ETHOS

Training Manual for Media professionals on reporting and referring to LGBT issues

Written and edited by:
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KMOP - Social Action and Innovation Center & Colour Youth Athens LGBTQ Youth Community Athens, 2019

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Contents

Eliminating Transphobic, HOmophobic and biphobic Stereotypes through better media representation (E.T.Ho.S.)

Project coordinator: George Koulouris.

Preface

This manual was prepared based on the findings of field research conducted in three EU members countries – Croatia, Greece and Lithuania – in the context of the EU funded project "Eliminating Transphobic, Homophobic and biphobic Stereotypes through better media representation" (E.T.Ho.S.). Field research included interviews with media-relevant stakeholders as well as organization of focus groups with media professionals and media students.

The main purposes of this publication are:

• To raise awareness of (future) media professionals about the phenomenon of homophobia, transphobia, biphobia in general and in media content and context in particular.

• To help (future) media professionals to become familiar with:
basic LGBT terminology and issues (e.g. gender identities and sexual orientations, marriage, parenthood and legal gender recognition issues)

➤ existing European (and national) legal framework on anti-LGBT hate speech with a focus on media sector

➤ existing good practices implemented by other media (including LGBT ones), public bodies/institutions and/or civil society actors in improving media reference and reporting on LGBT people and issues in particular as well as promoting LGBT human rights in general

• To equip (future) media professionals with the necessary skills and resources to:

➤ use appropriate thus, non-abusive, non-offensive and non-discriminatory language when referring to LGBT people and issues

➤ be able to identify homophobic, transphobic, biphobic hate speech in media content and context and react to it in an appropriate way

➤ prevent and combat the (re)production of negative stereotypes and prejudices against the LGBT community in media content and context

➤ cover LGBT issues appropriately, thus in an inclusive and (re)presentative way ("don't talk about LGBT people without LGBT people") and by using reliable sources

➤ work with the LGBT community in favor of human rights, equality and social inclusion.

The Workshops' participants may spread their new knowledge, techniques and the educational material to their colleagues, motivating and facilitating them to improve media reference and reporting in favor of LGBT people and their human rights. All of the above will contribute to better media (re)presentation of LGBT people and issues thus promoting an inclusive and nondiscriminatory social environment.

Acknowledgements

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Thanasis Theofilopoulos,
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Target Groups

This adult Training Manual is focused both on media professionals as well as media schools students. Because of the major differences among these target groups - in terms of professional experience, educational background and age - Trainers should organize and deliver separate workshops for these groups, thus, facilitating and encouraging the equal involvement and active participation of all trainees during the training process.

As many parts of the training programme have to be adapted to the national context by the trainers and in order to meet the objectives and desired outcomes of the training workshops and, mainly, to facilitate the implementation of the new knowledge and experience obtained as well as the dissemination of the educational material in the media sector of the country in which the workshop is delivered, trainees should be selected according to specific criteria:

• **Media students:** Graduate and post graduate university or other media school students

• **Media professionals:** Journalists, editors, TV presenters, radio broadcasters as well as owners or high rank employees and decision makers in media (for example, news department directors, chief editor, board members etc.).

Method

According to the Council Resolution on a renewed European agenda for adult learning, *"the term adult learning covers the entire range of formal, non-formal and informal learning activities — both general and vocational — undertaken by adults after leaving initial education and training"* (Council Resolution 2011/C 372/01).

One of the adult learning's basic goals is the promotion and facilitation of active participation of learners (Olympic Training & Consulting Ltd 2016:19). Methods which can be used in order to achieve this goal include "participatory methods" (interaction between trainer(s) and learners), "heuristic methods" (participants "elaborate tasks and discover knowledge"), "active methods" (action with consideration), "exploration and application methods" (Olympic Training & Consulting Ltd 2016:19). Their combination *"can prove effective because it stimulates the motivation of adult learners avoiding monotony"* (Olympic Training & Consulting Ltd 2016:19).

Some of the Training Techniques supporting the implementation of these methods – and which are going to be used for the purposes of this Training Programme – are:

• **Discussion followed by a presentation:** the trainer leads a discussion with all participants using a prearranged series of open questions, making participants think of aspects of a certain idea/issue[1]. Then, the trainer finishes with a presentation which includes answers to all questions.

