supporting enrollment, safety and learning outcomes and representation of LGBTQ+ students

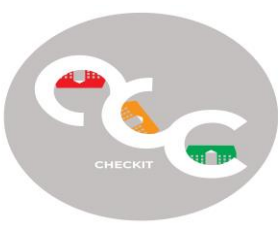
Non-discrimination Act in Finland makes it obligatory for all educational institutes and employers not only to evaluate but also promote equality. It is required for these to create an equality and discrimination plan and evaluate its implementation.

According to the Report on the promotion of gender equality and non-discrimination in higher education institutions (2020), HEIs plan to legally address and prevent sexual or gender-based harassment. The discussion also concerns the requirement in the Equality Act to address inappropriate behaviour more broadly. Typical measures include the development of various guidelines and operating procedures, as well as the appointment of harassment liaison officers. Some Finnish higher education institutions have, for example, a measure to address bullying, such as a code of good and proper behaviour and guidelines for dealing with and preventing situations of inappropriate treatment and harassment of those working and studying at the university, an equality contact and harassment for employees and students. In cases of harassment, discrimination and bullying, counselling can be obtained, and in case of problems, the liaison officers refer the matter to the responsible actor. According to one model, the responsibility of the immediate manager includes monitoring, caring for and intervening in the state of the work community and resolving problematic situations. (Ministry of Education and Culture 2020.)

Reported cases of dealing with SI-SO based hate, abuse and extremism

In 2010 there was an organized gas-attack in Pride-parade in Helsinki. Smoke and spray gas were used on participants of the parade. Three men were later sentenced to probation and fines. The penalty was increased because the attack was targeted towards sexual minorities. The attack also led to a reported growth of members in LGBTQ+ Rights in Finland and growth in general support for sexual minorities. The incident was reported on news broadcasts.

In 2020 there were 46 police reports of hate crimes based on sexual orientation. Out of these suspected offences 28 were verbal threats or harassment and 10 one sided assaults. Rest of the cases consist of property felonies or violence from both sides. Note that these are only reports of suspected crimes.



What does it mean to be LGBTQ+ in Portugal?

The evolution of the position of LGBTQ+ community in Portugal reflects the importance of the Catholic Church in the country, both culturally and politically. The researcher Ana Cristina Santos (2004, p.10) declares that “the Portuguese Catholic Church has long played the central role in defining the boundaries between what is socially desirable and what is morally wrong, and it is between these two poles that the game of sexual emancipation is played out”. The same author states that “the Catholic Church has blocked both women’s emancipation (systematically condemning the use of contraceptives, abortion, and the right of women to enter the priesthood), and the emancipation of LGBTQ+ rights (issuing public statements against common-law partnerships between homosexuals)”. Today, the Catholic Church continues to be influent, regardless of the great changes that had happened, especially after the Democratic Revolution, in 1974.

The Portuguese Constitution from 1976, specified that:

- All citizens have the same social dignity and are equal before the law.
- No one shall be privileged, favoured, prejudiced, deprived of any right or exempted from any duty because of ancestry, sex, race, language, territory of origin, religion, political or ideological beliefs, education, economic status or social condition.
- The Constitution of 1976 (after the fall of the Dictatorial Regime, in 1974) was a great step further regarding the freedom of rights. However, it took up until 1982 for the Portuguese Criminal Code to erase from its principles the punishment of “habitual practice of vices against nature,”, thereby referring to “practices that attack the basic principle of sexual morality” and asserting “the primacy of genital sexuality and reproduction”.
- In 1982 the Criminal Code stated that “homosexuality among adults, freely exercised and in seclusion “are non-punishable acts, therefore clarifying the principle of “private life” also established in the Constitution of the Republic, 1976. A new typology of crime was then created in Article 207 (homosexuality with minors). In 2015 a further revision of that article removed the specific reference to homosexuality, replacing this for the expression “prostitution with minors”.
- In 2001 there was the legal recognition of the right to cohabitation and common economy by same-sex couples (law no. 7/2001).
- In 2003 homosexuality becomes protected by labour law (law no. 99/2003, articles 22 to 32).
- In 2004 sexual orientation is included in article 13- principle of equality in the Portuguese Constitution.

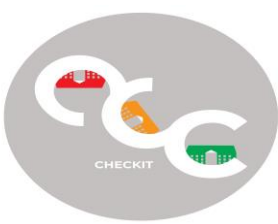
In Portugal, different variables have concurred to judicialize discrimination based on sexual orientation. The murder of a transgender in Porto, in 2006 (the Gisberta case) was a strong trigger for the discussion of the problem in society.

- Gisberta Salce Junior, a trans woman, was a victim of physical and sexual aggressions motivated by transphobia. She was killed by a group of 14 boys between the ages of 12 and 16.
- In 2007 a law is created in the Criminal Code that protects homosexuals from discrimination and offences to physical integrity (law no. 59/2007).
- Also, in 2007 the age of equal consent between persons of the same sex and persons of the opposite sex is established (law 59/2007). Also, in the same year, homosexual relations were included in the criminalization of domestic violence (law 59/2007).
- In 2009 the topics of homosexuality and sexual diversity were introduced in the programs for sexual education in schools (law 60/2009).
- In 2010 civil marriage between people of the same sex became legally possible (law no. 9/2010).

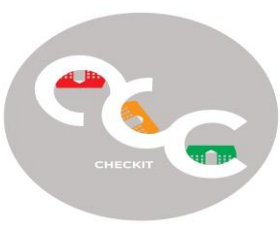


vii Spears still break in some partner countries over legalising the same-sex marriage

- In 2011, a law - 7/2011- established the process for those who identify with the opposite sex to legally change their gender and name within the civil registry. This legislation specifically allows individuals who are transgender to change their identity without gender-changing surgery if they have obtained an official gender dysphoria diagnosis. However, the diagnosis must be made by a team of experts that specializes in "medical sexology" and works within public or private medical offices in Portugal or another country, and the diagnosis must be reviewed and signed off by a psychologist and physician.
- In 2013 gender identity is included as motivation in crimes of homicide, offences against physical integrity and discrimination, and the issue of sexual orientation (until then referring to gays, lesbians and bisexuals) is extended to all people LGBTQ+ (law no. 19/2013).



- In 2016 the law allowing the adoption of children by same-sex couples or couples in a consensual union was enacted (law no. 2/2016).
- In 2016, the Portuguese Parliament approves access to PMA (Medically Assisted Procreation) by women regardless of sexual orientation and marital status.
- In 2017, the amendment of law no. 32/2006 was enacted, allowing inclusive access to medically assisted procreation (MAD) regardless of infertility diagnosis, marital status or sexual orientation (law no. 58/2017).
- In 2018, there was a project for a law establishing the right to self-determination of gender identity and sexual expression and the right to protection of each person's sexual characteristics. This project was however declared unconstitutional in 2021.
- The law now allows the change of sex and name on the Citizen's Card (currently the minimum age is 18) and without a medical report, what is a decisive step in de-pathologizing and guaranteeing self-determination (law no. 38/2018).
- The annual report on discrimination against LGBTQ+ persons for the year 2019 declares occurrences resulting in discrimination and violence on the basis of sexual orientation, gender identity, gender expression or sexual characteristics, real or presumed, or presumed sexual characteristics of the victims.
- Nowadays, Portugal is witnessing significant cultural changes which are linked to changes in the way the media acts and have also contributed to a more open discussion of the issue.
- It is also worth highlighting the role of political parties, namely the left-wing bloc and the socialist party in this matter. Recently, some members of the government have spoken publicly about their homosexuality.
- The Action Plan to Combat Discrimination Based on Sexual Orientation, Gender Identity and Expression and Sexual Characteristics 2018-2021 (Plano de Ação de Combate à Discriminação em Razão da Orientação Sexual, Identidade e Expressão de Género, e Características Sexuais 2018 - 2021 PAOIEC) has been a main instrument of policy regarding the fight against LGBTQ+ discrimination.
- Portuguese law does not recognize hate crime as an autonomous criminal figure. It recognizes, however, the relevance to some types of motivations behind some crimes, as in relation to crimes committed based on the sexual orientation (since January 2013)
- Apart from many actions being developed by many entities, CIG (Commission for Equality and Citizenship) develops projects and disseminates information concerning LGBTQ+ people. CIG website integrates a specific page on LGBTQ+ with publication, best practices and information on legislation.



The number of LGBTQ people in Portugal

There is no data on these indicators collected by central or regional governments, as there are quite complex methodological problems for addressing the issue. A poll was conducted by Newspaper in 2012, with 1220 Portuguese over the age of 18 responding to a 100-item questionnaire. Expresso gave an account that 77.5% of Portuguese said they were exclusively heterosexual, 2.1% predominantly heterosexual, 0.6% bisexual, 0.4% predominantly homosexual, and 1.6% exclusively homosexual. The remaining respondents preferred not to answer. Among those who identify as heterosexual: 5.7% reported that they had kissed, 1.3% reported that they had felt attracted to, and 1% reported that they had had sex with someone of the same sex.

Most common issues

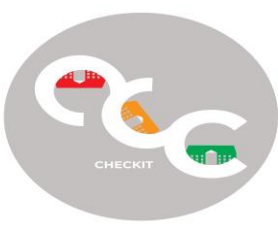
According to FRA's 2019 report, "A majority of LGBTQ+ respondents (58%) said that, in the course of five years before the survey, they had experienced harassment in the form of offensive or threatening situations – including incidents of a sexual nature – at work, in the street, on public transport, in a shop, on the internet, or anywhere else." Half of (53%) LGBTQ+ respondents are almost never or rarely open about being LGBTQ+ "to avoid negative experiences". The same study shows that "Only one in five (21%) incidents of physical or sexual violence was reported to any organisation, including the police (14%).", the main reason being that most LGBTQ+ respondents fear homophobic and/or transphobic reactions by the police".

ILGA's 2019 report, based on a sample of 171 people, directed by the Discrimination Against LGBTQ+ People Observatory found that employment discrimination decreased by 6.1%, when compared to 2018. The same report (ILGA, 2019, p.) states that the insult or threat, verbal or written, continues to be the most frequent (46.58%) forms of harassment. It mentions also situations of bullying and attempted or physical aggression (8.70% each), discrimination in accessing goods and services (6.21%), situations of domestic violence (6.21%), discrimination in the health domain (4.35%), discrimination at work (3.73%), discrimination in education (1.86%), damage to property (1.86%, all situations referring to graffiti). Two situations of sexual violence were also identified (one of sexual harassment and another of rape) and one of dating violence (a denunciation that it is situation of psychological violence).

