

Gender Equality Report

December 2012

Project: Equal Citizenship



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Cyprus

Gender equality

Law and other legal rights concerning gender equality in Cyprus

The principle of equality between the gender is guaranteed in all core international human rights documents signed and ratified by Cyprus, such as:

- 1.1.1 The Convention of the United Nations Convention on the Elimination of All Forms of Discrimination Against Women (Ratification) Law of 1985 [N.78/85] signed 31/07/2002.
- 1.1.2 The laying of the Optional Protocol to the UN Convention on the Elimination of All Forms of Discrimination against Women (Ratification) Act 2002 [N.1 (III) / 2002]
- 1.1.3 The Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages (Ratification) Act 2002 [N.16 (III) / 2002].
- 1.1.4 The Convention (number 100) concerning Equal Remuneration for Men and Women for Work of Equal Value (Ratification) Law of 1987 [N.213/87]
- 1.1.5 The Convention on the Rights of the Child (Ratification) Law of 1990 to 2010 [N.9 (III) / 2010]
- 1.1.6 The laying of the Optional Protocol to the UN Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Child Pornography (Ratification) Law of 2006 [N.6 (III) / 2006]
- 1.1.7 The Convention on the Worst Forms of Child Labour and Immediate Action for the Elimination (Ratification) Act 2000 [N.31 (III) / 2000].
- 1.1.8 The Convention for the Revision of the Convention for the Protection of Maternity (Revised) (Ratification) Law of 2004
- 1.1.9 The laying of the European Convention for the Protection of Human Rights and Fundamental Freedoms (Twelfth Protocol) (Ratification) Law of 2002 [N. 11 (III) / 2002]
- 1.1.10 The amending of the Constitution Act of 1989 [N.95/89]
(Amendment of article 111 of the Constitution)

2.1 Cypriot Women's in Political Participation

There is an increase in the number of women getting actively involved in politics, but the rate of change is not reflected in poll results. This fact demonstrates that Cypriot society is yet to fully embrace the idea of women as political leaders, and the media is not helping the cause. It does not give equitable coverage to women political candidates or gender equality issues and it perpetuates gender stereotypes. The scarcity of representations of women in power means that there is a scarcity of role models for politically ambitious girls and women. Not only is there under-representation, there is misrepresentation too of the roles that women can and do play.

2.2 Cypriot Women at Work

Many women interrupt their careers to raise their children and for them, re-entry into the job market is difficult. These issues contribute to a longer-term disadvantage for women: later in life



they end up being entitled to lower pensions owing to their lower initial pay and also the interruption of their careers. Women must have the same payment with their male competitors.

2.3 Violence Against Cypriot Women

One of the biggest challenges in combating violence against women in Cyprus is the reference to ‘family violence.’ Laws and policies prohibit family violence but do not specifically refer to violence against women. The gender neutrality of their language does not recognize women as the primary victims of such violence although over 80 percent of victims of ‘family violence’ are female, and this form of violence is obviously gendered. Since governmental and non-governmental services work within the framework of ‘family violence’, a critical gender perspective is lost. Despite a shocking increase in reported rates of sexual assault, Cyprus has no specific services for survivors, and has some of the lowest conviction rates for sexual offences in Europe.

2.4 The State of the Women’s Movement

Human rights activism in Cyprus is expanding and its major focus of operation is around migration, sexual and reproductive rights and trafficking. The Cyprus Women’s Lobby (CWL) was formed in 2008 to amplify the voices of advocates for women’s rights and gender equality. The CWL is a member of the European Women’s Lobby, the largest umbrella organization of women associations in Europe.

Cyprus does not have a strong history of civil society organizing. Civil society in Cyprus is traditionally weak and suffers from lack of funding and expertise. These challenges to the fact that ethnic conflict dominates the national agenda and creates an environment that is not conducive to human rights activism. In this environment, women’s rights advocates’ primary channels are political parties and trade unions. Despite the fact that these avenues provide opportunities to women, they limit the reach of women’s rights activism. Nevertheless, the arena for women’s rights activism continues to expand and with it come greater freedoms for women.

LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

No information given – it seems that LGBT-visibility in Cyprus is none existing.



France

Introduction:

France is often seen as the country of freedom and equality since French Revolution (1789). Thus, the French woman appears free and independent, LGBT people have undoubtedly gained visibility.

However the facts and history contradict this somewhat idealized image, and in many ways, our country is still late, in terms of progress comparing to other democracies. Let's consider that in 2012 France is ranked at the 57th place out of 135 countries by the World Economic Forum concerning gender equality!

Gender equality

Law and other legal rights concerning gender equality in France

In politics	In working life	In education	In family life and leisure
<p>1791: During the French Revolution, along with the Declaration of the Rights of Man and of the Citizen proclaimed by the National Assembly, Olympe de Gouges, the first active feminist woman wrote the Declaration of the Rights of Woman and Citizen. But she was guillotined because it denounced the dictatorship and its text remains a dead letter.</p> <p>1944: right to vote and eligibility are granted to women. Equality is recognized by the Constitution in 1946.</p> <p>1999-2000: First</p>	<p>1965: law allowing women to manage their own goods and professional activity without the consent of their husbands.</p> <p>1972: Law on equal pay between men and women, reinforced by the laws of 1983, 2001 (the latter fighting against discrimination in employment) and 2006.</p> <p>1980: Maternity leave is extended to 16 weeks and the dismissal of pregnant women is prohibited.</p> <p>2011: An Act to establish progressive equality of representation of women and men in boards of directors</p>	<p>1861: first woman allowed to sit for the baccalaureate that she passed by having prepared it on her own.</p> <p>1882: compulsory education free and state regulated for girls and boys aged 6 to 13 years. Girls education is related to domestic work.</p> <p>1924: curriculum and examinations are identical for girls and boys.</p> <p>1972: opening of colleges for women.</p> <p>1976: mixed compulsory school.</p> <p>2000: comprehensive policy of equal opportunities for girls</p>	<p>1909: maternity leave of 8 weeks (without pay).</p> <p>1967: approval of contraception, free and anonymous in health and family board for minors in 1974.</p> <p>1970: The term "head of household" of the Civil Code disappears with equal parental authority in 1987.</p> <p>1975: approval of abortion, until the 12th week of pregnancy since 2001.</p> <p>1975: divorce by mutual consent.</p> <p>1980: 16 weeks of maternity leave and prohibition of dismissal of pregnant</p>



parity laws requiring political parties to have an equal number of men and women for many elections, with financial penalties if not respected. (Affirmative action).	(the proportion of women must increase to 20% in 3 years and to 40% in 6 years).	and boys, women and men in the educational system.	women. 2002: Creation of paternity leave (11 days). 2006: Act strengthening the prevention and punishment of violence within the couple or against minors, equality of legal age to marriage (18).
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The reality of gender equality in France:

In politics	In working life	In education	In family life and leisure
Currently, the law on parity in politics is bypassed or not implemented, the law allows political parties to let women unwinnable constituencies and limited pay fines rather than comply with the spirit of the law.	Wage inequality remains high, with women earning about 27% less than men on average. France is in the 17th place in the European Union with regard to equal pay. Inequalities career: motherhood continues to penalize the careers of women because in most cases it is cheaper for the household when it is the women who reduce their working time. This is accentuated by the lack of day nurseries.	Girls have better grades than boys in French, and are present at the university. However, boys do better in maths and are more numerous in the most prestigious courses. The law enforcement is not involved, it is more a question of attitude and of the persistence of stereotypes.	Management of family life still suffers from persistent sexist attitudes and household chores remain done by woman. There is a persistence of gender stereotypes and patriarchal practices transmitted through education, often by women themselves. Women are much more concerned by contraception than men.



The visibility of women in politics, business and in society in general

In politics	In working life	In education	In family life and leisure
<p>Representation of women in politics grew, but slowly.</p> <p>It was not until 1936 to have women ministers, in 1991 to have a female prime minister, and 2007 for a candidate to enter the second round of presidential elections.</p> <p>Since his election in 2012, our current president, François Hollande decided to implement parity in government, which includes ... however 48.7% of women. There is also an overrepresentation of men in key ministries. A ministry of women's rights has been reimplemented.</p> <p>With less than 27% of women in the National Assembly (Lower House of Parliament), France is ranked only 69th in the world, and the 10th in the European Union. Women are better represented in the European Parliament (44%) and local assemblies where they are, however, very little to exercise the executive (less than 14% of women mayors).</p>	<p>Women represent 47% of the workforce.</p> <p>The unemployment rate is higher among women than among men (9.8% against 9.2% in 2009)</p> <p>Discrimination also implies more female part-time which is often not chosen.</p> <p>Women represent 39% of senior company management, there are 2% of women presidents general managers in large companies.</p> <p>The public service is largely feminized (62% women), except in management positions (15% women). This is what we call the "glass ceiling".</p>	<p>The level of education for women: 86% of young women have reached the second cycle of secondary education against 81.4% of men.</p> <p>Literary subjects at school are more chosen by girls. 42% of girls against 64.5% of boys get a bachelor science among the successful candidates in 2009.</p> <p>Girls have a higher rate of success at the baccalaureate than boys (2.6 points).</p> <p>Despite better academic performance, girls incorporate less selective courses of higher education (they represent only 27% of the engineering schools, 30% of scientists preparatory schools).</p>	<p>Women account for nearly 80% of the household chores. It takes them 18 hours more than men per week.</p> <p>Women spend less time on leisure than men (3h46 against 4h24 per day.) They represent 57% of secretaries of associations and only 30% of the presidents of associations.</p>



LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Law and other legal rights concerning LGBT-people in France:

- **1791:** (French Revolution) legalization of homosexual relations (decriminalization).
- **1942:** (Vichy) prohibition of sexual relations between persons of the same sex under 21 (under 15 years between persons of opposite sexes).
- **1981:** homosexuality is no longer classified as a mental illness. Removing the filing of homosexuals by the police.
- **1982:** Equality of the sexual majority between heterosexual and homosexual (15 years old).
- **1985:** Law against discrimination in hiring, reinforced in 2002.
- **1999:** introduction of PACS, Civil Solidarity Pact, open to all, which is supposed to replace the wedding, creating a recognition of the couple, but no effect on filiation or parental authority.
- **2004:** law against homophobia (fight against insults).
- **2005:** President Jacques Chirac acknowledged the deportation of French homosexuals in Nazi concentration camps.
- **2009:** transsexualism is removed from the list of mental illnesses.
- **2013:** Law on marriage for all (granting equal marriage rights to homosexuals and to heterosexuals) is in preparation.
- Areas where rights are not acquired:
 - Marriage (with parentage and parental authority)
 - The adoption
 - Access to IVF
 - Blood donation for a man having sex with men.

The reality of the situation of LGBT-people in France:

LGBT people are still largely victims of violence and discrimination. The number of accounts increased by 5% in 2011. 17% of cases of homophobia concern the Internet, 13% at the workplace, 13% in the household, 5% at school. More than half of the cases involve insults.

152 cases of physical assaults were reported in 2011.

However, according to polls 65% of the French people are in favor of gay marriage, and 52% in favor of adoption by same sex.

The visibility of LGBT-people in politics, business and in society in general

Until the 1980s homosexuality is primarily visible in artistic and intellectual circles. In the cinema and theater, it is presented as comedy and caricature.



1981: Appearance of the first cases of AIDS in the gay community (first called "gay cancer") and the virus was discovered by Professor Montagnier (Paris) in 1983.

1981: first Gay Pride in Paris with 10 000 participants (800 000 people in 2010).

In **1994**, 26 cities of French regions regularly organize Gay Pride. This is part of a certain "normalization" of homosexuality.

However, the visibility of gays is concentrated in privileged neighborhoods in city centers (the Marais in Paris) and is completely absent in poor suburbs where homophobia is extremely violent.

2001: election of the first openly gay mayor of Paris, still in charge now, Bertrand Delanoë. He was injured by an unbalanced homophobic man in 2002, which moved the entire French society.

Conclusion:

French society expects a lot of the campaign promises of our new president, François Hollande, in terms of gender equality and the rights of LGBT people. Ambitious reforms should be passed from the beginning of the year 2013: the marriage law for all, and the "third generation of women's rights," with the rebuilding of the school and the fight against gender stereotypes, the enhanced protection against violence against women, improving the lives of women. However, 71% of French people believe that the government is not going fast enough in this area ... Will our leaders have the political courage necessary to implement real efficient reforms for equ



Greece

Gender equality

Article 4 of the Greek Constitution states:

1. All Greeks are equal before the law.
2. Greek men and women have equal rights and equal obligations.

Article 5 of the Greek Constitution states:

1. All persons shall have the right to develop freely their personality and to participate in the social, economic and political life of the country, insofar as they do not infringe the rights of others or violate the Constitution and the good usages.
2. All persons living within the Greek territory shall enjoy full protection of their life, honour and liberty irrespective of nationality, race or language and of religious or political beliefs. Exceptions shall be permitted only in cases provided by international law.

