



# CROSSING DIVERSITY

Learning and Guidance Tools against  
Discrimination of  
**L**esbian **G**ay **B**isexual **T**ransexual  
People in different cultures





**Editorial Note**

**CROSSING DIVERSITY**

Learning and Guidance Tools against Discrimination of GayLesbianBisexualTransexual  
People in different cultures

**Published by**

Liceo Classico Statale “SOCRATE” (Socrate High school) – Rome (Italy)

**Online Version**

[www.eurialo.eu](http://www.eurialo.eu)

**Layout**

Diana Orefice

*The copyright for all texts belongs to the Publisher. Duplication and re-printing, - including partial duplication and reprinting are only permitted if the source is mentioned.*

*This project has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.*

**[www.eurialo.eu](http://www.eurialo.eu)**

# **CROSSING DIVERSITY**

**Learning and Guidance Tools against  
Discrimination of  
Gay Lesbian Bisexual Transexual  
People in different cultures**

**HANDBOOK**



The Handbook and the 9 Theme Guides enclosed herewith include the results of the LEONARDO-TOI“EURIALO” Project and are the Project deliverables. Cooperation of all Project Partners allowed designing and developing them.

Working Group Members:

- Liceo Classico Statale “SOCRATE” (Socrate High school) (IT), EURIALO Project Lead Partner  
*prof. Gabriella de Angelis, prof. Vincenza Zinetta Cicero, prof. Alessandra Balielo*
- CIRSES – Centro di Iniziativa e di Ricerca sul Sistema Educativo e Scientifico (Iniziativa and Research Centre on The Educational and Scientific Systems),(IT), EURIALO Project Coordinator,  
*Alessandra Antinori, Federica Paragona, Sara Ricci*
- ARCIGAY Roma (Rome’s Gay and Lesbian Association) (IT) – *Gianfranco Geraci, Fabrizio Marrazzo, Carlo Guarino, Francesco Cerroni, Andrea Ambrogetti, Letizia Michelacci*
- IGF – Istituto Gestalt Firenze (Florence Gestalt Institute) (IT) *Anna Ravenna, Vania Sessa, Michaela Palumbo, Betti De Stefano Silvestri, Silvia Polizzi Andreeff, Filippo Zaffini*
- Comune di Roma – Municipio X (Rome Municipality) (IT): *Maria Mazzei, Alfredo Capuano*
- VISC Latvia (LV): *Inta Baranovska, Aina Spaca, Guntra Kaufmane, Livija Zeiberte, Kristine Ilgaza, Viktors Perfiljevs, Jolanta Deicmane, Ieva Margevica, Marta Spruge*
- CONSULTIS (PT): *António Silva Dias, Maria José Freitas*
- COGAM (ES): *Raül Garcia*
- ÇAVARIA - HOLEBIFEDERATIE (BE): *Katrien Vanleirberghe, Eva Dumon*

The Handbook and the 9 Theme Guides were edited by:

(list in alphabetical order by Partner Country)

*Alessandra ANTINORI (IT)*  
*Alessandra BALIELO (IT)*  
*Vincenza Zinetta CICERO (IT)*  
*Gabriella de ANGELIS (IT)*  
*Gianfranco GERACI (IT)*  
*Fabrizio MARRAZZO (IT)*  
*Federica PARAGONA (IT)*  
*Anna RAVENNA (IT)*  
*Vania SESSA (IT)*  
*Inta BARANOVSKA (LV)*  
*Guntra KAUFMANE (LV)*  
*Ieva MARGEVICA (LV)*  
*Aina SPACA (LV)*  
*António SILVA DIAS (PT)*  
*Maria José FREITAS (PT)*  
*Raül GARCIA (ES)*  
*Eva DUMON (BE)*  
*Katrien VANLEIRBERGHE (BE)*

Italian-English-Italian translations by: *Valentina MAIOLINI and Susanna MARIOTTI*

For any information, please send an email to:

Liceo Classico SOCRATE: [rmpc180004@istruzione.it](mailto:rmpc180004@istruzione.it)

CIRSES: [ale.antinori@fastwebnet.it](mailto:ale.antinori@fastwebnet.it)

# Table Of Contents

<b>FOREWORD</b>	<i>pag.</i> 7
<b>Introduction</b>	<i>pag.</i> 8
<b>1. The EURIALO Project</b>	<i>pag.</i> 11
<b>2. Project Partners</b>	<i>pag.</i> 12
<b>3. Handbook and Theme Guides' Target Groups</b>	<i>pag.</i> 14
<b>4. How to Use this Handbook</b>	<i>pag.</i> 15
The Theme Guides	<i>pag.</i> 15
Story Telling	<i>pag.</i> 15
"Introduction"	<i>pag.</i> 16
"Bear in Mind"	<i>pag.</i> 16
"Tools" ...in Education	<i>pag.</i> 16
"Tools"... in Psycho-Social-Health Work	<i>pag.</i> 17
<b>5. Basics</b>	<i>pag.</i> 18
Sexual Identity and Orientation	<i>pag.</i> 18
What is Discrimination?	<i>pag.</i> 20
Sexual Orientation vs.	
Other Discrimination Ground	<i>pag.</i> 20
How Does Discrimination Work?	<i>pag.</i> 21
Racism	<i>pag.</i> 21
Homophobia and Homonegativity	<i>pag.</i> 21
Heteronormativity	<i>pag.</i> 22
Forms of Homophobia	<i>pag.</i> 23
A Vicious Circle Strengthening Homophobia and Racism	<i>pag.</i> 23
Flexible Identities	<i>pag.</i> 23
How to Fight against Discrimination	<i>pag.</i> 24
<i>Main Goals</i>	<i>pag.</i> 24
<i>General Strategies for Improvement</i>	<i>pag.</i> 24
<i>Dealing with Prejudice</i>	<i>pag.</i> 25
<i>Dealing with Negative Behaviours</i>	<i>pag.</i> 25
<i>Dealing with Your Own Emotions</i>	<i>pag.</i> 25
<i>Dealing with Different Groups</i>	<i>pag.</i> 26
<i>Dealing with Cultural Differences</i>	<i>pag.</i> 26
Recommendations for Intercultural Dialogue	<i>pag.</i> 27
Strategies to Manage Heterosexism and Homophobia in School and, in General, when Dealing with the Youth	<i>pag.</i> 27

## Appendix

1.	Glossary	pag.	28
	<i>LGBT Symbols</i>	pag.	34
2.	Addresses	pag.	35
3.	Web Sites	pag.	39
4.	References	pag.	42
5.	LGBT Rights	pag.	55
6.	Movies	pag.	59
7.	Songs	pag.	63

---

## Annexes

### The Rainbow Map, May 2011

(Map of LGBT Rights and Legislation in European Countries)

### THEME GUIDES

- 1 Identity and Coming Out
- 2 Gay and Lesbian Relationships
- 3 Lifestyle Differences and Stereotypes
- 4 Health-Related Psychological Aspects
- 5 Supporting LGBT Adolescents and Countering Homophobic Bullying
- 6 Sexualities
7. The LGBT Community
- 8 History and Cultures
- 9 Religions

## FOREWORD

*A High School as the Lead Partner for a Project against homophobia and discrimination – is this unusual? Maybe, but for sure it is not inappropriate. As, as everybody knows, in our teens – while building our identity – we all see the group of our peers as a sort of “mirror”, and are worried about the judgement of adults that should guide us throughout our self-knowledge journey.*

*Yet, teachers – both men and women – often unintentionally show behaviours and formulate judgements corroborating gender and role stereotypes, thus risking deeply affecting young boys and girls, hurting them, and increasing their feelings of inadequacy that are typical of adolescence.*

*Ours is a Humanities high school (Liceo Classico). This is why – one might say due to the very nature of our studies, as we place focus on ancient Greek and Latin literature and civilisations – we are constantly dealing with the topics of foreigners and sexual customs, also identifying the differences and similarities with contemporary mainstream attitudes and ideas. However, this does not mean that our teachers are more aware of the above-mentioned issues or that they can better tackle those topics. This is why, for many years now, Liceo Socrate has been involved in Projects and activities contributing helping teachers in the first place, and then students, to identify and enhance differences, considering them as enriching factors for any community.*

*Gender, ethnic, religious, and cultural differences, as well as those based on sexual orientation and “different abilities” are like the colourful tiles of a mosaic, which are arranged differently in any human being, thus making up every person’s unique and irreproducible identity. An extremely complex identity, which might evolve during the life of each individual.*

*So, we decided to make our experience available to the EURIALO Project and contribute developing a tool meeting the needs of all the actors involved in an educational/training experience.*

*Many difficulties, questions, and doubts arose when writing every line and page of the Handbook and Theme Guides. Such issues included language as, especially in the Italian version, the language utilised was the expression of sexism that has been stratifying over the centuries, and which was quite difficult to adjust to modern awareness. And this was even more true for a text like this one, where we would have liked to put an end to the lack of visibility of women, but decided not to force things and not to make the language too heavy, thus partially giving up our initial intention. The same applied to the LGBT acronym, which we have kept although it is not very convincing to us, in that it again creates categories and, as we all now, categories are never exhaustive and end up discriminating.*

*We will do better next time, also in this respect.*

**Gabriella de Angelis**

**Headmistress Liceo Classico Statale SOCRATE  
ROMA - ITALY**

## INTRODUCTION

**Crossing Diversity** is the final output of the Leonardo – TOI “EURIALO - LEarning and gUidance tools against discRIminAtion: respect for all different sexual chOices and cultural identities” Project, and has been developed by all Partners throughout the 2-year activities, which started in October 2009 and finished in October 2011.

Crossing Diversity consists of a Handbook (or Manual) and 9 Theme Guides. The food for thought proposed targets teachers, psychologists, counsellors, and social/health operators. Such theoretical and practical tools aim at fighting against discrimination based on sexual orientation and ethnicity, with particular focus on the youth (aged between 14 and 20).

The 9 Theme Guides tackle the following topics:

1. Identity and Coming Out
2. Gay and Lesbian Relationships
3. Lifestyle Differences and Stereotypes
4. Health-Related Psychological Aspects
5. Supporting LGBT Adolescents and Countering Homophobic Bullying
6. Sexualities
7. The LGBT Community
8. History and Cultures
9. Religions

So, the EURIALO Project Partners have inherited the results of the TRI-ANGLE experience, and reviewed its Handbook and Theme Guides. The general information and practical tools and materials were further developed and, if necessary, supplemented, with a view to making the already unique and comprehensive original products even more effective in combating discrimination that, today, is still targeting young LGBT persons.

As the authors of “Different in More Ways Than One” already pointed out – and as it can be inferred from the surveys carried out in all Partner Countries (including Italy, Belgium, Latvia, Portugal, and Spain) – even today homosexual, bisexual, and transsexual people, especially in some specific backgrounds

As the authors of “Different in More Ways Than One” already pointed out – and as it can be inferred from the surveys carried out in all Partner Countries (including Italy, Belgium, Latvia, Portugal, and Spain) – even today homosexual, bisexual, and transsexual people, especially in some specific backgrounds

*«face discrimination on a regular basis. Many Europeans still consider it “natural” and think they have the “right” to despise, harass, or ignore homosexuals. European societies still take it for granted that “everyone” is heterosexual, thus denying the existence of gays, lesbians, and bisexuals. Many laws and other regulations still deny equal rights to heterosexuals and homosexuals. Negative attitudes and behaviour still stigmatise gays,*

lesbians and bisexuals in most of Europe. These forms of discrimination deeply affect those individuals' daily lives. They usually do not even dare to hold hands in public as heterosexuals do. In every social situation, they have to make decisions whether to admit, declare or deny that they are gay, lesbian or bisexual. Any decision to be open about this implies risks such as being shunned, losing one's job, being harassed or intimidated, and even being physically abused».

Hence,

«On the one hand, the situation of lesbians and gays is improving because of an increasing awareness in many countries and European-level measures to combat discrimination. On the other hand, however, certain aspects of the situation are getting worse. New fears of international terrorism and fundamentalism add to already existing feelings of xenophobia and rejection of Muslims. Increasing immigration into Europe has led to the creation of increasingly intercultural societies, where the integration of new populations and new ideas is not easy, at times. There are tensions between European-born citizens and newcomers. The generally tolerant attitudes of Europeans towards homosexuals, still quite recent, are not always shared by newcomers. Most importantly, the growing number of people who have fundamentalist worldviews often find it very difficult to accept people who live their homosexuality openly. Conservative Islamic as well as Christian (religious and cultural) leaders regularly declare that homosexuality is a threat to society, and some young people who identify with this fundamentalism often take it as a license to disrespect homosexuals or even to resort to violence. Some people experiencing homosexual feelings feel very comfortable in this situation and live the experience of belonging to two different cultures as personally enriching, despite their (non-Western) cultural backgrounds. Other LGBT persons do not feel at home in the gay, lesbian and bisexual community, nor do they feel safe among their peers. Therefore, European intercultural societies should tackle some difficult issues concerning homosexuality, lifestyles, religion, and culture<sup>1</sup>».

In this framework, Crossing Diversity intends to contribute starting and spreading meditation on LGBT-related issues within Educational and Vocational Training Systems and in Guidance by enhancing the skills of teachers, psychotherapists, counsellors, and social workers, so to help them supporting LGBT young people risking being marginalised due to their sexual orientation. As a matter of fact, as it can be inferred from numerous European research studies on the living conditions of the youth, people in their teens shifting from school to work and from dependence to independence can be extremely vulnerable, and their relations to the world's hypercomplexity, to the educational and vocational training systems, and to the relevant professional challenges might overwhelm them and suffocate their sexual and cultural identities.

Therefore, developing and improving a Handbook in order to help figures that play a direct and significant role in the growth of boys and girls to fight against discrimination based on sexual orientation and ethnicity – and, more generally in “crossing and matching diversity”, be it gender, sex or cultural diversity – is a very innovative activity. In fact, at least in Italy – which is the Country that promoted the development of the original “Different in More Ways Than One” Best Practice – there are no as targeted and comprehensive teaching tools tackling LGBT-related issues as these ones, especially among the Projects financed through the Leonardo Da Vinci LLP – Lifelong Learning Programme.

<sup>1</sup> “Different in More Ways Than One. Providing Guidance for Teenagers on Their Way to Identity, Sexuality and Respect” - Ministry for Women, the Youth and Family of Nordrhein Westphalia (Germany), Düsseldorf, August 2004.

In compliance with the guidelines of the strategic Framework for European cooperation in Education and Training through 2020 (ET2020), we therefore hope that Crossing Diversity will contribute “improving national educational and training systems” and reaching its strategic objectives, consisting in “promoting equality, social cohesion...provide the means for all citizens to realise their potentials, as well as ensure sustainable economic prosperity and employability, active citizenship and intercultural dialogue”<sup>2</sup>.



<sup>2</sup> [http://europa.eu/legislation\\_summaries/education\\_training\\_youth/general\\_framework/ef0016\\_it.htm](http://europa.eu/legislation_summaries/education_training_youth/general_framework/ef0016_it.htm)

## THE EURIALO PROJECT

Starting from the Good Practice carried out in previous TRIANGLE project, Handbook and 9 Theme guides (Maps) made available to teachers/educators, psychologists, counsellors, and social workers working with the youth, the EURIALO Project aims at updating and adjusting the contents of such BP, by focusing on the needs of teachers, trainers, psychologists, and counsellors working in high schools (with young boys and girls aged between 14 and 20), or in social/healthcare agencies (e.g. family advisory centres).

The Project aims at transferring the updated and adjusted product to a significant number of organisations that might be interested in field-testing the BP.

Therefore, the national and international Partnership is targeting various target groups, as the Project envisages pilot experiences, testing and validating – with/for a group of ‘intermediate’ beneficiaries – of active methodologies and tools, aiming at increasing the awareness of diversity, and disseminating the results in the relevant systems (educational, vocational training, and guidance systems, youth support services in high schools), in the medium and long run, so to reach their final beneficiaries.

Therefore, the Project has

- a “direct” target group – which includes teachers/educators operating in high schools, psychologists, social counsellors working with the youth;
- as a group of “final beneficiaries”, who are indirectly targeted by the Handbook and tools, made up by students and young adults.

The EURIALO Project’s expected results are the development and drawing up of a revised version of the Handbook including guidelines, tools, and methodologies, aiming at:

- providing the various categories of users with skills increasing their awareness of diversity, and offering them training methods in such field;
- improving/increasing awareness of diversity of young people and young adults (boys and girls aged between 14 and 20).

The adaptation of the Handbook, relating tools and Theme Guides will consist in:

- Updating its contents based on the new needs identified;
- Updating and adjusting the methodologies and tools, depending on the target groups identified, the characteristics and needs of final beneficiaries;
- Translating the prototype into the languages of the new Partners involved;
- Technological upgrading (transferring the Manual and Maps to a multimedia CD-ROM).

The EURIALO project had a 25 month duration: from October 1st, 2009 to October 31, 2011.

## PROJECT PARTNERS

### IT - Project Leader

#### LICEO CLASSICO STATALE “SOCRATE”

This high school's mission is to provide integrated education to students, considered as both pupils and citizens, by transferring them contents and tools allowing them to develop a general method for critical knowledge. This, also making students aware of the reality of the individual seen as an actor, part of a network of relations and rules that guarantee a disciplined development of society.

Such goals are pursued through the promotion of the rule of law, equal opportunities between men and women, respect for different ideas, cultural differences and religions and, hence, compliance with the Charter of High School Students ("Statuto delle Studentesse e degli Studenti della Scuola Superiore" - Presidential Decree n° 249/98).

A feature of Italian "Liceo Classico" is focus on humanities, which are the core of teaching. This does not mean that these schools should restrict themselves to worshipping a sterile past. On the contrary, they should take methods and values from the past allowing living in the present and being more aware of oneself and the others.

Actually, by adopting a comprehensive idea of humanism, the school is led to widen its subject range, and its curriculum also includes – besides humanities, history and philosophy – scientific subjects, which are crucial disciplines to any education. In fact, as public high schools in Italy are somehow free to supplement or slightly modify government curricula, Liceo Socrate decided to place additional focus on scientific subjects within the limits of said "freedom".

[www.liceosocrate.org](http://www.liceosocrate.org)

### IT - Coordinating Partner

#### CIRSES - Centro di Iniziativa e di Ricerca sul Sistema Educativo e Scientifico

CIRSES, Centro di Iniziativa e di Ricerca sul Sistema Educativo e Scientifico, (Educational and Scientific System Initiative and Research Centre) was established in 1980. Its mission consists in studying the Italian and European Educational and Vocational Training Systems. Senior and Junior Researchers work at the Centre, who are expert in educational systems and equal opportunity-related topics. CIRSES has carried out numerous research studies and provided consultancy services to the Cultural Exchange Division of the Italian Ministry of Education, the National Research Centre (CNR), the European Commission, ENEA, ISFOL, FORMEZ, Basilicata, Calabria, Emilia Romagna, and Lazio Regional Governments. Since the mid '90s, it has been participating – both as a Partner and Lead Partner – in various EU Projects, within the framework of the SOCRATES and Leonardo da Vinci Programmes. Over the last 5 years, they have carried out intercultural integration action feasibility studies, targeting groups of migrants coming from Eastern Europe, as well as research studies analysing sexist stereotypes in upper secondary school textbooks

[www.cirses.it](http://www.cirses.it)

### IT - Rome Municipal Government - Municipio X

(Administrative District n. 10)

Rome Municipal Government –Administrative District n. 10 is one of the local public authorities working to improve relations between citizens and the city central government. This administrative District covers an area with 180,000 inhabitants, who are provided services by the Administrative District Offices especially in the fields of children and teenager education and immigration policies, with special focus on social access and integration of immigrants. These administrative units are entitled to organise cultural and recreational events in their territories.

In order to meet local needs, the Municipio carries out various initiatives targeting boys and girls, including cultural and recreational activities (toy libraries, cultural itineraries), support activities (pre-adolescences support centres; drug addict support centres; social support units, etc.).

<http://comune.roma.it>

### IT - ARCIGAY ROMA

ARCIGAY ROMA - Gruppo ORA – is a social promotion association and Arcigay's Rome Provincial Committee. It cooperates closely with the Rome and Lazio branches of CGIL (a major Italian trade union), through its New Rights Office – as well as with Arcilesbica Roma, Azione Trans and NPS, in conducting prevention and education campaigns

The Association carries out numerous local initiatives, including:

- a) cooperating in the Gay Help Line 800 713 713 Toll-Free Number, supporting the LGBT community;
- b) participating in training initiatives against homophobia targeting schools, police forces, and other public institution personnel;
- c) carrying out cultural initiatives, including congresses, book presentations, screening and debates on movies, etc.;
- d) carrying out actions countering multiple discrimination vis-à-vis LGBT persons, including discrimination against immigrants, disabled people, religious minorities, etc.;
- e) carrying out activities in schools, including training for students and teachers;
- f) organising discussion and focus groups on specific topics, such as the Youth and Women Groups, and the HIV+ support Group, etc.;

Moreover, the Association is a Charter Member of "Coordinamento Roma Pride" – which organises the Pride-related activities – of "Coordination Council for sexual orientation and gender identity"

of the Municipality of Rome, Gay Centre, ILGA (International Lesbian and Gay Association), IGLYO (International Gay Lesbian Youth Organization ).

[www.arcigayroma.it](http://www.arcigayroma.it)

## **IT - ISTITUTO GESTALT FIRENZE - IGF**

Istituto Gestalt Firenze (Florence Gestalt Institute) was established in Florence in 1988 by Prof. G. Paolo Quattrini, who is now the Institute's Scientific Manager, while Ms. Anna R. Ravenna is in charge of the Teaching-related aspects. IGF has three schools, located in Florence, Rome, and Leghorn respectively, where research programmes are carried out, as well as training and clinical activities relating to the evolutionary process of individuals, groups and communities.

I.G.F. organises various activities, including the 4-year post-graduate Gestalt Psychotherapy school, Gestalt Therapy Teaching Training; Clinical Supervision Training; Gestalt Counselling Training; theme training courses; individual training courses for foreign students and teachers. Over time, IGF has signed various agreements in the social and healthcare fields, including one with Rome S. Camillo- Forlanini Hospital, which in 1992 led to the opening of the Centre for adjusting Physical and Psychic identity (SAIFIP), a counselling service targeting people who wish to "rectify their sex attribution".

[www.igf-gestalt.it](http://www.igf-gestalt.it)

## **LV - ISEC - Centre for Curriculum Development and Examinations of the Ministry of Education and Science of Latvia (VISC - Valsts izglītības satura centrs)**

The Centre for Curriculum Development and Examinations (ISEC, which was transformed into VISC last year), is a governmental organisation under the Ministry of Education and Science of the Republic of Latvia. ISEC was established in 1994, and has more than 70 expert personnel. Its main activities include:

- Contributing to the training and professional development of teachers; developing on-the-job training projects, curricula and methods; coordinating and providing methodological support to on-the-job training projects in Latvia;
- Developing educational standards, teaching/learning curricula and model curricula in order to organise the development, approval and improvement of compulsory education, and secondary education in general;
- Organising and developing the national examination system, and providing centralised examination testing; cooperating with governmental and non-governmental Latvian institutions, as well as foreign organisations.

[www.isec.gov.lv](http://www.isec.gov.lv)

## **PT - CONSULTIS CONSULTORIA EMPRESARIAL, UNIPESSOAL, LDA**

Consultis is a limited company operating in the fields of business consultancy, specialised research and innovation, guidance, education, and vocational training. It also carries out activities in the equal opportunity cross-sector, such as trainer, teacher, counsellor, and guidance expert training and lifelong training, the production of teaching material, and the development of teaching curricula, which have always been among Consultis' priorities.

In order to develop the aforesaid activities, Consultis works with all institutions dealing with training and education – including schools, training centres, and universities – as well as with companies and trade organisations, with which they signed partnership and cooperation agreements. Of course, EURIALO will benefit from such cooperation network.

[www.consultis.pt](http://www.consultis.pt)

## **ES - COGAM - Colectivo de Lesbianas, Gays, Transexuales y Bisexuales de Madrid**

COGAM is the Association that has been representing, since 1986, the Madrid LGBT (Lesbian, Gay, Bisexual, and Transsexual) community). Among its goals are:

- Defending human rights and, in particular, the rights of LGBT persons;
- Working to create a society favouring inclusion and respect, promoting freedom and equality of people, both as individuals or as members of social groups;
- Promoting social and legal equality for all people, regardless of their sexual orientation, their gender identities, and their sexual relations;
- Working to eliminate homophobic and transphobic behaviours;
- Working to eliminate all sorts of discrimination vis-à-vis HIV-positive people, and promoting their right to get public healthcare, psychological counselling, and social services.

[www.cogam.es](http://www.cogam.es)

## **BE - ÇAVARIA (HOLEBIFEDERATIE)**

Çavaria is an organization encompassing some 100 associations of LGBT persons in the whole Flemish area of Belgium. Çavaria provides information on legal issues and people-related problems through their web site, their magazines, brochures, etc.

Moreover, they organize events and initiatives for the LGBT community. Çavaria is involved in various educational and healthcare projects, and operates a telephone helpline called Holebifoon.

[www.cavaria.be](http://www.cavaria.be)

## HANDBOOK AND THEME GUIDES' TARGET GROUPS

Crossing Diversity was developed to be used as a tool to combat discrimination especially among young people. It offers a variety of suggestions, as well as intervention methods that both schools and psychology professionals can adopt to increase people's awareness. It aims at addressing discrimination based on sexual orientation inside a multicultural society. Discrimination based on sexual orientation and on race or culture share a similar basis – the fear of the “other”- i.e. everything that seems “strange” or “abnormal”.

Crossing Diversity places special focus on situations involving double discrimination, where individuals face discrimination based on race or ethnic origin, as well as on their sexual orientation.

Students and young people aged between 14 and 20 are the end-targets of the Handbook and Theme Guides. We deem it therefore important to inform educators, teachers and counsellors who deal with young people in crucial contexts (e.g. in schools, in the health system, etc.), so that they can react to xenophobia and homophobia and address them in a professional manner.

In order to develop a tool that will best address the needs of its direct users (teachers, psychologists, counsellors, social workers and health operators), the EURIALO Partners have also carried out a need assessment activity, by using some of the tools developed in the framework of the previous TRIANGLE Project.

Hence, the EURIALO core working group has reviewed, edited and adapted the questionnaire drawn up by the TRIANGLE research team. The Questionnaire was then administered to groups of direct targets/users in all Partner Countries. This allowed investigating the new contexts selected for the transfer of the Good Practice and identifying the type of tools required by the professional profiles making up the EURIALO Project target groups to fight against discrimination based on sexual orientation and ethnicity.

The information collected through the questionnaires was processed and shared by the Partners. It was one of the mainstays for the improvement and updating of the Handbook and the 9 Theme Guides<sup>3</sup>.

As a matter of fact, a SWOT analysis of the “Different in More Ways Than One” Best Practice was subsequently carried out, and Focus Group discussions were organised involving again groups of teachers, psychotherapists and counsellors, with a view to better identifying the strengths and weaknesses of the BP to be transferred and understanding what to improve and change in the Handbook and Theme Guides.<sup>4</sup>

The EURIALO Partners wish that the Handbook and the 9 Theme Guides will contribute to reduce discrimination by helping teachers and psycho/social/healthcare workers to deal with LGBT-related issues professionally.