According to data from the Observatory of LGBTQ+ Discrimination, there are hate crimes against LGBTQ+ people to be reported in Portugal: "seven situations of extreme physical violence were identified, five of them referring to sexual assaults; twelve situations of assaults; one situation of damaged property; twenty-eight situations of threats or psychological violence. There were also identified situations that are characterized as other discriminatory incidents motivated by hatred against LGBTQ+ people: three of them show hate speech; and thirty-eight situations that constitute other types of discriminatory incidents that are not possible to be classified as a crime according to the law in force in Portugal" (ILGA, 2019, p.39).

Key policies

In 2013 gender identity is included as a motive for crimes of homicide, offences against physical integrity and discrimination, and the issue of sexual orientation (until then referring to gays, lesbians and bisexuals) is extended to all people LGBTQ+ (law no. 19/2013).



The Portuguese national strategy for equality and non-discrimination 2018-2033 includes, for the first time, a specific plan for combating discrimination on the grounds of sexual orientation, gender identity and sexual characteristics, defining measures in priority intervention areas, such as information and training, and at the level of various sectoral policies called PNAOIC (National plan of action to combat discrimination on grounds of sexual orientation, gender identity and sexual characteristics).

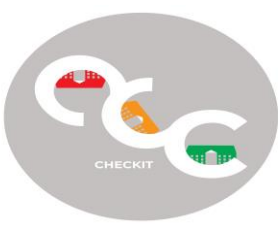


As stated in ILGA 2019 report, “the Secretary of State for Citizenship and Equality and the Secretary of State for Education published the Law No. 7247/20198, which establishes the administrative measures for the implementation of the provisions of paragraph 1 of Article 12 of Law No. 38/2018, of 7of August, in order to facilitate the inclusion of trans and intersex students, a document that sparked a debate in the media, triggering speeches of transphobia and even a petition against its implementation. Also, the Secretary of State for Science, Technology and Higher Education published a recommendation to Higher Education Institutions within the scope of Law 38/2018, of August 7, to recognize the gender identity of their students in diplomas, without additional charge”.

Inclusive policies and measures

According to the Newsletter for Higher Education in Portugal, A REDE, the most well-know movement related to LGBTQ+ are (quoting):

- QueerIST - Instituto Superior Técnico de Lisboa is composed of a group of students who fight against discrimination based on sexual orientation or gender identity
- Letras Fora do Armário (L.F.A) - Faculdade de Letras, the University of Lisbon. The group assumes itself as an LGBTQ+ core, and aims to make FLUL students reflect on topics that are "in the closet", such as LGBTQ+, and feminist and sexual freedom.



- NuPride - Students Association of the Faculty of Sciences and Technology of the New University of Lisbon. This group aims to promote the discussion and dissemination of information about the LGBTQ+ theme.
- OutCiências - Faculty of Sciences, University of Lisbon. The group seeks to create a more informed community of students. Above all, it seeks to promote respect for LGBTQ+ people.
- FCEUP usually develops initiatives for fighting against discrimination of LGBTQ+ people. For example, in 2019, it organized a commemoration programme which took place during the month of May, of the International Day against Homophobia, Transphobia and Biphobia (May 17). The program began with a dialogue on "LGBTQ+ Intervention and Research," and ended on May 31 with a conference on violence against LGBTQ+ people.

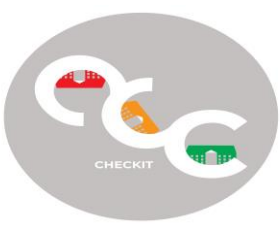


- Training on Sexual Orientation and Gender Identity - Nursing School of Coimbra. The main goal was to raise the awareness of future nurses about the perspectives and needs of LGBTQ+ people, in order to eliminate their social inequalities in access to health care.

ADD - Diversity Alliance. It is a group of students and teachers who aim to end sex or gender discrimination by making schools safer. In addition, ADD is a project of ILGA Portugal.

ILGA is the main organization in Portugal concerning LGBTQ+. Its main goal "is the social integration of the lesbian, gay, bisexual, trans and intersex (LGBTQ+) population and their families in Portugal. We want to ensure the improvement of their quality of life, through the fight against discrimination based on sexual orientation, gender identity and sexual characteristics, always promoting citizenship, Human Rights and gender equality."





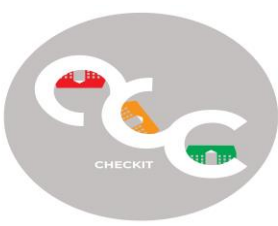
Reported cases

According to the “Portugal News” (2019), a study named “Sexual Violence at the Lisbon Academy - Prevalence and Perception of Students”, conducted by the Lisbon Academic Federation (FAL) between 2018 and 2019, “From the 18-question survey, which was addressed to 1,052 students aged between 17 and 30, it was found that many students had been victims of sexual violence at least once. Physical sexual violence, which involves abuse, coercion and rape, is one of the crimes with the fewest reported cases, yet 34.2% of the students surveyed identified experiencing related crimes, of which 12.2 % stated that these crimes had occurred to them more than once”.

As regards SO-SI base hate, the most prominent actor has been ILGA which makes regular reports on the situation in Portugal and Europe.

The most common drivers for LGBTQ+ acceptance in Portugal

- Role and activism of ILGA
- Direct involvement of political parties
- Role of CIG in promoting gender education
- Role of other associations supported by CIG, such as It Gets Better Portugal
- NGO Rede Ex quo
- Role of political parties (left wing)
- Role of academic experts and other



ROOM 2

STICKS AND STONES: the power and consequences of words

THE UNITED KINGDOM

One regular joke is that gay men are effeminate and that lesbian women are ‘butch’ (i.e., that gay men perform femininity, while lesbian women perform masculinity). This harmful stereotype is perpetuated by the media, in television shows, music videos, and on social media. While this appears to be improving over the past decade, such stereotypes still exist and are still harmful (see, e.g., Baker, 2006). This leads to stereotypes around what is expected of LGBTQ+ people and can lead to members of this community questioning their authenticity.

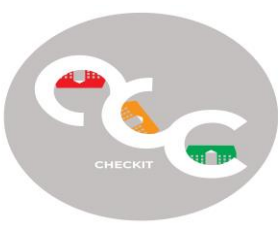
A different joke that people use around transgender/non-binary people is to claim that the speaker identifies as something such as “an attack helicopter” (see Shalloe, 2019). This kind of joke demeans the identities of trans and non-binary individuals, who often experience profound feelings of disconnection between their bodies and gender-identities. Part of the jokes around this rely on claiming to identify as something which cannot experience feelings or concepts of gender that humans do. These jokes have also had a symbiotic relationship with the internet: they both stem from memes and continue to become the basis for memes. These kinds of jokes also normalise abuse towards transgender and non-binary individuals, and this can also normalise mistreatment of transgender/non-binary students in a broader sense. This is particularly important in HE within the UK, given the recent rise in transphobic abuse (see Stonewall, 2018).

Different words can change in meaning depending on intention and reception. Although not an exhaustive list, terms in the UK include, for example:

Faggot (derogatory towards gay men), *sissy* (effeminate gay men), *tranny* (derogatory term for transgender people), and *dyke* (masculine presenting lesbian women).

However, there are also concepts to be considered such as the impact of reclamation on these terms. For example, Jones (2012) found that a number of lesbian women in a walking group reclaimed the term *dyke*, and used the term to orient authenticities. In addition to this, certain terms which were previously considered slurs may be undergoing a process of reclamation at a cognitive level (see Edmondson, 2022), and so part of the use of these terms depends on the intent, in addition to the reception.

Some research has demonstrated that there has been a considerable shift in how LGBTQ+ people are represented (e.g., see Baker, 2006; Baker, 2022). For example, Baker (2006) notes that the majority of gay male characters in shows like *Will and Grace* played to gay stereotypes. However, more recent television shows like *Heartstopper* not only include transgender actors playing transgender character, but also different LGBTQ+ relationships which subvert such tropes.



Others have explored how viewers responded to the introduction of a same-sex pairing on the UK national television show *Strictly Come Dancing* (see Harman and Wong, 2020). This pairing was somewhat historical: subverting gender-norms for dancing and also for British television. These kinds of representations demonstrate that the representation of LGBTQ+ people on television shows, as well as in the media more broadly, is changing to become somewhat more inclusive.

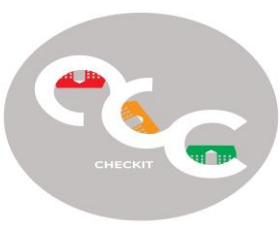
However, a number of tropes around LGBTQ+ people still exist, and there are still factions of society which remain prejudiced to this community. For example, gay men are still regularly portrayed as promiscuous, as contracting HIV, or intimacy with their partners is often somewhat muted compared to intimacy between heterosexual couples (Lamé, 2017). While there are historic documentaries, such as *It's a Sin* where such stories are central to the narrative, it is also important to remember that, in real life, the LGBTQ+ community is more diverse than these portrayals.

One of the most common topics discussed in the British media is transgender people, particularly transgender women. This is often demeaning to transgender people – with people claiming they should not belong in sport, in “women’s only spaces”, and so forth. In these transphobic discussions, transgender men are often ignored. The media has also previously been criticised how it has portrayed transgender people, including, for example, how the British press talked about Lucy Meadows, a transgender teacher who later ended her own life due to constant misgendering in the press (see Gupta, 2019).

The kind of discussions about transgender people is reminiscent of how gay men were spoken about during the era of Section 28 (Baker, 2022). The British media appear to have moved from demonising one minority within the LGBTQ+ spectrum to another. This is further made worse by small factions of LGB people arguing for separatism from the trans and queer communities. One such group is the “LGB Alliance”, the charity proports to be for LGB people who are against transgender individuals, yet was set up by right-wing heterosexual people (see PinkNews, 2021). This group has been the focus of a number of controversies, including, for example doing little work to better the lives of LGB people and only pushing an anti-trans agenda.

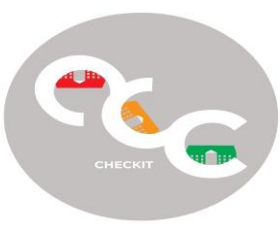
One commonly underrepresented identity is that of Intersex people. When such cases do appear in the media, there appears to be confusion about intersexuality and sexual identity. Furthermore, very few stories focus on positive representation of transgender people, especially older transgender people, or people who come to realise that they are part of the LGBTQ+ community later in life. Throughout the issues which are underrepresented is the notion of needing to take an intersectional approach to identity: members of the LGBTQ+ community are not monolithic, and a diverse range of positive representations are required.