Law and other legal rights concerning gender equality in Greece

Following the Greek constitution, (Article 25

1. The rights of man as an individual and as a member of the society are guaranteed by the State and all agents of the State shall be obliged to ensure the unhindered exercise thereof.
2. The recognition and protection of the fundamental and inalienable rights of man by the State aims at the achievement of social progress in freedom and justice.
3. The abusive exercise of rights is not permitted)
4. laws are very clear as far as equality is concerned although there have been incidents with the police abusing their authority.

The reality of gender equality in Greece (

The facts of life:

Women earn less than men. And more women than men find themselves stuck in low-income dead-end jobs.

Greek women have made impressive progress in academia – the majority of university graduates are females. But there is still a long way to go before they achieve absolute equality with their male counterparts in the work force. Few women hold high-end and decision-making posts in the corporate world, even fewer in political affairs. Only one woman in the history of the Greek Parliament was nominated for Prime Minister.

Angela Daifa-Frantzeskaki, president of the Panhellenic Women's Organization, is a prominent figure in the local women's movement. She firmly believes the decades-long struggle for equality has not been in vain.



"Greece's legislative framework is one of the best in Europe," Daifa-Frantzeskaki said. "We must take advantage of this and promote the right initiatives. We must also raise awareness among women. The Greek movement has made considerable headway, and we are now at the stage of discussing with state agencies about many issues... I believe, as one of the older women in the movement, that we are on the right track."

Work-wise

European Commissioner for Employment and Social Affairs Anna Diamantopoulou has made mainstreaming gender equality in all community policies and activities a top priority. She told a recent Athens conference organized by the interior ministry's General Secretariat for Equality that women have a greater presence in the labour market in recent decades.

The employment rate of females in the EU has increased from 50 percent in 1997 to 55 percent in 2001. The jobless rate for women, however, is higher than for men in all the 15 member states.

"The gap is smaller in northern Europe," she said. "Larger gaps exist in southern member states like Spain, Greece and Italy. And mothers with young children have the lowest employment rates.

Another problem facing women in all countries is their position in the labour market. Women are concentrated in low-income jobs, service work, the public sector and part-time jobs. Across the Union, the largest occupational group among women is salespersons, followed by domestic and personal care workers. All low-skill jobs."

Diamantopoulou cited statistics depicting a rather disappointing reality: men take up to two-thirds of the high-skilled jobs and the promotion of women in decision-making positions is still poor.

"The so-called glass ceiling is preventing women from accessing jobs with higher levels of responsibilities and high pay," said Diamantopoulou. "The gender pay gap is real."

In Greece, women take home about three-quarters what men earn at the same job. Reports published by the Statistical Office of the EU (Eurostar) show that the greatest pay inequalities are found in the higher income groups, the older age groups and among the highest educated. More than 50 percent of university graduates in Greece are female, yet women make up only 37 percent of the country's workforce. According to the Centre for Economic Research (KEPE), women's unemployment rate is at 15 percent – twice that of men at 6.7 percent.

"One in four women over the age of 20 is jobless," President of the General Confederation of Workers in Greece (GSEE), Christos Polyzogopoulos, told reporters on March 4. "The percentage



of long-term jobless women is three times that of men...More than two-thirds of temporary workers are women, while 28 percent of females work less than 30 hours a week."

On an equal footing with men

Addressing the Commission on the Status of Women (CSW) during the United Nations' 47th session at its New York headquarters on March 3, Interior Minister Costas Skandalidis vowed that Greece and the EU are determined to promote gender equality in the workforce. He said the EU is set to increase female participation in the labour market to 60 percent by 2010. It is currently 53 percent. This policy is based on a decision taken at the March 2000 Lisbon European Council.

"The legislative framework exists, both at the national and the EU level," Skandalidis told an Athens conference on women's rights in January. "Consequently, our efforts must focus on implementing existing legislation...The working women themselves must know about their labour rights and demand them. The state deals with the matter through legislation to protect citizens, but the citizens themselves must demand their rights."

"The EU is on the eve of a historic enlargement...making a Union of some 450 million people. Yet over half of the women are still, to a considerable extent, being excluded from the work of building the future of Europe," said Diamantopoulou at a European Council meeting in Brussels on March 4. "Our goal is clear. Women and men must have equal rights in all fields, irrespective of their race, ethnic or social origin, religion or beliefs."

According to women's rights advocates, gender equality means that females and males are equally represented in committees, government, parliamentary assemblies, managerial posts, unions and public and private bodies as well as in all public institutions. Society, they say, also needs to change attitudes, norms and values that define gender roles.

The way women are portrayed by the media also needs to break away from stereotypes. In a March 3 press release, the Greek Consumers' Institute (INKA) criticized nationwide advertising campaigns targeting women. The consumer watchdog pointed to three areas of concern: women are portrayed as sex objects, the ones in charge of the whole household and all family responsibilities, and intellectually inferior to men. "Advertising today is backwards and does not seem to have been taught very many things from women's new social role," said INKA in the statement.

Affordable child care

Greek women, however, have greater family responsibilities and many shoulder an unequal distribution of work in the home. In fact, studies show most men spend much less time than



women on domestic chores. And, women significantly reduce their time spent in paid employment after the birth of a child.

"The role of men and women in marriage remains traditional," HarisSymeonidou, research director at the National Centre of Social Research, told the Athens News, "Few men do housework and care for children. They mostly do outside repairs. Women handle the chores."

Champions of gender equality are calling for more accessible and affordable child care. Last year, Labour Minister Dimitris Reppas unveiled plans to inject billions of euros from the European Union Social Fund into the creation of some 500 child care centers across the country over the next two years. He said this would also create as many as 8,000 jobs to be filled mainly by women. Families in Athens, however, still face long waiting lists at most state-financed child care services. New Athens Mayor Dora Bakoyianni recently promised the municipality would extend the hours of day care centers to meet the needs of working mothers. Still, many resort to private centers, but this is a costly alternative.

The visibility of women in politics, business and in society in general

Greek political culture is a very complex and in some ways contradictory entity which combines in a particular way traditional elements with aspects of modern culture. A structural element of Greek political culture refers to women's low visibility in politics and their underrepresentation in all political elites, which accompanies the "equality of rights between the sexes" stipulated, for the first time in the 1975 Constitution. In fact, in spite of changes in the legal status of women that took place during the '80s as a result of feminist demands and reformist politics of the party in power (PASOK), women's social inferiority and political marginalization are still evident: Greek society exhibits one of the lowest levels of women in positions of power and in socio-economic decision making in the EU, while today there are only three women in government and thirty nine in a parliament of three hundred. This meager percentage of women in parliament constitutes nevertheless a big improvement. It is undeniable that the social conditions have greatly improved for women after two and a half decades of state feminism, which however had important repercussions on how young women perceive gender inequality. . Even though there is a long tradition of informal participation by Greek women in national liberation and democratic struggles, the political system's lack of interest about the reality of gender discrimination were repaid by women's very low levels of formal political activity. Although party membership, standing for public office and entering the political elites was until recently almost exclusively male and legitimized as such, what must be stressed is that in Greek political culture women's political profiles vary enormously (maybe more so than in other European societies) in



accordance with the big variation in women's patterns of everyday life.The rigidity of gender roles and the division of labour within the family differ since in more traditional environments (i.e. in rural areas) women's social inferiority is much more pronounced and much less challenged, whereas older cohorts of women, both in rural and urban areas, largely accept their lower social status as normal. Younger women on the contrary, proving the wide diffusion of feminist ideas during the last decades, massively reject the legitimacy of their social inferiority considering it as "a problem that must be solved", or even, that gender inequality is no longer an issue. Thus, according to research data of the National Centre for Social Research (I. Nikolakopoulos, M. Pantelidou-Maloutas, 1988, Women's political behaviour, Final report, Athens, EKKE while one out of three women over 60 absolutely agreed in the late '80s with the idea that "politics must be men's prerogative", less than 4% of young women (18-29) shared her point of view. Today, after two decades of gender policies inspired by the EU, the respective percentages present a smaller divergence, because far fewer older women accept women's political exclusion. However, what seems to be a novelty in Greek political culture is the growing conviction of the young that gender is no longer an issue.In spite of the above trends in the political outlook of younger women, it is evident that **Greek women in general continue to participate less in the formal political process, express lower levels of political interest and expect less from the political system**, which is obviously less inclined to give voice to their experience and their perspectives. More so for older and less educated women, whose social inferiority translates itself into obvious political inequality, in spite of formal citizenship which they gained only some decades ago. It is in fact notable that the electorate in Greece still comprises voters that have had the unique experience of being adults without political rights: Women over 70.

Although women do not show bigger abstention than men, they are less convinced of the importance of their vote for the resolution of everyday life problems and much less interested in parties and the party system:

Although there is no particularly "woman friendly" party in the Greek political system, it is interesting to note that in the spring of 1991 two women were elected as party leaders, for the first time in Greek political history, both by parties of the Left: If this novelty seemed to challenge the traditional patriarchal character of the party system, the way in which the first woman Secretary General of the Communist Party of Greece was received by the press, in reference to comments on her appearance, proved the profound sexism with which women politicians are judged and evaluated.



If voting patterns are not significantly differentiated according to gender, on the contrary, Greek political culture is characterized by a massive disparity in the proportion of men and women in public office. It must be underlined that today Greece presents one of the lowest levels of women Members of Parliament in the EU (13%).

The general picture of women's "under-representation" in decision making is, as expected, evident also in the gender composition of Greek governments. After the first (and only one before the dictatorship) woman appointed Minister in 1956, twenty five years passed

before the next appointment, of M. Merkouri in 1981 as Minister of Culture. But seven other women had occupied positions of under-secretary of State or Minister alternate from 1974 to 1989, thus against one woman member of government in the pre-dictatorship period there are eight from 1974 to 1989, all, with only one exception, responsible

for areas that are in perfect accordance with stereotypes of women's aptitudes and roles. Also it is of particular symbolic value that the "ecumenical" government of 1989, which was supposed to represent a very wide political and social spectrum of interests, did not include any woman, something that was strongly criticized both by women politicians and by feminist groups.

Epilogue

Greek society still exhibits a low level, one of the lowest in the EU, of women in positions of power and in decision making, a feature in accordance with its undeniable androcentric character. Furthermore, this is a period of recession in feminist organization and mobilization, with almost no mechanisms for promoting women's interests independent of the state. For various reasons, both specific to Greek society as well as common with many others, feminism is not expressed as an autonomous movement in Greece of the 2000s. This does not necessarily mean that feminist ideology is in crisis in Greek society. On the contrary, if women's social inferiority is always apparent in Greek society, it function today in a new climate of gender awareness and of legitimization of gender "equality", created in previous decades by feminist political activity. Furthermore scholarly thinking and writing is today influenced by feminist theory, while seminars, conferences, courses in Universities and specialized journals in which gender is a central object of study, seem to flourish. It seems as if a phase of feminist introspection is prevalent today, out of which new political interventions are eventually to be born by, and in favour of women, beyond public measures taken in accordance with European decisions and directives. It is apparent today that legal equality and welfare provisions, although necessary, are not enough as a remedy to the profoundly sexist character of the socio-political reality. Gender inequalities being far deeper than legal, what remains to be seen is how the maturing of younger cohorts with new values and



priorities, less gender stereotypes and a bigger awareness of gender as an unacceptable discriminating factor, plus the growing implication of women in politics, are going to influence the political process in Greece, and thus, the position of women in Greek society.



LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Male homosexual practice was decriminalized in 1951 by the new Criminal Code adopted in 1950. Male prostitution has been legal since May 2006. Lesbians are not mentioned or acknowledged in the Greek Criminal Code. There is one relevant provision in effect to this day in the Criminal Code;

Article 347 of the Greek Criminal Code; which provides for a higher age of consent of 17, for seducing a male person if the male partner is over 18 and for lesbians and both male/female heterosexuals (regardless of close-in-age or not) and for only close-in-age for male homosexuality, the age of sexual consent is **15**.