• **Brainstorming:** participants are asked to express ideas that come up to their minds when they have to thin over a main idea/theme/issue provide by the trainer.

• **Working in groups:** participants are divided to small groups (3-5 persons) to do an exercise or discuss a topic.

• **Case studies:** participants are divided to small groups (3-5 persons). Each group receives a case or problem (real or fictional) and are asked to suggest guidelines or solutions to deal with the situation-case/problem.

• **Interviewing guest experts/specialists:** participants receive information, knowledge and experience by interviewing experts/specialists, thus forming the content of the curriculum and covering directly their training needs.

Training Material may include PowerPoint presentations, Videos (from YouTube and/or other platforms) with examples of media mistreatment of LGBT people/issues, Handouts (exercises, case studies).

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[1] E Stoecker and J Magić have presented and analyzed techniques which help the trainer to lead a group discussion. Find out more in Stoecker, E. and Magić, J. 2018. Hate Crimes against LGBTI Persons. Training on Reporting and Victim Support, edited by Piotr Godzisz, Warsaw: Lambda Warszawa & Galop UK, p. 27-30. Retrieved from: http://www.lgbthatecrime.eu/assets/pdf/Hate_Crimes_against_LGBTI_Persons_Training_Manual.pdf

Reach Out & Organization

Official support of media schools and/or Journalists Associations/Unions could facilitate the organization of training workshops, by promoting the workshops to their students and members and encourage them to take part. Furthermore, the dissemination of the training material could reach greater number of (future) media professionals, organizations who are willing to deliver workshops for members of the above mentioned target groups, could also seek the official support of large media consortiums/companies (mainstream media).

Distribution of Certifications of Participation after the end of the workshops could also motivate potential trainees to submit an application of the workshop. This is especially the case of students who are interested to enhance their CVs by including documented trainings.

Training Module for 1,5 day Workshop

Session	Estimated time	Indicative Schedule
Day 1		
Opening session: welcome, introductions, project presentation, practical issues.	1hr and 30 min	09:30-11:00
Coffee break.	15 min	11:00-11:15
Key concepts: LGBT terminology and issues.	3hrs	11:15-14:15
Lunch break.	1hr	14:15-15:15
National and European legal framework.	1hr and 30 min	15:15-16:45
Day 2		
Identify and combat anti-LGBT stereotypes and prejudices in Media content.	1hr and 30 min	09:30-11:00
Coffee Break.	15 min	11:00-11:15
Working with the LGBT community against homo/trans/biphobia: Media allies.	1hr and 30 min	11:15-12:45
Comfort Break.	15 min	12:45-13:00
Closing and evaluation of the Workshop.	40 min	13:00-13:40

Training Programme: Day 1

Session 1
Opening session. Welcome, introductions, project presentation and practical issues. *(1,5hr)*

ACTIVITY 1: Introductions *(30 min)*

• Introduce yourself: name, studies, position, role in the workshop. You may also provide more information about yourself – it is a way to break the ice with the participants and encourage them to speak about themselves.

• Divide participants into couples and ask them to introduce them to each other and talk about themselves for 2 minutes (1 minute per person). Remember: consider we usually sit next to people we know or are familiar with. Ask participants to change seats and then divide them into couples, in order to make them get to know another, new person more easily.

• Ask each participant to present to all the rest of the participants his/her partner. People always find it much more easy to present someone else than speak for themselves in front of a(n) (unknown) crowd.

ACTIVITY 2: Organization and Project Presentations *(15 min)*

• Prepare a presentation with basic information about your organization and present it.

• Prepare a presentation with key information regarding your Project/Action and the workshop and present it to participants: Project's objectives and activities, workshop's objectives/time schedule/content.

ACTIVITY 3: Expectations and fears *(20 min)*

• Give all participants 2 post-its of different colour *(for example, 1 green, 1 red).*

• Ask them to write one of their expectations and one of their fears regarding the Workshop. Give them 2 minutes to think and write.

• Divide a flipchart paper in two parts – "fears" and "expectations" and ask participants to place their post-its.

• Study the post-its, find the most common fears and expectations and draw conclusions.