There are a number of “gender critical” people on social media, such as JK Rowling, whose views on sex and gender (i.e., transphobia) actively place transgender people in the firing line for abuse. Other high-profile people include Rosie Duffield, a Labour MP who is vocal about “women’s rights” – which is often used as a guise for trans-misogyny (i.e., misogyny aimed at transgender women specifically). People like Rowling and Duffield argue that “men” (i.e., whose assigned male at birth) are invading women’s spaces, and that the women in these spaces need to be protected. Almost all arguments provided by Rowling and Duffield for the exclusion of transgender women rest on the notion that a cisgender man will abuse the system. Simultaneously, people with these views regularly ignore the presence of both transgender men



and non-binary individuals, and do not advocate for their rights or safety. Given their high profile, many people with these views are given space on various television shows, radio shows, and large-social media platforms to espouse their transphobic ideologies.

Very little issues about SI-SO on campus is covered, and when it is covered, it is usually only very extreme cases. However, media dogma typically attacks academic members of staff who attempt to be sensitive to such issues. For example, a recent article in the Times criticised academics for including content warnings – including content warnings about materials which might be openly homophobic or transphobic (Morgan-Bentley & Beal, 2022). The article, which sought to argue that material was being removed from reading lists for this, ultimately found that these kinds of texts are taught but students are forewarned about potentially discussing topics. However, such presuppositions about how academics navigate these topics underpin a number of stories about higher education in the UK.

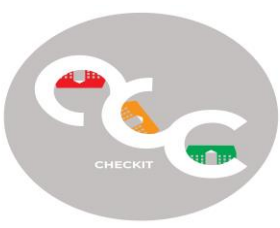


TURKEY

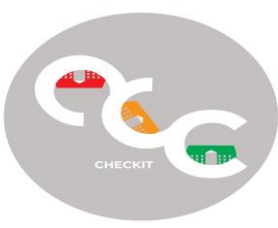
Alongside women, the LGBTQ+ community also becomes a target of gender-based hate and extremism. In Turkey homophobia is widespread according to the Pew Research Centre's data. Legal provisions in Turkey do not make any explicit discrimination based on identity, sexual orientation, and/or gender. However, there are many examples of the laws applied discriminatorily against LGBTQ+ citizens. The reason for that kind of discrimination may come from the fact that the LGBTQ+ community is not mentioned in any legislation. The only exception is the sex reassignment. In the Turkish Civil Code Article no.40, the situation of sex reassignment is addressed. According to article 40 "A person who wants to change his/her sex has to apply to the court personally and ask for permission for sex reassignment. For this permission to be given, the applicant must have completed the age of 18 and must be unmarried. Besides he/she must prove with an official health board report issued by an education and research hospital that he/she is of transsexual nature, that the sex reassignment is compulsory for his/her mental health, and that he/she is permanently deprived of the capacity of reproduction." Even so, this article doesn't seem like protection for those who want to change his/her sex, instead, it indicates the rules when it comes to sex reassignment.

The Republic of Turkey doesn't legally recognise same-sex marriages. Even though the political atmosphere changes from time to time between secular and conservative governments, LGBTQ+ rights are never proposed or have never been in effect. The perspective of the public against LGBTQ+ citizens changes from region to region correspondingly with the political point of view. Since they are not recognized by the state, the actual data on the population of the LGBTQ+ community is unknown. On the national level, the LGBTQ+ community faces several problems such as; hate crimes, legal discrimination, free speech violations, discrimination in the workplace, and discrimination on campuses.

The problems of LGBTQ+ individuals in Turkey must be interpreted as social, cultural, educational, and political problems. The existence of LGBTQ+ is defined as a disease, perversion, sin, immorality, and other negative adjectives. They are subjected to humiliation, verbal, physical abuse, or violence by their peers, colleagues, or others. Since they are not considered as a disadvantaged group by the authorities, they cannot find a job or may stay unemployed for a long time. When they reveal their identities or orientations, they are fired from their jobs, exposed to mobbing, harassment, and blackmail. LGBTQ+ individuals with limited access to health services are excluded from health programmes. In particular, they have difficulties in accessing services that are related to sexual health. It is forbidden legally for them to adopt a child. The perpetrator of most LGBTQ+ murders is unknown, not investigated, and unfair provocation discounts are applied to the defendants even if a lawsuit is filed. As violence is justified, hate crimes and suicides against them increase. Many LGBTQ+, especially trans people, are exposed to police violence, sexist swearing, and insults. The most detailed report on the problems of LGBTQ+ individuals was prepared by the Amnesty International in 2011. On the other hand, the European Commission regularly prepares progress reports for Turkey. In the 2008 report, the Commission touched on the problems of LGBTQ+ people in Turkey.



The problems of LGBTQ+ individuals cannot be considered separately, both on campus and at the national level. Due to the absence of any legal regulation on LGBTQ+ rights on the national level, and the fact that university regulations cannot go beyond the law, the problems and the lack of coping mechanisms are identical in both senses. The reporting is much more limited at the campus-based level despite the free nature of the universities. Even though the visibility of LGBTQ+ individuals is on the rise in the public and social media and the associations, students' clubs at universities are active today, the legal initiatives on solving the problems fall behind.



SERBIA

Some of the most common stereotypes and prejudice relating to LGBTQ+ persons in Serbia is the way they dress and behave. People generally believe that gay persons always look feminized, that they wear bright colours and walk like ladies, while in case of lesbians the general belief is that they look butch and masculine.

Another very widespread prejudice, which is at the same time the most frequent excuse for bullying, harassment and violence is the belief that homosexual orientation is detrimental to traditional family values and the demographics.

Quite often, persons who are members of LGBTQ+ community are observed as atheists, although they do not differ in their religious beliefs from any other social groups, as the matter of religion is deeply personal and it normally does not depend on the opinion of a group.

True power of words

There are various abusive and mock terms in Serbian language used by persons who harbour numerous prejudices against LGBTQ+ population. Such abusive and mock terms, which cannot easily be translated into English, are mostly derogatory augmentatives, and their purpose is to cause pain, verbally harass or point to someone's sexual or gender identity with a tone of contempt and condemnation. The aforementioned abusive and mock terms are equally used in all social strata, whether it be university campuses, public space, right-winged media, etc. However, there are laws which forbid the use of such terms in public institutions by public officers, teachers, professors, health providers, etc. Although it appears that situation is slightly improving, general opinion is that the entire society could use a more thorough education in tolerance and understanding.



The poster depicts the members of LGBTQ population as beasts who threaten to destroy "traditional family values based on ethical and moral principles", and demands for the prohibition of Pride

Representation in the media

It appears that in recent years the problems and issues that LGBTQ+ population faces have more place in different media. One can safely assert that the manner in which LGBTQ+ is presented in the media has significantly improved, primarily owing to various laws and regulations which foresee high penalties for abusive language and false representation. Furthermore, LGBTQ+ topics covered in the media mostly deal with rights, problems and issues of this group and they try to offer solutions to unequal treatment of LGBTQ+ members in the society. A large number of documentary films, reports and interviews has been made with the idea of educating the society in regards to this particular social group and raising awareness of the necessity of mutual understanding and tolerance. Topics covering gay and lesbian status appear to be dominant, but in recent years the status and position of intersectional groups has been tackled and represented more thoroughly.

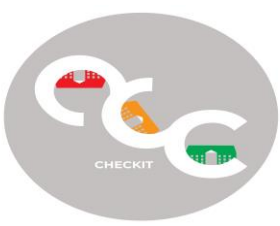
The media which report about the status and position of LGBTQ population belong in the category of so-called independent media which are oriented towards democratic values and advocate social inclusion, equality and equity. These media are not related to the so-called sensationalist or tabloid journalism, which appears to have no regard for different social groups and their position in the society. Namely, tabloid media write about LGBTQ+ members from a sensationalist angle and their only aim is selling newspaper, while right-winged printed media advocate and promote stereotypes and use hate speech.

Although the amount of news and texts about the status and position of LGBTQ+ population has increased, the general public has barely been introduced to real issues that different members of this population face. Namely, general public is mostly unfamiliar with the LGBTQ+ acronym, they are confused about the difference between different members of LGBTQ+ population, and especially by the vocabulary used to refer to different LGBTQ+ members.

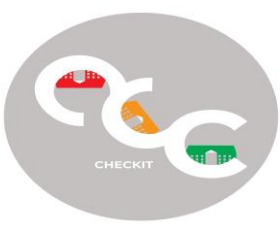


As to university campuses, one cannot encounter information regarding the concrete number of LGBTQ+ students attending universities in Serbia, nor the number of incidents which occurred as a result of discrimination, intolerance or hate inspired by a lack of understanding for other people's choices regarding sexual and gender orientation. The utter lack of information is quite indicative because it paints a clear picture of the extent to which this topic is prioritized (or not) in the Serbian higher education context.

**SAY NO
TO HATE
CRIME**



Should there be individual cases of hate speech or even violent feet set in motion by sexual bigotry, the media which tend to refer to themselves as democratic and free (N1, Nova) do cover the incidents by reporting about them or even by making documentaries to raise awareness. Other media tend to ignore the aforementioned incidents, justify the occurrence of such instances, or in some instances even foster the atmosphere of intolerance.



CYPRUS

The Republic of Cyprus remains a socially conservative country, with prevailing patriarchal norms. Therefore, any discussion around issues of sexual orientation is limited. This results in a lack of visibility of LGBTQ+ people and issues that concern them in social and media debates (Tryfonidou, 2018). Despite events such as the creation of ACCEPT (LGBTQIA+ NGO), and Pride Festivals from 2014 onwards which contributed significantly to stimulating public attention around LGBTQ+ matters, the social debate remains limited and diverged. In addition, LGBTQ+ issues may have received an increased attention by a number of academics (ie. Kamenou, 2021; Apostolidou, 2019; Tryfonidou, 2018; Shoshilou, & Vasiliou, 2016, Onoufriou, 2009; Philaretou, Phellas, & Karayiannis, 2006). Nevertheless, more scientific, empirically grounded research needs to take place.

According to recent studies, the public opinion regarding LGBTQ+ issues has been improved in terms of acceptance of same-sex marriages or public display of affection among gay and lesbian people (European Commission, 2015). However, according to the International Lesbian and Gay Association's (ILGA) report regarding the implementation of laws and policies that have a direct impact on LGBTQ+ rights, Cyprus was positioned amongst the last countries (30th out of 49) (ILGA-Europe, 2017). Additionally, discrimination against LGBTQ+ people is prevalent, especially towards transgender persons (European Union Agency for Fundamental Rights-FRA, 2013). According to the Special Eurobarometer findings (European Commission, 2015) 74% people in Cyprus hold the belief that that discrimination on the basis of sexual orientation is high. A 67% agrees that gays and lesbians should have the same rights as heterosexual people, but this percentage dropped when they were specifically asked about same-sex marriage being legalised across Europe, for which only 37% agreed. A 33% was in favour to have a gay politician at the highest elected position. Yet, only a small percentage (13%) stated that they were comfortable to have a son or a daughter in a same-sex relationship. In 2015, a 40% of people considered that nothing wrong with same sex relationships and a 26% felt comfortable with homosexual public displays of affection (i.e. kissing, holding hands) versus a 57% feeling comfortable with such displays by heterosexual people.