Law and other legal rights concerning LGBT-people

The Greek constitution provides no definition of marriage. It does stipulate that, like motherhood and childhood, it must be under the protection of the State.

The reality of the situation of LGBT-people in your country

The former government of Prime Minister Kostas Karamanlis (which governed until October 2009) was opposed to same-sex marriage. The New Democracy-led government had proposed legislation that offers several rights to unmarried couples, but only applies to opposite-sex couples. If introduced, the law was expected to be declared unconstitutional or against EU principles if brought to Greek or European Courts.

The Panhellenic Socialist Movement (PASOK), under George Andreas Papandreou presented in April 2006, a legislative proposal for the recognition of unmarried couples, homosexual and heterosexual, following the French example of the Pacte civil de solidarité. However, according to some LGBT groups, the proposal's controversial terminology made little headway on LGBT rights and PASOK's proposed 'partnership' banned same-sex couples from adopting. In November 2008, PASOK once again submitted a draft law on civil partnership, even though it made no progress in the legislature.

The left party Synaspismos has committed itself to support same-sex marriage according to media reports in Athens.[citation needed] Alekos Alavanos, the leader of Synaspismos said that the coalition backs the fight against all kinds of discrimination and supports the free expression of sexual orientation including the legalization of same-sex marriages.



Gay rights group OLKE announced its intention to sue Greek municipalities that refuse to marry gay couples, pointing out a loophole in the 1982 law that legalized civil marriage between "persons", without reference to gender.

Responding to government proposals in 2008 to introduce legal rights for cohabiting couples, Archbishop Ieronymos II of Athens, the most respected-bishop of the Church of Greece, suggested that "There is a need to change with the time". It is unclear, however, whether this view applied to same-sex couples, particularly as the Church has previously opposed gay rights in general and civil union laws in particular.

Before the legislative elections of 2009, the Panhellenic Socialist Movement (PASOK) announced its support for same-sex registered partnerships in a reply to a questionnaire sent by gay rights group OLKE. PASOK ended up winning the elections.

On September 17, 2010 the minister of Justice HarisKastanidis announced that a special committee had been formed to prepare a registered partnership law that would include both same-sex and different-sex couples. The committee was constituted on 29 July 2010 and, according to its members, its work is to make proposals regarding the modernization of Family Law. Until the end of 2010, matters regarding heterosexual couples would be discussed, while those regarding same-sex couples would be discussed after January 2011.

On February 8, 2011 the European Court of Human Rights decided to merge and accept two cases of four couples regarding the breach of article 8 (respect of private and family life) combined with article 14 (freedom from discrimination) and article 13 (effective remedy). The cases were brought to the ECtHR as a result of the Greek state introducing registered partnership legislation that specifically and expressly excluded same-sex couples. The ECtHR gave Greece until May 31, 2011 to submit its observations, a deadline which will probably be extended for a few months.

On 19 August 2011, a government official announced that the government aims to introduce legislation allowing the registration of same-sex relationships soon

The visibility of LGBT-people in politics, business and in society in general

Although there is no official recognition of same-sex couples, a 1982 law that legalized civil marriage between "persons", without specifying gender, acted as a test-case for same sex marriage. On 3 June 2008, the mayor of Tilos, Anastasios Aliferis, married two homosexual couples, two lesbians and two gay men, citing the legal loophole. He was heavily criticized by clergymen of the Church of Greece, which in the past had also opposed the introduction of civil marriage. Justice Minister SotiriosHatzigakis declared the Tilos marriages "invalid" and Supreme



Court prosecutor Georgios Sanidas warned Mayor Aliferis of the legal repercussions of his "breach of duty", but he said he had "no intention of annulling the marriages". Nevertheless in May 2009 the marriage was officially annulled by the authorities.

Athens has a large number of LGBT associations and a developing gay village in the Gazi, Athens neighborhood. A gay pride event, the 'Athens Pride' and an international Gay and Lesbian film festival, the 'Outview', are held annually. There is an emerging gay scene in Thessaloniki with some gay/lesbian bars/clubs and several friendly mixed venues, and one LGBT organisation, organising public discussions.

The gay scene in the island of Mykonos and the lesbian scene in Eressos, Lesbos are famous internationally.

The Constitution does not explicitly address sexual orientation or gender identity issues and civil rights legislation has largely come out in accordance with the European Union Directive 2000/78. Since 2005, anti-gay discrimination in the workplace is generally prohibited, except the armed forces, although the law does not include general identity and it does not address discrimination in areas such as banking, public facilities, education, housing and health care. Likewise, hate crime laws do not include sexual orientation or gender identity.

While there has been considerable legal progress, conservative social mores still hold considerably influence. Public displays of affection between same-sex couples are widely frowned upon and the Orthodox Church has often denounced homosexuality as a sin and "defect of human nature."

Several issues have been raised about the Greek media regulation authority, or Greek National Council for Radio and Television (NCRTV) as it is called and its homophobic stance, according to LGBT groups.

- On November 2003, NCRTV fined one of the largest TV networks in Greece, Mega, with 100,000 Euros, partly for having aired a kiss between two male characters of the popular TV show 'Klise ta Matia'. In December 2006, Greece's Council of State, the country's Supreme administrative court, annulled this decision though, ruling that NCRTV's fine was unconstitutional. According to the court, the TV scene reflected an "existing social reality, related to a social group, among many that make up an open and democratic society, whose sexual preferences are not to be condemned" Moreover this was not the first time that a kiss between two male characters was aired in Greek television and the decision was heavily criticized by the Greek media as hypocritical and anachronistic.
- On 21 December 2004 the NCRTV fined '94 Epikoinonia FM' a municipal radio station in Athens, with 5,000 Euros, judging the content of the 'Athens Gay and Lesbian Radio Show' as "degrading", resulting in the station cancelling the show. There is not any kind of radio information about LGBT matters anywhere in Greece since.



- On September 2005, NCRTV formally enquired another one of Greece's largest TV networks, ANT1 (Antenna), for airing a publicity spot, by a popular chewing gum brand, depicting two women kissing.
- On 15 October 2012, ERT aired the pilot episode of British television series Downton Abbey, cutting out a scene depicting two men kissing. The managing director of ERT, Costas Spyropoulos, cited timing of the programme (aired at 10pm local time) and parental guidelines as reasons for the episode not being aired in full.

A survey among Greek MPs, conducted in 2003 and presented by the Hellenic Homosexual Community (EOK), raised the issue of recognising taxation, inheritance and other legal rights to same-sex couples. The results of the survey showed that 41% of parliamentarians surveyed favored granting such rights while 55% were against it. Among PASOK MP's, 55% were favorable, compared to just 27% of New Democracy MPs. The party with the highest MP favorable responses was Synaspismos (67%) while the majority of Communist Party MPs abstained. MPs favorable responses were higher among women, younger and Athenian MPs.

A study among Greek students of the Schools of Health and Welfare professions (social work, nursing & medicine) in Iraklion, Crete published in 2006 surveyed their attitudes towards male homosexuality. Two scales were used and translated into Greek along with several questions that formed a self-completed questionnaire. The main findings showed that there were differences among the schools surveyed in terms of homophobic expression and that "the main predictors influencing homophobia score were: willingness to defend and protect gay rights, conversations with gay individuals, religiosity, politicization and having gay friends".

A Eurobarometer survey published in December 2006 showed that 15% of Greeks surveyed supported same-sex marriage and 11% recognised same-sex couple's right to adopt. These figures were considerably below the 25-member European Union average of 44% and 32% respectively and placed Greece in the lowest ranks of the European Union along with Romania, Latvia, Poland, Cyprus, Malta and Bulgaria.

A Eurobarometer survey published in January 2007 ("Discrimination in the European Union") showed that 77% of Greeks believed that being gay or lesbian in their country 'tends to be a disadvantage', while the European Union (EU25) average was 55%. 68% of Greeks agreed that discrimination on the basis of sexual orientation was 'widespread' in Greece (EU25: 50%), and 37% that it was more widespread in than 5 years before (EU25: 31%). 84% of Greeks also reported not having any gay or lesbian friends or acquaintances (EU25: 65%).

A Kapa Research (major Greek polling firm) survey on behalf of the Greek "Institute of Psychological & Sexual Health" published in the Greek newspaper Ta Nea on 20 September 2010



showed that 63.9% of Greeks agree with the legalization of same-sex partnerships and 24.1% disagree; as for the legalization of same-sex marriage, 38.5% of Greeks agree and 51.8% disagree.



Hungary

Gender Equality

Law and other legal rights concerning gender equality in Hungary

Women's rights

According to the **Basic Law** (earlier: **Constitution**) of Hungary

- All are equal before the law. All are entitled to equal treatment by public authorities.
- No one shall be discriminated against in political, social or economic life for any reason, regardless of race, colour, gender, disabilities, language, religion, political or other opinion, national or social origin.
- men and women have equal rights
- equal opportunity is ensured by particular measures
- children, women, the elderly and the disabled are protected by special measures

Women and men have equal rights to education, employment and promotion, equal pay for work of equal value, to social security, to holding offices and receiving public honours and decorations.

The **Labour Code** says it is prohibited to commit any kind of discrimination against women in the workplace and in the sphere of employment and also speaks of equal treatment of men and women in various aspects of employment and labour.

The reality of gender equality in Hungary

Employment opportunities for women

The situation of women who undertake children is very difficult: because the chances to be employed for women with children are much worse than for their childless peers. The situation of women entrepreneurs is even more difficult: because of the large amount of the forced-employed, there is no overhead visor. Women have difficulties finding a job, and it is because of discrimination, which has several types. There is gender discrimination, which is the subject of our study, but it is not the only

% of the teachers are women, in secondary education this amount is 72% and in higher education it is only problem. When you are having a child and you are at home with her/him, you are losing from your value and you do not even know it. After you had a child, you are not employed as naturally as other women who have no children at all.

In Hungary women have higher academic qualifications than men. As it is common for both parents to go out to work in our country, it means that most women have a job. According to the report, the number of literate women and men is mainly the same in Hungary. More boys go the



primary schools than girls (however at secondary and higher education the gender equality is complete). In primary education, 9637%. In the 60s, 35% of the workers were women, but this amount has grown to 50% since then.

The women take the lead in education. Based on the latest Hungarian figures, men give up studying far more easily than women and boys spend far less time learning at the school desks than girls. Among the students in higher education, the share of women is far higher in undergraduate and postgraduate courses but in PhD courses the female predominance is minimal.

Female life expectancy at birth is 78 years, which is eight years longer than for men. One reason for this is that their way of life is healthier; they turn to a doctor sooner with their mental or physical problems than men. It can be in connection with the interesting fact that there are almost twice as many female patients in psychiatric clinics than men. And among men there is a four times higher suicide rate than among women.

The overall situation is that employers do not comply with the requirements of the Labour Code and the 33rd Article of the European Union Chart and are reluctant to employ workers with small children. (In order to reconcile the family and the work everyone has the right to be protected from dismissal for a reason connected with maternity and the right to have a period of paid maternity and parental leave if she has a child or adopts a child.)