The Handbook, which condenses the knowledge and experience of many experts, is a tool which will help the target group to perceive more clearly the crucial points involved in the fear of the “other”, and will help them prevent or react to discrimination. A fundamental part of this process is, of course, that the young people as well as the adults involved in it should be willing to meditate on their own attitudes. The advice and methods included in this Handbook and in the Theme Guides will give them many opportunities to do so.

<sup>3</sup> For more information on the need assessment activities carried out in the Partner Countries, please see the Need Assessment Report at [www.eurialo.eu](http://www.eurialo.eu)

<sup>4</sup> The Report on the SWOT Analysis Focus Group results is available at [www.eurialo.eu](http://www.eurialo.eu)

## HOW TO USE THIS HANDBOOK

Crossing Diversity includes a Handbook – which consists of a short theoretical analysis of discrimination based on sexual orientation and ethnicity plus an Appendix with 7 enclosures (glossary, addresses, web-site addresses, references, LGBT rights in Europe, a list of LGBT-related films, and a list of songs) - and 9 Theme Guides providing detailed information on sexual orientation.

Each Theme Guide contains paragraphs entitled "Education", which are specifically designed for teachers, and "Counselling", which are specifically geared to psycho/social/healthcare professionals.

This approach corresponds to the present debate of educators and counsellors on whether their chief fields for action are school education or youth welfare. These two professions have different competences. For instance, a counsellor will undoubtedly be more competent in providing long-term individual support, whereas educators/teachers seem to be better equipped to place the issue or problem in question in the context of the group norms and processes and to tackle it through active discussion/ educational work where, however, these two approaches overlap. The approach of the Handbook and Theme Guides reflects the existing distinction between teaching and counselling, but allows overlapping the two contexts that, apart from the (individual/group) methods, share the same aim, namely allowing the person to get in touch with his/her inner world and emotions, in order to facilitate the self-awareness process and people's awareness of their relations to others.

### The Theme Guides

The Theme Guides aim at helping the reader to better explore an unknown (or not well known) subject. The various topics are presented in a specific order. It is however up to the reader to decide where he/she wishes to start. Users who read the Handbook and Theme Guides systematically from the beginning to end will note that some information is repeated several times, as the theme guides have been designed to be used individually.

### Story Telling

Stories play an important role in our lives. From early childhood on, we all enjoy stories or fairy tales. In plays, in movies, in the newspaper gossip columns... almost everywhere, stories are told about people's lives, fortunes and misfortunes. Perhaps, we all like stories so much because they touch us in a very personal and intimate way. Children suddenly become silent and interested when the teacher starts telling a story. Intuitively, it seems, they hope to learn the answers to their essential questions such as "Where do I come from? Where will I go? And what am I supposed to do?" Listening to stories stimulates our imagination. Sometimes, we suffer together with the protagonists as if we personally experienced their feelings.

Crossing Diversity intends to use this empathic effect of the stories to help readers get more deeply involved with the topics tackled. Discrimination is not just a word but, rather, an everyday experience for many people. At times, we cannot imagine what people are going through, what they feel or what dream of. This is no longer the case, however, if we have the chance to meet and connect with other people and look at the world through their eyes. We feel what they feel, and we can more easily understand their problems. One result of using stories and relating personally to them may be that we become more engaged in supporting those who are discriminated against and who are asking for respect and equality. This is the purpose of the stories presented in this Handbook.

If you are a teacher, an educator or a psycho/social/healthcare worker, you can use some of the stories as a starting point for discussion on the different forms of discrimination and their effects on people. It is the easiest way to talk (directly or indirectly) about someone's hidden fears, which might be the reason

why that person discriminates others. Fighting against discrimination is not just empathizing with victims, it also means coping with one's own fears of being different from what our society's norms prescribe, being excluded or harmed. This is not an easy task. And, at times, we happen to learn how to acknowledge and show respect for other people's differences!

### **“Introduction”**

In the “Introduction” sections, the reader acquires basic information related to the main theme of that chapter. Moreover, the problems one could be confronted with when tackling a given topic at school or in a psychology-related activity are analysed.

Sub-paragraphs aim at widening the reader's approach, by presenting different ways to deal with the problems relating to the topic under consideration. The Theme Guides describe a variety of strategies that can be used in the reader's professional (and, perhaps, also private) life.

### **“Bear in Mind”**

The work of teachers, educators and psycho/social/healthcare workers is strongly influenced by their personal views, experiences and values. Therefore, it is useful for you as a professional to first take a look at your own opinions and values before addressing your target group. Being aware of your personal attitude vis-à-vis relationships, religion, sexuality, lifestyles, culture, etc. and how your points of view have evolved, is crucial for respecting the attitudes and experiences of your students or of the people you are counselling. The questions proposed under the “Bear in Mind” paragraph should help you explore your own views.

However, you have to be careful not to project your own experiences on others. Dealing with the experiences or problems of others may awaken memories of your own feelings in similar situations. Such memories can influence teaching or psychology-related activities in an unconscious yet powerful way.

### **“Tools...”**

*... in Education*

The Theme Guides include a set of exercises that can be used by teachers in their everyday work. Each exercise is presented according to a standard pattern. First, the “Aim” of the method is presented in brief, simple terms. Then the “Method” is described – here one can understand how the exercise can be carried out. Last, a “Please note” commentary is provided. This section aims at calling the reader's attention to crucial aspects of a particular tool or complicated elements they should be aware of while carrying out the exercise.

Before using the tools in this Handbook, we would like to draw your attention to the following remarks:

- Don't spend only one meeting on a highly personal subject like sexual orientation, but rather try to spread the discussion over several sessions. Young people need time to digest new information and they should be given the opportunity to ask questions during the next meeting. You may want to work together with your colleagues on developing a series of sessions on love and sexuality. Try also to include and not to separate the topic of homosexuality from (hetero)sexuality. If you talk about love and partnership in general, you can also mention examples of same-sex love.
- Work on the teenagers' own direct experiences with migrants and/or LGBT persons. What do they know about these topics? What are their experiences with migrants and/or LGBT persons in their families/surroundings?
- Don't underestimate the knowledge of children or teenagers. Even the younger ones can have an unlimited access to TV, films, and Internet and are exposed to the stereotypes they convey. Children build myths to explain to themselves and to others their knowledge gaps. As a result, their knowledge of “differences” is incomplete. Try to help them to organize their fragmentary knowledge and provide them with new and balanced information. Naive

prejudices such as the belief that one can become gay or lesbian just through mutual masturbation or because one has touched people of the same sex are still strong and may cause irrational and intense fears.

- Consider inviting gay and/or lesbian people to take part in a discussion as experts.
- In some countries, volunteer (peer) projects are implemented to educate students on the topic of same-sex partnerships and lifestyles.

Contact addresses can be found in the Appendix.

### **“Tools ...”**

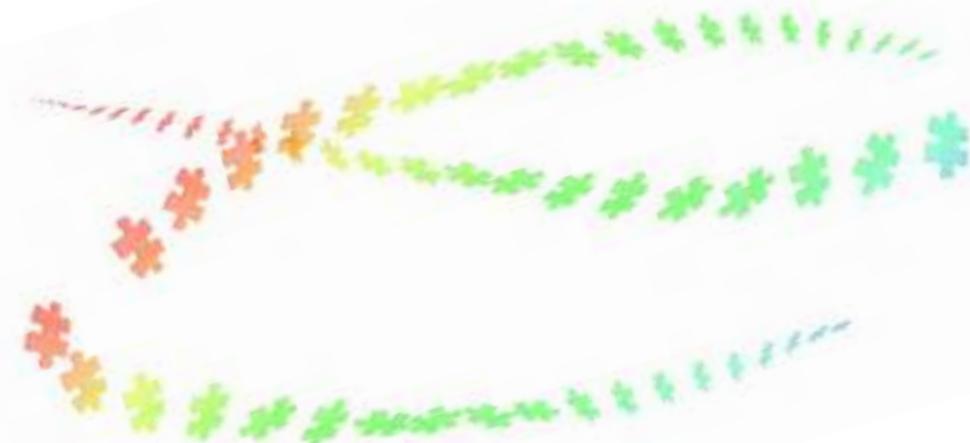
#### *... in Psycho/Social/Healthcare Work*

In this section, we offer a few suggestions to help readers address some specific issues concerning migrants and/or LGBT persons. Although there are many different schools of thought and different psychological support approaches, one common element is the importance of the relationship between the counsellor and the person being counselled. In order to have an effective relationship, free from personal prejudice, a psycho/social/healthcare worker should have spent some time thinking over his/her own views on homosexuality. They should ask themselves questions in order to become aware of their own point of view and thus avoid conveying negative messages, in particular through non-verbal behaviour.

Prejudice and stereotypes can be difficult to recognize, even in contexts where homosexuality is no longer seen as a disease or a deviant behaviour. Psycho/social/healthcare workers should be aware of the following issues (this is by no means an exhaustive list):

- do not automatically attribute a user's problems to his/her homosexual orientation.
- recognize that a user's emotional disorders can be influenced by his/her own internalised homophobia.
- be aware of possible consequences when a LGBT person reveals his/her sexual orientation to others, including parents, employers, etc.
- be aware of the effects of prejudice and discrimination on the daily lives of migrants and LGBT persons.
- recognise the possible effects of the multiple social stigmas affecting LGBTs who belong to ethnic minorities. These individuals may face discrimination based on ethnicity, as well as sexual orientation.

Another aspect to be considered is the different culturally-accepted definitions of adolescence – what it is, when it starts, etc. When a young person of a different ethnic origin migrates to a Western country, a psycho/social/healthcare operator should take into account the expectations his/her culture and background have developed for young people of his/her gender and age group.



## BASICS

### Sexual Identity and Orientation

Sexual features and behaviours have different meanings in the various cultures and nations on Earth.

Sexuality is an essential and complex aspect of a person's life, in that it concerns the growth of an individual and involves his/her whole relational life. As a matter of fact, besides being a source of pleasure for one's partner, it allows experiencing "intimacy" with the other, which gives us access to a special and fulfilling kind of communication.

Moreover, sexuality plays an important role in the building of personality in that, by experiencing sexuality, gender identity is reciprocally confirmed. It is also crucial also to the social evolution of an individual, as it involves affectivity, emotions, and relations. Last, it can enrich our lives on various levels and it is an important driver for reproduction. For instance, a sexual relationship can result in conceiving a child, or may also lead to other forms of creation (e.g. a house, a book, or another common project). These four functions of sexuality can be identified in relationships between two women, two men or a man and a woman.

Along with age, ethnic origin or social status, gender and sexuality are part of a multitude of aspects making up the identity of a person. Sexual identity is part of the basic understanding that a person has of her/himself as a sexual being – how he/she perceives her/himself and how he/she wants to be perceived by others.

The existential phenomenological thinking considers identity as a contingent intersection of the inner world with the external one, that is, a fluid form that varies over time, depending on needs and resources.

The person is seen in a present immersed in the stream of time, that is, coming from past and oriented towards the future, where the stream is guided by micro and macro choices, which are constantly made by the organism.

Hence, meditating on identity does not bring to any absolute truth, to any unchanging way of being over time. It rather shows a narrative reality, that is, how a person talks about him/herself to others, here and now. In this perspective, identity can be seen as one person's biography, and a biography varies each time it is narrated, even if the narrators is always the same.

Sexual identity – considered from a bio-psycho-social perspective – is a multi-dimensional construct, consisting of four components, including:

- a) biological sex
- b) gender identity
- c) gender or sexual role
- d) sexual orientation

Biological sex is determined by sex chromosomes, and defines whether one person is a man or a woman. In one or two out of 2000 births, the person's biological sex might not be clearly defined at birth. In such cases, we talk about "intersexuality". Gender identity refers to a person's inner conviction of belonging to the male or female genders. This primary identification occurs and is defined during the first years of one's life. Such process, through which one perceives oneself as a woman or a man, is influenced by both one's biological features and social "learning".

A person might also perceive herself/himself as belonging to both genders at the same time.

For instance, some people defined as "transgender" people don't regard themselves as being part of one sex. They should not be confused with transsexual people, who feel that their bodies do not have the right gender, but feel rather free to shift from attitudes and behaviours that their culture attributes to men, to behaviours and attitudes attributed to women. Transsexuality is a different condition, where a person feels he/she was born in the "wrong body" and,

sometimes, people undergo surgeries allowing adjusting as much as possible their anatomical features to their gender identity.

Gender role is the set of expectations of a given culture vis-à-vis male and female behaviours. Hence, each behaviour is gender-typified (what is “male” and what is “female”), and cultures and society define the suitability criteria for a person’s look (the way he/she behaves, his/her hair style, etc.), body language, and behaviours.

The past experiences of a person showing attitudes and behaviours that do not match said stereotypes can vary, depending on one’s culture and society. Adjustment to one’s gender role usually occurs between three and seven years of age.

Discrimination against women almost always concerns gender identity, not sexual identity as such.

Sexual orientation is defined as sexual, emotional, and sentimental attraction of a person for another one. This attraction may be directed towards women, men or both genders. As one may see, the definition itself includes two aspects, namely the affective and the erotic ones, which in some cases might not match. As a matter of fact, a person might mainly fall in love with people of the same gender, meanwhile being more erotically attracted by people of the opposite gender.

As it was explained above when dealing with the concept of identity, the aforementioned concepts are not static, as they can evolve and change throughout history and cultures, depending on how sexuality-related meanings are “organised” at different times and in different contexts. For instance, at every moment in history there have been women who have fallen in love with women and had sex with them, as well as men who have fallen in love with men and had sex with them. But they didn’t necessarily identify as “lesbian” or “gay”, because these concepts are relatively new.

Classifying people according to their sexual partners into hetero-, homo- and bisexuals is a cultural circumstance, also influenced by historical and cultural aspects. In this perspective, it becomes difficult to exactly define who is hetero-, homo- or bisexual. If a woman marries a man after having had a 12-year relationship with another woman, does she suddenly become heterosexual? Should a married man who regularly engaged in mutual masturbation with a friend when they were teenagers declare himself bisexual? Sexuality is much more than “just” sexual intercourse or having an orgasm. Human desire is very complex: every person has his/her own ideas of love and sex (which are strongly linked to our cultural background and education). Sexual fantasies can differ significantly from real sexual activities, one’s personal opinion on such activities, and to what extent someone identifies with them. What is respectively considered by society as “straight”, “bi”, “lesbian” or “gay” varies from one individual to another and, in principle, can not be standardised.

The “homo-heterosexuality” dichotomy dates back to 1860s, and was partially used to justify why same-sex behaviour was not considered as good as sex with a partner from the opposite sex.

The fact that there existed a word to mark a difference in sexual behaviour, also made it possible to establish the norm of heterosexuality, which could then develop a more significant impact on individual behaviour than before. A new individual, “the homosexual”, was born. Highlighting such “diversity” became an important expedient to exercise a form of power on individuals. Since the late 20th century, there have been several movements in different Western countries fighting for equal rights for lesbian, bisexual and gay people. Today, the way homosexuality is valued in some cultures and societies has changed in a positive way. In some countries, lesbians and gays enjoy nearly the same rights as heterosexuals, but even there many people still socially discriminate them (see *The May 2011 Rainbow Europe Map* enclosed).

Recent studies on sexuality suggest that, although most people have at least some erotic thoughts or fantasies about both genders, only a minority actually dares to act on these desires. Today’s western cultures and societies force us

to define ourselves either as hetero- or homosexuals, and in this context bisexuality is not always seen as an category in its own right. One reason for this is that many people find it extremely difficult to have an “in-between” identity. Another reason is that, in different cultural and social contexts, homosexual contacts are still scorned by many people and therefore cause fear, especially among teenagers who do not yet feel secure with their own sexual orientation.

Just like sexual identity, gender identity and sexual orientation, ethnicity is composed of a multitude of aspects. Current understanding of the individual's identity is not that of a unchanged entity from childhood on but, rather, that of an early biographical concept that can change over time, although there may be aspects that remain the same. Building up an identity is not only an individual accomplishment. We all use more or less traditional examples and role patterns to find guidance form an identity that will fit us. Identities are like mosaic, as they consist of various factors.

It is therefore not possible to talk of an essence of for instance Belgians, Muslims, workers or lesbians, because the way a person acts is not only determined by one factor only but, rather, by multiple aspects at the same time. The concept of “culture” is also not seen as a static, homogenous, hermetic and closed system anymore, and there are also indications that sexual orientation is more flexible than many of us might think.

### **What is Discrimination?**

Homonegativity – or, rather, internalised negativity vis-à-vis LGBT persons (which is usually defined as internalised homophobia) – can lead to social and legal discrimination. Legal discrimination is the unequal treatment of homosexuals and heterosexuals (like the non-legitimation of same-sex couples) in international agreements, national or local laws. Social discrimination refers to the unequal treatment of people by institutions, companies, the media or other individuals.

### **Sexual Orientation vs. Other Discrimination Grounds**

By discrimination we mean that a person or a group of persons is treated differently than others. Discriminated people bear a so-called “stigma”. People who display this mark or attribute are treated differently because society feels they are not worthy of the same rights or respect as others. Such “stigmas” are for example gender, ethnic origin, religion, age, sexual orientation and disability. Sexual orientation and religion are not visible per se. A person who feels attracted to the same sex has to show this to make the “stigma” visible. It follows that homosexuals can avoid being discriminated against by hiding their feelings. This makes discrimination based on sexual orientation different from other grounds of discrimination such as ethnic origin, which cannot always be hidden to others because of skin colour, language or other features.

Negative social attitudes against visible homosexuality result in concealment of homosexuality, especially in everyday life. Many lesbians, bisexuals and gay men try to avoid negative reactions by behaving according to heterosexist expectations or, in other words, by pretending to be heterosexual. This is called 'passing' or 'acting straight'. Heterosexuals add to this by maintaining silence concerning sexual orientation or even by maintaining a full taboo on discussing it. Lesbians and gays often don't dare to talk about their partner or to show openly their partnership by holding each other's hands in public areas because they are afraid of negative reactions. Such reactions could lead in the worst cases to losing their job or losing a good contact to their family. Experiencing this with such a fear for a long time can burden a relationship and even be fatal to it.

Moreover, this and other similar fears produce continuous stress, which can harm the health of the people involved (*minority stress*, see **Map 4**).

Just like lesbians, gays, and bisexuals, migrants also have to fight against prejudice, because in the views of the majority they do not comply with norms, conventions or rules. Wrong and excessively widespread prejudice lead people to think that lesbians and gays are incapable of having long-term relationships, that they are sex-oriented and incapable of looking after children. Ethnic groups are often portrayed as mainly consisting of criminals, or as only interested in the benefits available in their host societies. Such stereotypes can have negative consequences for the members of both groups (ethnic minority or homosexual community), in terms of work or if they want to establish social contacts with others. As to people belonging to ethnic minorities, reasons for discriminations are mainly related to their culture (eating habits...) or clothing (headscarf...). Concerning lesbians and gays, reason for discrimination are related to their non-conformity in choosing their partners. Migrants who love persons of the same sex and/or have sex with them often suffer from multiple discrimination. In fact, on the one hand, many of them are targeted by prejudice as they are gays, lesbians or bisexuals and, on the other hand, their families do not support their choices the way they should because they think that homosexuality is not reconcilable with their tradition, culture, or religion.

### **How Does Discrimination Work?**

In order to answer this question, it is necessary to explain some concepts and terms which are essential to understand how discrimination works. However, this Handbook focuses on the psycho-social aspects of discrimination.

### **Racism**

Racism can be considered as a psychological and/or political attitude that – on the grounds of the alleged superiority of any race (more frequently the Caucasian descent) on others – favours or entails social discriminations and controls social mobility mechanisms to the advantage of the majority. Racist theories place emphasis on some differences (such as skin colour, ethnicity or nationality) to ideologically justify and enforce decisions entailing changes in the living conditions of the populations concerned.

The 1965 United Nations Declaration on the Elimination of All Forms of Racial Discrimination<sup>5</sup> states very clearly that discriminating human beings on the ground of race, colour or ethnic origin is an offence to human dignity and shall be condemned as a violation of the human rights and fundamental freedoms proclaimed in the Universal Declaration of Human Rights.

It is questionable, however, whether one could define the members of minority groups showing hostility vis-à-vis the member of any majority as “racist”, because their attitude does not entail the same consequences in terms of privilege and power acquisition.

The following paragraphs will show that gays and lesbians are in a relatively similar relationship/position vis-à-vis the “mainstream culture”.

### **Homophobia and Homonegativity**

Homophobia is often defined as fear, aversion, intolerance, and hatred of homosexuality and homosexuals. Researchers define it as an intense, irrational apprehension because there are no objective reasons to fear lesbians, gays or their lifestyles. These prejudiced feelings fuel myths, stereotypes, discrimination and violence against homo- or bisexual people. Lesbians, gays, and bisexual people have grown up in a homophobic society; therefore, they are likely to internalise these negative stereotypes that have a strong impact on their self-esteem. This is described as “internalised homophobia”.

Some critics have observed that the word “homophobia” can be tricky. Firstly,

<sup>5</sup> Date of adoption December 12th, 1965

people suffering from a phobia in a clinical sense (e.g., claustrophobia, agoraphobia) try to avoid the objects of their fear. As a matter of fact, homophobic people are disproportionately worried of homosexuality, and try to fight against it. However, they do not show the physiological reactions to homosexuality that are typical of other phobias. On the contrary, homophobes are sometimes excessively frightened by homosexuality and try to actively combat it.

Second, the word homophobia implies considering anti-lesbian and antigay prejudice as a clinical entity, which is not the case at all (and the same applies to racism). Homophobia is rather a social phenomenon rooted in cultural ideologies and inter-group relations.

Since the discrimination of lesbians, gay and bisexual people does not take the clinical form of a “phobia”, nowadays social scientists often prefer to use the expressions “homo-negativity” or “sexual prejudice”, which refer to the whole range of negative feelings, attitudes and behaviours vis-à-vis homosexuals that are culturally transmitted from generation to generation. However, most people still prefer the word “homophobia”, and use it as a synonym of “homo-negativity”. In *Crossing Diversity*, we will use the word “homophobia” with the same meaning.

## **Heteronormativity**

This paragraph deals with values and norms; the two are analytically distinguishable, but in fact they form an intertwined framework of ideas on how people should behave. With respect to 'sexual feelings', most people expect everyone to be heterosexual. With reference to 'gender', most people expect that everyone is either a “man” or “woman” and behaves or set gender role patterns raises doubts, often creates feelings of insecurity, and may lead to negative and discriminatory attitudes and behaviours, as transgender people can explain.

Most people will implicitly rank 'male' features higher than 'female' features, and men who show 'female' traits are thus regarded “as” women and despised in many societies for voluntarily giving up their powerful position. Lesbians are often seen as negligible and suffer from double discrimination – as women and as homosexual people. These examples should give an idea of the existing link between heterosexism, discrimination of lesbians, gays and bisexuals, and sexism and show how social norms and values contribute to influence the behaviour of any individual through social exclusion and discrimination.

Heterosexuals also suffer from the disadvantages brought about by heterosexism. They are also reduced to typical role models. This can lead to conflicts when discussing task and role sharing in a partnership (e.g. concerning domestic chores and earning money). Passively conforming to a norm causes pressure and prevents people from fully developing their critical thinking capacities and personalities. Men in particular might have problems in establishing close friendships with other men, and avoid body contact with them in order not to be seen as “sissified” or “gay”.

Concerning romantic relationships, most people think that everybody wishes to have a long-lasting, monogamous relationship, a family and, in some cases, they believe that sex is only meant for reproduction purposes. Many people fear behaviours or ideas that differ too much from those of their own community. They will denounce and reprimand those attitudes that, in their opinion, go ‘too far’. Therefore, some people influenced by the above ideas, strive to keep their supposedly ‘deviant’ behaviour as invisible as possible.

Now the link between heterosexism and homophobia is obvious. Homophobia is also part of a social and ideological perspective, which promotes specific forms of role behaviour and relationships, as well as norms for relationships and social organisation. This framework is also called “the norm of heterosexuality” because the prescriptive norm proposes the traditional heterosexual relationship as the only viable lifestyle.

People feel the need for inner consistency and being socially accepted. One important factor leading to intolerance may be that people feel unsure whether they are able to maintain a socially acceptable identity and status. This insecurity may lead to holding too tenaciously to rigid concepts of identity and related norms. To reassure themselves and others that their identity is of the highest value, people may “punish” others who do not conform and project all kinds of discreditable behaviour and characteristics on to them. Many current ethnic tensions may also be attributed to this process.

## **Forms of Homophobia**

Negative or discriminatory behaviour comes in a range of gradations:

- Social marginalisation
- Denial of rights
- Bullying
- Threatening behaviour
- Violence

Social distance and bullying are the most common forms of discrimination homosexuals experience in their everyday lives. Violence is of course the most severe form. Sometimes, people are insulted or even physically attacked, their property destroyed and their organisations, institutions and meeting places are damaged.

## **A Vicious Circle Strengthening Homophobia and Racism**

Discrimination can be viewed as a vicious circle of events. If a person is different from what is usually considered as being “normal”, this raises doubts in other people and might make them feel uncertain or even scared. This first primary emotion may lead to a negative attitude, which in turn may lead to negative behaviour. Many gay, lesbian and bisexual people try to avoid such discrimination by “passing”/“acting straight” or pretending to be heterosexual. This way they become “invisible” as homosexuals, and only gay men and lesbian women who do not hide are visible. Of course, their way of being is then applied and generalised to the whole LGBT community. Forced ‘passing’ behaviour thus leads to selective images of homosexuality. This fosters the general perception of all homosexuals as “small deviant minorities”, which links to the negative emotions that start off the vicious cycle. As these images are perceived to be more and more deviant, they entail increasing fear and resentment. As a result, the chances that negative attitudes and behaviour might follow also increase. Therefore, the psycho-social process of discrimination can be viewed as a self-strengthening vicious circle. Discrimination based on ethnicity can also be explained through this theoretical framework.

## **Flexible Identities**

When intolerance is rooted in the act of holding on to rigid concepts of identity and related norms, then an effective counter-measure would be to support the creation and development of “flexible” identities. People with “flexible” identities, as opposed to those with “rigid” ones, are more flexible in terms of changing their behaviours and lifestyles in response to new needs and circumstances. Such people feel safe because they know their self-esteem and their happiness does not depend on the norms of others or on stereotyped behaviours. Changing circumstances are interesting to them and do not necessarily pose any threat.

In order for more flexible identities to exist, safe conditions must be created. This requires an explicit definition of how people want to deal with each other, with differences and diversity, with things that may be frightening, and what they need in order to feel safe.

The best place to do all of this is at school, as when one is young and is in an authoritative context one can learn how to enhance and accept people’s differences.

## How to Fight against Discrimination

### *Main Goals*

First, it is important to define which results you want to obtain. Generally speaking, it is possible to set two objectives in education and psychological support on homosexuality targeting teenagers and adolescents. The first one could simply consist in reducing discrimination among young people. The second goal mainly targets teenagers – who belong to the overall target group – who are attracted by people of the same sex. Here, a specific aim would consist in helping them to accept their feelings, and give those feelings a place in their lives in a way that fits these people's social and personal situations.