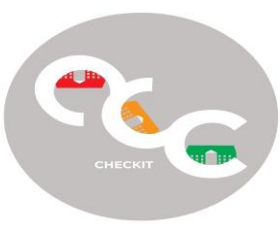
More recently, Kadianaki, Panagiotou, Avraamidou, Pagkratidou & Ioannou (2018) performed a descriptive analysis of the lesbian, gay, bisexual and transgender content in Greek-Cypriot newspapers between 2011 and 2015. The researchers identified a significant increase of newspaper articles containing LGBT issues across the years and particularly in years 2014 and 2015, when the first Pride festival took place and when the CU law was adopted, respectively.

Additionally, an increase was also observed on articles around LGBTQ+ issues among which, the CU law was featured most prominently. In terms of representation in the media, LGBTQ+ people appear in the newspapers predominantly as subjects who are anticipating the state to sanctify their lives through legislation. Despite the fact that Pride festivals were covered by the media, there was no reporting that included first person experiences of LGBTQ+ people or investigative reporting of life stories. With regards to differences between newspapers with respect to extent of reporting LGBTQ+ issues, this difference could be attributed to the ideological and political positioning of the newspapers.

Media have played a significant role with respect to LGBTQ+ issues either through their reporting or a lack of it. According to Kapsou et al. (2011), public opinions are often shaped through the media. A recent setback for gay rights in Cyprus, was the censoring of a gay kissing scene on in Cyprus. To justify their decision, the channel referred to “legislative ambiguity”. However, the state broadcasting authority denied these claims (Cyprus Mail, 2021). Stereotypical representations of LGBTQ+ people in the media are common, but there is a lack of research on this matter. Positive media representations may mediate negative experiences and foster self-esteem. However, LGBTQIA+ people in the media continue to be represented in negative or stereotypical portrayals such as comic relief, villains or criminals, mentally or physically ill, and victims of violence (McInroy & Craig, 2017). Gay people are often featured as highly sexualized or as “caricatures” for comic relief while they should be represented as people with concerns and anxieties (Tryfondiou, 2018).

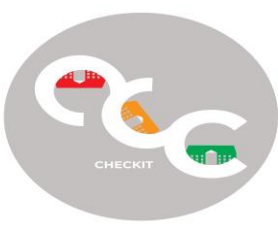


In a society such as Cyprus, where a homophobic climate is prevalent, the use of language to stigmatise and “other” homosexuals is more visible and more explicitly dogmatic. Homophobic attitudes are depicted in the language used around homosexuality. In a research study on the phenomenon of homophobia in education in the Republic of Cyprus it was revealed that homophobia and incidents of homophobic bullying are prevalent and visible in the Cyprus Education system. During a homophobic incident, a student referred to his colleague by resorting to a rather insulting Turkish term. Using a word of Turkish origin underpins twice as strong a homophobic message, linking homosexuals to the enemies of the Greeks (i.e., the Turks). Other expressions that are characteristic of how homosexuals are perceived and treated by society are those which clearly indicate and describe the sexual act of a homosexual relationship in a rather banal and insulting manner. In language, gay persons are mocked by emphasizing their femininity. The same language was also used by educators, which indicates the extent to which schools reinforce homophobic discourse (Shoshilou and Vasiliou, 2016, p.19). This is in line with the Report on Homophobia in Education and the Treatment of Similar Homophobic incidents (2012) in which it is highlighted that discussion of LGBT issues in educational establishments remains a sensitive, and thus



evaded, topic which makes it extremely unlikely at an early age to address prejudices and stereotypes aiming at changing attitudes and perceptions.

Similarly, homophobic language also runs rampant on social media in Cyprus as a result of the conservative character of Cypriot society which considers heteronormativity the only “normal” sexual orientation. This indicates that the education system should move towards a more LGBTQ+ inclusive curriculum. Discussions on LGBTQ+ rights and issues, and discussions around diversity more generally, should be mainstreamed across all areas and levels of education.



FINLAND

In the Finnish context the word homo (gay) with attachments is often used in a negative meaning. It is not only connected to sexual orientation but it is sometimes used as a negative expression for anything or anyone. A rather large number of Finnish curse words are frequently attached to the word gay. It is said that the same effect of gay-related words bearing negative meaning is seen in English language also.

Finnish Institute of Health and Welfare maintains an “equality vocabulary” for avoiding misinformation regarding to equality related concepts (THL 2022).

Audiovisual Producers Finland (APFI) has stated that, in 2020 1, 6 % of characters in movies or TV productions published in Finland represented sexual minorities or handicapped people.

Diversity and representation in Finnish Film and Television 2020 stats shows 2, 2 % for sexual minorities.

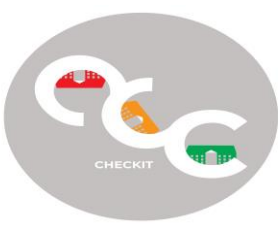
According to Finnish National broadcasting company’s (YLE) survey the opinions of sexual minorities are often overrepresented in media and the angle of the stories is often from a limited point of view. This can harm the LGBTIQ communities and they feel that they are not fully understood. People would like to have more information from researchers and experts (QX 2021).

From a wider perspective, the Ministry of Justice states that no actual surveys of people’s attitudes towards minorities have been conducted in Finland in recent years (equality.fi, 2022a).

Trans laws have been under debate in Finland. They are considered to be discriminating and violating human rights, bodily immunity and self-determination. These laws are about to change in year 2022.

Discussions around the same sex marriage have decreased since the new equal marriage law came into effect in 2017.

In general, the media platforms cover sexual minority issues in a relatively positive way in Finland. On different Internet forums there can be found discussions where sexual minorities are targeted with offensive and even threatening speech. This kind of comments are present even in forums of YLE, National broadcasting company (Soininen 2015). YLE has launched project called Hyvin sanottu (in English - The Well Said Project) in order to improve Finnish conversational culture and create safe environments for different people to meet on-line (YLE 2021).



PORTUGAL

According to CIG report, (2020) the 2 most commonly used stereotypes are:

- A homosexual wants to be a woman / a lesbian wants to be a man
- Homosexuality is an illness, a personality disorder
- The trans woman "already had feminine "tendencies" before assuming her identity (for example: wearing her mother's or sister's clothes and makeup when she was little). This misconception is especially noticed when a person is trans.

As a result of the afore-mentioned stereotypes the most frequently used insults in Portuguese aim at hurting gay people by referring to their overemphasized femininity, as well as at hurting lesbian persons by referring to their overemphasized masculinity. Naturally, the insults are stereotypes in themselves. Bisexuals are insulted by being called indecisive, or by stating that they just want to "get attention" by pretending to be queer.

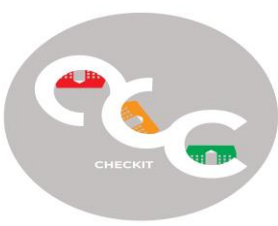
There are many abusive terms used for marking and devaluing LGBTQI persons. People continue to use them in several contexts. Sometimes the words and the expressions are not actually used, but there are other abusive expressions that permeate interactions at various levels of social action: laughs, glances, and many other reactions. Most of them are used in the sense of marking people and "reminding" them that there is something abnormal with them, i.e. that their diversity is not welcome.

In 2005, the Portuguese press reports the existence of an organised group in the city of Viseu that persecutes and threatens people identified with the LGBT movement. The first report on the case, entitled "Homosexuals from Viseu threatened with death", was published on 19 February in Público newspaper but apparently without major consequences. Only at the end of March of the same year, after a press conference was held with organisations defending the LGBT community, did the case start to gain more visibility.

A report issued on 26 March 2005 in the newspaper Diário de Notícias, entitled "The faggots 'must' all die", triggered, definitively, political attention to the case.

The political left pressured the government led by José Sócrates (PS) at the time to find solutions, calling the Minister of Justice, António Costa, to Parliament to give explanations about the case.

The Gato and Fontaine (2012) study indicates that law students reported fewer non-heterosexual friends and education students reported less contact with scientific information on sexual diversity. Among the negative attitudes towards sexual diversity, the study refers to preconceptions of a more traditional nature - students who reject close relationships with lesbians and gays perceive homosexuality as a pathological phenomenon - but also to subtle attitudes of a more contemporary nature, related to the rejection of both the legitimacy of lesbian and gay identity expression and same-sex conjugality/parenting (p.83).



Presentation in the media

In 2010 TVI's management decided not to broadcast the scenes of love and affection, which included kisses, between "Fábio" and "Nuno", the two homosexual characters in the summer series of "Strawberries with Sugar", which for the first time promised to challenge prejudice on television.

Last years, there were significant changes in Portugal which are associated with legislative but also cultural alterations. LGBTI people are increasingly present in the media (informative and recreational nature), and TV Channels have an increasing number of programmes addressing LGBTI issues, though in a very timid way.

In 2005 SIC TV channel presented the "EsquadrãoG - Não és homem não és nada" (You're not a man, you're nothing), a "reality show" that transpires gay irreverence. Gay men and lesbians in the media prevail upon bisexual and transgender and queer and intersex characters. Our research indicates, however, that foreign TV channels become more and more popular than national programmes, including Brazilian films and other programmes in which transgender persons assume a relevant role, though there is still a lot of conservatism in national TV channels, or radio channels approaching the issue.

Newspapers normally address information conveyed by national or international organizations and projects referring to LGBTQ. It also disseminates information about the new laws being approved. However, in general, the media does not promote wide debates concerning the situation of LGBTQI people in school, at work, or in society, in general.

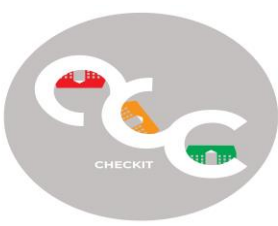


In the last years, some cases become more present in the media, such as:

- The death of a member of the São Domingos choir led to a meeting between the parish priest of Castanheira de Pera and the conductor who complains of having been removed from the direction of the choral group for having assumed his homosexuality.

The comments of a prominent TV channel journalist mentioned explicitly the homosexuality of politicians when describing the new composition of the government.

- In one interview with a politician that assumed his homosexuality in a TV programme, arising disparate discussion in the public.



- In 2018 António Menezes Cordeiro, a professor at Lisbon Law School, argues in a book on Labor Law that companies could not be accused of discrimination if they didn't hire a homosexual as a security guard in a kindergarten or a newlywed woman as a model.