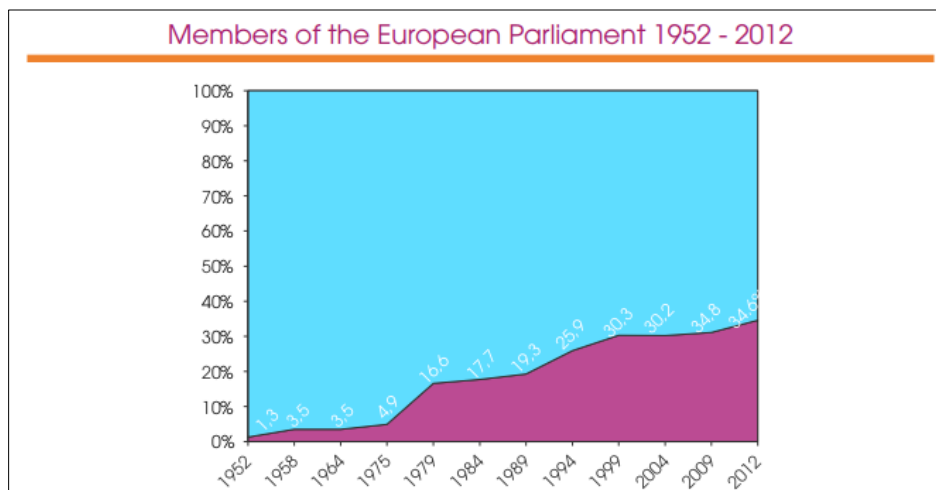
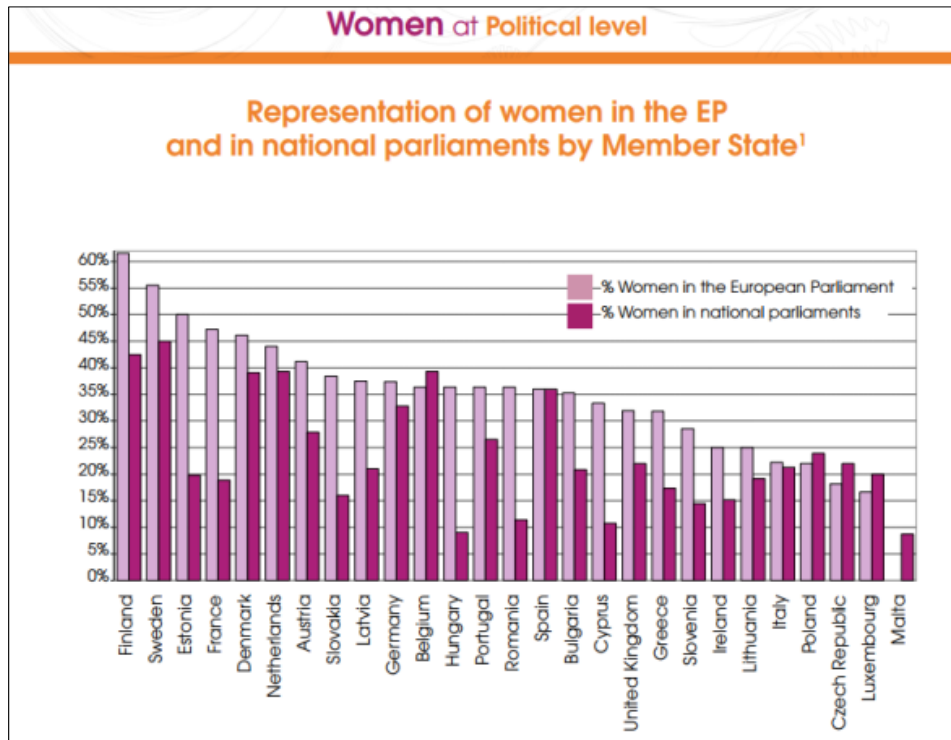
Visibility of women in politics and business

Women in politics

It is not a disadvantage to be a woman in most of the countries of the European Union. In Hungary, there have been lots of women in politics. (pl.: Ildikó Lendvai, Rózsa Hoffman, Katalin Lévai, Kinga Göncz) In our point of view, it is positive that women have the same rights at expressing their opinion. They are also active at business.

The percentage of women in the European Parliament rose once again following the 2009 elections. Across the Member States of the European Union the percentage of women holding seats in the European Parliament is now higher than that of the Member States' national parliaments, with the exception of Spain (same percentage), Belgium, Luxembourg, the Czech Republic, Poland and Malta (no female MEPs).





LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Law and other legal rights concerning LGBT-people

The perception of homosexuality in history

Today's notion of homosexual identity (homosexual lifestyle, not only sexual propensity) was formed in the 19th century. Written sources show that homosexual behaviour was present in all ages. In some cultures it was banned, while others accepted it, considered it normal, even there were some where it was found especially desirable. The Nazi regime persecuted anybody who was attracted to the same sex, and it ordered them to wear a pink triangle. Gradually, after the Second World War a more permissive morale was starting to spread. Most European countries



have such laws, which did not condemn homosexuality among adults, only when it comes to children under age. In 1973 the American Psychiatric Association declared that homosexuality is a mental illness. Scientific findings indicate that a heterosexual person who feels erotic emotions to a person of the same sex is also regarded as homosexual; they do not have to interact. Since 2002 in Hungary homosexuality is accepted over 14 years of age.

The first known law book which deals with the rights of gays in 1566 is The " Lawbook of Kassa", which states that " it is a great sin even to mention homosexuality, from which God should protect all Christian people." The sentence: death, loss of goods, exile.

The rights of homosexuals

While in the developed countries and also in the European countries, homosexual men and women are trying to accept their sexual deviation through international organizations, in many other parts of the world the local authorities retaliate with extreme brutality the relations considered as sexually perverse. The local authorities punish severely the affected homosexuals in several African and Asian countries, particularly in Islamic countries, with death penalty or life imprisonment and in less severe cases they impose heavy fines on them.

In 15 out of 48 European countries the national legislations allow that gays can be registered as partners, living in partnership like in the Czech Republic, Denmark, United Kingdom, France, Iceland, Germany and also in Hungary via the legal force of Act XXIX of Year 2009. As the legal effects are similar to those of a marriage, a spouse, wife- husband may become heirs. Since Hungary has a new basic law from 2011, the question was also raised whether to enable same-sex marriage but due to the fact of the existing Family Code stating that men and women may enter into marriage only with each other, no change is expected in the near future

There are organisations that support people regarding gender equality problems. The basic activities of "Patent" are the legal and psychological treatment of female and children victims of male violence or abuse, as well as the vindication of those victims' rights. "Rainbow Mission Foundation" is aimed to provide support for social, cultural activities and community advocacy work to gays, lesbians, bisexuals, transgender communities. Within this framework, festivals, events and performances are organized regularly. The "Background Group for Gays" was founded on February 10 1995. The association plays an important role since the birth of the gay movement in the domestic affairs and they set up a goal to give specific assistance to the affected people. (organising psychiatric aid service, HIV / AIDS prevention)



The reality of the situation of LGBT-people in Hungary

The rights of gays in Hungary

The Hungarian society today lags behind decades compared to the perception of Western societies. Prejudice is integral these days, almost all of the gay movements divides the society sharply, and they are often accompanied by mass demonstrations.

The results of a questionnaire that was filled in by 126 members, 48 men and 78 women is the following:

Question 1: 'What do you think about your attitude towards gays?' More than half of the respondents, 57% said their attitude is neutral, 23% said they are positive and only 20% said they have a negative attitude.

Question 2: 'Would you find it disturbing if there were gays and lesbians in your close environment?' 14% of the respondents declared that homosexual people would disturb them while living in the same environment. 86% would not be disturbed. It means that less than half of the respondents would be disturbed in the proximity of a gay person. It means that there are fewer people who would be disturbed by living with a gay person close by, than the number of people who said in the first question above that they have a negative attitude towards homosexuals.

Question 3: 'If yes, why would they disturb you?' This question is obviously only for those respondents who answered yes to the second question. It means 18 yes answers out of the total 126. The reasons were very different.

Most of the people are disturbed in the proximity of homosexual people, because they think it is unnatural and 'disgusting' when someone is gay. They consider it a disease.

Question 4: Do you allow marriage of gays? For the fourth question, more than half of the respondents, 68% told that they would allow marriages of gays. Only 37% were against.

Question 5: 'Would you allow homosexual couples to adopt a child?' 24% of the interviewed people would permit the possibility of adoption for homosexual couples without limits, 25% would only allow with special limits and a little more than half of the respondents, 51%, would prohibit homosexual couples from adopting a child.

Question 6: 'Why do you think it is difficult to accept gays for the society?' The majority of the people interviewed think they cannot accept gays because they feel it abnormal and it is disgusting when they appear together in public.



The visibility of LGBT-people in politics, business and in society in general

Politics and Homosexuality

Participants of political life can be divided into three different blocks according to their attitude towards the rights of homosexuals:

the first block is composed of Jobbik, Fidesz and the Christian Democratic Party (KDNP) - admitting conservative and Christian values - they are strongly opposed to the extension of gay rights.

The second group includes those who do not oppose the extension of rights, and they are even supportive, but not in the near future, claiming that society is not prepared for such large-scale changes. This includes LMP, MSZP.

The third group includes the Free Democrats; they have a unique way of fighting for the equality of gay rights in close partnership with organisations defending gay rights.

Hungary has fallen behind in the American survey on gender equality (Global Gender Gap Report). It studied 134 countries and Hungary is the 65th. Our place is worse than it was in 2008, when we came 60th.

According to the survey, the Hungarian women's situation in health and education is good compared to Hungarian men, but in business and politics they cannot prevail as much as men.

It also says that Hungarian women get married at the age of 26 and have 1.3 children on average.

Before the beginning of the economic crisis in 2008, 78% of the workplaces which no longer exist were occupied by men. They were in the industry and finance sector. The typical women jobs, which are less paid (such as in health care and education) were more likely to survive the crisis. Men earn more money than women; the wage of women is 30% less on average. The rate of employed women could have grown partly because the cost for employed women is lower. 'Not to mention' adds Lisa Belkin (New York Times) 'that creating gender equality is not just about compensating the employment rates. Housework is still the duty of women in general.'

Celebrities and homosexuality

More and more local celebrities acknowledge publicly that they are attracted to their own gender. Christopher Steiner (presenter) had no problem recognising his "deviation", because he cannot imagine a life other than an honest one. Most recently, Zoltán Mujahid (singer) made a coming out. " I have one single life and I don't want to live in a lie. It is far too depressing to live if you can't accept yourself ", said the singer who appeared publicly in a TV talent contest show.



Ibolya Olah (singer) does not care either what they think about her. Ibolya has admitted, through his lawyer that she has bias to her own sex.

Mark Lakatos has also disclosed his sexual orientation. Klara Ungar, the Managing Director of the Alliance of Free Democrats in Hungary was the first local politician who publicly talked about her homosexuality.



Iceland

Gender equality

Law and other legal rights concerning gender equality in Iceland

According to the Icelandic Constitution both genders are equal to the law. Icelandic law state that when a man and a woman are applying for the same occupations offered by the state and are equally qualified the sex who is more unequal gets the position. For example when a man applies for work in kindergarten he usually gets the position because there are more women working in this sector.

The reality of gender equality in Iceland

Iceland is doing quite well in this area, the salary in most positions is equal but in high positions and in business women's salary are quite lower than men's for the same job.

The visibility of women in politics, business and in society in general

The Icelandic prime minister is a woman, and for the first time in 2008 we had an equal number of men and women in the government. So the visibility of women in politics is quite good in general. High positions in business are quite dominated by men. In society the visibility of women is quite good, we have independent women, the majority in university are women and Icelandic women have ambition and often get the jobs they like.



LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Law and other legal rights concerning LGBT-people

Gay people have the rights to get married, and they have all the same rights as other people when it comes to jobs and work places. However, gay people do not have the permission to donate blood under any circumstances.

Gay couples are able to adopt children.

According to the Icelandic Constitution it is illegal to discriminate people on the ground of sexuality.

The reality of the situation of LGBT-people in Iceland

We think that the situation of LGBT people here in Iceland is pretty good, and it's getting better with time. There are not much prejudice towards gays and lesbians.

The visibility of LGBT-people in politics, business and in society in general

Our prime-minister is a lesbian so she is very visible in the society and there is another lesbian sitting in Althing. Gay people are just as visible in business as other people. We have a lot of strong characters that are gay and are very known in the society. There are not many transgender folks in Iceland but now they seem to be getting more and more. They are very much noticed.



Norway

Gender equality

Law and other legal rights concerning gender equality in Norway

The UN publishes an index called GII: *Gender Inequality Index*. The index measures reproductive health (maternal mortality), participation in politics and in the work force. According to the UN rankings, Norway is among the countries with the highest degree of equality in the world (ranked as number 5 in 2011). Source: <http://www.globalis.no/Statistikk/GII-Likestilling#bars>

In 1978, the Norwegian Gender Equality Act was introduced. In this Act, the right to be treated equally regardless of gender is constitutionalized. Men and women have the same rights to employment, equal payment, education, and membership in different associations. The Act also formalizes the right not to be harassed sexually or because of gender.

Source: http://www.lovdatabasen.no/cgi-wifit/wifitldles?doc=/app/gratis/www/docroot/all/nl-19780609-045.html&emne=likestilling*&

The reality of gender equality in Norway

Even though Norway ranks at the top of the UN Equality Index, reports show that the work market is still quite gender segregated. Information found on the website of Norway's official statistics (Statistisk Sentralbyrå - www.ssb.no) gives us the following facts:

- Roughly as many women as men have higher education. But women and men's choice of studies follows traditional patterns. While women tend to choose teaching, health and care services, men tend to choose technical subjects and natural sciences.
- From the mid-1970s, the employment level for women has increased dramatically. Today there are almost as many women as men in paid work. However, there are still clear distinctions between female and male occupations, and women are much more likely to work part-time than men. 14% of employed men and 41% of employed women work part-time, which is a considerable number.
- Women's average monthly pay was 85.0 per cent of men's in 2008. The differences in pay vary considerably according to industry, educational background and age. (New numbers from OECD show that the "payment gap" widens at "the top", i.e. the gap between female and male executive managers is bigger than for positions with a lower wage.)
- Women spend less time and men spend more time on domestic work today than at the beginning of the 1970s. But women still spend most time on domestic work.