These are very general aims and it is difficult to measure whether or to what extent they have been attained. Consider the following questions: If we say that one aim is to increase self-acceptance, what does this exactly mean? Does it mean that teenagers should be more open about their own feelings and those of others? Does this concern tolerance and acceptance of “normal” homosexuals or does it include respect for all types of gay and lesbian lifestyles? Similarly, when stating that the aim is “less discrimination”, which specific discriminatory attitudes or behaviours are we referring to?

Do we expect teenagers to stop offending gays and lesbians? Do we expect them to know and understand why today, in many countries throughout the world, gays and lesbians can get married?

These goals are quite varied, and some of them cannot be fully reached in school contexts.

### *General Strategies for Improvement*

The actual battle against intolerance should be fought on all levels of the vicious circle described above. However, in *Crossing Diversity*, we focus on what you can do in your classroom or psychological support sessions.

- Debating alternatives to heterosexist social norms so as to question social norms, seeing when they are dysfunctional, and correcting stereotypes is a good starting point.
- It is possible to learn how to cope with “negative” emotions resulting from contacts with other people, especially if they are acknowledged in each experience and one learns how to give them all a name, such as fear and anger. It is often very difficult for members of unprivileged groups to keep in touch with their emotions and give them a name, as they might have the feeling of being confronted with an “enemy”. Asking them to understand the fears and anger of intolerant people is, therefore, not easy at all.
- For group and mediation work, it is particularly useful to focus on the possible broadening of one's viewpoint. This can be done by making people think over the origin and validity of their ideas, and favouring their meditation on their usefulness for themselves and society.
- In settings where actual behaviour can be controlled, focusing directly on behaviour change (for example by setting ground rules and correcting negative behaviour) may be an option.

It is important to realise that teenagers cannot immediately go from homophobic behaviour to tolerance or even acceptance. Homophobia and heteronormativity are not massive “entities” that can be changed all at once. Rather, they are frameworks encompassing a range of values and norms relating to several spheres. Depending on the group or individual, one issue (like sexuality) may be a particularly relevant problem, while another may play a less important role. It is important for professionals to learn how to look analytically at themselves and at their students or users, in order to recognise any possible area of problems and the phases each individual and group is going through. Educators in particular, but also psycho/social/healthcare operators should set intermediate objectives and support the personal development of their students or clients step by step. For instance, in a group showing considerable resistance against

any information about homosexuality, it is unrealistic to expect any attitude change. In such an event, focus should be first and foremost on raising people's awareness of the topic before expecting real involvement from the teenagers. In a group where teenagers show tolerance and have already made up their opinions in class discussions, it might be impossible to turn such tolerance into action, and one might suddenly be confronted with resistance. That might happen because some young people are merely following a social norm when expressing "tolerance", while their own views have not been "worked through" yet. If this is the case, you should spend some time first on "appreciating" the tolerant attitude the teenagers want to express (for example by discussing which concrete examples of homosexuality you do or don't accept) and then put this level of tolerance or acceptance into personal context (for instance, when a pupil states that he/she can understand monogamous homosexual relationships, but not promiscuity, because he/she wants a monogamous relationship).

### ***Dealing with Prejudice***

Above all, it is important to tell the truth. It is tempting to "correct" stereotypical images about homosexuality and bisexuality by trying to deny them. "No, homosexuals do not like to provoke others!" Such a statement does not work, especially when teenagers actually have seen homosexual and bisexual people by whom they have felt "provoked". Although stereotypes are exaggerations, they usually contain a grain of truth. For instance, some homosexuals make jokes about rigid heterosexual behaviour or mimic exaggerated homosexual behaviour, which they do mainly because they feel intimidated by those types of attitudes and want to make them less threatening.

This is a form of self-defence, like minority humour often is, but can also be read as a provocation, even though there is a reason behind it and is expressed within an appropriate context. That is why it is strategically advisable to explore the background of such phenomena instead of simply denying the contents of prejudice. This means that educators and psycho/social/healthcare operators need to have sufficient information about gay, bisexual and lesbian lifestyles. If some straight teenagers feel provoked by homosexuals, this must be taken into account. However, the reason for feeling provoked is linked to heterosexual norms, which are usually rigid, and not necessarily to the "fact" that one gay or lesbian person intends to provoke someone. Even when a homosexual person tries to make a pass at a heterosexual person (we are not referring to sexual harassment here), heterosexuals can learn to refuse such advances without feeling provoked in their sexual identity or orientation. Just as homosexual people has to do when getting advances from heterosexual people.

### ***Dealing with Negative Behaviours***

It is also important to accept that everyone has emotions and personal opinions on the topics of homosexuality and sexuality in general. Educators and psycho/social/healthcare operators should learn how to recognise and name them, first in themselves and then in others, especially when such opinions are negative. This can only be done by giving young people the space they need and taking a lot of time to explore personal feelings. It is better not to under/overestimate or deny discriminatory/negative comments, but rather see them as potential topics for discussion, using them to explore means of developing new and more respectful behaviour. This implies that educators and psycho/social/healthcare operators should be able to build up a relationship of trust with the teens.

### ***Dealing with Your Own Emotions***

Educators and psycho/social/healthcare operators should be aware of the fact that their own feelings and opinions on homosexuality, bisexuality and heteronormativity influence their teaching or counselling. Moreover, it would be useful

to work together with colleagues, so to make them informed and aware too. Probably, it is difficult for heterosexuals to understand what it means to be gay. One might try to be “tolerant” but, at the same time, feel “uncomfortable” when imaging sexual acts between two people of the same sex. If you feel insecure about your experience with the subject of homosexuality, you better try and explore it more thoroughly and share such feelings, instead of denying or hiding them.

### ***Dealing with Different Groups***

Different groups react differently in discussions about homosexuality. An individual’s age, level of education, local environment, and cultural and/or ethnic background all contribute to determining what he/she feels and how he/she forms his/her opinions. For some, the fear of not being accepted may be important as well. For others, a religious conviction will have a lot of influence. Effective psychological support or education should take these influences into account. Although most teenagers in Europe have quite heteronormative ideas, the background and origin of these ideas differ and need to be explored. Moreover, focus should be placed on young people who belong to different ethnic and religious groups, who are significantly present in today’s schools. One way to do this in either a group or individual situation is to start a class or psychological support session with an association exercise about homosexuality. Such an exercise cuts two ways. It gives the teenagers an opportunity to voice their opinions and air their emotions, while giving the educator or psycho/social/healthcare operator a quick overview of the group “map” of emotions, attitudes, and questions concerning sexual preferences, gender issues, and sexuality.

### ***Dealing with Cultural Differences***

To overcome the reluctance of teenagers to discuss, a comprehensive/holistic approach is beneficial if the educator or psycho/social/healthcare operator is able to create an atmosphere of trust and acceptance. A crucial point is starting by allowing them enough space for discussion on their expectations, fears and sorrow. They absolutely need to be able to express their stereotypes and prejudice without fearing the consequences. When dealing with different cultures, it is also important for educators and psycho/social/healthcare operators to know what the living conditions of their pupils or people are like, and explore them together so that teenagers feel taken seriously and accepted. It might also be helpful to develop a school manifesto or common declaration stating the values of mutual respect and banning discrimination. In this context it should be explicitly mentioned that no one has the right to discriminate against a person because of her/his gender, ethnic origin, age, disability or sexual orientation. Such a declaration should be drawn up together with all the people concerned, especially the teenagers.

## Recommendations for Intercultural Dialogue

(quoted from Georg Auernheimer, *Einführung in die Interkulturelle Pädagogik*, 2003)

- Do not take a defensive or missionary position. Get rid of your distrust.
- Separate the person from the "issue". This means you should not make the respect you have for your conversation partner depend on your opinion on her/his different system of norms or perception of the world.
- Do not use an inappropriate standard of value. Don't compare the ideals of your own culture with the different social reality of others.
- Do not fight wars of belief but, rather, try to find a solution for each situation or life area! If necessary, go for a third way.
- Take into account that the person in front of you may have experienced discrimination.
- Take into consideration the functionality that many traditional models have (had) for the reproduction of society.
- Accept the struggle for a cultural identity, but defend the rights of the individual.

## Strategies to Manage Heterosexism and Homophobia in School and, in General, when Dealing with the Youth

(partially quoted from *Project 10 handbook, Friends of Project 10*, Los Angeles 1989)

- Include lesbian and LGBT issues in your curriculum by discussing these topics when appropriate, as they apply to specific courses.
- Include LGBT issues in your lesson plans and syllabus as possible discussion topics for the class.
- Include readings which address lesbian and gay issues on required and recommended reading lists.
- Include LGBT issues on a list of possible and required topics for written assignments or class presentations.
- Implement lesson plans to address the issue of homophobic name-calling.
- Develop or obtain specific lesson plans concerning homophobia and heterosexism to implement in your classes.
- Encourage all students to think about, write about and discuss the ways in which homophobia has impacted their lives.
- Learn about LGBT authors who have given significant contributions. Acknowledge their sexual orientation as it relates to their contributions which you are discussing in class, e.g. Jane Adams, James Baldwin, Gertrude Stein, Walt Whitman and many others.
- Invite LGBT persons or their parents as guest speakers, when appropriate.
- Be familiar with local gay and lesbian resources and curricular materials like social or political organisations, health care agencies, counselling services, youth groups, readings and film materials and use them in your class.
- Use non-gender specific language like "partner", "lover", "person" consistently whenever discussions about relationships or partner-choice situations arise.
- Stop any homophobic comment by staff and students. State that attacks and derogatory jokes, behaviour or other actions against anyone because of perceived difference on the basis of sexual orientation is unfair, offensive and harmful.
- Prominently display leaflets and resource guides for LGBT communities in and around counsellors' offices and schools.
- Encourage comprehensive professional staff development and training regarding heterosexism and homophobia.

# I. GLOSSARY

**Acceptance:** means to demonstratively advocate for and actively support minorities, marginal groups and non-conformists.

**Androgyne:** a person showing both male and female features.

**Anti-Lesbian and Anti-Gay Violence:** there are different kinds of anti-lesbian and anti-gay violence, including psychical, sexualized, verbal, and structural violence. In extreme cases, homophobic individuals specifically look for places where lesbians and gays meet in order to physically attack and hurt them. However, physical violence is usually not planned but is rather spontaneous and most often occurs when violent people recognize gays or lesbians in public. This violent behaviour is often referred to as "gay bashing".

**Biological Sex:** biological male or female sex is determined by sex chromosomes (XY=male; XX= female).

**Biphobia:** aversion, rejection or irritation felt toward bisexuality and bisexual people. Bisexuality is shown aversion against by both the heterosexual and the homosexual worlds.

**Bisexual:** individuals who feel emotionally and/or physically attracted by people of both sexes.

**Bisexuality:** bisexuality is the potential of feeling romantic, affective and/or sexual attraction for people of more than one gender or sex, not necessarily at the same time, or the same way, or at the same level.

**Bullying:** is psychological coercion, verbal harassment or physical assault – reiterated over time – by people who perceive themselves as being physically stronger or socially more powerful, towards a target or victim. In particular, bullying refers to the above behaviours especially in contexts such as schools or among pre-adolescents and teenagers.

**Christopher Street Day (CSD) -> Stonewall**

**Coming-out:** when a lesbian, gay or bisexual person decides to openly show or talk about his/her homo/bisexuality, that is called "coming out of the closet" or simply "coming out". It is possible to distinguish between an "inner" and an "outside" coming out. When someone starts to identify as gay, lesbian, or bisexual and eventually accepts his or her homosexuality, this is called the "inner" coming out. When the same person starts to tell and demonstrate to other people that he/she is homosexual, this is called the "outside" coming out. Coming out is always a process and never a definite moment or point in time. This term should not be confused with the word "outing". (See below)

**Comunity:** the word refers to all gay/lesbian venues in a city, like bars, clubs, discos, centres, etc. The expression "to visit the gay scene" has a similar meaning, and refers in this context to the fact of going to gay/lesbian venues.

**Cross-dresser:** one who cross-dresses, who (regularly or occasionally, fully or partially) wears clothing intended for the other sex. A cross-dresser may be hetero-, homo- or bisexual.

**Discrimination:** means that different people are treated unequally without an objective reason and in our society there is a large scale of different sorts of discrimination. This scale reaches from being called names or bullied, to ignorance of different ways of life as well as to physical violence up to murder. One has to make a difference between structural discrimination such as in legislation, criminalisation and pathologisation, institutional discrimination, e.g. banning gays from certain professions, ignorance, concealment, and individual discrimination like being insulted, psychological or physical violence. - > *Heteronormativity*, -> *Heterosexism*, -> *Labelling*, and -> *Gay Marriage*.

The new anti-discrimination legislation provides legally enforceable rights for all people in all EU countries for instance the implementation of equal treatment between people regardless of their racial or ethnic origin, or the equal treatment in employment and training. The ban on discrimination – or to put it differently – the 'principle of equal treatment' means that there shall be no direct or indirect discrimination on the grounds of racial or ethnic origin, religion or belief, disability, age or sexual orientation whatsoever. The expression "direct discrimination" refers to a situation in which one person is treated less favourably than another. Indirect discrimination occurs where an apparently neutral provision, criterion or practice would put persons belonging to one

of the minority groups at a particular disadvantage compared with other persons. However, allowances for limited exceptions to the principle of equal treatment have been made, for example to preserve the ethos of religious organisations or to allow special schemes to promote the integration of older or younger workers into the labour market.

**Diversity & Diversity Management:** diversity refers to any set of items characterized by differences and similarities like racial or ethnic origin, religion or belief, age, disability or sexual orientation and identity. Diversity Management means that companies actively implement diversity policies – that is policies that seeks to encourage a mix of races, sexual orientation and identity, religions, physical disabilities, ages and sexes within the company. Companies who implement those policies can expect benefits like more satisfied colleagues, a better working atmosphere on the short and long term (see <http://www.stop-discrimination.info>)

**Drag Queen:** mainly (but not necessarily) homosexual and transgender men who perform in public by dressing as women.

**Drag King:** mainly (but not necessarily) lesbian or transgender women, who dress to look like a man, usually for performance.

**European Union and Discrimination:** during their meeting in Amsterdam in 1997, fifteen EU Member States committed themselves to fight against discrimination and to promote equality. Since this date, gender, racial or ethnic origin, religion or belief, disability, age and sexual orientation may no longer be used as a basis for discrimination. The European Commission has presented a number of proposals to support Member States as they strive to act against unequal treatment (including Article 13 of the EC Treaty, in effect since 1 May 1999 as well as Directive 2000/78/EC dated 27 November 2000 which establishes general rules regarding equal treatment in working matters).

**Gay or lesbian marriage / registered partnership / residence permit:** some European countries now have special laws giving a legal status to homosexual couples. These laws differ from country to country and many nations, including Italy, still have no legislation on homosexual partnerships, which are not formally recognised. Moreover, even when laws do exist, they rarely guarantee the same conditions for gay couples as the ones granted to heterosexual couples. A very important aspect of partnership laws for homosexual couples is whether or not the law grants residence permits for bi-national couples, especially if one of them comes from outside Europe. In countries that do not have such laws, lesbians and gays have very little chance to obtain residence permits for their non-European partners.

**Gender:** in contrast to the word “sex” that stands for the biological sex of a person, “gender” means the culturally and socially defined gender role and identity of a woman or a man. In every culture specific tasks and roles are attributed to each gender. The decision whether a man works in order to finance a family and a woman stays at home to raise children is often justified by a constructed concept of “nature”. In reality it is done because of cultural traditions and social conventions.

**Gender Identity:** sense of belonging to the male or female gender, or to both genders – e.g. transgender people – regardless of one’s biological sex.

**Gender Role:** includes the whole set of expectations any given culture has in terms of female and male behaviours (way of dressing, body language, and behaviour). As a matter of fact, any behaviour is considered as “typified” by gender, and each culture and society defines the relevant adequacy criteria.

**Heteronormativity:** means that heterosexuality is defined as “normality” and ideologically as the only accepted form of sexuality within a society. Heteronormativity has effects on a structural, institutional, social and individual level. Heteronormativity is the basis for discrimination and even anti-lesbian and anti-gay violence. Heteronormativity forces lesbians, gays or bisexuals to repeatedly “out” themselves, as they must constantly re-assess their sexual orientation in a way that heterosexuals are not obliged to do. This is a discrimination that most heterosexual people are not aware of. Heteronormativity is also in law because in many countries there is no or only a “second class” possibility to marry or register a partnership for lesbians and gays. Another example of heteronormativity – in countries no marriage or formal union for people of the same gender is envisaged – is when a person is asked to fill in a questionnaire and can only choose one of the “married”, “single” or “divorced” boxes, as it only considers heterosexual partnerships.

**Hermaphrodite:** an individual that has the reproductive organs normally associated with both male and female sexes.

**Heterosexism:** means believing that sexual and emotional attraction for people of the opposite gender is better or preferable compared to any other form of sexual identity.

**Heterosexual:** is a person who feels romantic and/or sexual attraction for members of the opposite sex or gender.

**Heterosexuality:** -> *Sexuality*.

**Homoaffective:** people feel affection for people of the same sex or gender.

**Homocaust:** the persecution and extermination of homosexual men and women in Nazi Germany's concentration camps.

**Homonegativity:** is a term including the cultural components and social roots of intolerance, referring to the whole set of negative feelings, attitudes, and behaviours towards homosexuality and homosexual people (Hudson, Ricketts, 1980).

Such definition expresses a broader concept than homophobia (see definition), with the latter rather referring to the fear, hatred, anxiety, disgust, and aversion any person might experience vis-à-vis homosexual people.

**Homophobia:** this describes a group of emotions which include feelings of anxiety, disgust, aversion, anger, discomfort and hate of lesbians, gays and bisexuals. A number of researchers have criticized the term because homophobia is not a classic phobia. Compared to other phobias like hydrophobia or arachnophobia, homosexuals are not the direct source of "fear" or "discomfort". It is rather a sort of anti-homosexuality or homonegativity that includes cultural values and norms that label homosexuals as something to be feared. In this perspective, homophobia is not a disease to be cured, but rather an attitude which should be positively influenced.

**Homophobic Bullying:** bullying behaviour originating from homophobic prejudice (see homophobia) towards any person due to his/her (real or perceived) sexual orientation. Homophobic bullying victims include not only homosexuals, but anyone who might be indicated or perceived as such.

**Homosexual:** a person feeling emotionally or sexually attracted to people of the same sex. This term applies to both men and women.

**Homosexuality:** -> *Sexuality*.

**Homo-specific counselling:** is a form of counselling targeting specifically lesbian or gay people. The sexual orientation of the psychotherapist is not essential for the therapy's success, although this aspect should not be underestimated. As a matter of fact, as it often happens with people that have a different cultural background from the psychotherapist's, for many gays, lesbians, and bisexuals it is important to know that the psychotherapist her-/himself is experienced in homosexual topics. Some gay, lesbian, and homosexual people might fear not to be accepted and, therefore, prefer a psychotherapist with the same sexual orientation as theirs. When providing homo-specific counselling it is very important for therapists to accept the sexual orientation of the people they are working with, and consider it as a normal expression of sexuality, just like heterosexuality, thus trying and helping homosexual and bisexual people to have a fulfilling life as homosexuals/bisexuals. Therapists should also be familiar with the local homosexual community – regardless of his/her own sexual orientation – in order to be able to provide adequate counselling to people.

**Internalised homophobia:** internalised homophobia is a central theme in working with lesbian, gay and bisexual clients. It is virtually impossible for lesbians, gays and bisexuals not to have internalised at least some negative messages about their sexuality if they have been raised in a western society.

These negative messages can result in homosexuals feeling a kind of "self-hatred" towards this part of their own identity. Internalised homophobia can manifest itself in different feelings and emotions like fear of discovery; discomfort around open lesbians, gays and bisexuals, rejection and denigration of all heterosexuals or a feeling of being superior to heterosexuals. Persons with internalised homophobia may believe that lesbians, gays and bisexuals are not different from heterosexuals, yet they may be afraid of being rejected because others perceive them as different. They may be attracted to unavailable people, such as people of another sexual orientation who are unavailable as intimate partners. This can be a form of psychological self-protection against real

intimacy. They may have difficulty maintaining long-term relationships, as their internal homophobia can turn against their (homosexual) partner as well

**Intersexuality:** the sex of a human being is determined by genetics, hormones and psychosocial factors.

Differences between chromosomal sex, gonadal sex (ovaries, testes) primary as well as secondary characters of sex, that are controlled hormonally, are called intersexuality. This occurs in one of 2000 births. Sexual identity mostly develops before the 14th month of life but can still change afterwards. Changes in the development of a foetus can influence primary as well as secondary characters of sex and hence lead to intersexuality. Intersexual people can show more often than in the rest of the population a lack of gender identification with their assigned gender or gender identity, a disorder which sometimes leads to the wish to change their sex. Many intersexuals report considerable traumas caused by medical treatments, especially of shame because of being “different”, but also shame due to possible surgical procedures and their consequences (e.g., they lost the capacity to experience sexual pleasure). In some countries there are self-help groups for intersexuals.

**Labelling:** to “label” a person means that a quality, characteristic, or type of behaviour is assigned to a lesbian, gay or bisexual solely on the basis of their sexual orientation. The qualities labelled onto lesbians, gays or bisexuals are frequently the result of stereotypical ideas such as, for instance, “Gays are ‘effeminate’ men” or “Lesbians behave in a ‘masculine’ way”. The effect of labelling can be very strong on the recipients. If a person is exposed to such kind of labelling for an extended period, she/he may actually start to demonstrate the labelled quality because this is how the individual is treated and it is what the outside environment expects. In a sociological context, this is called a “self-fulfilling prophecy”.

**Lesbophobia:** specific term for fear or rejection against lesbians. The particular nature and experience of female homosexuality give to lesbophobia special features including, for instance, more concealment and ignorance of the existence of lesbians.

**LGBT:** is a frequently used abbreviation in the international context to describe lesbian, gay, bisexual and transsexual issues. At times, this acronym also includes one I and a Q, which stand for Intersexual and Queer/Questioning.

**Lifestyle:** a lifestyle is defined as a coherent set of behaviours, perspectives and ideologies held by an individual or a group of individuals. Together, these define the way a person wants to live, so we refer to a subjective interpretation of reality. As such, it is not possible to refer to an “alcoholic lifestyle” when a person is addicted to alcohol, but it is possible to refer to a “same-sex lifestyle” when a person chooses to openly live her or his homosexuality. It is important to know that there is no general definition of gay or lesbian lifestyles. A lifestyle can encompass aspects of identity, sexuality, relationships, work, housing etc., but it is a very individual matter that cannot be related to a group of people in general.

**Norm of heterosexuality** -> *Heteronormativity*

**Outing:** is the practice of making the homosexuality of certain public figures known (in the media) against their will. The practice gained media attention in the 1980s and 1990s as radical lesbian and gay activists threatened to publicize the name of those homosexuals who were responsible for homophobic laws or social and clerical attitudes. Not all lesbians and gays approve of outing and some condemn it as infringing the individuals’ right to privacy.

**Pride:** this term designates the LGBT (Lesbian- Gay- Bisexual-Transgender-Transsexual) community’s pride for their choice to freely and publicly live their homosexuality, bisexuality, or transsexuality, while calling for equal rights and opportunities. The word “Pride” also indicates the series of initiatives that take place every year in various cities throughout the world, allowing the LGBT community to put in their claims and be heard.

**Queer:** is a term that traditionally meant “weird”, “unusual”. It stems from the German word “queer” that means “transverse, diagonally”.

It is now also used to designate people whose sexual orientation and/or gender identity differs from the purely heterosexual ones. It could be considered as an umbrella term for gays, lesbian, bisexual, transsexual, transgender and/or intersexual people. The term queer was essentially adopted against stereotypes that had spread within the gay communities. Most homosexuals define themselves as “gays” or “lesbians” rather than “queer”. “Queer” is rather a political term, which is often used by politically active peo-

ple; people who firmly reject traditional gender identities; people who reject sexual orientation categories such as gay, lesbian, bisexual, and heterosexual; people who represent and see themselves as being oppressed by mainstream heteronormativity dominating our culture or society; or heterosexual people whose sexual preferences make them a minority.

**Reparative Therapy:** some lesbian, gay, or bisexual people have major problems living heteronormatively, and would like to become heterosexual. At times, the parents of young homosexuals do not accept their child's homosexuality and refer them to a specialist to undergo Reparative Therapy.

However, there is consensus in the scientific community that sexual orientation cannot be "treated", and the same applies to homosexuality and bisexuality, which cannot be considered as mental disorders or diseases. The World Health Organisation (WHO) also defined homosexuality as a natural variant of human behaviour. As a matter of fact, the main European and International Professional Associations have adopted the WHO definition in their Codes of Practice and Conduct (including the Associations of medical doctors, psychiatrists, psychologists, etc.).

Nevertheless some people, often having strong religious beliefs, think that homosexual feelings could be modified. They strengthen their cases by giving examples of people who expressed their homosexual feelings in the past but, after going through "reparative therapy", they now have heterosexual lives. However, those people are likely to have learnt how to stifle their homosexual feelings, in order to "behave as heterosexuals". Actually, some religious and lay associations use unethical techniques to eliminate sexual desire and guilt-trip them. Many psychology-psychotherapy studies have shown, instead, that people who undergo such treatments do not benefit from them at all; on the contrary, they rather weaken their self-esteem and emotional stability.

**Sexual Orientation:** is an expression used to describe sexual, emotional, and romantic attraction of a person to another person. Depending on their sexual orientation, people can be classified as heterosexuals, bisexuals, and homosexuals.

**Sexuality:** encompasses all kinds of human sexual behaviours. Sexuality covers not only sex acts, but also sexual fantasies, sexual orientation, etc. The three main kinds of sexual orientation are heterosexuality (a preference for sexual activity with someone of the opposite sex), bisexuality (enjoying sexual activity with partners of either sex) and homosexuality (a preference for having sex with someone of the same sex). It is important to note that there are no strict borders between the different kinds of sexual orientation, and they should rather be seen as fluid. American researcher Alfred Kinsey, for instance, found out in the 1950s that there are very few people who can be considered 100% hetero- or homosexual. These terms only indicate an orientation; they do not describe sexuality in its entirety.

**Sexual identity:** is part of the basic understanding that a person has of her- or himself as a sexual being – how he/she perceives her- or himself and how he/she wants to be perceived by others. This understanding includes four basic components: biological sex, gender identity, gender role, and sexual orientation. A person is not necessarily consistent concerning these four aspects of her/ his sexual identity (-> *cross-dresser/ transvestite*, -> *sexual orientation*-> *transsexual*, -> *transgender*).

**Sexual orientation:** is the sexual attraction felt towards other people. Sexual attraction can be felt towards one's own gender, towards the opposite gender or towards both. Sexuality involves more than just sex – it is not simply a question of who one chooses to have sex with. It also includes emotional needs and the need to feel safe within a relationship with another human being. Researchers have shown that sexual activity, fantasy and identity are not always congruent.