ACTIVITY 4: Learning "agreement" or "contract" *(20 min)*

The purpose of this "agreement" or "contract" is to set the atmosphere of the learning process and at the same time establish common accepted rules as a discipline tool.

• Ask participants to think for a few moments what would help them to learn and facilitate their participation and involvement in the Workshop.

• Write their ideas to a new flipchart that it will remain in the room until the end of the workshop. Examples: listen and do not interrupt the other participants when they are talking, show respect for everyone (their identity, personality, educational/social background, experience etc.), there is no bad/wrong question although some of them may not get an answer, be on time, switch off your mobile phone, do not smoke, if you have to leave the room (for any reason) do it quietly etc.

ACTIVITY 5: Training Needs Assessment *(5 min)*

The knowledge and attitudes of trainees will be measured initially before the training (baseline), immediately after the workshops (follow-up) **to record changes at their knowledge and level of skill that has been obtained and satisfaction with the training. An example of Needs Assessment Questionnaire is available in ANNEX.**

Session 2
Key concepts: LGBT terminology and issues *(3hrs)*

LEARNING OUTCOMES

Participants will:

• Be able to describe and understand gender identities and sexual orientations as well as explaining the differences between them.

• Be able to understand key LGBT issues.

• Be able to use non abusive/offensive/discriminatory terminology when referring to LGBT people/issues or when communicating directly with LGBT people, thus respect their human rights and start building trust with their community.

• Be able to understand hate crime, hate speech, discrimination and their different types/forms they may get.

ACTIVITY 1: LGBT terminology and key concepts *(1hr)*

Part 1: *Work in groups/exercise.* *(40 min)*

• Divide participants into small groups (4-5 persons in each group).

• Give participants **Handout 1 Terminology** (see ANNEX).

• Cut the following terms and definitions and mix them.

• Ask all groups to discuss the terms and the definitions handed out to them and then match them. After they are done, they have to choose 1-2 terms and present/define them with their own words. Give them 15 minutes for preparation (all) and 5 minutes for presentation (each).

• After every presentation, ask the rest of the groups if they agree with the new definitions and if not, why.

Part 2: Presentation of LGBT terminology and key concepts. *(20 min)*

Prepare a presentation with all the ***above mentioned*** terms with their definitions. Provide any needed clarifications.

ACTIVITY 2: Use appropriate language *(1hr)*

Part 1: Work in groups /case study. *(40 min)*

• Divide participants into small groups (4-5 persons each group).

• Give participants **Handout 2 Appropriate Language** (see ANNEX).

• Each group will receive 1-2 cases with media content such as newspaper/website articles, front covers from magazines/newspapers, citations from TV/radio shows and/or interviews conducted by media professionals who refer to LGBT people and/or issues.

• Groups will be asked to study the cases and decide if the language and terminology used is appropriate or not. Then they will present their decision, explaining it and make suggestions (if necessary according to them) in order to use non abusive, offensive, discriminatory language. Give them 10 minutes for preparation (all) and 5 minutes for presentation (each).

• Ask the opinion of the other groups. Do they share the same opinion?

Part 2: Presentation. Use appropriate language and avoid indiscreet questions and re-marks when communicating with LGBT people or referring to them. *(20 min)*

• Prepare a presentation. Provide any needed clarifications. Sources and references may include but are not limited to:

Inappropriate/problematic term/phrase	Appropriate / preferred term/phrase
"admitted"/"avowed" gay/lesbian/bisexual Such phrases suggest feelings of embarrassment, shame, guilt (GLAAD 2016).	**Out/openly gay/lesbian/ bisexual**
"born" man/woman - "became" man/woman – Biologically/Anatomically male or female (see "Sex change" and "Transsexual").	**Assigned male/female at birth Trans Man/ Trans Woman/ Trans Non-binary**
Homosexual People are classified as homosexual on the basis of their gender and the gender of their sexual partner(s). When the partner's gender is the same as the individual's, then the person is categorized as homosexual. It is recommended to use the terms lesbian and gay men instead of homosexual people. The terms lesbian and gay are being considered neutral and positive, and the focus is on the identity instead of being sexualized or pathologized (ILGA Europe 2015).	**Gay (man) / Lesbian (woman)**
"opposite" sex / "opposite" sex relationship The term "opposite" is based on the incorrect assumption that there are only two possible sexes and that they are immutable (ILGA Europe 2015).	**Different-sex relationship**