(http://www.ssb.no/english/subjects/00/02/10/likestilling_en/)

We can draw the conclusion that the Gender Equality Act of 1978 is not applied concerning the right to equal payment, and that the work market is gender segregated.



Surveys also show that the opinion in the Norwegian population favors complementary gender roles: i.e. that men and women have different roles and tasks in the family. 20% of the population thinks that the best choice for families with children under 6 years of age is that both parents are working, but that the mother should work part-time and take the main responsibility for home and children. 68% of the women claims that they do take the main responsibility.

(Sources: YS Arbeidslivsbarometer, Dagsavisen 08.10.12)

The visibility of women in politics, business and in society in general

Over the past decades, it has been an explicit goal to include more women in political life. In 2011, 4 out of 10 parliament representatives were women, and 10 out of 19 ministers in the current "red-green" government (Labour Party, Socialist Party and Centre Party) are female. At national level, it should therefore be safe to say that the visibility of women in politics is quite high. However, in local politics, the participation and visibility of women should increase. Only 1 out of 5 mayors were women in 2011 (www.ssb.no).

In business, it seems like we can find evidence for the theory of the "glass ceiling". This theory presents the idea that women only reach a certain level in the business world, and that a minority of women climb to the top positions as executive managers:

"Although more women are becoming managers, only 1 out of 5 executive managers are women. Women manifest themselves most frequently among the middle managers, particularly in teaching, health and social services."

(http://www.ssb.no/english/subjects/00/02/10/likestilling_en/)

In society in general, the visibility of women does not differ from that of men. The OECD reports show that women participate in public life at the same level as men.



LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Law and other legal rights concerning LGBT-people

The Discrimination Act of 2005 changed the Penal Code of 1902, to include offenses based on discrimination against groups of people, such as LGBT-people. Discriminative speech or hate speech may result in jail sentences up to 3 years (§135), whether it is because of religion, colour of the skin or sexual orientation.

The amendments to the Penal Code and to the Work Environment Act of 1977 also state that it is against the law to discriminate because of sexual orientation when it comes to providing services, in the employment process or in granting membership to various organizations.

(The Discrimination Act: http://www.lovdato.no/cgi-wift/wiftldles?doc=/app/gratis/www/docroot/ltavd1/filer/nl-20050603-033.html&emne=seksuell*%20%2b%20legning*&)

A milestone was reached in 2009, when homosexual couples were allowed to be married (earlier they formed "partnerships"). Norway was also one of the first countries to legalise partnerships in 1992. Same-sex couples formally have the same right to adopt as other couples, but in practice it is impossible to adopt from abroad. The right therefore remains illusory.

In 2008, the Norwegian government issued "The Norwegian Government Plan of Action on LGBT 2009-2012". The main goal was to achieve a LGBT-perspective in all policy areas.

(Source: http://www.llh.no/eng/The+Norwegian+Government+plan+of+action+on+LGBT+2009-2012.b7C_wlrI4x.ips)

The reality of the situation of LGBT-people Norway

The Norwegian LGBT Organization is called LLH, and their objective is to work for "the equality of lesbian, gay, bisexual and transgender people, and their liberation from all forms of discrimination". A quote from their web page could shed some light on the reality of the situation of LGBT-people:

(...) most of the world knows that Norway in 1992 was one of the first countries in the world to legalise registered partnerships between two people of the same sex. Norway has, along with Denmark, Sweden and Holland, had a reputation for being liberal, and in many ways the reputation is based on facts. However, the law itself doesn't guarantee tolerance and acceptance in general. The fact that Norway has a number of openly gay politicians, authors, actors, musicians, athletes and journalists has eliminated some prejudice, but a lot of gays, lesbians, bisexuals and transgender are still afraid to be open about who they are. LLH still has an important role to play in terms of counselling and giving advice, be it during the process of coming out or legal issues. In addition, LLH has several groups engaged in social activities for various ages.



(Source: <http://www.llh.no/eng/LLH+%3D+The+Norwegian+LGBT+Organisation.9UFRjOZn.ips>)

In the foreword to the Norwegian Government Plan of Action on LGBT, we can read that:

Many lesbians, gays, bisexuals and trans persons (LGBT) have a good life today. The LGBT organisations have visible spokespersons in the public debate and in politics. However, in surveys of living conditions, a higher proportion of the LGBT population characterise their own quality of life as poor. LGBT people are more subject to violence and harassment than the rest of the population. Research, both in Norway and abroad, shows LGBT people to be heavily overrepresented in some groups of persons with substance abuse and mental disorders. Many attempt suicide.

The Police Department issued a report on hate crime in 2007. 29 persons reported hate crimes based on sexual orientation in 2007. The majority of these were violence based. (https://www.politi.no/vedlegg/lokale_vedlegg/oslo/Vedlegg_77.pdf)

As long as sexual orientation may be the source of discrimination, violence and depressions, there is still much room for change and improvement!

The visibility of LGBT-people in politics, business and in society in general

There are between 5 and 8% LGBT-people in Norway today. There are several openly gay politicians in Norway, and well known public figures "leave the closet" to contribute to the fight against prejudice. In cultural life, there are many known actors and other artists who are openly gay. But still, the reality stated by LLH above shows that more openness and less prejudice can be achieved.



Poland

Gender Equality

The social situation of LGBT people: Homosexual people can face discrimination in various situations. Analysis of the Polish practice shows the following examples of breach of the rights of gays and lesbians:

1. hate speech against homosexuals,
2. violation of the image rights of homosexual people (e.g. hanging posters with the image of a person in public places or publishing lists of homosexuals containing their images on the internet),
3. psychological violence against homosexuals (such as harassing letters containing threats)
4. physical violence (active attacks on gays and lesbians)
5. discrimination against a person because of their sexual orientation in the workplace and in other social relations,
6. disclosure of sexual orientation without the person's consent to induce mental anxiety or to expose the person to verbal or physical attacks,
7. detention of homosexuals by the police under the pretext of "lewd behavior",
8. discrimination against homosexuals in contractual relations,
9. discrimination against gays and lesbians in the case of inheritance.

In Polish public debate, the personal rights of homosexual people are often violated by statements of politicians or other public figures. These statements are not directed to any particular individual but homosexuals as a group.

Victims of discrimination often hide the fact from their families or the police from fear of disclosure of their true sexual orientation or because they doubt in effective prosecution of such crimes .

The results of a survey carried out among homosexuals (2007):

1. The Catholic Church and groups centered around it, and also some politicians and political parties, especially associated with the right wing, are considered discriminatory against homosexuals. 20 per cent of homosexuals mention also some journalists and mass media, 15 per cent public administration.
2. 10 per cent of homosexuals claim they experienced physical violence based on sexual orientation. As much as 46 per cent of those who did say they experienced violence from people they know, mostly members of the immediate family (parents, siblings). 25 per cent declare that discrimination occurred at work, school or college.
3. Almost half of homosexual respondents say they experienced psychical violence and 25 per cent of those who did experienced it from their families.
4. A common phenomenon among homosexuals is avoiding disclosure of their sexual orientation (85 per cent). They usually avoid it in at work (almost 50 per cent), in dealing with the closest (37 per cent) or extended family (36 per cent), 32 per cent do it at school, 30 per cent in social situations and 27 per cent always hide their sexual orientation.



5. 20 per cent of homosexual respondents say all their family members know about their sexual orientation, but almost one third of them has never disclosed it to anyone in their families. 53% of respondents declare that their relatives accept their sexual orientation, while 27% have a problem with acceptance by the immediate family (one in ten people say that the immediate family "definitely do not accept" their homosexual or bisexual tendencies).
6. Women (60%) declare a higher level of being accepted than men (49%).
7. People who are not in stable relationships declare a higher level of acceptance (62%) than those who are in stable relationships (50%).
8. 87% of respondents declare that their environment knows about their sexual inclinations. 31% believe that this is common knowledge, and 56% do not hide their sexual orientation only to selected individuals. One in ten respondents did not disclose their sexual orientation to their environment at all.

Law and other legal rights concerning gender equality in Poland

The principle of equality between women and men is guaranteed in all core international human rights documents signed and ratified by Poland, such as:

- the United Nations Charter signed in 1945, which affirmed the principle of equality between women and men,
- the Universal Declaration of Human Rights (1948),
- the Convention on the Elimination of All Forms of Discrimination against Women concluded by the United Nations,
- European Convention on Human rights (1950),
- the European Social Charter and Directive 76/207 (it concerns the equal treatment of men and women in employment, vocational or professional training, promotion and working conditions).

Non-violation of the principle of equality between women and men is guaranteed in Polish law in many important state documents, such as:

- the Constitution, which says:

Article 32.

- *All are equal before the law. All are entitled to equal treatment by public authorities.*
- *No one shall be discriminated against in political, social or economic life for any reason.*

Article 33.

- *In the law of the Republic of Poland, women and men have equal rights in family, political, social and economic life [...]*

Women and men have, in particular, equal rights to education, employment and promotion, equal pay for work of equal value, to social security, to holding offices and receiving public honours and decorations.



- the Labour Code, which says it is prohibited to commit any kind of discrimination against women in the workplace and in the sphere of employment and also speaks of equal treatment of men and women in various aspects of employment and labour. Article 183a is clear about the types, causes and methods of committing discrimination against women. The Code also contains two definitions, important from the point of law, that is of harassment and sexual harassment.

Article 112.

- Employees have equal rights in respect of the performance of identical tasks, which applies, in particular, to the equal treatment of women and men in employment.

Article 183a.

§ 5. It is also a manifestation of discrimination in the meaning of §2:

1. to encourage another person to violate the principle of equal treatment in employment
2. to behave with the purpose or effect of violating the dignity or humiliation or degradation of an employee (harassment).

§ 6. Discrimination because of sex includes any unacceptable behaviour of a sexual nature or relating to the sex of the worker, the purpose or effect of which is violating the dignity or humiliation or abuse of the worker; this behaviour may consist of physical, verbal or non-verbal elements (sexual harassment).

Women's rights are protected in the Polish law in a number of acts. Often, these provisions do not contain terms which suggest sex, so you can gain the impression that these rights are equally important for men and women, although in practice it is not.

- The Penal Code - in particular the provisions relating to domestic violence (Article 207 of the Penal Code) and the crime of rape (Article 197 of the Penal Code) relate primarily to women as victims and men as perpetrators, as shown by the statistics of the phenomenon (the vast majority – over 90 per cent – perpetrators of domestic violence are men and the overwhelming majority of victims are women).

The main provision of the Penal Code relating to domestic violence is Article 207 concerning abuse.

From the point of view of women's rights, another provision, or in fact a series of provisions relating to the phenomenon of rape, or wider, forcing unwanted sexual acts (articles 197, 198, 199, 200, 201 of the Penal Code), is very important. Although not only women fall victims of this form of violence, they represent a vast majority (over 90 per cent) of them.

Article 197.

§ 1. Whoever, by force, illegal treat or deceit subjects another person to sexual intercourse, is liable to imprisonment from 2 to 12 years.



§ 2. If the perpetrator, in the manner specified in § 1, makes another person submit to other sexual act or perform such an act, the perpetrator is liable to imprisonment between 2 months and 8 years.

§ 3. If the perpetrator commits a rape together with another person, the perpetrator is liable to imprisonment for a minimum term of 3 years.

§ 4. If the perpetrator of the act specified in § 1-3 acts with particular cruelty, the *perpetrator is liable of imprisonment for not less than 5 years.*

Article 198 of the Penal Code introduces the term “taking advantage of another person’s vulnerability or inability to recognise the significance of the act or inability to control his or her conduct, resulting from mental disability or disorder”, which means a qualified form of the crime of rape. Article 199 of the Penal Code describes a different situation: “Whoever, by abusing a relationship of dependence or by taking advantage of critical position”, which points to another situation of rape, this time typical of professional relationships.

Prosecution of the offence of rape is undertaken at a request of the victim, unless the victim is a minor (under the age of 15) or a mentally impaired person.

Victims of domestic violence often refer to other provisions, such as prohibition of causing severe damage to life and health (Article 156 of the Penal Code), threat (Article 190 of the Penal Code), coercion or violence (Article 191 of the Penal Code), hitting or other violations of physical integrity (Article 217 of the Penal Code).