**S.T.D. :** an acronym for Sexually Transmitted Disease (-> *S.T.I.*).

**S.T.I. :** an acronym for Sexually Transmitted Infection; these can be spread by sexual practices like anal, vaginal or oral sex but also through contact with infectious body fluids. Some common STIs include AIDS, syphilis, hepatitis B, gonorrhoea or genital herpes.

**Stereotypes:** fixed negative beliefs shared within one social group in relation to another social group, stereotypes are characterised by generalisation and ethno-centrism (exaggerated attribution of positive qualities to one's own group and negative to the external group). There are four kinds of stereotypes regarding homosexuality: stereotypes related to gender non-conformity (for instance on lesbians as "butch"); stereotypes related to the social role (lesbian, gays and bisexuals are said to be deviant and

transgressive); stereotypes related to relationships and sexual behaviour (gays are said to be paedophile and promiscuous; lesbians are said to have an immature sexuality); stereotypes related to the causes of homosexuality (a parent of a gay boy had wanted a daughter, a boy's lack of a father figure, sexual abuse ...).

**Stigma:** is a characteristic feature of an individual, for example the colour of the skin, or the sexual orientation. When such a feature marks an individual as different from those of the majority, it can be used as a reason for discrimination. While skin colour is a visible stigma that cannot be hidden, homosexuality is an invisible stigma, which means that one can hardly identify it unless the person openly mentions it to him or herself. Invisible stigmas like homosexuality can lead to strong dilemmas.

A gay or lesbian person knows that if they "come out", their invisible stigma will be revealed. This could make them more vulnerable, as some people could use the stigma against them.

**Stonewall:** "Stonewall Inn" is the name of a gay pub on Christopher Street in New York City. At the end of the 1960s, gay pubs in the city were often subjected to police raids. On the 27th of June, 1969, the Stonewall Inn was raided, but this time the cross-dressers, gays and lesbians defended themselves against the police. This resulted in a huge street riot which lasted for three days. Many of the rioters were transgender people, often belonging to ethnic minorities. Stonewall was the first time that gays and lesbians fought back and stood up for the right to live their own lives. The Stonewall emblem thus produced a popular re-appropriation of history and a collective memory for homosexuals, making it easier to get rid of stigma and shame, and act as proud citizens whose inalienable rights were being violated. This event marked the beginning of the American gay and lesbian movement.

Today, it is commemorated by annual celebrations and gay pride marches in most of the large cities around the world. In European countries, the celebration is commonly referred to as gay pride parade or Christopher Street Day (CSD) that sometimes become absorbed as an institution by mainstream culture. The parades now attract tourists as well as sponsoring businesses.

**Subculture and Community:** the gay and lesbian subculture or community is similar but wider than the term -> scene. The terms subculture and community imply certain gay and lesbian venues like bars and nightclubs as well as counselling services in lesbian and gay centres of the bigger cities but it does not necessarily have a local reference like "the scene". It also implies any gay or lesbian activities or events. The gay and lesbian subculture developed because there wasn't much space or acceptance for gays and lesbians within heterosexual mainstream culture. As a result, gays and lesbians started to build up a community for themselves where they could live the way they wanted without being watched by others or judged for being different. It is still a very impressive experience for most gays and lesbians when they visit the community for the first time, since they can see homosexuality as the norm in this community.

**Transgender:** is a broad and generic term designating those people whose gender identity differs from their biological sex, and chose not to undergo any reassignment surgery to change their anatomical sex.

Transgender people express their gender identity through their clothes and behaviours. For instance, they can dress as a man or a woman, or define themselves as something completely different from both. Transgender people are different from transvestites, in that the latter adopt a behaviour (dressing as the opposite gender), while transgenderism involves people's identity sphere (they feel they belong to the opposite gender).

**Transphobia:** aversion, rejection or fear to transsexual persons, to transsexuality or their expressions. Even among homosexuals there is rejection against these people, perhaps because it has to do with our biggest taboo, as it challenges traditional gender roles and socially accepted gender identity ideas.

**Transsexual:** a person whose gender identity differs from his/ her biological sex. Transitioning and possible sex reassignment surgery can therefore be desired or already performed.

Transsexuality must be considered apart from sexual orientation: Transsexual people can be hetero-, bi- or homosexual. The percentage of transsexuals on the overall general population is one adult male in 3,000 men, and one adult female in 100,000 women.

**Transvestite:** is a term designating a person who (regularly or occasionally, partially/fully) cross-dresses. A transvestite can be heterosexual, homosexual, or bisexual.

## LGBT Simbols

There are several symbols, which refer to homosexuality or lesbian and gay life-styles. The two entwined symbols denoting the male or female sex referring to lesbian or gay preference.

The first changes to the symbols designating the various "gender identities" – (based on astrological symbols such as Mars (♂) for Men and Venus (♀) for women) – started being introduced in 1990. Pairs of male and female gender symbols were therefore turned into symbols identifying gays and lesbians.

Two interlocking male symbols symbolise male homosexuality, while two interlocking female symbols symbolise female homosexuality.



Of course, different combinations of said symbols are used to symbolise asexuality, transsexuality, bisexuality, and heterosexuality as well.



 The most popular version of the symbol that stands for transvestite, transsexual, and transgender people – consisting of multiple interlocked gender symbols – is a drawing by Holly Boswell; it incorporates a cross at its bottom, forming the symbol of Venus, an arrow in the upper right corner, forming the symbol of Mars, and a crossed arrow in the upper left corner, which combines the two.

**The pink triangle** is a reference to the many homosexuals deported and interned in concentration camps by the Nazis. Gay men were forced to wear an inverted pink triangle on their prison clothing to indicate the reason for their internment. In the 1970s gay activists resurrected this symbol because it drew attention to the ongoing discrimination and violence against homosexuals



The **Black Triangle** is a lesbian symbol that, originated from the Nazi concentration camps, just like the pink one that identified lesbian deported people. The black triangle was associated with antisocial individuals, that is, those people who were considered as threats to the ideological values of the families of the Third Reich. Most black triangle prisoners suffered from mental diseases or were homeless, but this symbol was also attributed to other small groups of prisoners such as alcoholic people, "layabouts", prostitutes, anarchists, lesbian women, as well as Roma and Sinti people.

Ever since the 1990s, the **rainbow flag** came into use worldwide, signifying the lesbian and gay community.

The flag has six stripes and is a symbol of pride in the face of homophobic activities. The American artist Gilbert Baker created the rainbow flag in 1978 and since then it has become the best-known symbol for the gay and lesbian movement worldwide. The six colours from top to bottom symbolize certain aspects of life, which are **red** for life, **orange** for health, **yellow** for sun, **green** for harmony with Nature, **blue** for art, and **purple** for spirit.



In 1998, the **Bisexual Pride Flag** was also designed by Michael Page. The deep **pink** or **rose** stripe at the top of the flag represents the possibility of same gender attraction; the **royal blue** stripe at the bottom of the flag represents the possibility of different gender attraction and the stripes overlap in the central fifth of the flag to form a deep shade of **lavender or purple**, which represents the possibility of attraction anywhere along the entire gender spectrum.



The **Transgender Pride flag** was designed by Monica Helms, and was first shown at a Pride Parade in Phoenix, Arizona, in 2000. The flag represents the transgender community and consists of five horizontal stripes: two light blue, two pink, and one white in the centre. Ms. Helms describes the meaning of the transgender flag as follows: "The stripes at the top and bottom are light blue, the traditional colour for baby boys. The stripes next to them are pink, the traditional colour for baby girls. The stripe in the middle is white, for those who are intersex, transitioning or consider themselves having a neutral or undefined gender. The pattern is such that no matter which way you fly it, it is always correct<sup>6</sup>".



The **red ribbon** is a symbol of solidarity with people with HIV or AIDS; it also can signify that one remembers the men and women who died of AIDS. It is not a symbol of homosexuality itself. However, as in North America and Europe gay men are part of the groups that are often infected with HIV or died of AIDS it is a symbol that sometimes is held to be a symbol for the lesbian and gay community.



<sup>6</sup> [http://en.wikipedia.org/wiki/Transgender\\_Pride\\_flag#cite\\_note-Colors-0](http://en.wikipedia.org/wiki/Transgender_Pride_flag#cite_note-Colors-0)

## 2. ADRESSES

### ITALY

#### **Arcigay Nazionale**

Via Don Minzoni 18  
40121 Bologna  
tel. (+39) 05 10957241  
fax. (+39) 05 10957243  
e-mail: [info@arcigay.it](mailto:info@arcigay.it)  
[www.arcigay.it](http://www.arcigay.it)

#### **ArciLesbica Nazionale**

Via Don Minzoni 18  
Bologna 40121  
tel. +39.051.6492684  
fax +39.051.6492684  
e-mail: [segreteria@arcilesbica.it](mailto:segreteria@arcilesbica.it)  
[www.arcilesbica.it](http://www.arcilesbica.it)

#### **Gay Center**

Via Nicola Zabaglia 14 – 00153 Roma  
tel. (+39) 06 64 50 1102  
fax. (+39) 05 64 50 1103  
e-mail: [info@gaycenter.it](mailto:info@gaycenter.it)  
[www.gaycenter.it](http://www.gaycenter.it)

#### **Gay Help Line 800 713 713**

(information toll free number for lesbian, gay, and transsexual people)  
e-mail: [info@gayhelpline.it](mailto:info@gayhelpline.it)  
[www.gayhelpline.it](http://www.gayhelpline.it)

#### **SAIFIP - Servizio per l'Adeguamento tra Identità Fisica ed Identità Psicica (Unit for Adjustment of Sex to Psychic Identity)**

c/o Azienda Ospedaliera S. Camillo-Forlanini di Roma (Italia)  
Circ. Gianicolense 87 - 00152 Roma  
Padiglione Traumatologico Piano Terra  
c/o Ambulatorio di Chirurgia Plastica e Ricostruttiva  
tel. 06.58704213  
e-mail: [SAIFIP@scamilloforlanini.rm.it](mailto:SAIFIP@scamilloforlanini.rm.it)

#### **MIT – Movimento Identità Transessuale**

(Transsexual Identity Movement)  
Via Polese, 15  
40120 Bologna  
tel. 051.271666  
e-mail: [mitbologna@libero.it](mailto:mitbologna@libero.it)  
[www.mit-italia.it](http://www.mit-italia.it)

#### **Azione Trans**

e-mail: [info@azionetrans.it](mailto:info@azionetrans.it)  
[www.azionetrans.it/](http://www.azionetrans.it/)

#### **Associazione La Libellula**

e-mail: [info@libellula2001.it](mailto:info@libellula2001.it)  
[www.libellula2001.it](http://www.libellula2001.it)

#### **Crisalide Pangender**

Via Enrico Mattei 37 - 57123 Livorno  
e-mail: [presidenza@pangender.it](mailto:presidenza@pangender.it) ; [sheina.pecchini@pangender.it](mailto:sheina.pecchini@pangender.it)  
<http://www.crisalidepangender.org>

#### **Famiglie Arcobaleno**

tel. 346 8137616  
e-mail: [info@famigliearcobaleno.org](mailto:info@famigliearcobaleno.org)  
[www.famigliearcobaleno.org](http://www.famigliearcobaleno.org)

#### **Genitori Rainbow**

e-mail: [info@genitorirainbow.it](mailto:info@genitorirainbow.it)  
[www.genitorirainbow.it](http://www.genitorirainbow.it)

#### **A.GE.D.O - Associazione di GENITORI Di Omosessuali**

(Association of Parents of Homoexuals)  
e-mail: [info@agedo.org](mailto:info@agedo.org)  
[www.agedo.org](http://www.agedo.org)

**Gay and lesbian (Christian) Believers Groups**  
For a comprehensive list of the Italian groups, please visit  
[www.gionata.org](http://www.gionata.org)

**Fondazione Sandro Penna**  
Via Santa Chiara, 1  
10100 Torino  
telefono 011 52 12 03 3  
fax 011 54 03 70  
[www.fondazioneandropenna.it](http://www.fondazioneandropenna.it)

**Associazione di gay e lesbiche di centro destra**  
(Centre-Right Wing Gay and Lesbian Association)  
[www.gaylib.it](http://www.gaylib.it)

**Consulta LGBT della sinistra**  
(Left-wing LGBT Council)  
[www.dsonline.it/autonomie/cods/index.asp](http://www.dsonline.it/autonomie/cods/index.asp)

## **LATVIA**

**Lesbian, Gay, Bisexual, Transgender and Their Friends' Association "Mozaika"**  
K.Valdemara 18-1a, Lv-1010, Riga  
<http://www.mozaika.lv>

**LGBT Youth project  
"Skapis.eu" (Closet.EU)**  
<http://skapis.eu/en/jauniesi>

## **BELGIUM**

**Koepelorganisaties** (= umbrella organizations)

**Cavaria, Koepelorganisatie voor holebi-en transgenderverenigingen in Vlaanderen en Brussel**  
Kammerstraat 22, 9000 Gent  
e-mail: [info@cavaria.be](mailto:info@cavaria.be)  
[www.cavaria.be](http://www.cavaria.be) (Voor een overzicht van alle groepen in Vlaanderen en Brussel kan u op deze website terecht)  
T: 09 223 69 29

**ILGA Europe, the European Region of the International Lesbian, Gay, Bisexual, Trans and Intersex Association**  
Rue Belliard straat 12, 1040 Brussel  
[www.ilga-europe.org](http://www.ilga-europe.org)  
T: 02 609 54 10

**T-Jong, jeugdbeweging voor transgenderjongeren**  
[www.t-jong.be](http://www.t-jong.be)

**T-werkgroep, portaalsite voor Transgenders in Vlaanderen**  
[www.t-werkgroep.be](http://www.t-werkgroep.be)

**Wel Jong Niet Hetero, jeugdbewegingskoepel voor holebi-en transgenderjongeren in Vlaanderen en Brussel**  
Kammerstraat 22, 9000 Gent  
e-mail: [info@weljongniethetero.be](mailto:info@weljongniethetero.be)  
[www.weljongniethetero.be](http://www.weljongniethetero.be)  
T: 09 335 41 87

**Roze Huizen** (= Pink regional houses)

**Casa Rosa Gent, Oost-Vlaams Roze Huis**  
Kammerstraat 22, 9000 Gent  
e-mail: [info@casarosa.be](mailto:info@casarosa.be)  
[www.casarosa.be](http://www.casarosa.be)  
T 09-269 28 12

**Het Holebihuis, Vlaams-Brabants Roze Huis**  
Diestsesteenweg 24, 3010 Kessel-Lo  
e-mail: [admin@holebihuis.be](mailto:admin@holebihuis.be)  
[www.holebihuis.be](http://www.holebihuis.be)  
T: 016 60 12 63

**Het Nieuwe Huis vzw Limburg, Limburgs Roze Huis**

Kuringersteenweg 179, 3500 Hasselt  
 e-mail: [info@holebilimburg.be](mailto:info@holebilimburg.be)  
[www.holebilimburg.be](http://www.holebilimburg.be)  
 T: 011 72 06 06

**Het Roze Huis Antwerpse Regenboogkoepel, Roze Huis Antwerpen**

Draakplaats 1, 2018 Antwerpen  
 e-mail: [info@hetrozehuis.be](mailto:info@hetrozehuis.be)  
[www.hetrozehuis.be](http://www.hetrozehuis.be)  
 T: 03 288 00 84

**Regenbooghuis Brussel, Brussels Roze Huis**

Kolenmarkt 33, 1000 Brussel  
 e-mail: [info@rainbowhouse.be](mailto:info@rainbowhouse.be)  
[www.rainbowhouse.be](http://www.rainbowhouse.be)  
 T: 02 503 59 90

**Polaris West-Vlaams Regenbooghuis vzw, West-Vlaams Roze Huis**

Groentemarkt 19, 8400 Oostende  
[info@polaris-wvl.be](mailto:info@polaris-wvl.be), [www.polaris-wvl.be](http://www.polaris-wvl.be)  
 T: 059 43 96 17

**Discriminatie melden?** (= report discrimination?)

**Centrum Voor de Gelijkheid van Kansen en voor Racismebestrijding**

Koningsstraat 138, 1000 Brussel  
[www.diversiteit.be](http://www.diversiteit.be)  
 T: 02 212 30 00 of 0800 12 800

**Instituut Voor de Gelijkheid Van Vrouwen en Mannen**

Ernest Blerotstraat , 1070 Brussel  
 e-mail: [gelijkheid.manvrouw@igvm.belgie.be](mailto:gelijkheid.manvrouw@igvm.belgie.be)  
[gvm-iefh.belgium.be](http://gvm-iefh.belgium.be)  
 T: 02 233 41 75

**Informatie-, Documentatie-, en Onderzoekscentra** (= information, documentation and research centres)

**Fonds Suzan Daniel vzw, homo/lesbisch archief en documentatiecentrum**

PB 569, 9000 Gent  
[www.fondssuzandaniel.be](http://www.fondssuzandaniel.be)  
 T: 09 223 58 79

**Holebifoon, gratis onthaal- en infolijn**

Kammerstraat 22, 9000 Gent  
 e-mail: [vragen@holebifoon.be](mailto:vragen@holebifoon.be)  
[www.holebifoon.be](http://www.holebifoon.be)  
 T: 0800 99 533

**Rosa, Bibliotheek, Documentatiecentrum en archief voor gelijke kansen, feminisme en vrouwenstudies**

Koningsstraat 136, 1000 Brussel  
 e-mail: [info@rosadoc.be](mailto:info@rosadoc.be)  
[www.rosadoc.be](http://www.rosadoc.be)  
 T: 02 209 34 10

**Sensoa, Vlaams expertisecentrum voor seksuele gezondheid**

Kipdorpvest 48a, 2000 Antwerpen / Meersstraat 138d, 9000 Gent  
 e-mail: [info@sensoa.be](mailto:info@sensoa.be)  
[www.sensoa.be](http://www.sensoa.be)  
 T: 03 238 68 68

**Steunpunt Gelijkekansenbeleid, expertisecentrum Gelijke Kansen**

Lange Nieuwstraat 55, 2000 Antwerpen  
[www.steunpuntgelijkekansen.be](http://www.steunpuntgelijkekansen.be)  
 T: 03 265 59 63

**PORTUGAL**

**ILGA Portugal - Intervenção Lésbica, Gay, Bissexual e Transgénero (ILGA Portugal - Lesbian, Gay, Bisexual and Transgender Intervention)**

<http://www.ilga-portugal.pt>

**Rede Ex-aequo – Associação de jovens LGBTs (Ex-aequo Network - LGBT youth Association)**

<http://www.rea.pt/quemsomos.html>

**Opus Gay**

<http://www.opusgay.org/>

**Amplós - Associação de Mães e Pais pela Liberdade de Orientação Sexual (Amplós - Mothers and Fathers Association for Free Sexual Orientation)**

<http://amplósbo.wordpress.com>

**Clube Safo (Safo Club)**

<http://www.clubesafó.com/>

**CASA - Centro Avançado de Sexualidades e Afectos (Advanced Center of Sexualities and Affections)**

<http://www.ass-casa.org/>

**APHM – Associação Portuguesa de Homosexualidade Masculina (Portuguese Association of Male Homosexuality)**

<http://www.aphm.web.pt>

**a.t. - Associação para o estudo e defesa do direito à identidade do género – (a.t. - Association for the study and defense of the right to gender identity)**

<http://a-trans.planetaclix.pt/>

**Não te privas – Grupo de Defesa dos Direitos Sexuais (Do not deprive yourself - Sexual Rights Defense Group)**

<http://www.naoteprivas.org>

**Panteras Rosa - Associação de Combate à Les-Bi-Gay-transfobia - (Pink Panthers – Association against Les-Bi-Gay-transphobia)-**

<http://www.panterasrosa.blogspot.com/>

**SPAGNA**

**FELGTB (Spanish LGTB umbrella organization)**

[www.felgtb.org](http://www.felgtb.org)

**COGAM (LGTB Group of Madrid)**

00-34-91-5230070.

Information Line for LGTB: 00-34-915230070

[www.cogam.org](http://www.cogam.org)

**AMPGYL (Parents of LGTB group)**

[www.ampgyl.org](http://www.ampgyl.org)

**CGL (LGTB Group of Catalonia)**

900 Rosa: 900 601 601

[www.cogailes.org](http://www.cogailes.org)

## 3. WEBSITE

The Publisher cannot be held responsible for the contents of the web sites that are mentioned here, and cannot guarantee their accuracy, their completeness, and their availability. Only the providers of these web sites are responsible for the illegal, defective, or incomplete nature of their contents, especially for those remainders that result from the use or neglect of the information which is provided, as opposed to those which directly give access to a specific information.

### ITALY

[www.agedo.org](http://www.agedo.org) : web site of the Association of parents of homosexual people – it is an association of parents, relatives, and friends of homosexual, bisexual, and transsexual men and women

[www.aiutogay.it](http://www.aiutogay.it) : this web site provides information on counselling services targeting gay and lesbian people

[www.apa.org/pi/lgbt/resources/guidelines.aspx](http://www.apa.org/pi/lgbt/resources/guidelines.aspx) : psychotherapy guidelines, to be implemented when working with gay, lesbian, and bisexual patients (*In English*)

[www.arcigay.it](http://www.arcigay.it) : web site of the main Italian organisation countering discrimination of gay and lesbian people

[www.arcilesbica.it](http://www.arcilesbica.it) : web site of the main Italian organisation fighting against discrimination of lesbian people

[www.azionetrans.it](http://www.azionetrans.it) : web site of the Social Work Volunteer Association promoting the protection of personal identity of people acknowledging they are transsexual and transgender, or intersexed people

[www.cinemagay.it](http://www.cinemagay.it) : movie web site

[www.crisalidepangender.org](http://www.crisalidepangender.org) : web site of the Association for free expression of gender identity

[www.culturagay.it/cg/index.php](http://www.culturagay.it/cg/index.php) : essays, reviews, and documents on the gay culture

[www.deegay.it](http://www.deegay.it) : gay web radio

[www.diversita.info](http://www.diversita.info) : web site of the “Reti Territoriali contro le discriminazioni” (Local Anti-discrimination Networks) Project, managed by UNAR (National Anti Racial Discrimination Office)

[www.diversity-in-europe.org](http://www.diversity-in-europe.org) : web site of the TRIANGLE Project, from which Eurialo originated (*in various languages*)

[www.drgay.ch/i/index.php](http://www.drgay.ch/i/index.php) : online counselling service for the gay and lesbian community

[www.duevoltegenitori.com](http://www.duevoltegenitori.com): website of the film produced by Agedo (parents of lesbians and gays association) with funding of the European Commission

[www.ellexelle.com](http://www.ellexelle.com) : informative web site of the Italian lesbian community

[www.euroflag.net/index.php?option=com\\_content&view=article&id=2&Itemid=26](http://www.euroflag.net/index.php?option=com_content&view=article&id=2&Itemid=26) : web site of the Family Matters Project, financed by the European Commission, aiming at supporting families in preventing violence against young gay and lesbian people

[www.famigliearcobaleno.org](http://www.famigliearcobaleno.org) : web site of the Association of homosexual couples or singles that have become or wish to become parents

[www.fondazioneandropenna.it](http://www.fondazioneandropenna.it) : LGBT-related issue library, historical archives, video, audio and newspaper library

[www.gay.it](http://www.gay.it) : gay information portal

[www.gay.tv](http://www.gay.tv) : on-line gay community

[www.gaycenter.it](http://www.gaycenter.it) : rome-based LGBT centre providing the Gay Help Line service accessible by dialling 800 713 713° toll-free helpline for gay and transsexual people, as well as various local associations

[www.gayhelpline.it](http://www.gayhelpline.it) : 800 713 713 the Italian LGBT community's toll-free number

[www.gaylib.it](http://www.gaylib.it) : centre/right-wing homoaffective people

[www.gaymarocco.com](http://www.gaymarocco.com) : italian web site gathering gay, lesbian and bisexual Moroccan citizens who are together in Kifkif to cope with stigma and discrimination based on sexual orientation

[www.gaynews.it](http://www.gaynews.it) : information newspaper on homosexuality

[www.gaynews24.com](http://www.gaynews24.com) : LGBTQ all news portal

[www.gaysport.it](http://www.gaysport.it) : web site of the Italian LGBT sports federation, with the main sports groups

[www.gaywave.it](http://www.gaywave.it) : news and information on gay trends and culture

[www.genitorirainbow.it](http://www.genitorirainbow.it) : web site of the association aiming at supporting lesbian, gay, and transsexual people who had children from previous heterosexual relationships

[www.gionata.org](http://www.gionata.org) : web site where one can find information on believing (Christian) gay and lesbian groups

[www.glbthealth.org](http://www.glbthealth.org) : web site of an association dealing with health and homosexuality (In English)

[www.glbtc.com](http://www.glbtc.com) : encyclopaedia on gay and lesbian -related topics (In English)

[www.glsen.org](http://www.glsen.org) : web site for teachers, showing them how to create a safe environment for all students and counter homophobia (In English)

[www.gruppopesce.org](http://www.gruppopesce.org) : web site of a non-professional swimming association, targeting (mainly but not only) homosexual people over 19

[www.hosilinz.at/hosi/angebote/summermeeting](http://www.hosilinz.at/hosi/angebote/summermeeting) : web site presenting a summer camp for gay and lesbian people under 25. Young Europeans can spend one week together camping in Austria, by the Attersee lake (In various languages, including Italian)

[www.ihlia.nl](http://www.ihlia.nl) : international gay and lesbian files (In English)

[www.ilga.org](http://www.ilga.org) : web site of the International Association of Gay and Lesbian People. It's a privileged point of observation to get an overview of the condition of homosexuals throughout the world

[www.ilga-europe.org](http://www.ilga-europe.org) : web Site of the European Association Of Gay And Lesbian People. It's a privileged point of observation to get an overview of the condition of homosexuals throughout Europe

[www.infogam.info](http://www.infogam.info) : gay and lesbian alternative bikers group

[www.lgbt-education.info](http://www.lgbt-education.info) : web site on LGBT-related education, which was opened in summer 2005 (In English)

[www.listalesbica.it](http://www.listalesbica.it) : portal providing resources and information to Italian lesbian people

[www.mariomieli.org](http://www.mariomieli.org) : web site of the Roman Gay and Lesbian Association

[www.mit-italia.it](http://www.mit-italia.it) : Italian Transsexuals' Movement

[www.notiziegay.com](http://www.notiziegay.com) : news collector of independent lesbian and gay-friendly news

[www.notiziegay.it](http://www.notiziegay.it) : online gay newspaper

[www.parksdiversity.eu](http://www.parksdiversity.eu) : PARKS is a non-profit organisation, aiming at helping member companies to fully understand and exploit the business opportunities deriving from implementing strategies being aware of and respecting diversity

[www.polisaperta.it](http://www.polisaperta.it) : web site of the Association, which was established in 2005 by a group of people mainly working in the police and armed forces, who share the same job as well as homosexual orientation

[www.retelenford.it](http://www.retelenford.it) : legal information web site of the gay network of attorneys and legists

[www.scamilloforlanini.rm.it/saifip/homepage.htm](http://www.scamilloforlanini.rm.it/saifip/homepage.htm) : web site of SAIFIP - Servizio per l'Adeguamento tra Identità Fisica ed Identità Psicica (Unit for Adjustment of Sex to Psychic Identity) of Rome's S.Camillo-Forlanini Hospital. This Unit provides consultancy and support services to people who wish to undergo sex reassignment

[www.schools-out.org.uk](http://www.schools-out.org.uk): web site on LGBT-related issues at school (In English).