sex "change" This phrase is inappropriate/problematic because it has a meaning of an "intervention" and/or "restoration" procedure – both to "fix" a "problem". Referring to a "sex-change operation," or using terms such as "pre-operative" or "post-operative," suggests that a person must have surgery in order to transition. Also, don't forget that many Trans people may or may undergo medical procedures during their transition, for different kind of reasons (for example, health reasons, financial reasons, fear of the outcome or complications etc.). But that does not mean that there are "less" women or men than Trans people who have undergone such procedures (Theofilopoulos 2015; GLAAD 2016). A person's gender is real and valid no matter the transition procedures they chose to undergo. Finally, it should be highlighted that the realization of these procedures are often portrayed in a simplistic and inaccurate way.	**Transition**
Sexual and or Gay/lesbian/bisexual "choice" or "preference" or "taste" LGB people – exactly like cis-straight people - do not choose their sexual orientation. Also, a person's sexual orientation is not a lifestyle – it is a basic characteristic of the human nature and personality. Some may use the term "choice", "preference" or "taste" when referring to LGB's people sexual orientation in order to show that is something that can be "changed" or even worse "cured" (Theofilopoulos 2015; GLAAD 2016).	**Sexual orientation**
"special" rights of LGBT people / LGBT "agenda" There is no such thing. LGBT people demand equal treatment and equal rights. They do not demand "privileges" and/or "special treatment" (Theofilopoulos 2015; GLAAD 2016).	**Human rights of LGBT people or equal rights**
"third" gender If a person is transgender that does not necessarily mean that this person has a "third gender." Most transgender people do have a gender identity that is either male or female, and they should be treated like any other man or woman (National Center for Transgender Equality 2016 July 9).	**Woman, man, non binary etc.**
transsexual It is an older term that originated in the medical and psychological communities. The term is still preferred by some people who have permanently altered – or seek to alter – their bodies through medical interventions (including but not limited to hormones and/or surgeries). Unlike transgender or trans, transsexual is not an umbrella term. It is best to ask which term an individual prefers. If preferred, use as an adjective: transsexual woman or transsexual man (TGEU 2016 July 4).	**Transgender or trans**
(Additional Source: Theofilopoulos, T. and Paganis, Ph. 2019).	

Abusive/offensive terms and phrases		
Term	**Refers to**	**Description/Analysis**
"fag", "faggot", "homo", "fairy"	Gay/Bisexual/Pansexual men (but sometimes to LGBT people in general)	Very common abusive and insulting terms – with a sexist background - mainly used against gay/bisexual/pansexual men.
"immoral", "sinners", "lustful", "salacious"	LGBT people	Terms referring to all LGBT people. There is usually a religious background behind the use of such terms. Although many representatives of religions and religious people have used their religious beliefs to support anti-LGBT opinions, don't forget that millions of LGBT people around the world are religious themselves and that many religions and doctrines and Churches, as well as modern theologists, embrace LGBT people and diversity. If you want to learn more about LGBT people and their relationship with religion (and vice versa), visit the topic "Religion & Faith" of the Human Rights Campaign Foundation at www.hrc.org/explore/topic/religion-faith
"deviant", "disordered", "dysfunctional", "diseased", "perverted", "destructive"	LGBT people	Such terms as "deviant," "diseased" and "disordered" are used to portray LGBTQ people as less than human, mentally ill, or as a danger to society. The notion that being LGBT is a mental disorder has been discredited by scientific research - learn more in section "11 + 1 most common negative stereotypes, prejudices and myths" (GLAAD 2016).
"deceptive", "fooling", "pretending", "posing", "trap", "masquerading"	Trans people	Gender identity is an integral part of a person's identity. Such descriptions are inaccurate, defamatory and insulting (GLAAD 2016). Such descriptions stem from the belief that a trans person's gender identity is not "true" or that trans people are trying to "deceive" others (mostly used for trans women, by cis-straight men). Such descriptions are inaccurate, defamatory and insulting.