Polish legislation does not prohibit prostitution, that is, it does not penalise prostitutes. However, it prohibits exploitation of prostitution of others or human trafficking. Article 204 of the Penal Code refers to these problems.

Abortion law in Poland allows abortion under three circumstances:

1. the pregnancy is a result of an offence,
2. it is a threat to the life or health of the woman,
3. prenatal tests or other medical findings indicate a high probability of serious and irreversible damage to the foetus, or an incurable disease that threatens its life.

However, it also contains the conscience clause – a special legal provision, according to which a physician may refrain from implementing health care services contrary to his or her conscience. The provision is often used to refuse women the right to abortion in public hospitals.



The reality of gender equality in Poland

Discrimination of women at the labour market:

Examples of unequal treatment:

1. asking women about the desire to start a family during a job interview,
2. asking women to sign a declaration that they are not going to get married or have children,
3. refusing to employ women, even if they have higher qualifications than their male competitors
4. age – an older man is seen as a mature, serious and articulate employee, and a woman as a weak, aging person,
5. the percentage of working women is by 11 per cent lower than men
6. different wages for women and men working at the same positions (the disparity in pay between men and women can be as high as 30 per cent)
7. women clearly dominate in certain occupations or sectors of the economy (education, social services, health care)
8. women work in less prestigious occupations, giving less opportunity to develop (e.g. cleaners)
9. occupations dominated by men are much better paid than those dominated by women
10. women are less likely to get promoted or be offered independent positions (the number of women having managerial positions is lower by 40 per cent than men, and at senior positions only 2 per cent are women)
11. women are less likely to start their own business (29.7 per cent of men and 24.9 per cent of women have done it)
12. difference in retirement age for men (65) and women (60) and, consequently, lower pensions for women
13. sexual harassment, both in verbal and physical form (sexual proposals from the superior, behaviour of sexual nature, such as gestures referring to sexual sphere or jokes about the appearance or clothes worn by the employee, which are sexually suggestive)
14. lack of flexible jobs for mothers of young children,
15. lack of sufficient childcare system, which would allow mothers to return to work,
16. no serious job offers for women in their fifties,
17. lack of sufficient information about paternity leave and limiting it only to the first 12 months of life of the child

Discrimination of women in social relations:

The effects of discrimination and its possible causes:

1. a smaller percentage of women in public and political life and at decision-making positions, and also lack of effective countermeasures, such as gender parity or alternation of genders on election lists and in managements or supervisory boards of public companies,
2. negative impact of gender stereotypes on legal regulations and their enforcement (insufficient protection of women – victims of violence, insufficient number of shelters)
3. lack of institutional care for young children or promotion of equal participation of both parents in taking care of children and their upbringing



4. restriction of the right to make decisions about their own lives (restrictive and often not followed abortion law, no refunds of in-vitro fertilisation, no free contraception, no sexual education at schools)
5. social indifference towards commercials humiliating the dignity of women, treating the female body as a sexual object
6. when parents divorce, the children usually stay with the mother. It's extremely difficult for the father to keep his children with him. On the other hand, much fewer men want it than women.
7. when a man leaves his family, he usually gets support from his family and friends. When a woman does so, she is almost always condemned by everybody. Even women who have been left by their partners are sometimes socially isolated.

Discrimination of women in relation to housework:

Examples:

1. in relationships, there is a stereotypical division of responsibilities: women engaged in housework (cleaning, child care, meal preparation), whereas men are confined to technical jobs or those requiring physical strength. 90 per cent respondents believe that a wife should take care of the children (i.e. preventive health care, or care of an ill child). Men are primarily engaged in organising entertainment.
2. economically active women do not receive support from their partners, even among couples in which the man is unemployed and the woman works, usually she is also involved in housework (nearly 87 per cent of working women prepare meals, 77 per cent women wash dishes, and 94 per cent do the washing),
3. one in five men and one in ten women do not consider housework a form of work. 50 per cent of men and 25 per cent of women consider them simply as an obligation to the family,
4. 21 per cent of men do not do any housework, the percentage of woman in this regard is only 0,2 per cent,
5. an average family argues a few times a month over the division of duties. Despite the efforts of women, men are clearly struggling against a more fair distribution of work,
6. poor promotion of a family partnership model

Education from the perspective of gender equality:

Educational policy and practice in Poland does not fulfil the demands of equality, does not prevent the old and new forms of discrimination on the grounds of sex. Discrimination against women takes the form of "natural and traditional gender roles"

Examples:

1. education is feminised,
2. the higher the level of education (and thus the greater prestige and higher salaries), the smaller share of women,
3. gender role models popularised in schools are rigid and traditional, and the roles of men and women are strictly limited (a woman – a daughter and a mother, a man active socially and professionally)
4. qualities ascribed to women and men are traditional (a woman – caring, dependent on others, willing to make sacrifices, a man – active, ambitious, independent, leader, a girl – submissive, quiet, interested in home affairs, a boy – curious, inquisitive, active)



5. difficult topics, such as sexual harassment, are not addressed,
6. there is no sexual education, and Education for family life is often carried out according to programmes full of stereotypes, and is optional,
7. no subject of violence, especially gender-based violence,
8. lack of space for the history of women (male roles of a scientist, a hero, a politician, an artist)
9. lack of reliable information about emancipation movements,
10. underestimation of the need to support girls having difficulty learning science or maths,
11. in careers advising done in schools, underestimation of promotion among girls of choosing further education or career paths without following traditional gender stereotypes in this regard.

Visibility of women in politics and business

In politics:

more women in legislative than in governing bodies at all levels – state, local and party

1. most women exercise power at the lowest level, that is, in municipalities below 20,000 inhabitants, where over 25 per cent councillors are women,
2. in a half of Polish provinces, in the five-person governments, there are no women at all,
3. only in one case a woman was elected a province marshal,
4. no quotas for men and women on electoral lists (the proportion of women on electoral lists in local elections has never reached 30 per cent for any party)
5. in the next elections, both women and men are supposed to have at least 35 per cent of the candidates,
6. limited number of women on such places on electoral lists, which give real chances for election to any kind of authorities, regardless of the party
7. representation of women in local governments is growing (1998 – 16 per cent, 2002 – 18 per cent, 2006 – 21 per cent, 2010 – 25 per cent)
8. in the current Sejm (Polish parliament), there are 112 women in 460 members (24 per cent), in the Senate, there are 12 women in 100 senators (12 per cent)
9. in 2011 a woman was chosen the Speaker of the Sejm for the first time in Polish history,
10. 7 per cent of the Sejm committees are chaired by a woman, no committees in the Senate is chaired by a woman
11. a woman has never been a president of Poland (there have been 2 candidates but both got very few votes), and only once a prime minister,
12. 4 in 18 ministers are women (18 per cent)
13. in 50 members of the European Parliament, 11 are women (22 per cent)
14. average gross salaries of female members of parliament, senior officials and managers represent 70 per cent of those of male ones

In business:

1. women exist in every branch of economy, although there are female-dominated professions, like accounting, human resources, public relations, teaching
2. 37 per cent of entrepreneurs are women,



3. the function of company president is dominated by men. Women account for between 8 per cent (a branch of a foreign company) to 31 per cent (association) presidents, depending on the legal form of the company
4. 39 per cent of business owners are women, most of them own trade and repair companies (52 per cent) and hotels and restaurants (44 per cent)
5. in 2010, over 58 per cent of graduates were women,
6. women experience barriers to advancement directly related to their gender, which results from two factors: a different position of women because of the burden of family responsibilities and their unequal treatment in the workplace because of gender stereotypes,
7. female managers experience discrimination in companies, which primarily results from gender stereotypes and prejudices against women, such as:
 - women, even with identical qualifications and skills, are seen as less competent than men,
 - women are primarily focused on family, home life and do not expect promotion,
 - women are not interested in pursuing a career,
 - women workers are conscientious, thorough, persistent, men are amenable, dynamic and creative,
 - for women, the most important value is family, for men – work and the associated success

LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Law and other legal rights concerning LGBT-people

1. The Constitution prohibits any discrimination in political, economic or social life.
2. The Labour Code prohibits discrimination against employees based on gender, age, disability, race, religion, nationality, political opinion, trade union membership, ethnic origin, **sexual orientation** and also because of the employment for a definite or indefinite period, full-time or part-time work.
3. From 1 January 2011, the Act on the application of certain provisions of the EU entered into force. It prohibits discrimination based on sexual orientation (with some exceptions) in employment, social security, health care, education and higher education and in access to public services. Discrimination based on sexual orientation or gender identity is treated as discrimination based on sex.
4. However, homosexual persons cannot enter a registered partnership in the light of law. Marriage is a union of a man and a woman only.
5. Informal homosexual relationship is not a de facto union. Cohabitation is understood as a marriage which hasn't been legalised.
6. Homosexuals, who entered a registered partnership or marriage abroad, entering Polish territory, are not considered to be a marriage. The child of such couple, granted by a court in the country where it is prescribed by law, is recognised in Poland.
7. A homosexual can obtain information about the partner's health in the hospital, receive the partner's pay, only if the partner has given him / her a written power or attorney (as opposed to the spouse)
8. Same-sex couples do not have the right to a pension or retirement pension of the deceased partner or any benefits from the Social Fund.



9. After the death of the partner, a heir occurring in the partner's will is treated on a par with a stranger and must pay a tax of 40 percent of the value of the inheritance (which does not apply to marriages).
10. Homosexual partners can buy a house, a car etc. or make a donation together.
11. Same-sex couples cannot adopt children together. However, it can be done by an individual, that is one of the partners. In many cases a partner brings up a child from a previous marriage. Adoption of the child by his / her partner is impossible, unless the current guardian waives his / her parental rights.

The reality of the situation of LGBT-people in Poland

Coming out is not a widespread action (in a survey in 2008 only 15% of respondents said they personally know a gay or a lesbian).

Very few political parties in Poland openly declared positive attitude towards sexual minorities and the desire represent their interests.

12 people on electoral lists for the Sejm (Polish parliament) in the last elections openly declared their LGBT sexual orientation. Three of them were elected members of parliament (one of them is gay, one lesbian and one transsexual, probably the third transsexual member of parliament in the world). Only two political parties had LGBT people on their lists (socialists and Palikot Movement – a left-liberal political party).

There are famous actors, dancers or writers who disclosed their sexual orientation (at least eight of them have come out in the last seven years). One gay couple was awarded first prize in a contest for the most beautiful couple in Polish show-business.

There are a few LGBT magazines, many clubs, at least four important LGBT associations, this year a foundation LGBT Business Forum was established. Foundation LGBT Business Forum aims to promote equal treatment of LGBT people in employment, by creating a non-discriminatory work environment and encouraging firms to create a conscious image of being LGBT-friendly.

According to the report of the Economic Society of Lesbian and Gay in 2007 homosexuals in Poland are very good consumers. In this group, the average income was by about 40% higher than that of the society in general, 78% of LGBT Internet users studied or had a degree (which was then 41% of the population), 84% lived in cities with populations over 100 thousand inhabitants (39% of the total population), 51% of economically active LGBT people occupied managerial positions.

In 2010 an International LGBT Business Leader Forum and a week festival Europride took place in Warsaw.



Many actions have been organised to make homosexuals visible, such as Campaign Against Homophobia “Let them see us”, which included presentation of photos of thirty same-sex couples holding hands on billboards or in art galleries.

There are a few LGBT parades organised every year, such as Equality Parade in Warsaw, Tolerance March in Cracow or Equality March in Poznan.

There is a group of scientists who organise international scientific conferences dedicated to queer theory.

Numerous festivals such as Culture for Tolerance in Krakow, Queer Film Festival “A million different loves!?” in Lodz, Festival against exclusion - Gays, Lesbians and Friends in Wroclaw,

Queer

Fest in Toruń, or the Festival of Rainbow Families in Warsaw, promote the culture of LGBT environment.



Spain

Gender equality

In this report, we're going to take a closer look not only at the legal frame related to these topics, but also at the real situation linked to them.

Law and other legal rights concerning gender equality in Spain

In Spain, legal fight against gender equality and violence towards women go together. In that context, we can name both national laws and also Extremadura's ones:

- National Laws:
Ley Orgánica 1/2004, de 28 de Diciembre, de Medidas de Protección Integral contra la Violencia de Género.
Ley Orgánica 3/2007, para la Igualdad efectiva entre hombre y mujer
- Extremadura:
Ley 8/2011, de 23 de Marzo, de Igualdad entre Mujeres y Hombres y contra la Violencia de Género en Extremadura.