[www.stop-discrimination.info](http://www.stop-discrimination.info) : this website provides information on discrimination and diversity issues. It is aimed at the general public as well as stakeholders such as employers and people working in the field of equality

[www.tglff.com](http://www.tglff.com) : web site of the International Film Festival for movies dealing with homosexuality-related topics, which takes place every year in Turin (Italy)

[www.women.it/les/towanda](http://www.women.it/les/towanda) : records of the main Italian lesbian culture magazine

## **LATVIA**

<http://iecietiba.lv/index.ph> : online article library on tolerance towards diversity (available in Latvian and Russian)

[www.politika.lv](http://www.politika.lv): the public policy site in Latvia

## **BELGIUM**

**Holebi- en (trans)genderthema en onderwijs:** (= LGBT and education)

[www.edudivers.nl](http://www.edudivers.nl)

[www.ellavzw.be](http://www.ellavzw.be)

[www.gayandschool.nl](http://www.gayandschool.nl)

[www.genderindeblender.be](http://www.genderindeblender.be)

[www.klasse.be](http://www.klasse.be)

[www.cavaria.be/onderwijs](http://www.cavaria.be/onderwijs)

**Voor jongeren:** (= for youngsters)

[www.kieskleurtegenpesten.be](http://www.kieskleurtegenpesten.be)

[www.t-jong.be](http://www.t-jong.be)

[www.weljongniethetero.be](http://www.weljongniethetero.be)

**Voor informatie en nieuws** (= general information and news)

[www.allesovergay.nl](http://www.allesovergay.nl)

[www.cavaria.be](http://www.cavaria.be)

Holebitext via teletekst van Eén en Canvas (pag. 739 en 739), en VT4 en VijfTV (pag. 280)

[www.mannenseks.be](http://www.mannenseks.be)

[www.zizo-magazine.be](http://www.zizo-magazine.be)

**Portaalsites:** (= portal)

[www.gaybelgium.be](http://www.gaybelgium.be)

[www.gayworld.be](http://www.gayworld.be)

[www.gaylive.be](http://www.gaylive.be)

[www.holebi.info](http://www.holebi.info)

## **PORTUGAL**

[www.pontobi.org](http://www.pontobi.org) - Ponto Bi: website for dissemination of events about the bisexual theme taking place in Portugal, as well as some resources and links

[portugalgay.pt](http://portugalgay.pt) - Portugal Gay: the largest and most visited national LGBT portal, created in 1996. It's an on-line general information media available 24 hours a day

[rumosnovos-ghc.pt.vu](http://rumosnovos-ghc.pt.vu) - Rumos Novos : catholic homosexuals group which encourages faith motivation among homosexuals and their families

[www.7colors.com.pt](http://www.7colors.com.pt) - 7 Colors : website for the promotion of LGBT entertainment

[jovemgay.com/jovemgay/main.asp](http://jovemgay.com/jovemgay/main.asp) - Jovemgay.com : website aimed at helping young people to discover who they are or help people that have gay, lesbian, bisexual or transgender friends

[dezanove.pt](http://dezanove.pt) - Dezanove - notícias e cultura LGBT em português: news and events portal which reflects the day-to-day of LGBT themes in Portugal and in the world

[filhodeumdeusmaior.blogspot.com](http://filhodeumdeusmaior.blogspot.com) - Filhos de um deus maior: sharing and fellowship space for all those who believe that Christianity and homosexuality are not "water and oil"

[homofobia.com.sapo.pt](http://homofobia.com.sapo.pt) - Homofobia - Causas e Consequências: website that brings together different perspectives on the issue of homophobia

[www.lespt.org](http://www.lespt.org) - LES - Grupo de Discussão sobre Questões Lésbicas: discussion Group about Lesbian Issues aims at contributing to the debate on lesbian issues and developing measures to promote rights and equality of opportunity for lesbian women in various aspects of their life

## **SPAIN**

[www.cogam.es/secciones/educacion](http://www.cogam.es/secciones/educacion): Education Comision /Comisión de Educación de COGAM

[www.youtube.com/user/CogamEducacion](http://www.youtube.com/user/CogamEducacion): canal de Youtube de la Comisión de Educación de COGAM

[www.felgtb.org/es/areas-de-trabajo/educacion](http://www.felgtb.org/es/areas-de-trabajo/educacion): education Area FELGTB/ Área de Educación de la FELGTB

[www.inclou.org](http://www.inclou.org): Inclou

[www.aldarte.org/cas/site/default.asp](http://www.aldarte.org/cas/site/default.asp): Aldarte

[afortiori-bilbao.com/editorial/](http://afortiori-bilbao.com/editorial/): publisher A Fortiori. Collection Tales for all families

[www.itgetsbetter.org/](http://www.itgetsbetter.org/): it gets better Project

[www.enseignement.be/](http://www.enseignement.be/): Enseignement.be

## 4. REFERENCES

### ITALY

#### General Texts

- Acquafredda, K. et al. (1999) *M@iling desire. Conversazioni di una comunità lesbica virtuale*, Milano, Il Dito e La Luna.
- Archer, B. (2006) *Il tramonto dei gay e la morte dell'etero*, Roma, Castelvecchi.
- Bagemihl B. (1999) *Biological exuberance: animal homosexuality and natural diversity*, New York, St. Martin's Press.
- Boswell, J. (1995) *Same-sex unions in premodern Europe*, New York, Vintage.
- Connell, R.W. (1996) *Maschilità. Identità e trasformazioni del maschio occidentale*, Milano, Feltrinelli.
- Consoli, M. (2005) *Gay day. Grande calendario GLBT. Annuario dei personaggi più importanti nella storia universale della comunità varia*, Roma, Fabio Croce Edizioni.
- D'Agostino, F., Gastaldi, S. (2005) *Gay: diritti e pregiudizi. Dialogo galileiano contro le tesi dei nuovi clericali*, Roma, Nutrimenti.
- Danna, D. (1994) *Amiche, compagne, amanti. Storia dell'amore tra donne*, Milano, Mondadori.
- Danna, D. (1997) *Matrimonio omosessuale*, Viterbo, Massari.
- De Pace Bernardini, A. (2009) *Diritti diversi. La legge negata ai gay*, Milano, Bompiani.
- Dunne, G.A. (1997) *Lesbian Lifestyles. Women's work and the politics of sexuality*, London, McMillan.
- Foucault, M. (1976, 1984) *Storia della sessualità*, 3vv., Feltrinelli, Milano.
- Galimberti, U. (1983) *Il corpo*, Feltrinelli, Milano.
- Garelli, F. (2000) *I giovani, il sesso, l'amore*, Bologna, Il Mulino.
- Gruppo Soggettività Lesbica Libera Università delle Donne di Milano (2005) *Cocktail d'amore. 700 e più modi di essere lesbica*, Milano, Derive Approdi.
- Hergemoeller, B.U. (2001) *Sodom and Gomorrah. On the everyday reality and persecution of homosexuals in the Middle Ages*, London & New York, Free Association Books.
- Herd, G. (1989) *Gay and Lesbian youth*, New York, The Haworth Press.
- Kinsey, A., Pomeroy, W., Martin, C.E. (1948) *Sexual Behavior in the Human Male*, Philadelphia, Saunders.
- Lingiardi, V. (1997) *Compagni d'amore. Da Ganimede a Batman. Identità e mito nelle omosessualità maschili*, Milano, Raffaello Cortina.
- Lingiardi, V. (2007) *Citizen gay. Famiglie, diritti negati e salute mentale*, Milano, Il Saggiatore.
- Lupo, P. (1998) *Lo specchio incrinato. Storia e immagine dell'omosessualità femminile*, Venezia, Marsilio.
- Mazzara, B. (1997) *Stereotipi e pregiudizi*, Bologna, Il Mulino.
- Menzione, E. (2000) *Diritti omosessuali*, Roma, Castelvecchi
- Mieli, M. (1977) *Elementi di critica omosessuale*, Torino, Einaudi.
- Murray, S.O. (2000) *Latin American Male Homosexuality*, Albuquerque, University of New Mexico Press.
- Padovano, R. (2002) *Dove sorge l'arcobaleno. L'omosessualità nella storia e nelle religioni del mondo*, Milano, Il Dito e La Luna.
- Palomba, M. (1999) *Essere e vivere la diversità*, Roma, Edizioni Kappa.
- Palomba, M., Martino, G. (1999) *Chat to Chat. La comunicazione on-line. Esperienze della comunità gay*, Roma, Edizioni Kappa.
- Patanè, V. (2002) *Arabi e noi. Amori gay nel Maghreb*, Roma, Ed. DeriveApprodi.
- Paterlini, P. (1991) *Ragazzi che amano ragazzi*, Milano, Feltrinelli.
- Pedote, P., Lo Presti, G. (2003) *Omofobia. Il pregiudizio anti-omosessuale dalla Bibbia ai giorni nostri*, Viterbo, Stampa Alternativa.
- Pietrantonio, L. (1999) *L'offesa peggiore*, Pisa, Edizioni del Cerro.
- Pietrantonio, L., Graglia, M., Lelleri, R. (2003) *Pazienti imprevisi: pratica medica e orientamento sessuale. Progetto promosso dall'Istituto Superiore di Sanità e stampato da Arcigay Nazionale*.
- Preciado, B. (2002) *Manifesto contra-sessuale*, Milano, Il Dito e La Luna.

- Rizzo, D. (2006) (a cura di) *Omo Sapiens. Studi e ricerche sull'orientamento omosessuale*, Roma, Carocci Editore.
- Ruspini, E., Zajczyk, F. (1992) *Indagine sulla discriminazione degli omosessuali in ambito lavorativo*, Milano, Pari e Dispari.
- Sabelli Fioretti, C., Grillini, F. (2007) *Gay. Molti modi per dire ti amo*, Reggio Emilia, Aliberti.
- Saraceno, C. (1996) (a cura di) *Genere. La costruzione sociale del femminile e del maschile*, Bologna, Il Mulino.
- Sullivan, A. (1996) *Praticamente normali. Le ragioni dell'omosessualità*, Milano, Mondadori.
- Tin, L.G. (2010) *L'invenzione della cultura eterosessuale*, Palermo, Duepunti Edizioni.
- Tin, L.G. (2003) (a cura di) *Dictionnaire de l'homophobie*, Paris, Presses universitaires de France.
- Toibin, C. (2003) *Amore in un tempo oscuro. Vite gay da Wilde ad Almodovar*, Roma, Fazi.
- Vanita, R., Kidwal, S. (2000) *Same Sex Love in India. Readings from Literature and History*, New York, St. Martin Press.
- Zanotti, P. (2005) *Il gay. Dove si racconta come è stata inventata l'identità omosessuale*, Roma, Fazi.

### The Ancient Greeks and Romans

- Anacreonte, *frammenti* 2, 3, 4 D
- Catullo, *Carmina* 15, 24, 48, 81, 99
- Lucrezio, *De rerum natura*, IV, 1052-56
- Orazio, *Odi*, IV, 10; *Epodi*, XI
- Petronio Arbitro, *Satyricon*
- Pindaro, *frammento* 123 M
- Platone, *Fedro*
- Platone, *Simposio*
- Plutarco, *Vita di Licurgo*, 17, 1; 18, 9
- Saffo, *Liriche e frammenti*
- Senofonte, *Costituzione degli Spartani*, 2, 12 sgg.
- Senofonte, *Simposio*, 8, 35
- Teocrito, *Idilli*, 12; 29; 30
- Teognide, *Elegie*
- Tibullo, I, 4; 9
- Virgilio, *Eneide*, libri V, IX, X; *Egloghe*, II, III
- Brooten, B.J. (1996) *Love between Women: Early Christian Responses to Female Homoeroticism*, Chicago, University of Chicago Press.
- Calame, C. (2006) (a cura di) *L'amore in Grecia*, Bari, Laterza.
- Calame, C. (2006) "L'amore omosessuale nei cori di fanciulle", in *L'amore in Grecia*, Bari Laterza, pp. 73-85
- Calimach, A. (2002) *Lovers' Legends: The Gay Greek Myths*, New Rochelle, Haiduk Press.
- Cantarella, E. (1995) *Secondo natura. La bisessualità nel mondo antico*, Milano, Rizzoli.
- Cantarella, E. (2007) *L'amore è un dio. Il sesso e la polis*, Milano, Feltrinelli.
- Cantarella, E. (2009) *Dammi mille baci*, Milano, Feltrinelli.
- Cohen, D., (1991) "Debate (with Clifford Handley): Law, Society and Homosexuality in Classical Athens", *Past and Present* 133, 167-194
- Dalla, D. (1987) *Ubi Venus mutatur: omosessualità e diritto nel mondo romano*, Milano, Giuffrè.
- Davidson, J.N. (2001) "Dover, Foucault and Greek Homosexuality: Penetration and the Truth of Sex", *Past & Present: A Journal of Historical Studies* 170, Oxford
- Dynes, W.R. (1992) *Homosexuality in the ancient world*, New York, Garland.
- Dover, K. (1985) *L'omosessualità nella Grecia antica*, Torino, Einaudi.
- Foucault, M. (1978-85) *Storia della sessualità*, vv. II, III, Milano, Feltrinelli.
- Hallett, J.P., Skinner, M.B (1997) *Roman Sexualities*, Princeton, Princeton University Press.
- Hallett, J.P., "Female Homoeroticism and the Denial of Roman Reality in Latin Literature", in Hallett, J.P., Skinner, M.B. (1997) *Roman Sexualities*, Princeton, Princeton University Press, 255-273
- Halperin, D. (1990) *One hundred years of homosexuality and other essays on Greek Love*, London & New York, Routledge.

- Halperin, D., Winkler, J.J., Zeitlin F. (1990) (eds) *Before Sexuality: the Construction of Erotic Experience in the Ancient Greek World*, Princeton, Princeton University Press.
- Hubbard, T.K. (1998) "Popular Perceptions of Elite Homosexuality in Classical Athens", *Arion* 6.1, 48-78
- Hubbard, T.K. (2002) "Pindar, Theoxenus, and the Homoerotic Eye", *Arethusa* 35.2, 255-296
- Hubbard, T.K. (2003) *Homosexuality in Greece and Rome. A sourcebook of basic documents*, Berkeley, University of California Press.
- Konstan, D., Nussbaum, M. (1990) (eds) "Society and Sexuality in Ancient Greece and Rome", *Differences: A Journal of Feminist Cultural Studies* 2, 1, Durham, North Carolina, Duke University Press.
- Leitao, D. (1996) "Orpheus and the Third Sex: Some Thoughts on Sexual Diversity in Ancient Greece", *Humanities Magazine* 14, 47-69
- Lilja, S. (1982) "Homosexuality in Plautus' Plays", *Arctos* 16, 57-64
- Martos Montiel, J.F. (1996) *Desde Lesbos con amor: homosexualidad femenina en la Antigüedad*, Madrid, Ediciones Clásicas.
- Ormand, K. (1996) *Positions for Classicists or Why should Feminist Classicists care about Queer Theory?* [www.stoa.org/diotima/essays/ormand96.shtml](http://www.stoa.org/diotima/essays/ormand96.shtml)
- Parker, H.N. (2001) "The Myth of the Heterosexual: Anthropology and sexuality for Classicists", *Arethusa*, 34, 3, pp. 313-362
- Pastre, G. (1987) *Athènes et le "péril saphique". Homosexualité féminine en Grèce ancienne*, Paris, Pastre.
- Richardson, T.W. (1984) "Homosexuality in the Satyricon", *C&M* 35, 105-127
- Sergent, B. (1986) *L'omosessualità nella mitologia greca*, Bari, Laterza.
- Sorkin Rabinowitz, N., Auanger, L. (2002) (eds) *Among Women: from the Homosocial to the Homoerotic in the Ancient World*, Austin, University of Texas Press.
- Thorp, J. (1992) "The Social Construction of Homosexuality", *Phoenix* 46.1
- Verstraete, B.C., Provençal, V. (2005) *Same-sex desire and love in Greco-Roman antiquity and in the classical tradition of the West*, New York, Harrington Park Press.
- Veyne, P., Lissarrague F., Frontisi-Ducroux F. (2003) *I misteri del gineceo*, Bari, Laterza.
- Williams, C. A. (1999) *Roman Homosexuality: Ideologies of Masculinity in Classical Antiquity*, Oxford, Oxford University Press.
- Winkler, J.J. (1990) *The Constraints of Desire: the Anthropology of Sex and Gender in Ancient Greece*, London, Routledge.

### Fascism and Nazism

- Benadusi, L. (2005) *Il nemico dell'uomo nuovo. L'omosessualità nell'esperimento totalitario fascista*, prefazione di Emilio Gentile, Milano, Feltrinelli.
- Circolo Pink (2002) (a cura di) *Le ragioni di un silenzio. La persecuzione degli omosessuali durante il nazismo e il fascismo*, Verona, Ombre corte.
- Consoli M. (1991) *Homocaust: il nazismo e la persecuzione degli omosessuali*, Roma, Kaos Edizioni.
- Goretti, G., Giartosio, T., (2006) *La città e l'isola. Omosessuali al confino nell'Italia fascista*, Roma, Donzelli.
- Heger, H. (1991) *Gli uomini col triangolo rosa*, Milano, Edizione Sonda.

### Gays and Lesbians in Italy's History

- Barbagli, M., Colombo, A. (2001) *Omosessuali moderni. Gay e lesbiche in Italia*, Bologna, Il Mulino.
- Burgio, G. (2008) *Mezzi maschi. Gli adolescenti gay dell'Italia meridionale. Una ricerca etnopedagogica*, Milano, Mimesis.
- Cavallin, P. (2002) *Nespole, Nurzie e Camionare. Il lesbismo a Bologna anni '70 e '80*, Roma, Biblioteca Lesbica.
- Colombo, A. (2000) *Gay e AIDS in Italia*, Bologna, Il Mulino.
- Cristallo, M. (1996) *Uscir fuori. Dieci anni di lotte omosessuali in Italia: 1971/1981*, Milano, Teti Editore.
- EURISPES (2003) *Gli italiani e i gay: il diritto alla differenza*, Roma.

- Fiore, C. (1991) (a cura di) *Il sorriso di Afrodite. Rapporto sulla condizione omosessuale in Italia*, ISPES, Firenze, Vallecchi.
- Grillini, F., Maragnani, L. (2008) *Ecce omo. 25 anni di rivoluzione gentile*, Milano, Rizzoli.
- Luxuria, V. (2007) *Chi ha paura della muccassassina? Il mio mondo in discoteca e viceversa*, Milano, Bompiani.
- Montano, A. (1999) *E la notte non rimasero divise. L'omosessualità femminile in Italia*, Milano, Mursia.
- Oliari, E. (2006) *L'omo delinquente. Scandali e delitti gay dall'Unità a Giolitti*, Civitavecchia, Prospettiva Editrice.
- Pezzana, A. (2011) *Un omosessuale normale. Diario di una ricerca d'identità attraverso il ricordo, la storia, il costume, le vite*, Viterbo, Stampa Alternativa.
- Pini, A. (2002) *Omocidi. Gli omosessuali uccisi in Italia*, Roma, Stampa alternativa.
- Pini, A. (2011) *Quando eravamo froci. Gli omosessuali nell'Italia di una volta*. Prefazione di Natalia Aspesi. Milano, Il Saggiatore.
- Platinette (2005) *Tutto di me. Riflessioni*. A cura di Valerio de Filippis. Milano, Sonzogno.
- Romano, G. (2006) *I sapori della seduzione. Il ricettario dell'amore tra donne nell'Italia degli anni '50*, Verona, Ombre Corte.
- Rossi Barilli, G. (1999) *Il movimento gay in Italia*, Milano, Feltrinelli.
- Saraceno, C. (2003) *Diversi da chi? Gay, lesbiche, transessuali in un'area metropolitana*, Milano, Guerini e Associati.
- Scalfarotto, I., Mangiaterra, S., (2010) *In nessun paese. Perché sui diritti dell'amore l'Italia è fuori dal mondo*, Milano, Piemme.

### **Psychology and Psychoanalysis**

- Allport, G. W. (1973) *La natura del pregiudizio*, Firenze, La Nuova Italia.
- Bassi, F., Galli, P.F. (2000) *L'omosessualità nella psicoanalisi*, Torino, Einaudi.
- Brown, R. (1990) *Psicologia sociale dei gruppi*, Bologna, Il Mulino.
- Chiari, C., Borghi, L. (2009) *Psicologia dell'omosessualità. Identità, relazioni familiari e sociali*, Roma, Carocci.
- Chodorow, N. (1995) *Femminile, maschile, sessuale. Sigmund Freud e oltre*, Milano, La Tartaruga.
- D'Augelli, A. R., Patterson, C. J. J. (1998) *Lesbian, Gay, and Bisexual Identities in Families. Psychological Perspectives*, USA, Oxford University Press.
- De Lauretis, T. (1997) *Pratica d'amore*, Milano, La Tartaruga.
- Del Favero, R., Palomba, M. (1996) *Identità diverse. Psicologia delle omosessualità*, Roma, Kappa edizioni.
- Dimen, M., Goldner, V. (2006) (a cura di), *La decostruzione del genere. Teoria femminista, cultura postmoderna e clinica psicoanalitica*, Milano, Il Saggiatore.
- Fabiano, B., Galli, P. F. (2000) (a cura di) *L'omosessualità nella psicoanalisi*, Torino, Einaudi.
- Graglia, M. (2009) *Psicoterapia e omosessualità*, Roma, Carocci.
- Isay, R. A. (1996) *Essere omosessuali. Omosessualità maschile e sviluppo psichico*, Milano, Raffaello Cortina.
- Montano, A. (2000) *Psicoterapia con clienti omosessuali*, Milano, McGraw-Hill.
- Pietrantoni, L. (1998) "La crisi familiare alla conoscenza dell'omosessualità del figlio/a", *Ecologia della Mente*, 1, 2-10
- Rigliano, P. (2001) *Amori senza scandalo. Cosa vuol dire essere lesbica e gay*, Milano, Feltrinelli.
- Rigliano, P., Graglia, M. (2006) (a cura di) *Gay e lesbiche in psicoterapia*, Milano, Raffaello Cortina.
- Schellenbaum, P. (1992) *Tra uomini: La dinamica omosessuale nella psiche maschile*, Roma, Red Edizioni.
- Wolff, C. (1972) *Amore tra donne*, Roma, Astrolabio.

### **Religions**

- Boswell, J. (1989) *Cristianesimo, tolleranza, omosessualità. La Chiesa e gli omosessuali dalle origini al XIV secolo*, Milano, Leonardo Editore.

- Boswell, J. (1999) *Alla scoperta dell'amore. Archetipi di amore gay nella storia cristiana*. Introduzione di Massimo Consoli. Roma, Edizioni Libreria Croce.
- Carden, M. (2004) *Sodomy. A history of a Christian biblical myth*, London, Equinox.
- Demur C., Muller, D. (1995) *L'omosessualità. Un dialogo teologico*, Torino, Claudiana editrice.
- Furnish, V.P., Seow C.L., Brawley, R., Waetjen, H., Martin, D., Siker, J. (2002) *Bibbia e omosessualità*, Torino, Claudiana.
- Heller, E., Hassouna, M. (1996) *Dietro il velo. Amore e sessualità nella cultura musulmana*, Laterza, Bari.
- Kuefler, Mathew (2006) (ed.) *The Boswell thesis: Essays on Christianity, Social Tolerance, and Homosexuality*, Chicago, University Of Chicago Press.
- Ly, M. (1999) *Mille e un Islam*, Milano, Franco Angeli.
- Long, F. (1998) *Protestanti e sessualità*, Torino, Utet.
- Murray, S.O., Roscoe W. (1997) *Islamic Homosexualities*, New York, New York Press.
- Pedote, P., Lo Presti, G. (2003) *Omofobia: il pregiudizio antiomosessuale dalla Bibbia ai nostri giorni*, Viterbo, Stampa Alternativa.
- Vercellin, G. (2000) *Tra veli e turbanti. Rituali sociali e vita privata nei mondi dell'Islam*, Venezia, Marsilio.

### Catholic Church

- Autiero, A., Knauss, S. (2010) (a cura di) *L'enigma corporeità: sessualità e religione*, Bologna, Centro Editoriale Dehoniano.
- Balano, S. (2002) *Nel nome del padre*, Milano, Il Dito e La Luna.
- Danna, V. (2008) *Fede e omosessualità. Assistenza pastorale e accompagnamento spirituale*, Cantalupa (To), Effatà Editrice.
- Donatio, I. (2010) *Opus Gay. La Chiesa cattolica e l'omosessualità*, Roma, Newton Compton.
- Gramick, J., Nugent, R. (2003) *Anime gay. Gli omosessuali e la chiesa cattolica*, a cura di Andrea Ambrogetti, Roma, Editori Riuniti.
- McNeill, J. (1979) *La Chiesa e l'omosessualità*, Milano, Mondadori.
- McNeill, J. (1994) *Scommettere su Dio. Teologia della liberazione omosessuale*, Casale Monferrato (Al), Sonda.
- McNeill, J. (1996) *Libertà, gloriosa libertà. Un cammino di spiritualità e liberazione per omosessuali credenti*, Torino, Edizioni Gruppo Abele.
- Pezzini, D. (1998) *Alle porte di Sion. Voci di omosessuali credenti*, Saronno, Monti.
- Piana, G. (2010) *Omosessualità. Una proposta etica*, Assisi, Editore Cittadella.
- Politi, M. (2006) *Io, prete gay*, prefazione di Vincenzo Cerami, Milano, Mondadori.
- Russell, L. M., Clarkson, J.S. (2010) (a cura di) *Dizionario di teologie femministe*, Torino, Editrice Claudiana.

### Families, School, and Homoparenthood

- Besner, H.F., Spungin, C.J. (1995) *Gay and lesbian students : understanding their needs*, Washington, Taylor and Francis.
- Bonaccorso M. (1994) *Mamme e papà omosessuali*, Roma, Editori Riuniti.
- Bottino, M., Danna, D. (2005) *La gaia famiglia. Omogenitorialità: il dibattito e la ricerca*, Trieste, Asterios.
- Ciriello, D. (2000) *Oltre il pregiudizio. Madri lesbiche e padri gay*, Milano, Il Dito e La Luna.
- Dall'Orto, G. (1996) *Manuale per coppie diverse*, Torino, Editori Riuniti.
- Dall'Orto, G., Dall'Orto, P. (1991) *Figli diversi*, Torino, Sonda.
- Dall'Orto, G., Dall'Orto, P. (2006) *Figli Diversi New Generation*, Torino, Sonda.
- Danna, D. (1997) *Matrimonio omosessuale*, Bolsena, Massari.
- Danna, D. (1998) *Io ho una bella figlia. Le madri lesbiche raccontano*, Forlì, Zoe.
- Galvani, A.A. (2005) (a cura di) *Il bullismo, l'omosessualità e un po' di indifferenza. Materiale per la promozione del rispetto delle persone omosessuali e la prevenzione del bullismo anti-gay*, Verbania, AGEDO.
- Gay Cialfi, R. (2000) (a cura di) *Omosessualità e adolescenza. Ascolto e cultura delle differenze nei luoghi dell'educare*, Milano, AGEDO.
- Girard, C. (2006) *Père, comme les autres*, Paris, Hachette.
- Paterlini, P. (2006) *Matrimoni gay. Dieci storie di famiglie omosessuali*, Torino, Einaudi.