"shemale", "tranny"	Trans women	Such terms dehumanize transgender people (GLAAD, 2016). Especially the term "tranny" is very offensive (LGBTQIA Resource Center - University of California Davis campus n.d.). They are offensive terms used often against Trans women and can be found in porn industry and porn websites. Such terms sexualize and objectify Trans women.
"so" gay/queer/ lesbian etc.	Gay men, but some-times to LGBT peo-ple in general)	Offensive term for gay people and/or LGBT people in general. Their gender identity and/or sexual orientation, is used to describe something that is very repulsive, undesirable and/or ugly (LGBTQIA Resource Center - University of California Davis campus n.d.).
"transvestite", "crossdressers"	Trans women	Offensive term mainly used against trans women and crossdressers. Rarely, some trans people use this term in order to identify themselves. But even if this is the case, always prefer the term "Trans" or "Transgender" to refer to Trans people (Theofilopoulos 2015). Crossdresser as a term, although it is considered more acceptable than transvestite, is still a problematic term, that is used to deny trans people's identity (mostly used to describe trans women as "men in dresses") and of course it is based on a very binary view of gender, where clothing and other accessories are strictly for men or women
people with "unspecified", "unclear", "unknown" sex	Intersex people	The recognition of only two sexes (male and female) leads to the categorization of intersex people as people of "unspecific"/"unknown" sex. Such categorization is disrespectful, deprives intersex people of the rightfulness of their body and may also lead to the violation of their right to bodily integrity is via unconsented medical procedures (Ghattas 2015).
"hermaphrodite"	Intersex people	Abusive and offensive term for intersex people – it has a meaning of "oddity" and "abnormality". But even the term "intersex" was first used to describe a disorder that needs to be "fixed". During the last decades, the term "intersex" was adopted by (intersex) human rights defenders as an umbrella term based on the human rights (Theofilopoulos 2015; Ghattas, 2015).
(Additional Source: Theofilopoulos, T. and Paganis, Ph. 2019).		

ACTIVITY 3: Basic guidelines in communication *(1hr)*

Part 1: Work in groups/exercise. *(50 min)*

• Keep the same groups.

• Give all groups 15 minutes to prepare a short list with basic guidelines on how to communicate and/or refer to LGBT people and issues, avoiding the reproduction of anti-LGBT stereotypes and the use of inappropriate or offensive language.

Part 2: Presentation. Basic guidelines. *(10 min)*

• Prepare a presentation. Provide any needed clarifications. Sources and References may include but are not limited to:

General guidelines when communicating LGBT issues and/or communicating with LGBT people thus avoiding (re)producing stereotypes/prejudices and insult or embarrass them. (Source: Theofilopoulos, T. and Paganis, Ph. 2019).
Try not to make any easy assumptions regarding people's gender identity and/or sexual orientation. You can't just guess simply by having a look at them.
Always use the name and/or pronouns people ask you to use. Thus, you will show them that you truly respect them and make them feel more comfortable. If you're not sure what pronoun you should use, just ask!
Be careful what you ask. You may be curious about many issues - for example details about medical procedures or sexual behavior/activity. Before making such questions, think for yourself: Do I need to know and why? If someone would make the same question to me, how would I feel?
If you know a person's gender identity and/or sexual orientation that doesn't mean that everybody should know about it and/or that this person is "out". If you talk to a LGBT person and/or write something about it, be sure that any information regarding their gender identity and/or sexual orientation is relevant with the context (subject of discussion or document) and that the person consents to sharing this information.
If you talk to a Trans or non-binary person, do not ask them what their older or "original" name was. It is irrelevant information as well as a very rude and indiscriminate question.
Respect the past of Trans persons and refer to the period before transition with maximum sensitivity and discretion. This means that you should never publish/show pictures of them before their transition, without their authorization. Also, when referring to that period of their life, never use pronouns other than the ones they use for themselves. A Trans person wasn't a man/woman and "became" something else – they always were the gender they identify as.
Use the language the person uses in order to describe themselves. Some LGBT people may (rarely) refer to themselves with terms that are considered offensive by the majority of the LGBT community – e.g a Transgender person may identify themselves as a "crossdresser" or "transsexual", and a gay man may use terms such "faggot" to refer to himself. Use such terms, only if the person you talk with or refer to identifies themselves in this way.

You don't have to understand what it means to be LGBT in order to respect LGBT people. You may have not heard about some of the existing sexual orientations and/or gender identities or you find it difficult to understand them. But this does not mean that you may not respect their human rights.