The reality of gender equality in Spain

We could start talking about equality programs directed by trade union, working for the right to an equal salary for men and women, maternity leave for both, etc. Of course, there are also plenty of government agencies creating programs related to these problems. Here in Extremadura we could talk about IMEX (Instituto de la Mujer de Extremadura), that runs the "Red Extremeña contra la Violencia de Género" (www.igualdadred.com). Also, and linked to the "International Women's Day", on March 8th, Spanish Government has been launching several campaigns trying to make more visible the fight against violence towards women, like "No te saltes las señales. Elige vivir" (2011), "Saca tarjeta roja al maltratador" (2010), etc. There are also another kind of programs, like the "Programa Empresa por la Igualdad", related to get the same kind of salaries and work conditions for men and women; the "Programa Municipios por la Igualdad", like the previous one but more local-related; and finally, but not less important, are the programs created for children at schools, like the "Programa Escuela por la Igualdad", trying to create resources for victims, students and teachers.

But, of course, when it comes to the real situation, resources like these ones are never enough. Sadly, we got used to see news about women killed by their husbands nearly every week. When we talk about violence, there's also violence towards men, that's completely forgotten by the media and agencies. Here we could talk about AHIGE ("Asociación de Hombres por la Igualdad de Género").



The visibility of women in politics, business and in society in general

Even with all laws related to equality, you cannot find the same number of men and women occupying the same kind of work; and, even if that happens, the women will get a lower income than the men for the same job. For example, if you take a look at the Spanish Government, you can notice that there are 4 women and 9 men, even though one of the women is the vice-president, Soraya Sáenz de Santamaría. Previous Spanish Government tried to get a better balance.

When you think about business sector, situation is more or less the same. I mean, when you think about banks, for example, I can't remember any woman directing one of those. In 2010, in fact, there was one: Patricia Botín, who was leading Banesto. And this situation is the same in nearly every sector you can imagine. Sure we've walked a long road trying to get there, but we're far from getting there yet.

LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Now, we'll take a closer look to the gays, lesbian, transsexual and bisexual people situation.

Law and other legal rights concerning LGBT-people

When it comes to government's efforts related to recognize their rights, we have to mention that on June 30th, 2005, the Congreso de los Diputados made the parliamentary approval of the changes on the Código Civil related to the homosexual marriage for gays and lesbians. And, in 2006, the Congreso de los Diputados approved the "Ley de Identidad de Género", that recognizes the transsexual people right to modify their gender and name with no need of surgery or further judicial intervention. Lately, the Tribunal Constitucional decided against an expedient coming from the PP party; they thought that the changes promoted by the previous Government related to that were unconstitutional.

The reality of the situation of LGBT-people in Spain

When we talk about LGBT people (Lesbians, Gays, Bisexual & Transsexual), we all know there're plenty of movements directed to make their situation more visible for all the population. Starting with the "Gay Pride", on June 28th (the date could change from one year to another), celebrated around the world; but there are also plenty of other associations trying to fight for their rights. For example, we have "Entiende" in Extremadura (www.extremaduraentiende.es), the association for lesbian, bisexual and transsexual women in Extremadura. They promote plenty of activities: on May 17th, the "Día contra la homofobia, transfobia y bifobia", fighting day against prejudices linked with gays, lesbians, transsexuals and bisexuals. The association also has several



areas related to different topics: family, education, culture, communication and image, and leisure.

Of course, we also have, national-wise, the FELGTB, “Federación Estatal de Lesbianas, Gays, Transexuales y Bisexuales” (www.felgtb.org), that hosts different kind of services, like orientation and support for young people, and for families as well.

The visibility of LGBT-people in politics, business and in society in general

Well, being a LGBT in this country depends on what're you doing for living. I mean, there's no problem if you're working for a TV show, or as long as you keep your sexual orientation just for yourself and your closer circle. Problems could rise if you try to make it public in certain sectors, as politics (I can only remember one known politician talking about being gay), business, sports, religion...we're talking about “traditional” sectors, and they want to keep being that way. Of course, there must be plenty of LGBT people in those sectors, but they keep themselves hidden in order to keep their status.

As I said before, media world is another thing. You can see plenty of LGBT people on TV, at least in some channels. So they can find visibility, that's for sure, but not in the leading sectors of the country, not right now.

Everybody can see that these communities are really active, trying to get themselves out of the shadows and into the spotlight fighting for their rights. The thing is that there are still plenty of problems to get a job if you're transsexual, for example. Gays and lesbians can now raise their own children, but there's a part of the society that still doesn't look that as “normal”. They've walked a long road, but there's still plenty to walk in order to get that “normal” label out of their backs.



Turkey

Gender equality

With the foundation of the Republic in 1923, Turkey has experienced rapid social and political transformation. Ensuring the equality between men and women; state support for women in entry into the public sphere; restructuring the legal system; efforts to transform the social traditions and values which were inherently discriminatory are some of the main axis of this transformation.

However, with respect to advancement of women and gender equality in the country, some problems still exist in practice. In Turkey, women do not confront with any legal obstacles in exercising fundamental human rights such as education, political rights, employment Turkish legislation guarantees equality between men and women. The amendments in the Constitution constitute the most important part of the reforms directed towards women.

Nonetheless Turkey had placed explicitly the equality principle between men and women in her constitution formerly, by the addition of a provision to Article 10 of the Constitution, State has the responsibility to take necessary measures to provide women equal rights and opportunities with men. In this way, Turkey has become one of the very few countries that has a similar provision in their legal system. However, despite significant legal improvement, it is not possible to say that gender equality has been reflected completely in practice in accordance with these improvements.

In this case, a strong patriarchal culture, gender discriminatory traditions and practices have roles. In Turkey 25 % of the population (13 million) are women in the age range of 15-49. Naturally, with such a huge population of women, it is unavoidable that women's problems are reflected to the social life of the country. Turkey, by increasing compulsory education to 8 years in 1997, has taken a significant step to get over the problems in education that women are faced with; targeted to make schooling rate reach 100 % for girls and boys until 2010. In this framework, many projects have been initiated.

Another problematic area, employment of women is still among the basic areas of problem. Turkey has taken this issue under legal and constitutional guarantee by incorporating provisions regarding equal participation of women and men in working life both into its Constitution and into the Labor Act



Law and other legal rights concerning gender equality in Turkey

The issue of gender equality in Turkey, both in terms of legal changes and societal

Awareness, goes way back to the early days of the Turkish Republic. In 1925, a women's movement for political participation was organized under the leadership of Nezihe Muhittin² (Zihnioğlu, 2003), who also established a political party for women's rights, Kadınlar Halk Firkasi (Women's People Party). In 1930, Turkish women were granted to vote in the municipal elections and in 1934, to vote in national elections and to be elected to office.

This also meant that the Turkish women were able to exercise political rights-to vote and to be elected for public office many years before some European countries. In 1985, Turkey signed and ratified the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW), and in 2000, it signed the Additional Protocol to CEDAW. Turkey initially had reservations against CEDAW's Articles 15 and 163, but lifted them in 1999. In 2002, Turkey signed the Optional Protocol (of CEDAW) that allowed the right of individual petition to the Convention's Committee on the Elimination of Discrimination against Women. In 2008, Turkey submitted its 6th Periodic Report⁴ on eliminating gender based discrimination and defended the report in front of the CEDAW Committee in 2010. In addition, in 1995, the Turkish government signed the Beijing Declaration of the Fourth World Conference on Women, and committed itself to its Action Plan.

An important progress in advancing women's empowerment and gender equality in 2008 was the National Action Plan on Gender Equality covering the period of 2008-2013 and prepared in the framework of the Twinning Project "Promoting Gender Equality implemented by the General Directorate on the Status of Women. The Action Plan specifies targets for ministries and other national agencies for promoting gender equality. Among the main challenges we can highlight the low participation in politics (both national and local) and in decision making in general, high and increasing unemployment among young women (with consequent loss of confidence and vision as well as decreasing models for encouraging young women's advancement); and high (albeit lowering) acceptance towards violence against women.

After the approval of the law for the Equal Opportunities Commission for Women-Men in February 2009, the committee was established with the unanimous support and coordination with women's movement. This Commission, in charge of promoting gender equality in the legislation making and examining complaints on violation of equality between women and men and gender-based discrimination is a great milestone for women's movement in Turkey. The Commission brings an institutional dimension to gender equality in Turkey. However, in order to



make it effective, its implementation is key to smoothly undertake a close follow up during its earliest activities and its further develop its assigned competences.

The Turkish adoption of the EU acquis and norms enabled significant progress on policies on gender equality (Müftüler-Bac and Fisher Onar 2011). The main issues, over which gender equality policy in Turkey is debated, are legal changes within the key auspices of the Constitution, the Civil Code, and the Penal Code. Directly related to these concerns are violence against women and women's employment. In addition, gender equality debates and policies are impacted from concerns over the ban on Islamic headscarf in public institutions, the criminalization of adultery, and women's representation in political decision-making.

The reality of gender equality in Turkey

In Turkey, although important achievements have been recorded, there are areas that still requires improvement

- Comparing to labor force participation rate for men that was 70.4 as of November 2010, an estimated 27.5 per cent of women were in the labor force, which falls far behind the global average rate of 52 per cent.
- Due to the prevalence of negative gender stereotypes based on social, economic and cultural barriers, women face serious difficulties entering and remaining in the labor market. This is clearly seen in the 19.6 non-agricultural unemployment rate for women, as of November 2010.
- The adverse affects of the current economic and financial crisis have put women in an even more vulnerable position in the labor market. In the past few years, more women were forced into part-time and informal jobs, which in turn increased the marginalization of women workers in the labor market.
- Gender wage differentials are particularly present in many occupations in the private sector. For example, male accountants earn up to 30 per cent more than women accountants.
- Informal work is more widespread for women in all areas of the labour market. In 2010, 58 per cent of working women had no social protection whereas the share of women in vulnerable employment is 51.2 per cent at global level.
- Women are mostly employed by the agriculture sector in rural areas and by the services sector in urban areas.
- One out of three women in Turkey is a victim of violence during her lifetime.
- Honor killings are serious crimes targeting mainly women.
- In western parts of the country only 3.3 percent of births are delivered at home, whereas this figure increases to 27.3 percent in eastern regions.
- According to the 2008 Turkish Demographic and Health Survey figures, in urban areas 5 percent of adolescent women between the ages of 15–19 bear children compared to 8.6 percent in rural areas.



- The Millennium Development Goals Progress Report for Turkey highlights the existing structural inequalities; especially those related to geographical and social gender disparities, as remaining challenges for the achievement of MDGs. A key gap found is in the participation of women in decision making. The representation of women in politics at the parliamentary level is 9.1 percent (with only 50 seats held by women in the 550-member parliament) and that of local government is less than 2 percent.
- The Gender Inequality Index (GII) reveals gender disparities in reproductive health, empowerment and labor market participation, with Turkey ranking 77th out of 138 countries.
- According to the 2010 MDG Progress Report for Turkey, the country has almost reached the target of eliminating gender inequality in primary education. However the proportion of girls who are not taking up secondary education is noteworthy.

The visibility of women in politics, business and in society in general

Despite having the right to vote and to be elected to public office since 1934, Turkish women's access to decision-making and political representation is low. In the 2011 national elections, 78 women were elected into the Turkish Parliament of 550 seats compared to only 50 women MPs in the 2007 national elections. Currently, there is only one women minister, the Minister for Family and Social Policies. In terms of women's representation in local government, Turkish women hold only 0.42 percent of seats in the municipal councils.

In addition, out of 2,948 mayors in Turkey in municipal government, only %0, 9 (27) of those are women. Both in 2004 and 2010, when the Constitutional Amendments for Article 10 were discussed, women's organization demanded the Article 10 to be revised to include affirmative action for women's access to political decision making, specifically requesting that the government would take necessary measures for increasing women's representation. Specifically, it could be phrased as "women and men have equal rights and the state has the obligation to ensure the implementation of these rights". Women's organizations demand that the Political Parties and Elections Acts should be amended to involve a minimum 30% gender quota system.¹² This would at least ensure a higher level of political representation. The suggested quota system is so far not accepted; nonetheless, positive discrimination measures for women are currently being debated.