- Prati, G. (2010) *Il bullismo omofobico. Manuale teorico-pratico per insegnanti e operatori*, Milano, Franco Angeli.
- Roudinesco, E. (2002) *La famiglia in disordine*, Roma, Meltemi.
- Vaccarello, D. (2005) *L'amore secondo noi. Ragazzi e ragazze alla ricerca dell'identità*, Mondadori, Milano.
- Pietrantonio, L., Prati, G., Buccoliero, E., Maggi, M. (2010) *Il bullismo omofobico. Manuale teorico-pratico per insegnanti e operatori*, Milano, Franco Angeli.

## Transsexuality

- Butler, J. (1996) *Corpi che contano*, Milano, Feltrinelli.
- Butler, J. (2004) *Scambi di genere. Identità, sesso, desiderio*, Milano, Sansoni.
- Butler, J. (2006) *La disfatta del genere*, Roma, Meltemi.
- Chianura, L., Ravenna, A.R., Ruggieri, V. (2006) (a cura di) *Esistenze possibili. Clinica, ricerca e percorsi di vita nei disturbi dell'identità di genere*, Roma, Edizioni Universitarie Romane.
- Dettore, D. (2005) *Il Disturbo dell' Identità di Genere*, Milano, McGraw-Hill.
- Di Ceglie, D. (1998) *Straniero del mio corpo*, Milano, Franco Angeli.
- Marcasciano, P. (2002) *Tra le rose e le viole : la storia e le storie di transessuali e travestiti*, Roma, Manifestolibri.
- Marcasciano, P. (2007) *Antologaia. Sesso, genere e cultura degli anni '70*, Milano, Il Dito e La Luna.
- Ravenna, A.R., Ruggieri, V. (1999) (a cura di) *Transessualismo e identità di genere*, Roma, Edizioni Universitarie Romane.
- Romano, G. (2009) *Il mio nome è Lucy : l'Italia del XX secolo nei ricordi di una transessuale*, Roma, Donzelli.
- Vaccarello, D. (2010) *Evviva la neve. Vite di trans e transgender*, Milano, Mondadori.

## Bisexuality

- Alexander, J., Yescavage, K. (eds) (2004) *Bisexuality and transgenderism: InterSEXions of the others*, New York, Harrington Park Press.
- Allori, M. A. (1992) *Dalla bisessualità alla ginandria*, Roma, Handromeda.
- Anderlini D'Onofrio, S. (ed) (2003) *Women and bisexuality: A global perspective*, New York, Harrington Park Press.
- Angelides, S. (2001) *A history of bisexuality*, Chicago, University of Chicago Press.
- Cantarella, E. (1995) *Secondo natura. La bisessualità nel mondo antico*, Milano, Rizzoli.
- David, C.N. (1996) *La bisessualità psichica. Saggi psicoanalitici*, Roma, Borla.
- Diamond, L. M. (2008) "Female Bisexuality From Adolescence to Adulthood: Results From a 10-Year Longitudinal Study", *Developmental Psychology*, 44, 1, 5–14.
- Firestein, B.A. (1996) (ed.) *Bisexuality: The Psychology and Politics of an Invisible Minority*, Thousand Oaks, CA, Sage Publications.
- Firestein, B.A. (2007) *Becoming Visible: Counseling Bisexuals Across the Lifespan*, New York, Columbia University Press.
- Fliess, W. (1980) *Bisessualità e differenza dei sessi*, Roma, Savelli.
- Fox, R.C. (2004) (ed) *Current research on bisexuality*, New York, Harrington Park Press.
- Hennig, J.L. (1997) *Bi: sulla bisessualità maschile*, Milano, ES.
- Marchetti, V. (2001) *L' invenzione della bisessualità. Discussioni tra teologi, medici e giuristi del XVII secolo sull'ambiguità dei corpi e delle anime*, Milano, Bruno Mondadori.
- Olivari, G. (1981) *Bisessualità: nuova frontiera dell'eros*, Milano, Todariana.
- Persico, G. (2004) *Bisessualità e dintorni: il sottile confine dell'identità sessuale*, Milano, Franco Angeli.
- Rieger, G., Chivers, M. L., Bailey, J. M. (2005) "Sexual Arousal Patterns of Bisexual Men", *Psychological Science*, 16, 8, 579-584
- Rodriguez-Rust, P.C. (2000) *Bisexuality in the United States*, New York, Columbia University Press.
- Rust, P.C. (1995) *Bisexuality & the challenge to lesbian politics: Sex, loyalty & revolution*, New York, New York University Press.
- Sigusch, V. (2001) "Leansexuality: on cultural transformations of sexuality and gender in recent decades", *Sexuality and culture*, 5, 23-56.
- Storr, M. (1999) (ed) *Bisexuality: a critical reader*, London, Routledge.

Weinberg, M.S., Williams, C.J., Pryor, D.W. (1994) *Dual Attraction, understanding bisexuality*, USA, Oxford University Press.

### **Fiction, Poetry**

- Adams, B., Tate, T. (1995) (a cura di) *Quel tipo di donna*, Milano, La Tartaruga.
- Alvino, 'Jovanka' S. (2007) *Il volo*, (con la prefazione di Don Luigi Ciotti), Firenze, Diple edizioni.
- Amato, F. (2002) *Sommessamente l'aliante*, Milano, Il Dito e La Luna.
- Ambrogetti, A. (2008) *Sotto il cielo notturno di Roma*, Roma, Progetto Cultura.
- Avalli, I. (1991) *Non voglio farti male*, Milano, Garzanti.
- Balano, S. (2002) *Nel nome del padre*, Milano, Il Dito e La Luna.
- Bannon, A. (2003) *Lesbo Pulp*, Milano, Mondadori.
- Bennet, V., Lacerteux, A. (2001) *Donne che ballano il Tic Tac*, Milano, Il Dito e La Luna.
- Bianchi, Matteo B. (1999) *Generations of Love*, Milano, Baldini e Castoldi.
- Blue Oak (2001) *Nessun bacio è per caso. Poesie*, Milano, Echo Communication.
- Borghi, L. (1987) *Tenda con vista*, Firenze, Estro.
- Borriello, E. (1997) *L'ultima luna*, Reggio Emilia, Città Editrice.
- Borriello, E. (1997) *Paola per sempre*, Milano, Otma.
- Borriello, E. (2001) *Leidido. Come il sole negli occhi*, Reggio Emilia, Città Editrice.
- Borriello, E. (2003) *La primavera di un sogno distratto*, Reggio Emilia, Città Editrice.
- Brantenberg, G. (1992) *Le figlie di Egalia*, Roma, Estro
- Brown, J.C. (1987) *Atti impuri*, Milano, Il Saggiatore.
- Brown, R.M. (1996) *La giungla dei fruttirubini*, Milano, ES.
- Campo, R. (1998) *Il matrimonio di Maria*, Milano, Feltrinelli.
- Carpi, A. (1996) *E sarai per sempre giovane*, Torino, Bollati Boringhieri.
- Cavalli, P. (1992) *Poesie*, Torino, Einaudi.
- Chernin, K. (1999) *Una vita da ragazzo*, Verona, Positive Press.
- Cvetaeva, M. (1992) *Il racconto di Sonecka*, Milano, La Tartaruga.
- Cuenca, A. (1999) *Diurne Notturme, Poesie 1989-1999*, Bologna, Lesbacce Incolte.
- Curb, R., Manahan, N. (1992) *Dentro il convento*, Napoli, Pironti.
- Danna, D. (1998) *Io ho una bella figlia*, Forlì, Zoe.
- de Erauso, C. (1991) *Storia della monaca alfiere scritta da lei medesima*, Palermo, Sellerio.
- Dean, A. (1996) *Meditazioni per chi ama il proprio sesso*, Milano, Sonzogno.
- Di Rienzo, M. G. (1994) *Favole per adultere*, Milano, Babilonia.
- Eisenbach, H. (1996) *Lesbismo per tutti*, Milano, La Tartaruga.
- Etxebarria, L. (1999) *Beatriz e i corpi celesti*, Parma, Guanda.
- Etxenike, L. (1999) *Effetti secondari*, Roma, Empiria.
- Fiocchetto, R. (2003) *L'amante celeste*, Milano, Il Dito e La Luna.
- Fischer, E. (1999) *Aimée & Jaguar*, Milano, Ponte alle Grazie.
- Flagg, F. (2000), *Pomodori verdi fritti*, Milano, Sonzogno.
- Fleming, L. (1996) (a cura di) *Considerate le circostanze. Antologia di scritti erotici lesbici*, Milano, Il Dito e La Luna.
- Fortunato, M. (1999) *Amore, romanzi e altre scoperte*, Torino, Einaudi.
- Gardini, N. (2001) (a cura di) *Il senso del desiderio. Poesia gay dell'età moderna*, Milano, Crocetti.
- Georgiadou, A. (1998) *La vita in pezzi*, Ferrara, Tufani.
- Giacobino, M. (2000) *Marina marina marina*, Milano, Piemme.
- Giacobino, M. (2003) *Orgoglio & Privilegio*, Milano, Il Dito e La Luna.
- González Frei, I. (1996) *Il tuo nome scritto nell'acqua*, Parma, Guanda.
- Grobéty, A.L. (1997) *Morire in febbraio*, Milano, Il Dito e La Luna.
- Hall, M. (1998) *Un furgone chiamato desiderio*, Milano, La Tartaruga.
- Highsmith, P. (1995) *Carol*, Milano, Bompiani.
- Highsmith, P. (1997) *Il piacere di Elsie*, Milano, Bompiani.
- Hite, S. (2000) *Amiche, colleghe, rivali*, Milano, Lyra Libri.
- Jaeggy, F. (1989) *I beati anni del castigo*, Milano, Adelphi.
- Jaeggy, F. (1994) *La paura del cielo. Racconti*, Milano, Adelphi.

- Jaivin, L. (1996) *Mangiarmi*, Parma, Guanda.
- Jelinek, E. (1992) *Le amanti*, Milano, ES.
- Jong, E. (1982) *Fanny*, Milano, Bompiani.
- Jong, E. (2003) *Il salto di Saffo*, Milano, Bompiani.
- Kerr, M.E (1998) *Liberaci da Evie*, Milano, Mondadori.
- Leavitt, D. (1986) *La lingua perduta delle gru*, Milano, Mondadori.
- Leduc, V. (1989) *La bastarda*, Milano, Mondadori.
- Leduc, V. (1997) *Thérèse e Isabelle*, Parma, Guanda.
- Mancassola, M. (2001) *Il mondo senza di me*, Milano, Mondadori.
- Mancinelli, F. (1997) *Gli insofferenti*, Roma, Gremese.
- Mandolfo, P. (1995) *Desiderio*, Milano, La Tartaruga.
- Maraini, D. (2001) *Lettere a Marina*, Milano, Rizzoli.
- Martin Gaité, C. (1995) *Nuvolosità variabile*, Firenze, Giunti.
- Matsuura, R. (1996) *Corpi di donna*, Venezia, Marsilio.
- Mazzucco, M. G. (2000) *Lei così amata*, Milano, Rizzoli.
- Mazzucco, M.G. (1996) *Il bacio della Medusa*, Milano, Baldini & Castoldi.
- MacDonald, A.M. (1999) *Chiedi perdono*, Milano, Adelphi.
- Mehr, M. (2001) *Il marchio*, Ferrara, Tufani.
- Michieletto, R. (2003) *Il futuro rubato*, Forlì, Zoe.
- Milani, M. (2001) *La ragazza di nome Giulio*, Milano, ES.
- Miller, I. (1997) *Sapeva di acqua piovana con una traccia di sale*, Forlì, Zoe.
- Miller, I. (1997) *Un posto per noi - Patience e Sarah*, Forlì, Zoe.
- Millett, K. (1993) *Il trip della follia*, Milano, Kaos.
- Millett, K. (1993) *Sita*, Milano, Kaos.
- Millett, K. (1995) *In volo*, Milano, Kaos.
- Min, A. (1994) *Azalea rossa*, Parma, Guanda.
- Min, A. (1995) *Katherine*, Parma, Guanda.
- Monti, S. (1996) *Clara e blu*, Roma, Gremese.
- Morrone, C. (1996) *Con le mani*, Napoli, Guida.
- Muller, N. (1993) *Perché questo è il brutto dell'amore*, Roma, E/O.
- Muller, N. (1996) *Una follia in quattro tempi*, Roma, E/O.
- Naters, E. (2001) *Bugie*, Torino, Bollati Boringhieri.
- Nirigua, S. (2003) *Trema, fanciulla, trema*, Forlì, Zoe.
- Nothomb, A. (1998) *Sabotaggio d'amore*, Roma, Voland.
- Ockayova, J. (1995) *Verrà la vita e avrà i tuoi occhi*, Milano, Baldini & Castoldi.
- Ozeki Lounsbury, R. (1998) *Carne*, Torino, Einaudi.
- Padovano, R. (2002) *Dove sorge l'arcobaleno*, Milano, Il Dito e La Luna.
- Pasolini, P.P. (1975) *Lettere luterane*, Torino, Einaudi.
- Penna, S. (1989) *Poesie*, Milano, Garzanti.
- Polastri G. (2009) (a cura di) *Il volo di Ganimede. Antologia di poesia gay*, Stezzano, WLM.
- Porter, D. (1999) *La maschera di scimmia*, Milano, Fandango.
- Presciuttini, P. (1994) *Occhi di grano*, Milano, Sensibili alle foglie.
- Radcliff Hall, (1995) *La lampada spenta*, Milano, Tea.
- Radcliff Hall, (1962) *Una vita del sabato*, Milano, Dall'Oglio.
- Radcliff Hall, (2000) *Il pozzo della solitudine*, Milano, Corbaccio.
- Rasom, R. (2001) *Da donna a donna. Amori e passioni di una donna che parla di donne*, Bolzano, Stefania Gander Editrice.
- Ravera, L. (1999) *Maledetta gioventù*, Milano, Mondadori.
- Rigby, E. (1993) *Un'americana a Parigi*, Milano, Baldini & Castoldi.
- Rigby, E. (2000) *Le pioniere del sesso*, Milano, Il Dito e la Luna.
- Roig, M. (1994) *Amore e ceneri*, Milano, Anabasi.
- Rule, J. (1996) *Cuori nel deserto*, Forlì, Zoe.
- Russ, J. (1989) *Female man*, Milano, Editrice Nord.
- Sackville-West, V., Woolf, V. (2002) *Adorata creatura. Le lettere di Vita Sackville-West a Virginia Woolf*, Milano, La Tartaruga.
- Sands, R. (2003) *Le prede di Diana Hunter*, Milano, Mondadori.

- Santacroce, I. (1998) *Luminal*, Milano, Feltrinelli.
- Santacroce, I. (2001) *Lovers*, Milano, Mondadori.
- Savigneau, J. (1993) *Marguerite Yourcenar. L'invenzione di una vita*, Torino, Einaudi.
- Scalise, D. (2005) *Men on men. Antologia di racconti gay*, Milano, Mondadori.
- Schiavo, M. (1990) *Discorso eretico alla fatalità*, Firenze, Giunti.
- Schine, C. (1996) *La lettera d'amore*, Milano, Adelphi.
- Schwarzenbach, A. (2001) *Dalla parte dell'ombra*, Milano, Il Saggiatore.
- Schwarzenbach, A. (1998) *La valle felice*, Ferrara, Tufani.
- Schwarzenbach, A. (1998) *Morte in Persia*, Roma, E/O.
- Simone, R. (1993) *Storie di donne che amano altre donne. Eva e Eva*, Padova, Muzzio.
- Soehnlein, K. M. (2004) *Il mondo dei ragazzi normali*, Milano, Baldini Castoldi Dalai.
- Sontag, S. (1996) *Così viviamo ora*, Milano, La Tartaruga.
- Stancanelli, E. (1998) *Benzina*, Torino, Einaudi.
- Stein, G. (1975) *Come volevasi dimostrare*, Torino, Einaudi.
- Stein, G. (1986) *L'autobiografia di Alice Toklas*, Torino, Einaudi.
- Strachey, D. (1977) *Olivia Olivia*, Torino, Einaudi.
- Tomasi, B. (1999) *Il paese di calce*, Milano, Pratiche.
- Tondelli, P.V. (1991) *Camere separate*, Milano, Bompiani.
- Una Chi (1994) *È duro campo di battaglia il letto*, Milano, ES.
- Una Chi (1995) *Il sesso degli angeli*, Milano, ES.
- Vaccarello, D. (2002) *Gli svergognati*, Milano, La Tartaruga.
- Vaccarello, D. (2003) (a cura di) *Principesse azzurre*, Milano, Mondadori.
- Vaccarello, D. (2004) (a cura di) *Principesse azzurre 2*, Milano, Mondadori.
- Vaccarello, D. (2005) (a cura di) *Principesse azzurre 3, Racconti d'amore e di vita di donne tra donne*, Milano, Mondadori.
- Vaccarello, D. (2006) (a cura di) *Principesse azzurre crescono*, Milano, Mondadori.
- Vaccarello, D. (2007) (a cura di) *Principesse azzurre da guardare*, Milano, Mondadori.
- Vaccarello, D. (2008) (a cura di) *Eros up, principesse azzurre in amore: racconti d'amore e di vita di donne tra donne*, Milano, Oscar Mondadori.
- Vaccarello, D. (2009) (a cura di) *Pressoché amanti: racconti d'amore e di vita di donne tra donne*, Milano, Oscar Mondadori.
- Vaira, W. (2011) *Diverso sarà lei. Storie di coppie gay e non*, Lecce, Manni Editore.
- Veneziani, A. (2000) *Ragazzi al bar. Racconti omosessuali*, Roma, Enola.
- Viganò, V. (1999) *Il piroscapo olandese*, Milano, Feltrinelli.
- Walker, A. (1996) *Il colore viola*, Milano, Frassinelli.
- Whitman, W. (1981) *Foglie d'erba. 1891-1892*. A cura di E. Giachino, Milano, Mondadori, Milano.
- Windangel (1999) *Voglio correre*, Pescara, Edizioni Tracce.
- Winterson, J. (2000) *Scritto sul corpo*, Milano, Mondadori.
- Winterson, J. (1989) *Passione*, Milano, Garzanti.
- Winterson, J. (1995) *Arte e menzogne*, Milano, Mondadori.
- Winterson, J. (1999) *Non ci sono solo le arance*, Milano, Mondadori.
- Winterson, J. (2000) *Il mondo e altri luoghi*, Milano, Mondadori.
- Winterson, J. (2002) *Powerbook*, Milano, Mondadori.
- Wolf, P. (1999) *Mia Forever*, Chieti, Tabula Fati.
- Wolf, P. (2001) *Doppio femminile. Quando Eros è donna e vive bisex*, Roma, Editore Pixel Press.
- Woolf, V. (1995) *Orlando*, Milano, Mondadori.
- Woolf, V. (1996) *Quattro lettere nascoste*, Milano, Archinto.
- Zanghì, S. (1998) *La cima della stella*, Roma, Empiria.
- Zanghì, S. (2002) *Una sospettata inclinazione*, Roma, Empiria.
- Zanghì, S. (2003) *Nebri*, Roma, Empiria.

### Adolescents:

- Donner, C. (1999) *Lettere dal mare*, Torino, Einaudi Ragazzi.
- Garden, N. (1997) *Pensando ad Annie*, Milano, Mondadori.

- Martini, D. (2007) *49 gol spettacolari*, Roma, Playground.  
 Sanchez, A. (2001) *Rainbow Boys*, Roma, Playground.  
 Welford, S. (1994) *Il Segreto di Myra*, Milano, Mondadori.

### Literary Criticism, History of Literature

- Bellagamba, A., Di Cori, P., Pustianaz, M. (2000) (a cura di) *Generi di traverso*, Vercelli, Mercurio.  
 Casi, S. (1990) (a cura di) *Desiderio di Pasolini. Omosessualità, arte e impegno intellettuale*, Torino, Sonda.  
 Dall'Orto G. (1984) *Leggere omosessuale*, Torino, Edizioni Gruppo Abele.  
 Gargano, C. (2002) *Ernesto e gli altri. L'omosessualità nella narrativa italiana del Novecento*, Roma, Editori Riuniti.  
 Giartosio, T. (2004) *Perché non possiamo non dirci. Letteratura, omosessualità, mondo*, Feltrinelli, Milano.  
 Gnerre F. (2000) *L'eroe negato. Omosessualità e letteratura nel Novecento italiano*, Milano, Baldini & Castoldi.  
 Marcheschi, D. (2007) *Sandro Penna. Corpo, tempo e narritività*, Roma, Avagliano.  
 Minardi, E. (2003) *Pier Vittorio Tondelli*, Firenze, Cadmo.  
*Orgoglio e pregiudizio. L'eros lesbico e omosessuale nella letteratura del Novecento*, (1983) Fondazione Sandro Penna, Torino.

### Cinema

- Bertelli, P. (2002) *Cinegay. L'omosessualità nella lanterna magica*, Roma, Fabio Croce Edizioni.  
 Bocchi, P. M. (2005) *Mondo queer. Cinema e militanza gay*, Torino, Lindau.  
 Grespan, S. (2008) *Engendering gay cinema. Analisi ed evoluzione del cinema omosessuale tra contaminazioni e sdoganamento del genere*, Roma, Libreria Croce.  
 Schinardi, R. (2002) *Cinema gay. L'ennesimo genere*, Fiesole, Cadmo.

### Magazine

- Clubbing (Magazine Gay)  
 Lui (Magazine Gay)  
 MaG (Magazine Gay)  
 Pride (Magazine Gay)  
 Towanda (Magazine Lesb)

### LATVIA

- Eisenberg, A., Spinner Halev, J. (2005) (eds) *Minorities within Minorities. Equality, Rights and Diversity*, Cambridge University Press.  
 Golubeva, M., Kažoka, I., Rastrigina O. (2011) *Dažādības vadība publiskajā sektorā: attīstīto valstī pieredze un Latvijas situācijas novērtējums*. [http://www.providus.lv/upload\\_file/Publikacijas/2011/Marija%20Golubeva\\_Zinojums\\_Dazadibas%20vadiba.pdf](http://www.providus.lv/upload_file/Publikacijas/2011/Marija%20Golubeva_Zinojums_Dazadibas%20vadiba.pdf)  
 Landes, X. (2008) *Is There any Good Argument Against Homosexuality?* [http://www.politika.lv/en/topics/human\\_rights/15875/](http://www.politika.lv/en/topics/human_rights/15875/)  
 Makarov, V. (2006) *Research study: Latvians' attitudes towards sexual minorities: dimensions and 'temperature'* [www.icietiba.lv/pdf/sexmin\\_redigets\\_bezgrafikiem.pdf](http://www.icietiba.lv/pdf/sexmin_redigets_bezgrafikiem.pdf)  
 Makarovs, V. (2006) *Iecietība pret seksuālajām minoritātēm: dimensijas un temperatūra*, Biedrība Dialogi.lv <http://www.politika.lv/temas/cilvektiesibas/10150/>  
 Open Society Institute and Kimeta society, (2002) *Research study: Sexual orientation discrimination in Lithuania, Latvia and Estonia* (Locmelis, A., Report on Latvia) [www.gay.lt/lgl/sod.pdf](http://www.gay.lt/lgl/sod.pdf)  
 Putnina, A. (2005) *Sexuality, masculinity and homophobia in Latvia*, University of Latvia. [http://www.atviri.lt/uploads/files/dir12/19\\_0.php](http://www.atviri.lt/uploads/files/dir12/19_0.php)  
 Stēnsgrāda, P. (2004) *Māte, bērni un tēvs: 16 intervijas ar netradicionālām ģimenēm*, Rīga, Atēna

### Textbooks

- Rokasgrāmata skolotājiem *Pusaudžiem par intīmo* (Handbook for teachers *For adoles-*

*cents about intimacy* – available in Latvian)  
[www.isec.gov.lv/saturs/vispizgl/metmat/pusaudziem\\_par\\_intimo.pdf](http://www.isec.gov.lv/saturs/vispizgl/metmat/pusaudziem_par_intimo.pdf)

## Literary Works

Baldwin, J. (1956) *Giovanni's Room*, New York, Dial Press N.Y.

## BELGIUM

### Educational Tools

Allain, G., Roger, L. (2005) *Combattre l'homophobie. Pour une école ouverte à la diversité*, franstalig, voor: 1ste, 2de en 3de graad secundair.

[www.enseignement.be/index.php?page=25648](http://www.enseignement.be/index.php?page=25648)

*Bank Vooruit! Op naar een holebivriendelijke school!* (2009), Çavaria.

*Gender in de blender. Educatief pakket over gender en transgender*, (2008) voor 1ste, 2de en 3de graad secundair, Provincie Vlaams-Brabant.

[www.genderindeblender.be](http://www.genderindeblender.be)

*Goede Minnaars. Educatieve werkmop en pakket over relaties en seksualiteit*, (2007) voor: 1ste, 2de en 3de graad secundair, Sensoa.

*Handboek relationele en seksuele Vorming*, (2011) voor RSV in het secundair onderwijs, Sensoa.

*Maarten heeft twee mama's. Integratie van het holebithema in het lager onderwijs*, (2005) Educatieve map over het holebithema - voor het lager onderwijs. Holebifederatie.

*Shalimar. Educatief spel over relaties en seksualiteit*, (2007) voor 2de graad secundair, Sensoa.

*Speels met homoheterobi. Kwartet, verfcatch, stadspel & colorclash*, (2008) Educatief spel over het holebithema, voor 2de en 3de graad secundair, Jeugd en Seksualiteit.

*Vreemde eend in de bijt*, (2008) Educatieve map over het holebithema voor het jeugdwerk, voor 1ste, 2de en 3de graad secundair, Wel Jong Niet Hetero. [www.weljongniethetero.be](http://www.weljongniethetero.be)

### Research

*Arbeidssituaties van holebi's die handenarbeid of een technische functie uitoefenen – Verken-  
nend onderzoek*, (2010) Centrum voor de gelijkheid van Kansen en Racismebestrij-  
ding, KULeuven.

Dewaele, A., Van Houtte, M. (2010) *Zichtbaarheid- en discriminatiemanagement bij holebi-  
jongeren*, Steunpunt Gelijkkansenbeleid, (Universiteit Antwerpen - Universiteit Hasselt).

Dewaele, A., Vincke, J., Vanhoutte, M., Cox, N. (2008) *De schoolloopbaan van holebi- en hetero-  
jongeren*, Steunpunt Gelijkkansenbeleid (Universiteit Antwerpen - Universiteit Gent).