According to Rodrigues (2019, p.80) at times news coverage still extols a heteronormative matrix of sexuality. Traditionally, the LGBTI+ community has been consigned to "deviant status, which has conditioned their sociability and the acceptance of their ways of life, with the persistence, even in democratic societies, of discriminatory notions and discriminatory notions and behaviours" (Caldeira, 2011, p. 87) regarding sexual orientations, identities and gender expressions different from the norm of heterosexuality. In order to legitimize heterosexual practices, often the coverage of this minority group in the news reinforces stereotypes or negative discourses.

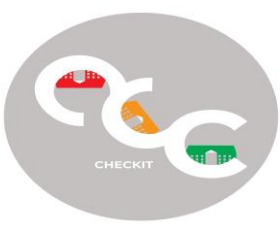
According to Rodrigues (2019, p.83-84):

- "The associations point out that, although there are more and more advances in community representation in RTP, there is still a long way to go. In this sense, they agree that there should be more careful in the articles and more specialized professionals in the news coverage of LGBTI+ themes".
- "The journalists and editors agree that there should be more information dedicated to minorities, but due to the small number of journalists specialising in these issues, lack of resources, themes, and time it is not possible to cover them more attentively. In addition, some news pieces, through quotations used, may exalt heterosexism and the dominant heteronormative model, contributing to the evaluation of LGBTI+ people as immoral or perverted. In this sense, it is necessary that dangerous information from quotes be contrasted with arguments from the LGBTI+ community itself, in order to ensure clarification and educate the reader".



The following information are provided by ILGA Europe (2020),

- "In May 2018, two contestants on the reality show 'Big Brother' made a series of homophobic, racist and sexist comments, including those towards one of the show's gay characters. The two were allowed to stay on the show.



A mayor in the Azores entered an outside-court settlement in a hate speech case and paid 2,000 euros for insulting a well-known LGBT+ rights activist in 2018. The activist donated the money to an LGBT+ NGO.

In December, the Sports Arbitration Court upheld the Football Federation Disciplinary Council's decision that fans during four futsal games engaged in homophobic speech, and fined the sports associations for failing to prevent this. The law was a historic step in sexual orientation-based discrimination cases in sports. It resulted in the sports association being fined 1,000 euro and banned from four games' '.

SI-SO based hate on campuses and their media representation

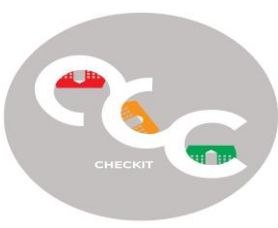
Portugal is the EU country where the least LGBTI people suffer physical or sexual assault, according to European Union Agency for Fundamental Rights.

ILGA Europe (2020) summarizes the situation in Portugal describing that in 2019 "LGBTI+ youth organization *rede ex aequo* published the results of their 2019 Education Project, finding that 79% of young people had witnessed incidents of anti-LGBT bullying and that 86% thought that schools should better address LGBTI+ topics. The organisation gathered responses during the 162 awareness-raising sessions they held in schools and there were no cases of SI-SO based hate and extremism reported on Campuses.

The media has not been active in reporting abuse in campuses. However, they have been active in discussing/reporting LGBTQ+ representations in society, in general.

In 2021, a constitutional sentence (acórdão), was questioned in the media for having argued in 2017 that "Homosexuals deserve the same respect as vegetarians or the Dalai Lama's followers. They are minorities who, as such, must be treated with dignity and without prejudice, both by the state and by other citizens," asserting that it is necessary to separate "tolerance for minorities" from "promoting their ideas".

In 2021, the media also reported, based on information from the Psychologist Union, that "Young people who are homosexual or bisexual are three times more likely to commit suicide at some point in their lives, a possibility that increases when their family does not accept their sexual orientation".



ROOM 3

POSSIBLE AVENUES: Examples of good practice

THE UNITED KINGDOM

Athena SWAN

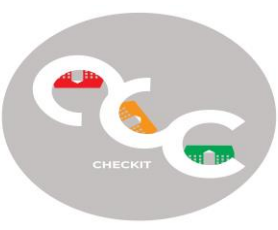
The Athena SWAN is a quality charter mark framework and accreditation scheme which recognises good practices in HEIs with regards to the advancement of gender equality. This can include, for example, representation, progression and success in relation to gender and intersecting identities, such as sexuality, race, and (dis)abilities. The Athena SWAN charter aims to tackle institutional issues around gender and intersecting identities as well as help HEIs implement changes to provide a more equal working and learning environment.

Some previous research (e.g., Rosser et al., 2019) has demonstrated that there has been a positive effect on the representation of gender and tackling gender-specific issues (although more progress is still needed). Simultaneously, colleagues such as Rosser et al have noted that such change is likely to also positively influence the intersecting identities with gender, such as sexuality.

Stonewall Champion Employers

The Stonewall Diversity Champions programme is the UK's leading employers' programme for ensuring all LGBTQ+ workplace equality. The scheme is designed to encourage employers (including HEIs) to embed LGBTQ+ inclusion into their working practices, attract and retain the best talent through inclusive policies, and develop in regards to LGBTQ+ progression.

Previous research has explored LGBTQ+ people's experiences working in such companies (e.g., Colgan, 2011), which has discussed the relationship between sexuality and working environments. This kind of programme is useful for HEIs as it demonstrates that they are also valuable employers to work for, and such a commitment also helps retain academic staff.

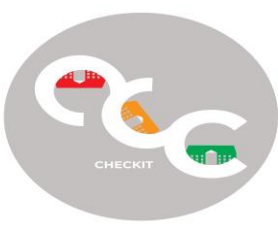


WEBIN
Western Balkans Institute

TURKEY

In 2016, the Human Rights and Equality Institution of Turkey was founded by law. Its duty is that to protect and develop human rights, to work to ensure the right of people to be treated equally, to fight torture and ill-treatment effectively. Even though the aim of the institution seems like a mechanism to prevent the rights of LGBTIQ individuals along with the other, its activities are far from what it promised and have nothing to do with the LGBTIQ community.





SERBIA

In Serbia there are not numerous examples of good practice in dealing with SI/SO based hate, mostly due to issues and problems presented in the previous segments of the toolkit.

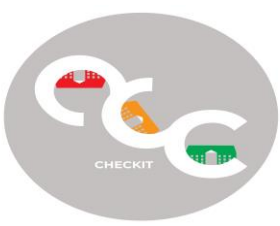
At the societal level one encounters scarce information and data regarding specific and concrete cases of SI/SO based hate, even less so when one tackles the state of affairs in higher education.

However, there are organizations in Serbia which persevere in their attempts to give support to LGBTQ+ individuals by creating a network of young LGBTQ+ people, their families and friends with the aim of helping those young people exercise their basic human rights and fulfil their full potentials.

One of the first such organizations is **IZADJI** (Come out), with their seat in Novi Sad, in the northern Serbian province of Vojvodina. This organization was founded as a response to the needs of young LGBT people to gather, communicate, cooperate and become active in their respective communities. Their activities are based on youth work and education of young people, public advocacy, psychological support and education of experts, and organizational development and professionalization. One of the major successful actions of this particular organization is organizing the Pride in Novi Sad, in 2019.

The organization was also active in participating in Erasmus + project in the field of youth, and as a result of one such project (**Capacity building of youth workers in the area of community LGBTI youth work – CAPCOM**) some quite important guidelines have been put in place, with examples of good practice across the Balkan region. In the process of project implementation young LGBT people were empowered to gather and associate, to express themselves in a creative manner and create channels through which they can continue their joint efforts.

The Rainbow Association (**Asocijacija Duga**) was founded in 2004 with the aim of striving for a better society which offers equal opportunities for all, whereby every person regardless of their race, sexual orientation, ethnicity, religion, etc. should have the right to live a dignified and safe life, while the most deprived members should get the necessary support and encouragement. The Rainbow Association offers various services to those who are in need, some of which include couples counselling, medical consultation, counselling and testing for the purposed of preventing



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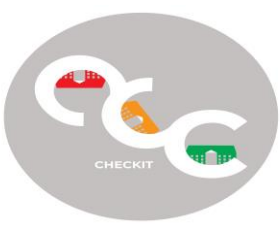
HIV and other sexually transmitted diseases, support for HIV positive persons, psycho-social support, and referring and accompanying persons to public/government institutions.

Apart from the overall fantastic work of this organization, one of the most frequently presented examples of good practice is an **Erasmus + project LGBT – Youth Academy** that this organization implemented in 2019, and that was greeted as an example of good practice in the field of youth by the National Erasmus Agency. Some of the project outcomes were as follows: increasing professional competences and skills of youth workers in the area of writing project proposals, strategic planning and facilitating workshops; increasing the active participation of youth workers in public life, through advocacy processes for changes of discriminatory policies at local and national level; increasing the social inclusion of young people in the process of solidarity and reducing social exclusion of LGBTQ+ persons.

In addition to the impact on individual project participants and partner organisations, the real impact of this project was reflected in increasing young people's solidarity with LGBT persons and understanding their problems and needs, as well as in support for youth workers who work on LGBT issues. The impact on the target group of LGBT persons is reflected in the decrease of their social exclusion, increase of their activist engagement and cooperation with youth workers on a local, national, regional and international level.

Civil Rights Defenders is a global organization which also has its base in Serbia. The organization supports defenders of human rights around the globe through advocacy, litigation and public campaigns. The main impact of this organization is reporting on the development and the state of human rights in Serbia in an objective and timely manner. Quite often, Serbian media fail to report on various incidents and events relating to LGBT population mostly because it is not considered priority information. The media which do report usually do not have the necessary reach and every additional help to present the state of affairs is more than welcome.

As it is clear from the above-stated examples of good practice, neither of them is strictly related to the field of higher education, i.e. to higher education institutions. Although some companies such as Delta Holding, do have policies stating that employees will not be discriminated on the basis of gender, place of birth, race, skin colour, language, age, pregnancy, health status, nationality, creed, religion, marital status, family status, sexual orientation, political or any other convictions, social background, property

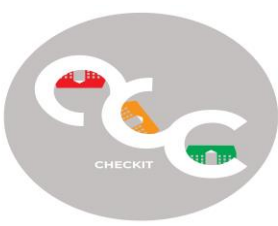


status, membership in political parties or unions, or any other similar circumstances, such organisations and companies are still the minority, though they do represent examples of good practice.



Furthermore, the aforementioned examples of good practice mostly deal with SI/SO based hate on their individual organization levels with the aim of further raising awareness or for the sake of creating the environment for the employees to be as productive as possible. However, a much larger action is needed to bring these individual endeavours to a more general and universal level which would guarantee rights, equity, equality and opportunities for a much larger number of LGBTQ people. So far, the steps have been small but they were taken in the right direction. A much larger action at the level of decision makers is needed for those examples of good practice to have a real echo in the society.