Don't make remarks and comments based on common *gender based* stereotypes. Even if you want to be supportive, you can still make a LGBT person feel uncomfortable and/or insulted and reproduce stereotypes. For example, don't say to a non-binary person that "he is such a beautiful/clever man" or "a beautiful/clever woman". Or don't say to a lesbian woman "that she is so beautiful and feminine" and that "you wouldn't have guessed that she likes women". Or don't say to a transgender person that he/she "looks exactly like a man/woman"".

Session 3
European/National legal framework
(1hr and 30 min)

LEARNING OUTCOMES

Participants will:

• Become familiar with the concept of anti-LGBT hate speech.

• Discuss and explore european and national legal framework on hate speech.

• Identify gaps on national legal framework (if any) and ways to overcome them.

IMPORTANT NOTES:

• This session may be entirely presented by (a) legal scientist(s) with a relevant background and specialization.

• This (These) expert(s)/trainer(s) may not come from your organization but from other organizations or bodies with relevant experience: LGBT organizations, feminist organization, Ombudsman are some indicative examples.

ACTIVITY 1: Definitions and exploration of European legal framework on hate speech *(20 min)*

Part 1: Brainstorming/Questions and answers. Hate speech. *(10 min)*

• What is hate speech? What is your first thought/idea when you hear those terms?

Part 2: Presentation/discussion. Definition of hate speech and European legal framework on hate speech related (and) to Media. *(10 min)*

Prepare a presentation. Provide any needed clarifications. Sources and references may include but are not limited to:

• **Definition and forms of Hate speech:**

➤ **Definition of hate speech according to CoE.** There is no unison EU level definition. One of the most known and used definition is the one provided by the Council of Europe: "(…) the term "hate speech" shall be understood as covering all forms of expression which spread, incite, promote or justify racial hatred, xenophobia, anti-Semitism or other forms of hatred based on intolerance, including: intolerance expressed by aggressive nationalism and ethnocentrism, discrimination and hostility against minorities, migrants and people of immigrant origin" (Council of Europe Recommendation No. R (97) 20).

➤ **Definition according to ECRI.** In 2016, the European Commission against Racism and Intolerance (ECRI), introduced the following definition - which is more broad and inclusive - under General Policy Recommendation No 15 on combating hate speech: *"(…) hate speech is to be understood (…) as the advocacy, promotion or incitement, in any form, of the denigration, hatred or vilification of a person or group of persons, as well as any harassment, insult, negative stereotyping, stigmatization or threat in respect of such a person or group of persons and the justification of all the preceding types of expression, on the ground of "race", colour, descent, national or ethnic origin, age, disability, language, religion or belief, sex, gender, gender identity, sexual orientation and other personal characteristics or status"* (ECRI General Policy Recommendation No 15 on combating hate speech).

➤ **Forms of hate speech according to ECRI:** *"hate speech may take the form of the public denial, trivialisation, justification or condonation of crimes of genocide, crimes against humanity or war crimes which have been found by courts to have occurred, and of the glorification of persons convicted for having committed such crimes;"* (ECRI General Policy Recommendation No 15 on combating hate speech).

➤ **Motivations of hate speech according to ECRI:** *"*(…) the use of hate speech can reflect or promote the unjustified assumption that the user is in some way superior to a person or a group of persons that is or are targeted by it; the use of hate speech may be intended to incite, or reasonably expected to have the effect of inciting others to commit, acts of violence, intimidation, hostility or discrimination against those who are targeted by it and that this is an especially serious form of such speech;" (ECRI General Policy Recommendation No 15 on combating hate speech).

- **Hate speech and European Law:**

    ➤ **European Convention on Human Rights:** ARTICLE 10 Freedom of expression, ARTICLE 14 Prohibition of discrimination, ARTICLE 17 Prohibition of abuse of rights.

    ➤ **Council Framework Decision 2008/913/JHA of 28 November 2008 on combating certain forms and expressions of racism and xenophobia by means of criminal law:** Article 1 Offences concerning racism and xenophobia.

    ➤ **Directive 2010/13/EU of the European Parliament and of the Council of 10 March 2010 on the coordination of certain provisions laid down by law, regulation or administrative action in Member States concerning the provision of audiovisual media services (AMSD), OJ L 95, 15 April 2010:** Article 6, Article 9.