Dewaele, A., Vincke, J., Cox, N., Dhaenens, F. (2009) *Het discours van jongeren over man-  
vrouw rolpatronen en holebiseksualiteit. Over flexen, players en metroseksuelen*, Steunpunt  
Gelijkkansenbeleid, (Universiteit Antwerpen - Universiteit Hasselt).

Hooghe, M., e.a. (2007) *De houding van jongeren tegenover holebi rechten*, KULeuven,  
gelijke Kansen in Vlaanderen.

Motmans, J. (2009) *Leven als transgender in België. De sociale en juridische situatie van  
transgender personen in kaart gebracht*, Steunpunt Gelijkkansenbeleid, Instituut voor  
de Gelijkheid van Vrouwen en Mannen.

*(on)zichtbaar holebi. onderzoek naar de situatie van homoseksuele, lesbische en biseksuele  
werknemers op de werkvloer van de Vlaamse overheid*, (2008) Dienst emancipatiezaken.

Poelman, M., e.a. (2007) *Agressie tegen holebi's in Brussel stad*, Ehsal.

Schoonacker, M., Dumon, E. (2009) *Welebi. Onderzoek naar het mentaal en sociaal welbevinden  
van lesbische en biseksuele meisjes*, Vrije Universiteit Brussel, Gelijke Kansen Vlaanderen.

Vincke, J. (2008) *Discriminatie van holebi's op de werkvloer*, Centrum voor de gelijkheid  
van Kansen en Racismebestrijding, U Gent.

## PORTUGA

### Magazines

Com'Out. Quarterly magazine.

Korpus. Monthly magazine (nowadays with a sporadic edition).

## Literature

- Baptista, I. (2010) *O casamento homossexual e o ordenamento jurídico-constitucional português (The gay marriage and the legal-constitutional Portuguese system)*, Edições Cosmos.
- Campos, L. (2002) *Alice e o Abismo (Alice and the Abyss)*, Novolivro.
- Cascais, A.F. (2004) (Org.) *Indisciplinar a Teoria - Estudos Gays, Lésbicos e Queer (To render undisciplined the Theory – Gay, Lesbians and Queer Studies)*, Fenda Edições.
- Castro, C. (2000) *Ruth Bryden - Rainha da Noite (Ruth Bryden – Queen of the Night)*, Publicações Dom Quixote.
- Corrêa, F. (2006) *Os Anjos de Gabriel (Gabriel's Angels)*, Verso da Kapa.
- Costa, M., Mendes, C., Fernandes, J., James, C., Lapp, R., (2009) *Partilha'te – O armário é um sítio muito escuro para se viver (Share yourself - The closet is a very dark place to live)*, Projecto Partilha'te.
- de Melo, G. (1999) *O Homem que Odiava a Chuva e Outras Estórias Perversas (The Man who Hated the Rain and Other Perverse Stories)*, Editorial Notícias.
- Lito, R. (2010) *3º Sexo - Histórias de vida de 12 homossexuais portugueses (3rd Sex - Life stories of 12 Portuguese gays)*, HF Books.
- Lobato de Faria, R. (2007) *A Alma Trocada (The Changed Soul)*, Edições ASA.
- Lobo Antunes, A. (2001) *Que Farei Quando Tudo Arde? (What will I do when everything is burning?)*, Publicações Dom Quixote.
- Pereira, H. (2001) *Ser Gay - Passos para uma Nova Intimidade (Being Gay - Steps to a New Intimacy)*, HMP.
- Pitta, E. (2003) *Fractura - A Condição Homossexual na Literatura Portuguesa Contemporânea (Fracture - Homosexual Condition in Contemporary Portuguese Literature)*, Angelus Novus.
- 1ª Antologia de Literatura Gay e Lésbica Portuguesa (1st Anthology of Gay and Lesbian Literature Portuguese)*, (2001) Co-edition Korpus & OpusGay.
- Sampaio, D. (2003) *Vagabundos de Nós (Bums of us)*, Editorial Caminho.
- Santareno, B. (2009) *O Pecado de João Agonia (The João Agonia's Sin)* - in *Obras Completas II*, Editorial Caminho.
- Tasmânia, M. (2001) *Free Spirits*, Author Edition.
- Tasmânia, M. (2001) *Life's a Beach!*, Author Edition.
- Vale de Almeida, M. (2009) *A Chave do Armário - Homossexualidade, casamento, família (The Closet's Key - Homosexuality, marriage, family)*, Instituto Ciências Sociais.

## Other Documents/ Publications

- Brandão, A.M. (2008), *Breve contributo para uma história da luta pelos direitos de gays e lésbicas na sociedade portuguesa (Brief contribution to a history of fighting for the rights of gays and lesbians in portuguese society)*, Comunicação apresentada na Semana Pedagógica da UMAR / Associação Académica da Universidade do Minho.
- Brandão, A.M. (2008) *E se tu fosses um rapaz? homo-erotismo feminino e construção social da identidade (And if you were a boy? feminine homo-eroticism and social construction of identity)*, dissertação de doutoramento, Universidade do Minho.
- Ferreira, E. (2008) "A diferença invisível - Abordagem da orientação sexual em meio escolar" (The invisible difference – Approach on sexual orientation in schools), in *Educação Sexual em Rede*, n. 3, Janeiro 2008.
- APF, Associação para o Planeamento da Família. [http://www.apf.pt/cms/files/conteudos/revista\\_esr\\_3.pdf](http://www.apf.pt/cms/files/conteudos/revista_esr_3.pdf).
- Ferreira, E. (2009) "O movimento lésbico em Portugal" (The lesbian movement in Portugal), in *LGBT Activismo e Feminismo*, UMAR, Não te Prives, IPJ, Comissão para a Igualdade de Género, Coimbra, 20 de Novembro de 2009.
- Ferreira, E., João Silva, M. (2008) *Lesbianismo: Uma realidade invisível? (Lesbianism: An invisible reality?)*, Comunicação apresentada no Congresso Feminista, 26-28 Junho 2008, Lisboa.
- Moita, M.G. (2001) *Discursos sobre a homossexualidade no contexto clínico. (Discourses on homosexuality in the clinical setting)*, Dissertação de doutoramento, Instituto de Ciências Biomédicas de Abel Salazar, Porto.
- Moita, M.G. (2006) "A patologização da diversidade sexual: Homofobia no discurso de clínicos" (The pathologizing of sexual diversity: Homophobia in the discourse of

practitioners), *Revista Crítica das Ciências Sociais*, n.76

Paulos da Silva, R. (2009) (Coord.) *Educar para a Diversidade – Um Guia para Professores sobre Orientação Sexual e Identidade de Género (Educating for Diversity - A Guide for Teachers on Sexual Orientation and Gender Identity)*, Edição da Rede Ex-Aequo, 2ª Edição, Dezembro 2009.

## **SPAIN**

Alonso Elizo, J., Brugos Salas, V. y otros (2002) *Homosexualidad y lesbianismo en el aula. El respeto a la diferencia por orientación sexual*, Ed. Xente Gai Astur (Xega).

Bolaños, M. C., et al. (1999) *Educación Afectivo-sexual en la Educación Primaria. Materiales Didácticos*, Málaga, Ed. Junta de Andalucía, Consejería de Educación y Ciencia  
[http://www.educacionenvalores.org/article.php3?id\\_article=682](http://www.educacionenvalores.org/article.php3?id_article=682)

Borrillo, D. (2001) *Homofobia*, Barcelona, Ed. Bellaterra.

FELGTB, *Cómo decirselo a la familia*, <http://www.felgtb.org/es/noticias-felgtb/guia-de-orientacion-para-jovenes-lgtb-como-decirselo-a-tu-familia>

Fuentes, P., Alcaide, P., Aliaga, J.V., Generelo, J., Farraluque, E., Hernández, M. (2001) *En clave gay. Todo lo que deberíamos saber*, Madrid, Ed. Egales.

Galofré, G., Generelo, J., Pichardo, J.I. (2008) *Adolescencia y sexualidades minoritarias: voces desde la exclusión*, Alcalá la Real, Alcalá Editorial.

Generelo Lanaspá, J. (2004) *Hasta en las mejores familias. Todo lo que siempre quiso saber sobre la homosexualidad de sus hijos, familiares y amigos pero temía preguntar*, Madrid, Ed. Egales.

Generelo Lanaspá, J. (2007) *Sin complejos. Guía para jóvenes gays, lesbianas, transexuales y bisexuales*, Madrid, Ed. Egales.

Gimeno, B. (2006) *Historia y análisis político del lesbianismo*, Madrid, Ed. Gedisa.

Harris, R.H., Emberley, M. (1996) *¿Sexo? ¿qué es? Desarrollo, cambios corporales, sexo y salud corporal*, Barcelona, Ed. Serres.

Helminiak, D. A. (2003) *Lo que la Biblia realmente dice sobre la homosexualidad*, Madrid, Ed. Egales.

Pichardo, J. I. (2009) *Entender la diversidad familiar. Relaciones homosexuales y nuevos modelos familiares*, Barcelona, Ed. Bellaterra.

Pichardo, J. I. (2010) *Adolescentes ante la diversidad sexual. Homofobia en los centros educativos*, Madrid, Ed. Catarata.

Sánchez, M. (2009) *Cómo educar en la diversidad afectivo-sexual en los centros escolares. Orientaciones prácticas para la ESO*, Madrid, Ed. Catarata.

Sánchez, M. (2010) *Cómo educar en la diversidad afectiva personal y familiar en educación infantil. Orientaciones prácticas*, Madrid, Ed. Catarata.

Villaamil, F. (2004) *La transformación de la identidad gay en España*, Madrid, Ed. Catarata.

## **Transsexuality**

*Guía didáctica sobre transexualidad para jóvenes y adolescentes* (2007) COGAM.

<http://www.cogam.org/secciones/educacion/documentos-sin-orden/i/34983/154/guia-didactica-sobre-transexualidad-para-jovenes-y-adolescentes>

*Guía para jóvenes transexuales y su familia* (2010), ATA y FELGTB.

<http://es.calameo.com/read/00002649714985ac077db?sid=899655cda94136c2b6f6ae968469d364>

Sánchez Sainz, M. (2009) *Cómo educar en la diversidad afectivo-sexual en los centros escolares: orientaciones prácticas para la ESO*, Madrid, Ed. La Catarata.

Sánchez Sainz, M. (2010) *Cómo educar en la diversidad afectiva sexual y personal en educación infantil*, Madrid, Ed. La Catarata.

## **Homosexuality in Other Cultures**

Prado, A. (2006) *Homosexualidad en el Islam*: [http://www.oozebap.org/text/homosexualidad\\_islam.htm](http://www.oozebap.org/text/homosexualidad_islam.htm)

Martín, L., Ródenas, M., Villaamil, F. (2007) *Estudio sociológico y jurídico sobre homosexualidad y Mundo Islámico*, COGAM y Comunidad de Madrid.

Manji, I. (2004) *Mis dilemas con el Islam*, Madrid, Ed. Maeva.

Vida, (2006) *El jardín de Shahrzad*, Madrid, Edd. Egales.

## 5. LGBT RIGHTS

*The information presented herein relates to the rules and regulations in force in the Project Partner Countries, and was last updated in May 2011*

### ITALY

#### The Universal Declaration of Human Rights (1948)

- Article 2: «Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty»
- Article 7 : «All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination».

#### Constitution of the Italian Republic

- Article 3, Paragraph 1: «All citizens are entitled to equal social dignity and are equal before the law, with no discrimination based on sex, race, language, religion, political ideas, personal and social conditions».

Therefore, with respect to homosexual, bisexual, and transsexual persons, the prohibition to discriminate against people based on their “personal conditions” seems to be provided for by the Italian Constitution..

#### “Mancino” Law

In Italy, the main anti-discrimination Law is the so-called Mancino Law n. 205 of 1993, also called “antinaziskin” Law, providing for protection against discrimination based on race, ethnicity, nationality, or religion.

However, after a long debate, sexual orientation was not included in the aforesaid list, despite the protest of the homosexual minority.

#### At Work

The Italian laws – and in particular Legislative Decree n. 216 of July 9th, 2003 implementing Directive 2000/78/EC on Equal Treatment in Employment and Occupation – protect people who are discriminated against at work on sexual orientation grounds. As a matter of fact, the Italian Law implemented the EU provisions by partially reversing their meaning, as for the first time it introduced some exceptions in the Italian regulatory framework concerning the Armed Force, Police, and Rescue team personnel (including fire-fighters), thus providing for cases where it was possible to discriminate against homosexuals at work. Following some infringement procedures instituted by the European Commission against Italy, said exceptions were abolished by Article 8-septies of Law Decree n. 59 of April 8, 2008, amended and converted into Law n. 101 of June 6th 2008.

### LATVIA

Constitution of the Republic of Latvia, Article 91: “All human beings in Latvia shall be equal before the law and the courts. Human rights shall be realized without discrimination of any kind”.

Education Law of the Republic of Latvia. Section 3. Section 3.

The National Basic Education Standard

The National Secondary Education Standard

UNESCO Convention against Discrimination in Education (1960), in force in Latvia since March 2, 2002

Labour Law of the Republic of Latvia, Section 7. Principle of Equal rights;

Guidelines for Social Integration Policy 2010-2019 (announced at State Secretaries` Meeting on April 2009)

National Programme for the Promotion of Tolerance. (approved by the Cabinet of Ministers on August 24, 2004)

## **BELGIUM**

Criminal law: Consenting same-sex sexual acts are legal. The age of consent is equal for all sexual acts.

Anti-discrimination law: Discrimination on the basis on sexual orientation, race, ethnicity, religion,... is prohibited in areas of social security, health care, social advantages, good and services, employment.

The law against discrimination between women and men: Any direct discrimination on the grounds of gender reassignment is the same as a direct discrimination on the grounds of gender.

Partnership recognition and marriage: Same-sex couples are able to marry. It also provides registered cohabiting same-sex couples with a set of limited rights.

Parenting rights: Same-sex couples are eligible to jointly apply for a child adoption and each other's biological children. Medically assisted insemination is available to lesbian couples.

Law on hate and violence: Sexual orientation and race is included in the law on hate and violence, and is recognized as aggravating factor.

Law concerning transsexuality: The right to officially change the registration of first names and gender by a uniform administrative procedure.

Anti bullying law at the workplace: Violence, bullying and sexual intimidation at the workplace is forbidden. Bullying also means making hurtful remarks about religion, disability, gender, ethnicity, race and sexual orientation.

## **PORTUGAL**

Constitution of the Portuguese Republic (seventh revision, 2005)

- "Article 13 (Principle of equality) 1. Every citizen shall possess the same social dignity and shall be equal in face of the law. 2. No one shall be privileged, favoured, prejudiced, deprived of any right or exempted from any duty on the basis of ancestry, sex, race, language, place of origin, religion, political or ideological beliefs, education, economic situation, social circumstances or sexual orientation".

Law n°7/2011 of 15th March – Establishes the procedure for sex change and name change in a registry office and proceeds to the seventh amendment to the Code of Civil Registration.

Law n°9/2010 of 31st May – Allows marriage between persons of the same sex.

Law n°60/2009 of 6th August – Establishes the implementation of sexual education in schools.

Law n°112/2009 of 16th September – on the legal regime applicable to the prevention of domestic violence and to the protection and assistance to its victims.

This law seeks to provide a more adequate answer to domestic violence by unifying the laws regarding this matter and by including some innovative provisions aimed at addressing the need to ensure adequate and timely prosecution and conviction of perpetrators.

Article 5 (Principle of equality) - "Every victim, regardless of (...), sexual orientation, (...) enjoys the fundamental rights inherent to human dignity, being assured equal opportunities to live without violence and preserve their physical and mental health".

Labour Code (Law n°7/2009 of 12th February)

"Article 24 (Right to equal access to employment and occupation) 1. The employee or job applicant is entitled to equal opportunities and equal employment as regards as access to employment, vocational training, promotion or career and working conditions, and shall not be privileged, favoured, prejudiced, deprived of any right or exempted from any duty on the basis of ancestry, age, gender, sexual orientation, marital status, family status, genetic heritage, reduced working capacity, disability, chronic illness, nationality, ethnic origin, religion, political or ideological beliefs and union's membership, and the State has the duty of promoting equal access to these rights".

Article 25 (Prohibition of discrimination) "1 - The employer can not practice any direct or indirect discrimination, on the basis of, namely, the elements mentioned on the n°1 of the previous article".

Penal Code (revision of 2007, Law n°59/2007, of 4th September)

“Article 240 (Racial, religious or sexual discrimination)

Who:

- a) Constitutes an organization or develops activities of organized propaganda which incites discrimination, hatred or violence against a person or group of persons by reasons of race, color, ethnic or national origin, religion, sex or sexual orientation, or that encourage, or
- b) Participates in the organization or in the activities referred in the preceding paragraph, or assist them, including their financing;

shall be punished with imprisonment for 1-8 years.

2 Who in a public meeting, writing for public purposes or by any means of the media or computer system for the disclosure:

- a) Provokes acts of violence against a person or group of persons by reasons of race, color, national origin ethnic or national origin, religion, sex or sexual orientation, or
- b) Defames or injure person or group of persons because of race, color, ethnicity or national origin, religion, sex or sexual orientation, including the denial of war crimes or against peace and humanity, or
- c) Threats a person or group of persons by reasons of race, color, ethnic or national origin, religion, sex or sexual orientation; with the intention of inciting racial, religious or sexual discrimination, or encouraging it,

is punishable with imprisonment from six months to five years”.

## **SPAIN**

Spanish Constitution, Section 27: “The education will aim to develop the full human personality in the respect of democratic principles of cohabitation and basic rights and liberties”.

L.O.E. (BASIC LAW 2/2006, de 3 de mayo, on Education):

Preamble: “Among the aims of education should be mentioned the full development of personality and affective abilities of the students, the education in the respect of basic rights and liberties, the acknowledgment of affective-sexual diversity and the critic assessment of inequalities in order to overcome sexist behaviour”.

Chapter I. Section I. Principles: “The Spanish educational system, articulated in accordance with the principles of the [Spanish] Constitution and based upon the respect to the rights and liberties thereby acknowledge, will be based upon the following principles: [...]

- c) Dissemination and implementation of values enabling the personal freedom, the responsibility of democratic citizenship, solidarity, tolerance, equality, respect and justice, as well as the overcoming of whatsoever discrimination”.

Section 23. Aims of the E.S.O.<sup>7</sup> :

- k) “Knowing and accepting the functioning of the own and other individual's body, respect differences, reinforce the habits of corporal care and health and implementation of sport and physical education in order to enhance the personal and social development. Knowing and valuing the human dimension of sexuality in its whole diversity. Valuing critically the social habits related with health, consuming, care of living beings and environment, contributing to its conservation and improvement”.

Section 98. Permanent training:

“Educational awareness of diversity”.

Curriculum Educación for Citizenship and Human Rights for E. S. O. Minimal contents:

Chapter 2. Interpersonal relationships and participation:

- Human relationships: between man and woman; between different generations. The family within the Spanish Constitution. Developing non-violent skills for the daily life.
- Critical assessment of the social and sexual division of work and social, racist, xenophobe antisemitic, sexist and homophobic prejudices.

Basic Law Orgánica 2/2010, de 3 de marzo on sexual and reproductive health and on voluntary interruption of pregnancy.

Title I, Chapter III.

Section 9. Incorporating of training in sexual and reproductive health within the educational system.

<sup>7</sup> E. S.O. = Educación Secundaria Obligatoria = Compulsory Secondary Education (note of translation)

The educational system will include training in sexual and reproductive health as an integrating part of the developing of the personality and education with values, including a comprehensive approach contributing to:

- a) Promoting a vision of sexuality in terms of equality and mutual responsibility among men and women, focused on preventing gender violence, aggressions and sexual abuses
- b) Acknowledging and accepting sexual diversity.
- c) Harmonic developing of sexuality adapted to the perception of young persons.
- d) Preventing sexually transmitted diseases and infections, with special focus on HIV.
- e) Preventing unwanted pregnancies within a responsible sexuality.
- f) Incorporating training in health and sexual and reproductive health to the educational system will include the reality and needs of the most exposed social groups, such as disabled persons, providing specifically these persons with information and educational items in accordance with their age.

#### Section 10. Training activities.

The State authorities will support the educational community in accomplishing training activities related with sexual education, preventing sexually transmitted diseases and unwanted pregnancies, providing therefore the parents with suitable information

## 6. MOVIES

The publisher is not carrying out any control or check on the contents of the movies listed herein. This list only includes the titles of some popular movies dealing with LGBT-related topics. Therefore, the publisher does not accept any responsibility regarding the contents of the aforesaid movies

### Italian Movies

Title	Director	Year	Country	Genre	Gender
MORTE A VENEZIA	Luchino Visconti	1971	Italia	Dram.	gay
GOVERNANTE, LA	Giovanni Grimaldi	1974	Italia	Dram.	lesbo
GIORNATA PARTICOLARE, UNA	Ettore Scola	1977	Italia	Dram.	gay
VIZIETTO, IL	Edouard Molinaro	1978	Fra/Ita	Comico	gay
IMMACOLATA E CONCETTA	Salvatore Piscicelli	1980	Italia	Dram.	lesbo
BONNE, LA	Salvatore Samperi	1986	Italia	Comm.	lesbo
AMORI IN CORSO	Giuseppe Bertolucci	1989	Italia	Comm.	lesbo
IL BAGNO TURCO	Ferzan Ozpetek	1997	Italia	Dram.	gay
VESPA E LA REGINA, LA	Antonello Di Leo	1999	Italia	Comm.	gay/lesbo
ROSA E CORNELIA	Giorgio Treves	2000	Italia	Dram.	lesbo
GIORNI	Laura Muscardin	2001	Italia	Dram.	gay
DIFETTO DI FAMIGLIA, UN	Alberto Simone	2001	Italia	Comm.	gay
FATE IGNORANTI, LE	Ferzan Ozpetek	2001	Italia	Comm.	queer
IMBALSAMATORE, L'	Matteo Garrone	2002	Italia	Dram.	gay
APRIMI IL CUORE	Giada Colagrande	2002	Italia	Dram.	lesbo
BENZINA	Monica Lisa Stambrini	2002	Italia	Dram.	lesbo
FINESTRA DI FRONTE, LA	Ferzan Ozpetek	2003	Italia	Dram.	gay
MATER NATURA	Massimo Andrei	2005	Italia	Comm.	trans
SATURNO CONTRO	Ferzan Ozpetek	2007	Italia	Comm.	gay
ALTRO PIANETA, UN	Stefano Tummolini	2008	Italia	Dram.	gay
DIVERSO DA CHI?	Umberto Carteni	2008	Italia	Comm.	gay
IMPROVVISAMENTE L'INVERNO SCORSO	Gustav Hofer	2008	Italia	Doc.	gay
SENZA FINE	Roberto Cuzzillo	2008	Italia	Dram.	lesbo
AMORE E BASTA, L	Stefano Consiglio	2009	Italia	Doc.	gay/lesbo
ALTRA METÀ DEL CIELO, L'	Salima Balzerani	2009	Italia	Doc.	lesbo
DONNE - BORN TO BE KINGS	Francesca Fini	2009	Italia	Doc.	lesboDue
DUE VOLTE GENITORI	Claudio Cipolletti	2009	Italia	Doc.	gay/lesbo
VIOLA DI MARE	Donatella Maiorca	2009	Italia	Dram.	lesbo
ZANZIBAR. UNA STORIA D'AMORE	Francesca Manieri	2009	Italia	Doc.	lesbo
MINE VAGANTI	Ferzan Ozpetek	2010	Italia	Comm.	gay
RICHIAMO, IL	Stefano Pasetto	2010	Argen/Ita	Dram.	lesbo
DIVERSAMENTE ETERO	Marica Lizzadro	2011	Italia	Doc.	lesbo

MOVIES

### Foreign Movies

Title	Director	Year	Country	Genre	Gender
DIVERSO DAGLI ALTRI	Richard Oswald	1919	Ger	Drama	gay
RAGAZZE IN UNIFORME	Leontine Sagan	1931	Ger	Drama	lesbo
CHANT D'AMOUR, UN	Jean Genet	1950	Fra	Drama	queer
GIOVENTU' BRUCIATA	Nicholas Ray	1955	USA	Drama	gay
ANCORA UNA DOMANDA OSCAR WILDE	Gregory Ratoff	1960	UK	Biog	gay
QUELLE DUE	William Wiler	1961	USA	Drama	lesbo
PERSONA	Ingmar Bergman	1966	Sve	Psyco	lesbo
ASSASSINIO DI SISTER GEORGE, L'	Robert Aldrich	1968	USA	Drama	lesbo
DOMENICA, MALETTA DOMENICA	John Schlesinger	1971	UK	Drama	gay
LUDWIG	Luchino Visconti	1973	Ita/Fra/Ger	Biog	gay
ROCKY HORROR PICTURE SHOW (the)	Jim Sharman	1975	UK	Mus	trans/bisex
SEBASTIANE	Derek Jarman	1976	UK	Hist	queer
QUERELLE DE BREST	R.W.Fassbinder	1982	Fra/Ger	Drama	gay
DUE DONNE IN GARA	Robert Towne	1982	USA	Drama	lesbo
MY BEAUTIFUL LAUNDRETTE - LAVANDERIA A GETTONE	Stephen Frears	1985	UK	Drama/Social	gay