In the lack of an overall societal impact produced by state laws and institutions, the named organisations and individuals represent the first line of struggle for the rights of LGBT persons. Therefore, their impact cannot be and should not be disregarded. Every change starts with raising awareness of a problem that has occurred in the society and those examples of good practice are precisely what is needed to start making some positive noise, and let the voices be heard to set the wave of changes.



CYPRUS

A campaign called “Shield against Homophobia in Education” was implemented by the Cyprus Family Planning Association and Cyprus Youth Council and was supported by the Ministry of Education and Culture. It intended to fill a research gap in homophobia in education in schools. The findings of the research revealed a rather high frequency and intensity of homophobic bullying at schools. Particularly, during the campaign, 90 educators were trained in matters of gender and sexual orientation. A qualitative research on homophobia in education during which the perceptions of educators were gathered, revealed that homophobia is widespread in schools and manifested in actions of both pupils and teachers, whilst the fear is often expressed that toleration of a ‘different’ sexual orientation will increase the number of persons with diverse sexuality. The stigmatization is such that educators prefer not to utter these words. Additionally, educators choose to hide their sexual orientation at school, adopting ‘masculine’ characteristics so as not to expose themselves to homophobic reactions. These results were presented to the public in 2012. It should be noted that there is no available information on transgender people in terms of good practice (Ioannidou, 2014).

The Ministry of Education, Culture, Sport and Youth in 2009 proceeded also with the establishment of an Observatory for Violence in Schools, which investigates, inter alia, the victimization of students and teachers in schools for sexist or homophobic reason (MOECSY 2017).

The Government of Cyprus financially supported ILGA-Europe to assist its important role in educating local civil society activists throughout Europe, including Cyprus. Additionally, the Ministry of Health has been working closely with human immunodeficiency virus (HIV) prevention organisations to fund specific HIV-related actions within the LGBTQ+ community. Finally, during the IDAHOBIT in 2019, the Ministry of Foreign Affairs raised the rainbow flag, a first for a ministry in the Republic in the Republic. The rainbow flag was also raised in several Cypriot Embassies around the world showing the support of the Cypriot Government to the rights of the LGBTI community internationally (Kamenou, Ethemer, Gavrielides and Bullici, 2019).

ILGA annual report (2020) has also reported some encouraging developments in 2019, including the successful completion of the two-year educational programme ‘Combating HOMophobic and Transphobic bullying in schools – HOMBAT’ — the first of its kind to be supported by the Ministry of Education — which trained more than 250 teachers and professors. Moreover, the Cyprus government also helped organise the MENA region LGBTQ+ conference ‘NEDWA 2019’ held in Cyprus in September, which was attended by 200 human rights defenders who were welcomed at the Presidential Palace at an opening event.

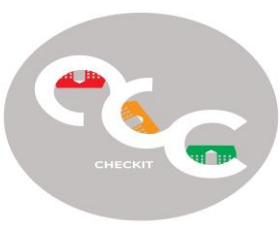
Under the Sustainable Development Goals, Goal 4 refers to ensuring inclusive and equitable quality education and promote lifelong learning opportunities for all. Therefore, in line with international human rights law, LGBTQ+ students have the right to an education free from violence and discrimination that promotes respect for human rights and fundamental freedoms. The European Union Agency for



Fundamental Rights (FRA), alongside with the Council of Europe and the United Nations (UN) have developed standards on non-discrimination and equality for LGBTQ+ persons. HEIs in order to be inclusive of their diverse LGBTQ+ community, must conceptualise and address the needs of their members and respond to issues that have impact upon their educational experiences.

As research has indicated, informal peer-to-peer knowledge exchange can be a good practice for students to explore their sexual and gender identities. HEIs can enhance inclusion by providing and supporting programmes specifically on LGBTQ+ identity and diversity within the community, and facilitating students to find solidarity and support with other counterparts. HEIs-sponsored events could bring members of the LGBTQ+ community together, and offer opportunities for strengthening liaisons among the community and networking. Universities should leverage the support of their LGBTQ+ students through greater consultation and engagement, harnessing student knowledge and desire for change. Student voice is important, as their feedback on suggested amendments could be used to early identify issues relevant to marginalised communities. Listening to the voice of LGBTQ+ students is imperative as they are the ones aware of why HEIs fail to meet their needs (Waling & Roffee 2018).

HEIs need to ensure the establishment of non-discrimination policies regarding admissions, employment, educational programs, athletics, student health insurance, gender-inclusive facilities (e.g., locker rooms, restrooms, residence hall rooms) and prohibition of harassment. Additionally, establishing a campus-wide steering committee or commission to supervise LGBTQ+ issues across student and employee policies. Engaging stakeholders from multiple communities increases the likelihood that the institution will stay ahead of emergent matters of equity and inclusion. Good practices for an inclusive community such as institutional activities and services, from admissions through alumni/ae relations and communications, should routinely include LGBTQ+ students and graduates. Another good practice is the collection of data regarding sexual orientation and gender identity in a systematic way through the applications for admission. Institutions can provide direct outreach to students who self-identify as LGBTQ+ and can use

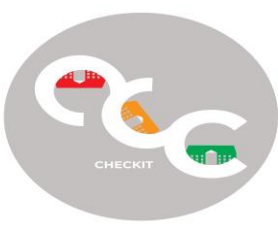


this information to comprehend the progress of these students through the institution. Student health insurance should specifically include transgender healthcare and not exclude transgender-related treatment.

Bringing LGBTQ+ topics and LGBTQ+ -sensitive pedagogy into the curriculum increases inclusion. Inclusive instruction and curriculum offer LGBTQ+ students and others the opportunity to engage intellectually across academic fields with topics related to their identities.

Minoritized students report that they are motivated to learn when their identities are acknowledged and included in the curriculum. Moreover, it would be most welcome to encourage the faculty, staff and departments to receive training on creating LGBTQ+ inclusive classroom experiences to improve classroom climate for LGBTQ and other minoritized students. That would also count as an example of good practice (Renn, 2017).

At the University of Birmingham there is a LGBTQ+ mentoring scheme which has been running with the support from the careers service at University of Birmingham for the past five years. Over 50 students have been matched with employees in the city from a range of occupations. The aim of the mentoring scheme is to offer LGBTQ+ students with the chance to have open conversations with 'out' LGBTQ+ employees, initially about coming out issues at work and in subsequent conversations to discuss broader topics such as choosing employers, job applications, interviews, relationships with work colleagues, clients and customers (University of Birmingham, 2022).



FINLAND

LGBTQ+ Rights in Finland (Seta association) trains LGBTQ+ –people to be experts by experience. These volunteers are used in educating students and professionals. They use their own experience to break down old views and open eyes for the personal experience of being an LGBTQ + person in the Finnish society.

There is a guidebook that was released in 2016 called “Sinuiksi tuleminen: turvallinen ulostulo” which translates to “Becoming you, coming out safely” (Valtakunnallinen tuki- ja neuvontapalvelu Sinuiksi, 2016). It is targeted for youth struggling with their own sexuality and how to speak about it but also to professionals meeting all kind of people.

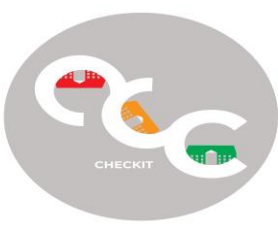


viii. Sinuiksi Tuleminen: turvallinen ulostulo



1. 1 Älä oleta - Normit nurin!

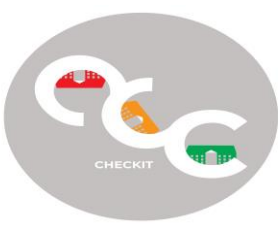
Älä oleta - Normit nurin! (Do not assume – bring down norms) – guide book is published in 2013. It is targeted to educational institutes to change the reality and to tackle discriminative norms in education. This guide helps teachers and other professionals working with youth to learn how to look critically on the norm in education system.



PORTUGAL

In 2020 the Psychologists Union disseminated a document with the main orientations for Psychologist to respect for LGBTQ+ inclusion, stating that “Psychologists should consider that same-sex attractions, feelings, and behaviours are expressions of the diversity of human sexuality, that LGBTQ+ orientations are not mental illnesses, and that for this reason, and due to the lack of scientific evidence to support them, attempts to change sexual orientation are ethically reprehensible”.

- Media Awards, given since 2005 by *rede ex aequo* have the aim of honouring figures from the media, arts and entertainment who, through their work, give visibility to some of the many difficulties experienced by young people who are homosexual, bisexual or transgender, who fight to deconstruct stereotypes wrongly associated with sexual orientation or gender identity.
- National organizations
- Associação Ilga – Portugal – Lesbian, Gay, Bisexual, Trans and Intersex Intervention - Observatory on Discrimination against LGBTI+ (lesbian, gay, bisexual, trans, intersex and other identities)
- Associação Amplos – Mothers and Fathers Association for Freedom of Sexual Orientation and Gender Identity
- Associação Plano I – Promoting Equality and Inclusion
 - o Ação Pela Identidade – Action for transsexual and intersex identity intervention
 - o Association Everything will get better
 - o Casa QUI – Social Solidarity Association
 - o Clube Safo – Portuguese lesbian women's rights defence organisation
 - o Grupo Transsexual Portugal - Sexual rights defence group
 - o Identidades e Afetos – Association composed mainly of psychologists and psychiatrists working on gender and sexuality issues.
 - o Lóbula – Cultural and political intervention with a trans, queer and feminist purpose
 - o Panteras Rosa – Platform for fighting LesBiGayTransphobia
 - o Poly Portugal – Discussion and support group for people who are interested in and/or practice polyamor
 - o Opus Diversities - With special focus on sexual and ethnic minorities
 - o Rede ex-aequo – Association of LGBTQ+ youth and sympathizers
 - o Rumos Novos – Association of Catholic homosexuals
 - o Transmissão – Trans and Non-Binary Association
 - o Variações – LGBTQ+ Tourism and Trade Association of Portugal
 - o Casa Qui Associação de Solidariedade Social
 - o Centro Gis- Support on LGBTQ+
 - o Victim Support Service (LGBTQ+ SAV)
 - o National LGBT Phone Line
 - o Social Integration Service (SIS)
 - o Gonçalo Diniz Documentation Centre (CDGD)
- International Organizations:



- CoE – Sexual Orientation and Gender Identity Unit (SOGI)
- CoE – European Commission against Racism and Intolerance (ECRI)
- European LGBT Police Network
- Fundamental Rights Agency (FRA)



- OECD –
- United Nations Programme on HIV/AIDS (UNAIDS)
- European Forum of Lesbian, Gay, Bisexual and Transgender Christian Groups
- Ilga Europe
- IGLYO
- Oii – Organisation Intersex International Europe
- Rainbow Cities Network
- Transgender Europe – TGEU

HEI institutions need to provide contexts for true diversity and inclusion, by promoting means for assuming that heterosexuality in its definitions of sexual activities or discussions of romantic relationships is not the sole or better model. It should also challenge the gender binary (i.e., that there are only two genders, male and female, and that are mutually exclusive) paying more than token attention to transgender people and concerns.