According to the Turkish Statistics Institute and UN Reports, the situation in Turkey is as following:

Indicator	Total(%)	Women(%)	Men(%)
Life Expectancy (at Birth) in years	71.3	73.8	68.9
School Life Expectancy [2] in years	11	10	12
Adult Economic Activity Rate [3]	52	28	76
Unemployment rate	9.9	10.3	9.8
Labor force participation rate	47.8	24.8	71.3
Labor participation rate among Youth (aged b/w 15-24)	19.6	20	19.4
Adult Literacy Ratio	88.1	80.4	96.0
Non-agricultural unemployment rate	12.6	17.4	11.4

Ratio of literate women to men (15-24 age group)	95.2
Share of women in wage employment in the non-agricultural sectors	19.9
Proportion of seats held by women in national parliament	9.1
Women mayors	0.56
Women members of provincial councils	1.81
Women members of municipal councils	2.42
Gender Related Development Index (GDI)1[1][5] Value	0.763
GDI Rank	79th out of 157
Gender Empowerment Measure (GEM)1[1][6] Value	0.298
GEM Rank	90th out of 93
Ratio of girls to boys in Primary education	0.95
Ratio of girls to boys in Secondary education	0.74
Ratio of girls to boys in Tertiary Education	0.73

Other challenging data on women's lack of advancement and empowerment according to the General Directorate on the Status of Women in Turkey include:

- 57.2 % of women work in the agriculture sector and 50 % of the women in agriculture sector are part of family work force without pay;
- One out of every three women is a victim of violence;
- 63 % of women between the ages of 15 and 19 approve violence against women.

Although domestic violence against women has been getting increasing attention in Turkey, official national data on the magnitude and nature of the problem was until recently not available.



The National Research on Domestic Violence against Women in Turkey, launched by the General Directorate of Women's affairs and the EC Delegation in Turkey in January 2009, aimed to get and disseminate for the first time in Turkey detailed information on the prevalence and types of domestic violence against women, its causes and consequences for the whole of Turkey. Major findings from the research showed that violence by husbands is the most common form of violence in women's lives and revealed that 4 out of 10.

Women in political parties

In 1923, there was an attempt to establish a women's party but this received many criticisms and did not succeed. In the 1931 municipal elections, the Turkish Women's Federation declared a party program. However this attempt also met with resentment and the Federation's president had to resign. Later, women's branches of political parties were established. (Guksel, pp. 14, 93) These branches were ineffective in affecting party decisionmaking. None of them were aimed at promoting women's rights. They were expected first to mobilize support for the party among women, then to encourage them to perpetuate their traditional roles within the family and finally to encourage them to partake in political and social life. Since protection of traditional family structure defines women to be at home, active participation of women in politics is blocked. (Arat, p. 50, 1989) Soon the women branches turned into power centers which could be mobilized more easily than men. By "women-to-women" speeches, members of women branches attracted inactive female votes to have male candidates be elected. (Arat, p. 241, 1989) Both female and male MPs admitted that male leaders easily coopted women through women branches to extend their control over women at the same time as providing them access to politics. (Arat, p. 103, 1989) After 1980, the women's branches continued their activities without any formal connection to the parties but with a huge de facto support. They remained to function as charity organizations. For example, Turkish Women Promotion Organization which is implicitly supported by the Motherland Party, perceived women's part in politics as limited to voluntary activities about her family life. (Tekeli, p. 243, 1991) In the 1973 election, there were only 75 female candidates compared to 3,296 males. In the 1995 elections, 531 of 12,775 candidates were women. Among the big parties, female candidates comprised about 5 percent of the list, except in the True Path party (9.63%) and the Islamic Welfare Party (0%). Proportions were almost always higher in smaller parties. Also, 12 of 175 independent candidates were women (6.85%). Running as an independent was bold since the Turkish electorate usually votes for the party instead of individual candidates. Women's participation as independence and smaller parties shows a willingness to work hard to express their views even though they have no chance of winning the election. (Resmi Gazete, Volume 22485,)



LGBT-rights and sexuality (Lesbian, gay, bisexual and transgender issues)

Comprehensive anti-discrimination legislation, including on the establishment of an antidiscrimination and equality board, is still lacking. A draft law is before the parliament. The relevant parliamentary committee amended the draft to remove references to discrimination on grounds of sexual identity or sexual orientation. The current legal framework is not in line with the EU acquis. There is discrimination against individuals along ethnic, religious, sexual identity and other lines. Homosexuality is not a criminal offence in Turkey. However lesbian, gay, bisexual and transgender (LGBT) persons continued to suffer discrimination, intimidation and were the victims of violent crime. LGBT employees and civil servants have been fired on the grounds of sexual orientation. Other reported spheres of discrimination against LGBT individuals include access to housing and to health services (especially in the case of transgender persons). A number of court cases and judicial proceedings are in progress. Violations of the right to life, torture, ill-treatment and cases of sexual assault that occurred against LGBTs in Turkey during 2011 have been reported. Shortcomings in the investigation and prosecution of crimes against people with a different sexual orientation or gender identity to impunity for the perpetrators. Articles of the Turkish Criminal Code on ‘public exhibitionism’ and ‘offences against public morality’ and also articles of the Law on Misdemeanors were widely used to discriminate against and to impose fines on LGBT people. The repeated application of the principle of ‘unjust provocation’ in favor of perpetrators of crimes against transsexuals and transvestites is a major concern. Court cases have been brought against LGBT human rights defenders who accused the police of arbitrary arrests and violence. High-profile public figures repeatedly used negative stereotyping against LGBT persons. The internal rules of the Turkish armed forces continue to define homosexuality as a ‘psychosexual’ illness and to declare homosexuals unfit for military service. Substantial government efforts are still needed to effectively protect vulnerable groups, including women, children, and lesbian, gay, bisexual and transgender individuals from societal abuse, discrimination and violence.”

Law and other legal rights concerning LGBT-people

Lesbian, gay, bisexual, and transgender (LGBT) persons in Turkey may face legal challenges not experienced by non-LGBT residents. Homosexual relations are legal in the Republic of Turkey, but the law does not include sexual orientation or gender identity in its civil rights laws and there is no legal recognition for same-sex couples.

Turkey tends to be socially conservative when it comes to such issues as homosexuality, thus wide spread discrimination in Turkey on homosexuality is common.[



The reality of the situation of LGBT-people in your country

Homosexuality legal	✓ (Since 1858)
Equal age of consent	✓ (Age of consent is 18 in Turkey)
Right to change legal gender	✓ (Practically never banned, legalised in 1988)
Same-sex marriage(s)	✗ (Debated; supported by CHP and BDP while opposed by AKP and MHP)
Recognition of same-sex couples as registered partnerships	✗ (Publicly rejected by government members)
Joint and step adoption by same-sex couples	✗ (Turkish Civil Code demands certain possessory of Turkish moral values for adoption even from single parents) ¹
Gay men and women allowed to serve openly in the military	✗ (Gays and lesbians banned from military service and the TAF defines homosexuality as a psychosexual disorder) ¹
Anti-discrimination laws	✗ (A draft proposed by Ministry of Justice in 2010 but never came into effect)
MSMs allowed to donate blood	✗ (Turkish Red Crescent does not allow blood donations from MSM)

The visibility of LGBT-people in politics, business and in society in general

Generations in Turkey grew up with the fabulous voice and around 200 compositions of the classical Turkish music performer Zeki Muren, who dared to sing with a man's body in women's clothes and make-up in 1950's Turkey. Turks called their first Golden Record awarded artist the 'sun of art', never openly referring to him as 'gay' but rather as 'extraordinary.' Muren was not the only one with different sexual tendencies and was followed by Bulent Ersoy, whose approved talent in the same art competed from time to time with her transsexual identity.

The children of this country grew up unaware of the existence of gays and lesbians, but they were condemned by their parents -who rarely talk about sex- for not enjoying Ersoy or Muren's music. Just until the development of Turkey's own gay-lesbian-transgender movement, 'extraordinary' sexual tendencies continued to be lived behind four walls, as reflected in Ersoy's choice to call the ban on her for taking stage because of her transsexual identity after 1980 military coup as 'the internal affairs of our country', in an interview abroad.

Lesbian, gay, bisexual and transgender movement in Turkey accelerated by the 1990s. Today, it has reached to a level that gay and lesbian university students can apply for an official student club. The movement itself prefers to use the abbreviation LGBT, referring to lesbian, gay, bisexual



and transgender; instead of 'homosexual', due to its negative connotation as a disease rather than a sexual tendency.

Although Turkey's LGBT activists generally emphasize that it is the patriarchal system behind sexual discrimination, which is found worldwide, they mainly acknowledge that Turkey stands at the beginning of the road to gain LGBT rights, with a need to fight more strongly against sexual discrimination than their counterparts in the West. According to Turkish LGBT people the way is more open in the struggle against homophobia in the West and making society more conscious, as they have gained legal rights. They acknowledge the laws are important to transform the society but the laws alone cannot eliminate homophobia. They think it is more critical to break the prejudices of the society.

Effects of Mass media on Homosexuality in Turkey

An average, typical Turkish family's first encounter with queerness is usually through Turkish mass media. Media coverage of queerness usually takes two forms: 1) sensational headline news about the fights between the police and a group of people indiscriminately called "transvestites" by the mass media maintaining the traditional gender dichotomy; and 2) entertainment shows that feature queer celebrities and entertainers in drag. The very famous celebrities in Turkey appearing on TV screens such as transsexual singer Bulent Ersoy, drag-queen Huysuz Virgin (Seyfi Dursunolglu), other queer entertainment singers Fathi Urek and Aydin who all had their own TV shows, besides numerous gay male entertainers working in chic nightclubs in bigger cities who also appear on TV programs targeted to the general population.

Watch Bulent Ersoy in a TV show. It is surprising to see how much she is esteemed by the male singer hosting the program.

In spite of such visibility in the mass media, the queerness of these performers elicits a variety of responses from the public. Some people either just do not see it, or, they ridicule the person, or, even if they recognize the queerness of a particular artist implicitly, they might still prefer not to talk about it at all for various reasons. Actually, there has been a retrogression after 2007 about the visibility of these queer shows and homosexuality on Turkish televisions, because of the visible pressure by the bureaucrats assigned to Radio Television Higher Commission (RTUK) by the ruling conservative party which came to power for a second time in 2007.

During the above mentioned interview with Turkish Daily News some LAMBDA Istanbul activists declined to give their surnames, worrying about effects of media exposure, for example, but then they posed to the cameras after learning that the TDN is a daily in English. The media, as the fourth estate, can unfortunately also become a destructive force for LGBTs, by itching on sexual



prejudices in the society consciously or unconsciously. Some media reports abusing LGBTs by using them as material for entertainment or humiliation was among the activists' main complaints, but they also acknowledged some respectful reports.

In 2008 a censor attempt was backfired and Huysuz Virgin's (Naughty Virgin) very popular drag-show returned to TV screens after severe public reactions supporting him. He was well supported by the big media owners, possibly because his long-lasting TV show always had very high ratings.

The story of Turkey's first gay-lesbian hotel in Mediterranean town Fethiye is another example. The hotel was opened in 2005 and forced to be closed down next year, as it became known through reports in a number of mainstream dailies and journals. The reports on the media were reasonable, but problems started shortly after. The military police came to the hotel several times at night, it was claimed the the owner.

Turkish LGBT organizations.

At the beginning of the 1990s, two local LGBT organizations were founded: Lambda Istanbul in Istanbul in 1993 and Kaos GL in the capital, Ankara in 1994. From the beginning, these organizations worked to effect changes not only in their immediate social environments by organizing activities, publishing manifestos and LGBT related information, but also in society at large through their interactions with lawmakers and experts from various fields. LAMBDA Istanbul first came together to organize the Gays Pride Week in Turkey in 1993. Not giving up, the volunteers continued to meet for 9 years and became officially registered last year. The aim of LAMBDA Istanbul is to provide more visibility for LGBTs. "You are neither alone, nor wrong," is the slogan of the organization. After 2000's several other local gay, lesbian and transgender organizations and groups emerged in Turkey such as Siyah Pembe Ucgen Izmir which was formed by local LGBT people in Izmir, Pembe Hayat (Pink Life) by transvestites and transsexuals in Ankara, Morel (Purple Hand) by LGBT people in in Eskisehir. In Istanbul another LGBT group was formed by people separated from Lambda in 2007 and named themselves Istanbul LGBTTT. They had considerable media coverage with their protest against Head Police Officer of Istanbul, who is said to be encouraging policemen to apply an irrelevant law to fine transvestites walking on the streets only because they wear women dress. The group leaders described this incident as a "witch hunt" and compared it with the persecutions of Hitler regime.