Title	Director	Year	Country	Genre	Gender
CUORI NEL DESERTO	Donna Deitch	1985	USA	Drama	lesbo
LEGGE DEL DESIDERIO, LA	Pedro Almodovar	1987	Spa	Drama	gay
HO SENTITO LE SIRENE CANTARE	Patricia Rozema	1987	Can	Comedy	lesbo
AMICI COMPLICIAMANTI	Paul Bogart	1988	USA	Drama	gay
CHE MI DICI DI WILLY?	Norman René	1990	USA	Drama	gay
POMODORI VERDI FRITTI ALLA FERMATA DEL TRENO	Jon Avnet	1991	USA	Drama	lesbo
FRAGOLA E CIOCCOLATO	Tomas Gutierrez Alea	1992	Cuba/Spa	Politic	gay
ORLANDO	Sally Potter	1992	Fra	History	queer
MOGLIE DEL SOLDATO, LA	Neil Jordan	1992	UK	Drama	trans
ADDIO MIA CONCUBINA	Chen Kaige	1993	Cina	Drama	gay
PHILADELPHIA	Jonathan Demme	1993	USA	Drama	gay
GO FISH - SEGUI IL PESCE	Rose Troche	1994	USA	Comedy	lesbo
PRISCILLA, LA REGINA DEL DESERTO	Stephan Elliott	1994	Australia	Comedy	trans
ALBERO DI ANTONIA, L'	Marleen Gorris	1995	NL	Drama	lesbo
IL BACIO DELLA FARFALLA (BUTTERFLY KISS)	Michael Winterbottom	1995	UK	Drama	lesbo
COSTRETTA AL SILENZIO	Jeff Bleckner	1995	USA	Drama	lesbo
DUE RAGAZZE INNAMORATE	Maria Maggenti	1995	USA	Romantic	lesbo
PECCATO CHE SIA FEMMINA	Josiane Balasko	1995	Fra	Comedy	lesbo
QUANDO CALA LA NOTTE	Patricia Rozema	1995	Can	Romantic	lesbo
BEAUTIFUL THING	Hettie MacDonald	1996	UK	Comedy	gay
PIUME DI STRUZZO	Mike Nichols	1996	USA	Comedy	gay
ALL OVER ME	Alex Sichel	1996	USA	Comedy	lesbo
BOUND - TORBIDO INGANNO	Andy Wachowski, Larry Wachowski	1996	USA	Triller	lesbo
FIRE	Deepa Mehta	1996	Can/India	Drama	lesbo
LATE BOOMERS	Julia Dyer	1996	USA	Comedy	lesbo
IN & OUT	Frank Oz	1997	USA	Comedy	gay
WILDE	Brian Gilbert	1997	UK	Biographic	gay
ANGEL ON MY SHOULDER	Donna Deitch	1997	USA	Documentary	lesbo
HAPPY TOGETHER	Wong Kar-Wai	1997	Cina / Arg	Drama	queer
DEMONI E DEI	Bill Condon	1998	USA	Drama	gay
GET REAL - VITE NASCOSTE	Simon Shore	1998	UK	Comedy	gay
HEAD ON	Ana Kokkinos	1998	Australia	Drama	gay
AIMÉE & JAGUAR	Max Färberböck	1998	Ger	Drama	lesbo
GIA	Michael Cristofer	1998	USA	Biographic	lesbo
HIGH ART	Lisa Cholodenko	1998	USA	Drama	lesbo
VELVET GOLDMINE	Todd Haynes	1998	UK / USA	Musical	queer
PERCHE' NO? POURQUOI PAS MOI?	Stéphane Giusti	1999	Fra	Comedy	gay
TRICKS	Jim Fall	1999	USA		gay
8 DONNE E 1/2	Peter Greenaway	1999	GB/Ger/Ola	Comedy	gay
BETTER THAN CIOCCOLATE (MEGLIO DEL CIOCCOLATO)	Anne Wheeler	1999	Can	Comedy	lesbo
BOYS DON'T CRY	Kimberly Peirce	1999	USA	Drama	lesbo
CHUTNEY POPCORN	Nisha Ganatra	1999	USA	Comedy	lesbo
GONNE AL BIVIO	Jamie Babbit	1999	USA	Comedy	lesbo
WOMEN	J. Anderson, M. Coolidge, A. Heche	1999	USA	Drama	lesbo
TUTTO SU MIA MADRE	Pedro Almodòvar	1999	Spa	Drama	trans
QUEER AS FOLK	Russell T.Davies	1999-2000	UK	TV series	gay
ALL OVER THE GUY	Julie Davis	2000	USA	Comedy	gay

Title	Director	Year	Country	Genre	Gender
BILLY ELLIOT	Stephen Daldry	2000	UK	Drama	gay
KRAMPAC	Cesc Gay	2000	Spa	Comedy	gay
BUT I'M A CHEERLEADER	Jamie Babbit	2000	USA	Comedy	lesbo
FUCKING AMAL	Lukas Moodyson	2000	Sve	Drama	lesbo
REPETITION, LA - L'ALTRO AMORE	Catherine Corsini	2000	Fra	Psychologic	lesbo
PARAGRAPH 175	Jeffrey Friedman e Rob Epstein	2000	Ger	Doc	nazismo
A CAUSE D'UN GARCON	Fabrice Cazeneuve	2001	Fra	College	gay
ALTRA META' DELL'AMORE	Léa Pool	2001	Can	Drama	lesbo
AMOUR DE FEMME, UN	Sylvie Verheyde	2001	Fra	Drama	lesbo
FAMILY AFFAIR, A	Helen Lesnick	2001	USA	Comedy	lesbo
MULHOLLAND DRIVE	David Lynch	2001	Fra/USA	Thriller	lesbo
Y TU MAMA TAMBIEN - ANCHE TUA MADRE	Alfonso Cuaron	2001	Messico	Comedy	queer
PRINCESA	Henrique Goldman	2001	Fra/Ger/Ita/GB	Drama	trans
GERRY	Gus Van Sant	2002	USA	Drama	gay
YOSSI & JAGGER	Eytan Fox	2002	Israele	Drama	gay
AMIA MADRE PIACCIO NO LEDONNE	Inés París	2002	Spa	Comedy	lesbo
ALL'IMPROVVISO	Diego Lerman	2002	Argentina	Drama	lesbo
HOURS, THE	Stephen Daldry	2002	USA	Drama	lesbo
KISSING JESSICA STEIN	C H-Wurmfeld	2002	USA	Comedy	lesbo
TIPPING THE VELVET	Geoffrey Sax	2002	UKa	Drama	lesbo
8 DONNE E UN MISTERO	Francois Ozon	2002	Fra	Comedy	lesbo
HEDWIG - LA DIVA CON QUALCOSA IN PIÙ	J. Cameron Mitchell	2002	USA	Musical	trans
ANGELS IN AMERICA	Mike Nichols	2003	USA	TV Series	gay
MAMBO ITALIANO	Emile Gaudreault	2003	USA	Comedy	gay
MONSTER	Patty Jenkins	2003	USA	Thriller	lesbo
ELEPHANT	Gus Van Sant	2003	USA	Drama	queer
BEAUTIFUL BOXER	Ekachai Uekrongtham	2003	Tailandia	Drama	Trans
ALEXANDER	Oliver Stone	2004	USA / UK	History	gay
CASA ALLA FINE DEL MONDO, UNA	Michael Mayer	2004	USA	Comedy	gay
MALA EDUCACIÓN, LA	Pedro Almodóvar	2004	Spagna	Drama	gay
D.E.B.S. - SPIE IN MINIGONNA	Angela Robinson	2004	USA	Comedy	lesbo
GIRL PLAY	Lee Friedlander	2004	USA	Romantic	lesbo
L WORD, THE	Rose Troche	2004	USA	TV Series	lesbo
LEI MI ODIÀ	Spike Lee	2004	USA	Drama	lesbo
MY SUMMER OF LOVE	Pawel Pawlikowski	2004	UK	Drama	lesbo
SAVING FACE	Alice Wu	2004	USA	Comedy	lesbo
BROKEBACK MOUNTAIN	Ang Lee	2005	USA	Western	gay
C.R.A.Z.Y.	Jean-Marc Vallée	2005	Canada	Drama	gay
NON È PECCATO - LA QUINCEAÑERA	Richard Glatzer	2005	USA	Drama	gay
ODETE	João Pedro Rodrigues	2005	Portogallo	Drama	gay
REINAS	Manuel Gomez Pereira	2005	Spagna	Comedy	gay
IMAGINE ME & YOU	Ol Parker	2005	USA/UK	Comedy	lesbo
SUGAR RUSH	Harry Bradbeer	2005	UK	Comedy	lesbo
BREAKFAST ON PLUTO	Neil Jordan	2005	Irlanda / UK	Drama	trans
TRANSAMERICA	Duncan Tucker	2005	USA	Drama	trans
20 CENTIMETRI	Ramon Salazar	2005	Spagna	Musical	trans
ANOTHER GAY MOVIE	Todd Stephens	2006	USA	Comedy	gay
CURRY, AMORE E FANTASIA	Pratibha Parmar	2006	UK	Comedy	lesbo
FILLES DU BOTANISTE, LES	Sijie Dai	2006	Fra/Can	Drama	lesbo

**MOVIES**

Title Gender	Director	Year	Country	Genre	
GIMNAST,THE	Ned Farr	2006	USA	Romantic	lesbo
GRAY MATTERS	Sue Kramer	2006	USA	Comedy	lesbo
LOVING ANNABELLE	Katherine Brooks	2006	Canada	Drama	lesbo
SHORTBUS	John Cameron Mitchell	2006	USA	Drama	queer
CHANGING SPOTS	Susan Turley	2007	USA	Drama	lesbo
XXY	Lucía Puenzo	2007	Argentina	Drama	lesbo
BABY LOVE	Vincent Garenq	2008	Francia	Comedy	gay
DUBBIO, IL	John Patrick Shanley	2008	USA	Drama	gay
BRUNO	Larry Charles	2009	USA	Comic	gay
EYES WIDE OPEN	Haim Tabakman	2009	Isr/Ger/Fra	Drama	gay
FRATELLANZA - BROTHERHOOD	Nicolo Donato	2009	Danimarca	Drama	gay
MILK	Gus Van Sant	2009	USA	Biographic	gay
SINGLE MAN,A	Tom Ford	2009	USA	Drama	gay
RAGAZZI STYEAR BENE, I	Lisa Cholodenko	2010	USA	Comedy	lesbo
80 DAYS	Jon Garaño	2010	Spagna	Drama	lesbo
BREAK MY FALL	Kanchi Wichmann	2011	UK	Drama	lesbo
CODEPENDENT LESBIAN SPACE ALIEN SEEKS SAME	Madeleine Olnek	2011	USA	Comedy	lesbo
TOMBOY	Céline Sciamma	2011	Francia	Drama	trans



## 7. SONGS

*The publisher is not carrying out any control or check on the contents of the songs listed herein. This list only aims at providing information about music products relating to the LGBT community. Therefore, the publisher does not accept any responsibility regarding the contents of the aforesaid songs*

### Italian Songs

COCCINELLE, Coccinella, 1959  
MILEY, Ti ha detto niente la tua mamma?, 1965  
I NOMADI, Christine, 1969  
CHARLES AZNAVOUR, Quello che si dice, 1972  
PETER Boom, Fuori, 1972  
ID., Lui ama lui (lei ama lei), 1972  
JUMBO, Come vorrei essere uguale a te, 1973  
ID., Specchi, 1973  
POOH, Lei e lei, 1973  
RENATO ZERO, Sergente no, 1973  
RENATO ZERO, Tu che sei mio fratello, 1974  
IVAN CATTANEO, Pomodori da Marte, 1975  
POOH, Pierre, 1976  
ROBERTO VECCHIONI, A.R., 1976  
RENATO ZERO, Salvami, 1976  
ID., Mi vendo, 1976  
ID., Onda gay, 1976  
FABIO CONCATO, Dedicato a Dean Martin, 1977  
ROBERTO VECCHIONI, Blu(e) notte, 1977  
LUCIO DALLA, Quale allegria, 1977  
IVAN CATTANEO, Divina (travestito story), 1977  
ID., L' altra faccia della luna, 1977  
ID., Il vostro ombelico, 1977  
ALFREDO COHEN, Dolce ragazzo vai; componi prati, 1977  
ID., La mia virilità, 1977.  
ID., I vecchi omosessuali, 1977  
CRISTIANO MALGIOGLIO, Ernesto, 1977  
ID., Mi arrapa l'idea, 1977  
ID., Orientale, 1977  
GINO PAOLI, I fiori diversi, 1977  
FABRIZIO DE ANDRE, Andrea, 1978  
GIANNI BELLA, Amico gay, 1978  
FABIO CONCATO, Vito, 1978  
PATTY PRAVO, Pensiero stupendo, 1978  
RENATO ZERO, Sbattiamoci, 1978  
ANDREA TICH, Uccello, 1978  
ID., Il candidato, 1978  
ID., La primavera nel bosco, 1978  
ANTONELLO VENDITTI, Giulia, 1978  
FRANCO SIMONE, La ferrovia, 1978  
ID., Gocce, 1978  
RAFFAELLA CARRA, Luca, 1978  
FRANCO GAETANO, Avventura con un travestito, 1979  
RINO GAETANO, Resta vile maschio dove vai?, 1979  
IVAN CATTANEO, Boys and boys, 1979  
ID., Sexo, 1979  
FABIO CONCATO, Porcellone, 1979  
GIANNA NANNINI, Lei, 1979  
IVAN GRAZIANI, Dada, 1980  
FABRIZIO DE ANDRE, Una storia sbagliata, 1980  
LUCIO DALLA, Balla balla ballerino, 1980



IL BANCO DEL MUTUO SOCCORSO, Paolo Pa', 1980  
 RENATO ZERO, Profumi, balocchi e maritozzi, 1980  
 IL BANCO DEL MUTUO SOCCORSO, Baciarmi Alfredo, 1981  
 ALBERTO FORTIS, Sailor, 1981  
 CRISTIANO MALGIOGLIO, Marlon, 1981  
 IVAN CATTANEO, Idolo biondo, 1982  
 LORETTA GOGGI, Arrivederci stella del Nord, 1982  
 GIANNI BELLA, Il patto, 1983  
 GIUNI RUSSO, Abbronzate dai miraggi, 1983  
 ID., Le sere d'agosto, 1983  
 ADRIANO PAPPALARDO, Questa storia, 1983  
 SCIALPI, Mi manchi tu, 1983  
 ID., No High School, 1983  
 ID., Notturmo, 1984  
 PIERANGELO BERTOLI, Maddalena, 1984  
 MIGUEL BOSE, Amante bandi do, 1984  
 ID., Fiesta siberiana, 1984  
 GIUNI RUSSO, Champs Elysees, 1984  
 ID., Babilionth, 1984  
 FABIO CONCATO, Ti ricordo ancora, 1984  
 IVAN GRAZIANI, Limiti, 1984  
 RENATO ZERO, Per non essere così, 1984  
 FRANCESCO DE GREGORI, A Pa', 1985  
 LIFTIBA, Lula e Marlene, 1985  
 GIANNA NANNINI, Seduzione, 1986  
 ORNELLA VANONI, La storia di Marcello, 1987  
 EUGENIO FINARDI, Amore diverso, 1990  
 GIANNA NANNINI, Dea, 1991  
 MIA MARTINI, Uomini Farfalla, 1992  
 GRAZIA DI MICHELE E ROSSANA CASALE, Gli amori diversi, 1993  
 PAOLA TURCI, Io e Maria, 1993  
 ROBERTO VECCHIONI, Il cielo capovolto (ultimo canto di Saffo), 1995  
 FABRIZIO DE ANDRE, Princesa, 1996  
 ELIO E LE STORIE TESE, Omosessualità, 1996  
 FEDERICO SALVATORE, Sulla porta, 1996  
 MARIELLA NAVA E TOSCA, La differenza, 1997  
 SUBSONICA, Eva-Eva, 2002  
 TIZIANO FERRO, Ti voglio bene, 2003  
 GIUNI RUSSO, Morirò d'amore, 2003  
 RENATO ZERO, L'altra sponda, 2004  
 CECILIA GASDIA BOTERO, Non è peccato, 2005  
 LAURA BONO, Amo solo te, 2005  
 IVANO FOSSATI, Denny, 2006  
 DOLCENERA, Resta come sei, 2006  
 DANIELE SILVESTRI, Gino e alfetta, 2007  
 ANNA TATANGELO, Il mio amico, 2008  
 POVIA, Luca era gay, 2009

### Spanish Songs

SIGUR RÓS, Vidrar vel til loftarasa  
[www.youtube.com/watch?v=l30H7mhfLe8](http://www.youtube.com/watch?v=l30H7mhfLe8)  
 MAGO DE OZ, El que quiera entender que entienda  
[www.youtube.com/watch?v=WMBzfkJKGc8s&feature=related](http://www.youtube.com/watch?v=WMBzfkJKGc8s&feature=related)  
 ALASKA Y DINARAMA, A quién le importa  
[www.youtube.com/watch?v=paccyHqIAoo](http://www.youtube.com/watch?v=paccyHqIAoo)  
 OBK, El cielo no entiende  
[/www.youtube.com/watch?v=\\_hrGNO0k3LA](http://www.youtube.com/watch?v=_hrGNO0k3LA)  
 JUAN SINMIEDO, Saturno  
[www.youtube.com/watch?v=mdXX2X-BV3l&feature=related](http://www.youtube.com/watch?v=mdXX2X-BV3l&feature=related)  
 MALÚ, Como una flor

[www.youtube.com/watch?v=vl\\_xWqhcmuo&feature=fvsr](http://www.youtube.com/watch?v=vl_xWqhcmuo&feature=fvsr)

TAM TAM GO, Manuel Raquel

[www.youtube.com/watch?v=RVYfBQWB9lw](http://www.youtube.com/watch?v=RVYfBQWB9lw)

ONDINA, Fuera de aquí

[www.youtube.com/watch?v=br-D-RxqLlg](http://www.youtube.com/watch?v=br-D-RxqLlg)

RICARDO ARJONA, Que nadie vea

[www.youtube.com/watch?v=eLvXgHmjd38](http://www.youtube.com/watch?v=eLvXgHmjd38)

MECANO, Mujer contra mujer

[www.youtube.com/watch?v=Q3BXMswltvM&feature=related](http://www.youtube.com/watch?v=Q3BXMswltvM&feature=related)

REINCIDENTES, En mi interior

[www.youtube.com/watch?v=oIqhoCJwd7k](http://www.youtube.com/watch?v=oIqhoCJwd7k)

THE COMMUNARDS, There's more to love (than boy meets girl)

[www.youtube.com/watch?v=JRm3TpxBFik](http://www.youtube.com/watch?v=JRm3TpxBFik)

CORAZÓN, No quiero cambiar

[www.youtube.com/watch?v=tKoRmxR0zHM](http://www.youtube.com/watch?v=tKoRmxR0zHM)

CORAZÓN, María del Mar

[www.youtube.com/watch?v=\\_o6hSSk73RE](http://www.youtube.com/watch?v=_o6hSSk73RE)

ELLOS, Diferentes

[www.youtube.com/watch?v=EMKANAxX-FY](http://www.youtube.com/watch?v=EMKANAxX-FY)

BELÉN ARJONA, Somos diferentes

[www.youtube.com/watch?v=gk7RloAleY](http://www.youtube.com/watch?v=gk7RloAleY)

TONTXU, Entiendes

[www.youtube.com/watch?v=MUDTHmnmHI0](http://www.youtube.com/watch?v=MUDTHmnmHI0)

MIGUEL BOSÉ, Los chicos no lloran

[www.youtube.com/watch?v=TRUhtSqZEG0](http://www.youtube.com/watch?v=TRUhtSqZEG0)

JOAQUÍN SABINA: Juana la loca

[www.youtube.com/watch?v=E8MkK0toGXY](http://www.youtube.com/watch?v=E8MkK0toGXY)

### Portuguese songs

DINA, Guardado em Mim, 1980

ANTÓNIO VARIÇÕES, Canção do Engate, 1984

JORGE PALMA, Dizem Que Não Sabiam Quem Era, 1991

DA WEASEL, O Meu Deus, 1995

LARA LI, Telepatia, 1996

ALEX, Mister Gay, 2003

DINA, Que é de ti, 2002

### International Songs

THE VELVET UNDERGROUND, Lady Godiva's Operation, 1967

THE KINKS, Lola, 1970

DAVID BOWIE, Queen Bitch, 1971

ID., Jean Genie, 1972

ID., Lady Stardust, 1972

LOU REED, Make Up, 1972

ID., Walk on the Wild Side, 1972

THE ROLLING STONES, Cocksucker blues, 1972

LOU REED, Take a walk on the wild side, 1972

THE SWEET, AC/DC, 1973

DAVID BOWIE, Rebel Rebel, 1974

ALIX BOBKIN, The Lesbian Power Authority, 1976

KATE BUSH, Kashka from Baghdad, 1976

QUEEN, Good Old-Fashioned Lover Boy, 1976

TALKING HEADS, The Girls Want to Be With the Girls, 1977

THE ROLLING STONES, When the Whip Comes down, 1978

DAVID BOWIE, Boys Keep Swinging, 1979

U2, Twilight, 1980

DIANA Ross, I'm Coming out, 1980

DEPECHE MODE, Boys Say Go!, 1981

ID., What's Your Name?, 1981

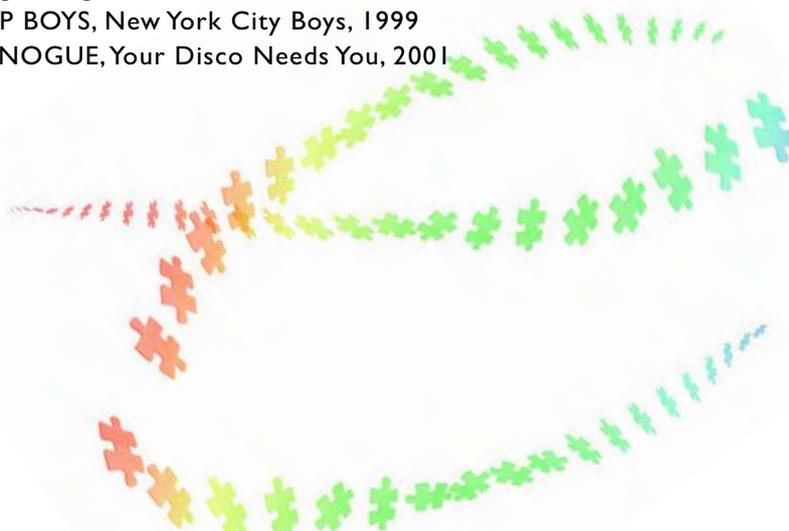
JOE JACKSON, A Slow Song, 1982

THE SMITHS, This Charming Man, 1983  
ID., Handsome Devil, 1983  
BRONSKI BEAT, Smalltown Boy, 1984  
DEPECHE MODE, Master and Servant, 1984  
MIGUEL BOSE, Amante bandido, 1984  
FREDDY MERCURY, Your Kind of Lover, 1985  
JIMMY SOMERVILLE, You Are My World, 1986  
DEPECHE MODE, Never Let Me Down Again, 1987  
PET SHOP BOYS, It's a Sin, 1987  
THE SMITHS, A Rush and a Push and the Land Is Ours, 1987  
ID., Sheila Take a Bow, 1987  
LOU REED, Halloween Parade, 1988  
NINE INCH NAILS, The Only Time, 1989  
IGGY POP, Winners and Losers, 1990  
MORRISSEY, He Knows I'd Love to See Him, 1990  
U2, Until the End of the World, 1991  
PET SHOP BOYS, Can You Forgive Her?, 1993  
SUEDE, Animal Lover, 1993  
BEN HARPER, Mama's got a Girlfriend Now, 1994  
PLACEBO, 2468, 1994.  
BLUR, Girls and Boys, 1994.  
CHUMBAWAMBA, Homophobia, 1995.  
U2, Hold Me, Thrill Me, Kiss Me, Kill Me, 1995  
GABRIELLE, Forget about the world, 1996  
PLACEBO, Bruise Pristine, 1996  
ID., Nancy Boy, 1996  
SUZANNE VEGA, Stockings, 1996  
SUEDE, The Asphalt World, 1997  
ID., The Living Dead, 1997  
ID., Modern Boys, 1997  
ID., She's Your Cocaine, 1998  
ID., My Sweet Prince, 1998  
GEORGE MICHAEL, Outside, 1998  
TORI AMOS, Raspberry Swirl, 1998  
TORI AMOS, Riot Poof, 1999  
PLACEBO, Spite and Malice, 2000  
ANTONY & THE JOHNSONS, I Fell in Love with a Dead Boy, 2001  
BELLE & SEBASTIAN, Jonathan David, 2001  
BERNARD BUTLER, Evermore, 2001  
GARBAGE, Androgyny, 2001  
ID., Cherry Lips, 2001  
TORI AMOS, Taxi Ride, 2002  
THE ARK, Father of a Son, 2002  
ID., Sexy Northerner, 2002  
SCISSOR SISTERS, Electrobix, 2002  
SNEAKER PIMPS, The Fuel, 2002  
T.A.T.U., All the Things She Said, 2002  
ID., Malchik Gay, 2002  
THE HAZZARDS, Gay Boyfriend, 2002  
THE QUEERS, Homo, 2002  
ID., Lord Anthony, 2003  
THE LIBERTINES, Dilly Boys, 2004  
ID., Last Post on the Bugle, 2004  
THE MAGNETIC FIELDS, I Thought You Were My Boyfriend, 2004  
ID., You Know What They Do To Guys Like Us in Prison, 2004  
SCISSOR SISTERS, Filthy/Gorgeous, 2004  
ID., Take Your Mama, 2004  
ID., Tits on the Radio, 2004  
PINK, Dear Mr President, 2006  
THE DRESDEN DOLLS, Sex Changes, 2006

THE LONG BLONDES, Once and Never Again, 2006  
MY ROBOT FRIEND, Swallow, 2006  
SCISSOR SISTERS, She's My Man, 2006  
THE ACADEMY IS..., Sleeping With Giants (Lifetime), 2007  
MIKA, Billy Brown, 2007  
TEGAN AND SARA, I Was Married, 2007  
KATY PERRY, I Kissed a Girl, 2007  
THE USED, Blue and Yellow, 2007  
RIHANNA, Te Amo, 2010

### **Disco Music**

JUDY GARLAND, Over the Rainbow, 1939  
SHIRLEY BASSEY, This Is My Life, 1968  
LIZA MINNELLI, Cabaret, 1972  
TIM CURRY, Sweet Transvestite, 1973  
GLORIA GAYNOR, Never Can Say Goodbye, 1974  
DONNA SUMMER, Love to Love You Baby, 1975  
ABBA, Dancing Queen, 1976  
DONNA SUMMER, I Feel Love, 1976  
GRACE JONES, I Need a Man, 1977  
THEL/VIA HOUSTON, Don't Leave Me This Way, 1977  
AMANDA LEAR, Follow Me, 1978  
SILVESTER, You Make Me Feel (Mighty Real), 1978  
CHIC, Le Freak, 1978  
VILLAGE PEOPLE, Macho Man, 1978  
GLORIA GAYNOR, I Will Survive, 1979  
VILLAGE PEOPLE, YMCA, 1979  
ID., In the Navy, 1979  
SISTER SLEDGE, We Are Family, 1979  
BARBARA STREISAND E DONNA SUMMER, No More Tears, 1979  
DOLLY PARTON, 9 to 5, 1979  
DIANA Ross, I'm Coming out, 1980  
BOYS TOWN GANG, Can't Take My Eyes off You, 1982  
THE WEATHERGIRLS, It's Raining Man, 1982  
ERTHA KITT, Where Is My Man, 1983  
FRANKIE GOES To HOLLYWOOD, Relax, 1983  
MIQUEL BROWN, So Many Men, So Little Time, 1983  
CINDY LAUPER, Girls Just Wanna Have Fun, 1984  
QUEEN, I Want to Break Free, 1984  
MADONNA, Like a Virgin, 1984  
GLORIA GAYNOR, I Am what I Am, 1984  
MADONNA, Vogue, 1990  
RUPAUL, Supermodel (You Better Work), 1992  
PET SHOP BOYS, Go West, 1993  
CHER, Believe, 1998  
ID., Strong Enough, 1999  
PET SHOP BOYS, New York City Boys, 1999  
KYLIE MINOGUE, Your Disco Needs You, 2001





**EURIALO** - Learning and guidance tools against discrimination: respect for all different sexual choices and cultural identities



AGREEMENT N° LLP-LDV-TOI-09-IT-0442

- ITALY
- BELGIUM
- LATVIA
- PORTUGAL
- SPAIN

[www.euriALO.eu](http://www.euriALO.eu)

*This project has been funded with support from the European Commission. This publication reflects the views only the autor, and the Commission cannot be held responsible for any use which may be made of the information contained therein.*