Practice 1:

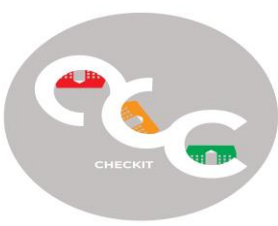
Checklist for Policy Makers (Head of Schools, Rectors, Course Directors)

Please indicate to what extent each one of the following actions characterizes your institution/School/department (0 points if not verifiable and 1 point if totally verifiable). After filling the form, check the final score.

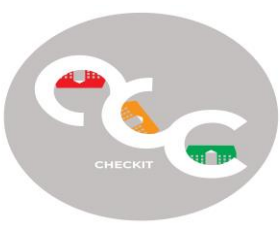
If your score is below 5 points: your institution has already thought about the issue, but has a long way to go in order to boost a SO-SI policy.

If your score is between 5 and 8, that means that your institution has recognized the need to take action. However, there are some important points to develop further on.

If your score is above 8 points, that means that your university is on the right track to fulfil SI-SO anti-discrimination, while there are still important changes that can be done.



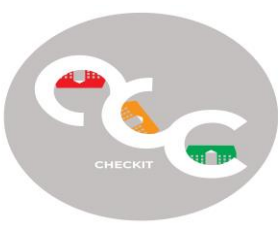
Actions/measures	Points
1. The Gender Equality Plan includes recommendations and measures for protecting LGBTQI students, teachers and non-academic staff, and enabling them to report any occurrence referring to discrimination and offensive treatment.	
2. Programs for student reception in the beginning of the academic year include SO-SI diversity and LGBTQI as a fundamental aspect of the institution policy	
3. There are specific training programs for non-academic and academic staff, in order to boost their knowledge about LGBTQI and acquire specific skills for dealing with LGBTQI queries in daily life	
4. The services in charge of student integration, including Health services are aware of SO-SI diversity and know how to deal with it, including the coverage for the needs of transgender students.	
5. Regular meetings at all levels of decision in the institution are promoted for the discussion LGBTQI in the university, and exchange knowledge and practices on measures, solutions and advancements. Psychologists, physicians, nurses, social workers, operational workers are involved in a culture of non-discrimination and inclusion.	
6. Institutional activities and services, from admissions through alumni/a and relations and communications, routinely include LGBTQI students and graduates.	
7. LGBTQI topics are made visible in the course plan and teachers from all the scientific fields know how to promote LGBTQI inclusive classroom experiences.	
8. Your institution ensures non-discrimination policies in admissions, employment, educational programs, athletics, student health insurance, gender-inclusive facilities (e.g., locker rooms, restrooms, residence hall rooms) and prohibition of harassment.	
9. Your institution collects sexual orientation and gender identity studies for understanding the situation of LGBTQI students and their academic success	
10. There is specific support for transgender students, and staff in general	



Practice 2:

Having teachers as allies *

- ☐ Create a much more inclusive setting, avoid making biased questions and assuming that every girl wants to be a mother; or that a man needs a girlfriend, or vice versa.
- ☐ Be an ally to those who identify as LGBT by placing a safe space sticker on your door and let LGBT students know they have a place to come
- ☐ Inform school leaders of all reports of harassment so that they can monitor the situation and respond appropriately.
- ☐ Control inappropriate language
- ☐ Talk to your students, without judgment and listen to them
- ☐ Connect students to resources, by informing them about contacts, name of people in charge of the services, like counselling or therapy.
- ☐ Intervene If you see a student being bullied or harassed. Targeted students need to know those around them will intervene-and bullies must know their actions won't be tolerated.



ROOM 4 TROUBLE SHARED...

THE UNITED KINGDOM

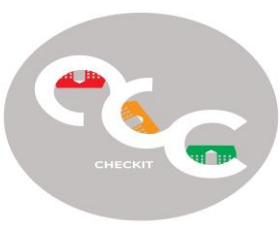
Each report of SI/SO based hate would also require close discussion with the victim: ultimately, the victim does have a say in how far they would like to take the prosecution. Given that SI/SO abuse is a crime in the UK, victims are able to persecute perpetrators both at a University level and externally. Within the University system, there are a number of avenues that both staff and students can take if they are experiencing SI/SO hate. The first instance would be for students to report instances to a member of staff (e.g., someone at the Student Union, a personal tutor, or module leader), while for members of staff, this would be to report any issues to their line manager. A number of universities have specific anti-bullying policies in place, which would be utilised.

However, every university is different in the UK. For example, some Universities have college systems, where instances of bullying and harassment might be referred to the college to investigate. Any disciplinary action could be taken by the head of that college, but it might also be escalated to higher boards/panels who specifically deal with misconduct. For other Universities, this might be escalated to the head of department who would be able to follow up with heads of schools, faculty, and various panels to establish a course of action to address such issues.

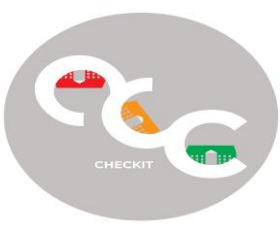
In addition to the processes in place to address issues of SI/SO based hate, a number of Universities offer well-fare support to victims of SI/SO based hate. This would usually include a referral to student mental health teams. It is also likely that, depending on the severity of the SI/SO, victims might be referred to medical professionals for physical and emotional support.

There are a number of ways that people can be good and reliable allies to those experiencing SI/SO abuse. One of the first, and most important, is to believe victims from the onset and not to make excuses of perpetrators. When trusted people make excuses for perpetrators (e.g., by saying things such as “but they’re so nice”), this can make it hard for victims to challenge the people who have been abusive towards them. This is also one of the ways that a number of perpetrators avoid being prosecuted, both in law and in the workplace: people may be preconceived ideas about someone’s behaviour and therefore might be more willing to make excuses of excuse poor behaviour.

Another way to be a good ally is to be aware of the historical and contemporary socio-political context for various identities. For example, knowing that there is an epidemic of transphobia in the UK would be important for knowing that transgender students and colleagues may need to see more visible support for people of their identities. This could include, for example, explicitly denouncing transphobia in lectures/seminars, challenging transphobic texts as part of analytical activities, or refusing to talk at events with transphobic speakers who are likely to peddle anti-trans rhetoric.



Finally, and connected to the previous point, a good ally might want to make themselves aware of various NGOs who work on tackling LGBTQ+ hate. This could be, for example, Stonewall or Mermaid – and a good ally would also be aware of these kinds of charities that they could refer people to if necessary.

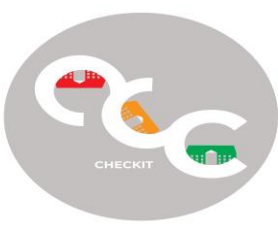


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TURKEY

Kaos GL and Lambda İstanbul are the most known and the most active LGBTQ+ organizations in Turkey. These are non-profit organizations that work in the field of the rights of LGBTQ+ individuals. In addition to this, they organize events to make the problems of LGBTQ+ heard by public authorities and civil society. Lambda İstanbul prepares academic researches and Kaos GL publishes annual reports on the progress of the targeted groups and their problems. Although the two organizations have almost 30 years of past, the members are mostly from the same background as LGBTIQ individuals and known less by other members of the society.





SERBIA

In order to get support in case of SI/SO violence or harassment one has several options in Serbia to go to. The official go-to places stated on the web page: <https://you-are-heard.org/bcms/support-bcms/> are as follows:

1.A web portal – DA SE ZNA (JUST TO BE CLEAR) – was established in 2015 by the Organisation for lesbian rights – LABRIS and GAYTEN-LGBT. LGBT persons who were exposed to violence, discrimination can anonymously report all kinds of violence or harassment by going to www.dasezna.lgbt.



This is imagined as a comprehensive database of reported cases of violence and harassment experienced by gay, lesbian, trans-gender persons due to their sexual orientation or sexual identity.

“The aim of this database is to report violence, as well as to invite the government and state institutions to take responsibility and protect their citizens because that is their job” – says Dragoslava Barzut, the president of LABRIS.

The portal takes care of the safety and privacy of all persons who decide to report violence, and LGBT organizations will provide support for all those who decide to take the case to the police. All documents will be published with the victim’s consent, as well as information about the progress regarding the prosecution of the attacker.

Among the reported cases so far one can encounter hate speech by a registrar, various cases of hate speech in the street, physical attacks in the public transport.

As to examples of reported cases in higher education institutions, one can state the case of a young student of Law. An LGBT student required a new diploma to be issued due to name change, and this person was verbally harassed as a result.

As it has been stated, this particular portal is intended for all possible cases of SI/SO violence or harassment, regardless of age, academic status, education level, social status, etc. When one contacts this particular portal one can get legal advice, file criminal charges, and obtain other legal responses, or get assistance from a therapist.



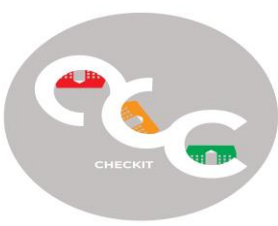
2. GETEN – Centre for LGBTQ rights

Every other week Geten uses the ZOOM platform to lead a support group for trans and gender-variant persons. They also coordinate a Messenger group for trans and gender-variant persons where they have discussions important for all present participants. The main contact is through and e-mail: tranforum.rs@gmail.com.

3. The third such help centre is Rromnjako Ilo – Roma Women’s Centre which is mainly focused on Roma persons of different sexual orientation, due to other segment of the stratification of the Serbian society, whereby LGBT members of Roma population encounter even more sever, multiple forms of harassment. The main contact in this organization is Vesna Ćerimović and she is contacted through Rromnjako_ilo@yahoo.com, or by phone 069 50 81 977 or 023 775 843.

4. Another very important centre for support and help for LGBT persons is the EGAL Drop In Centre - <http://www.egal.org.rs/sr/drop-in-centar>. It was founded in 2019 with the help of American embassy and it has been devised as a comprehensive support centre for all LGBT members. It is a day care centre for LGBT members where one can have psychological counselling, as well as the possibility to be tested for HIV and other sexually transmitted diseases.

As it is noticeable from the listed centres and contacts, neither of the stated help centres is established especially for higher education students. Such assistance is not yet available in Serbia, which is a valuable piece of information in itself.



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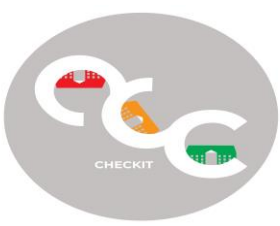
Rromnjako Ilo

Serbia

"Today we are the only LGBTIQ Roma women's NGO in Serbia with the mission to empower and encourage Roma women of different sexual orientation to freely make their own choices in life."



LGBTI
SISTEM
PODRŠKE



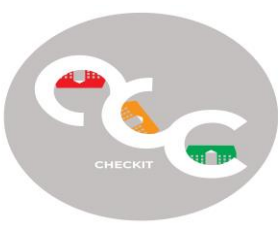
CYPRUS

In RoC, at the University of Nicosia there is the Ethics Committee which is assigned with the overall responsibility for the enforcement, violations and suggested reviews of the Code of practice. Each School and Administrative Department within the University is responsible for helping to ensure legal and ethical compliance by everyone within its area of responsibility. The Ethics Committee supports the School and Department Heads in their efforts to ensure that the University is following this Code of Practice, policies and procedures and other applicable laws. When employees are not comfortable going to their Department or Section Head, the Ethics Committee serves as an additional direct resource for suspected compliance violations, or any questions or concerns about compliance issues within the University. One aspect of unethical behaviour is whether it is also illegal. Certainly, all illegal actions are unethical, but this does not mean that unethical behaviour is always illegal. Another aspect is whether unethical behaviour is a disciplinary offence. Disciplinary offences are defined by the University's Internal Regulations and such offences are brought in front of a Disciplinary Committee. The Committee follows the Law of Natural Justice, ensuring the right of the defendant to defend him/herself and also the right of appeal. The Disciplinary Committee and the Appeals Committee are not the courts of justice and, therefore, no legal representation is either necessary or allowed (UNIC, 2008).

At the University of Cyprus, any UCY member who feels that they are a victim of discrimination is urged to seek help and/or to submit a written complaint and/or grievance to the appropriate UCY Competent Authorities. All complaints and/or grievances of discrimination shall be managed promptly, in a serious manner and with complete confidentiality (UCY, 2020).

Similarly, The Cyprus of Technology University (CUT) has established clear procedures for dealing with harassment and sexual harassment. These procedures ensure that problems are resolved promptly and effectively. The process of resolving any such problem can take either informal or formal form. The internal process aims to investigate and deal with incidents within the University by following the next steps: (a) the complainant addresses the Competent Authority that s/he wishes and submit his/her complaint in writing; (b) the Competent Authority records the history of the incident and investigates the possibility of direct communication or mediation; (c) depending on the history, and after written consent by the complainant, the Competent Authority either (i) encourages the complainant to explain to the person causing the unwanted behaviour that it is not welcome, that it is offensive, that creates dissatisfaction and that interferes with his/her work/study, or (ii) undertakes mediation; (d) The Competent Authority only takes action if the harassment and/or sexual harassment occurs for a short period of time, and if the alleged perpetrator seems willing to discuss and only if the complainant welcomes the mediation; (e) in case the complainant chooses direct contact with the alleged perpetrator, then the Competent Authority has the responsibility to monitor its outcome; (f) in case of mediation, the Competent Authority assumes the responsibility communication with the alleged perpetrator; (g) in each case, the Competent Authority handles the case in full confidentiality and ensures its completion within a reasonable time (CUT, 2021).

Formal Complaints about harassment may be submitted with the following institutions and authorities in the Republic of Cyprus: Commissioner for Administration and the Protection of Human Rights (Ombudsperson) – Equality and Anti-Discrimination Body, Gender Equality Committee in Employment and Vocational Training, Labour Department Inspectors, Ministry of Labour, Welfare and Social Insurance and Police.



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FINLAND

Rikosuhripäivystys (Victim Support Finland, rikku.fi) provides online and phone contacting in case a person is a victim of a crime. It is not only for SI/SO but for all.



In HE's there is a harassment contact person, operated by student unions
Harassment liaison officers of HEI
Local HE's security and security forms
Police
Seta (LGBTQ+ rights in Finland)

How to be a good ally?

In Finland, also Ministry of justice shares good practices of different programs, organizations and stakeholders through Equality.fi (Equality.fi, 2022c).

From the guidebook "Sinuiksi tuleminen: turvallinen ulostulo" (Becoming you safely):

The responsibility in making the society non-discriminating is in the hands of people and different actors. They need to show that everyone is equal and respected as they are.

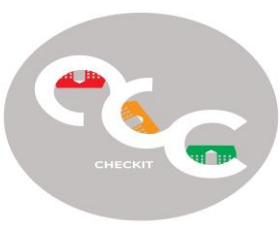
Think of it as a natural thing that in each and every group there are sexual and gender minorities. Don't make assumptions in your speech or used materials.

If you are confused and think you don't have skill or knowledge just remember that the most important thing is to treat people as they are. Make questions – it helps you both.

If you are confused because you feel frightened or disgusted you can think where these feelings have developed. Are they from an authority or from your own negative experiences?

It is good to keep in mind that sexuality and gender are personal experiences. Generalisation buries humanity. (Valtakunnallinen tuki- ja neuvontapalvelu Sinuiksi 2016)

(http://www.pirkanmaanseta.fi/wp-content/uploads/2014/05/Sinuiksi_tuleminen_ulostulo-opas-2017.pdf).



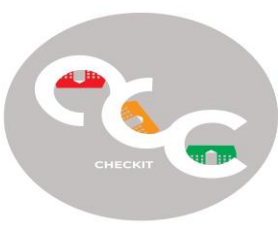
PORTUGAL

Almost every University in Portugal integrates specific services of pedagogical quality, through which students are heard anonymously about teachers' performance in several dimensions. In general, the most important services or persons that can help identifying problems and solving them are the following:

- Class representatives
- Student unions
- Course directors and head of pedagogical councils
- Vice rectors in charge of quality systems
- Student ombudsman
- Secretaries of department
- By addressing the claim directly on the pedagogical quality assessment if it involves teachers

There is no evidence that these support services are actually being used to report sexual identity-based abuse. Thus, there is broad recognition that the existence of formal supporting services of a broad nature are not enough to facilitate reporting this kind of violence. Some universities are in the process of debating the creation of offices with a specific mission devoted to gender and sexual violence, within the recent establishment of Gender Equality Plans.





ROOM 5 CHECKIT Champs!

QUIZ

1.WHAT DOES IT MEAN TO BE LGBT+ IN EUROPE NOWADAYS?

- 1.LGBTQ+ population have equal rights in all partner countries
- 2.LGBTQ+ population have won their/our struggle for equality and equity
- 3.LGBTQ+ population still have a long way to go in all partner countries to fully exercise their/our human rights.

2.THE POSITION OF LGBTQ+ POPULATION IN THE PUBLIC SPACE

- 1.LGBTQ+ population has enough space in the public to express their/our platform
- 2.LGBTQ+ population is quite favourably represented in the media
- 3.LGBTQ+ population is not represented favourably in most media.

3.THE POSITION OF LGBTQ+ POPULATION AMONG THE GENERAL POPULATION

- 1.LGBTQ+ community encounters support and understanding
- 2.LGBTQ+ community encounters verbal abuse, harassment, even physical violence
- 3.LGBTQ+ community is invisible in a negative way (i.e. ignored)
- 4.LGBTQ+ community is invisible in a positive way (i.e. as an unmarked societal group)

4.THE POSITION OF LGBTQ+ POPULATION IN PARTNER COUNTRIES

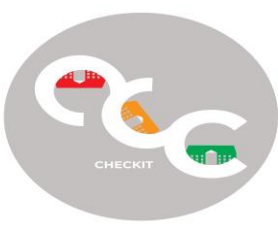
- 1.There are organisations which dedicate their full time to LGBTQ+ struggle
- 2.There aren't any organisations which dedicate their full time to LGBTQ+ struggle
- 3.There are volunteers who engage in campaigns but there is no organized struggle

5.IN YOUR OPINION, AFTER GOING THROUGH INFORMATION ABOUT THE POSITION OF LGBTQ+ POPULATION IN PARTNER COUNTRIES, WHERE DO YOU THINK THIS POPULATION ENJOYS THE GREATEST SUPPORT

- 1.SERBIA
- 2.CYPRUS
- 3.PORTUGAL

6.IN YOUR OPINION, AFTER GOING THROUGH INFORMATION ABOUT THE POSITION OF LGBTQ+ POPULATION IN PARTNER COUNTRIES, WHERE DO YOU THINK THIS POPULATION ENJOYS THE LEAST SUPPORT

- 1.TURKEY
- 2.SERBIA
- 3.CYPRUS



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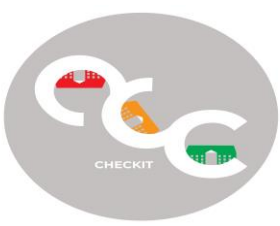
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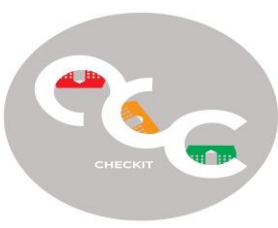
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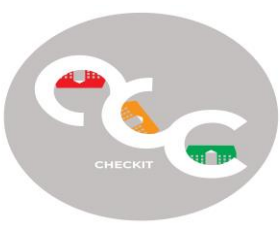
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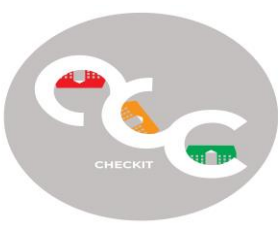
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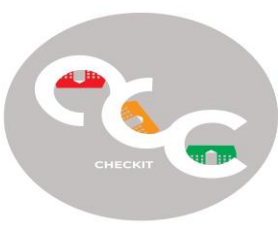
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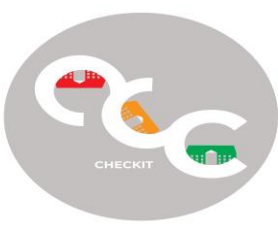
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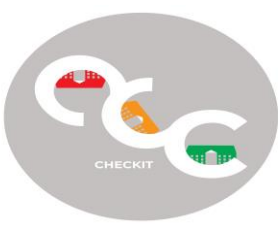
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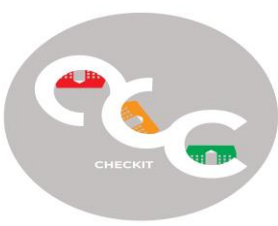
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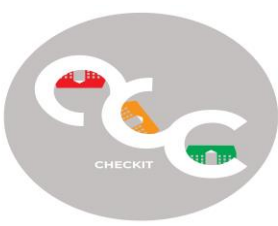
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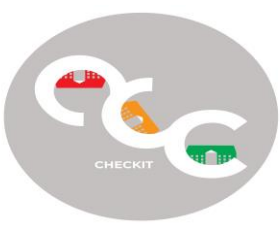
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