ACTIVITY 2: National legal framework on hate speech *(1hr and 10 minutes)*

This activity will be entirely adapted to the national context.

Part 1: Work in groups/case study. *(40 min)*

• Divide participants into small groups (4-5 persons each group).

• Give participants **Handout 3 Legal Cases** (see ANNEX) – which includes real cases from E.T.Ho.S. Project partner countries - and/or prepare a Handout with legal cases from your country.

• Groups will be asked to:

➤ **Decide if it was a case of anti-LGBT hate speech through media and explain their answer.**

➤ **Share their thoughts regarding the court's decision. Decide if there would be a law violation if the same incident would occur in their country and explain their answer.**

• Give all groups 10 minutes for preparation and 5 minutes each for presentation.

• Ask the opinion of the other groups. Do they share the same opinion?

IMPORTANT NOTE:

Trainers may also find real cases of anti-LGBT hate speech in media content which was brought to justice in their countries or prepare fictional ones

Part 2: Presentation/discussion. Legal framework and possible gaps *(30 min)*

• Present national legal framework on hate speech on the grounds of gender identity, sexual orientation and/or sex characteristics. Focus on media content.

• Lead a discussion identifying applicable national legislation in prosecuting anti-LGBT hate speech found in media content/production (e.g. newspaper/website articles, front covers from magazines/newspapers, TV/radio shows and/or interviews conducted by media professionals etc.). Emphasize possible interpretations of the existing legal framework, with strengths and weaknesses. Help the group to identify strategies for dealing with any potential shortcomings.

Training Programme: Day 2

Session 4
Identify and combat anti-LGBT stereotypes and prejudices in Media content *(1hr and 30 minutes).*

LEARNING OUTCOMES

Participants will:

• Be able to understand the concept of stereotype and prejudice.

• Be able to identify and avoid (re)producing anti-LGBT stereotypes and prejudices.

• Be able to respond to such stereotypes and prejudices with true facts.

• Get to know LGBT focused media, exchange experience and good practices.

ACTIVITY 1: Definition of stereotypes – prejudices and examples. *(20 min)*

Part 1: *Brainstorming. Stereotypes/prejudices: first thoughts and examples* (10 min)

• What is a stereotype? What is a prejudice? What is your first thought/idea when you hear those terms?

• Can you provide examples of (negative or positive) stereotypes for LGBT people?

Part 2: Presentation. Defining stereotypes and prejudices and the link between them and other key concepts. *(10 min)*

Prepare a presentation (Power Point). Provide any needed clarifications. Sources and references may include but are not limited to:

• Stereotypes are generalizations applied to people, They can be either positive or negative but in most cases they are negative:

➤ According to Online Dictionary of the Social Sciences, "In sociology, the stereotype is always a social construction which may have some basis in reality but is a gross generalization (eg: women like romance novels). To stereotype is to apply these gross generalizations, to people or situations rather than seeing the individual variation" (Online Dictionary of the Social Sciences N.d.b).

➤ An alternative definition is provided by Council of Europe's Bookmarks - A manual for combating hate speech online through human rights education: *"Stereotypes are shared beliefs or thoughts about particular groups and may be positive or negative (or neutral). Although they can be useful, stereotypes become damaging when they are applied rigidly to individuals and are used as a reason for different treatment or behaviour. Stereotypes are generalisations, and will not always be true of every individual case! Examples of stereotypes include "men are stronger than women", "footballers can run fast than other people", and "all swans are white""* (Keen & Georgescu, 2016:166-167).

➤ According to Ashmore and Del Boca there is a shorter and wider definition of stereotype: *"a stereotype is a set of beliefs about the personal attributes of a social group"* (Ashmore and Der Roca 1981:21). As Jussim et al. point out, according to the above mentioned definition, stereotypes: *"may or may not be accurate and rational, widely shared, conscious, rigid, exaggerations of group differences, positive or negative, or based on essentialist or biological rationales. Stereotypes may or may not be the cause or the effect of prejudice, or the cause of biases and self-fulfilling prophecies"* (Jussim et al. 2009:201).

➤ **But stereotypes are more often negative** and even the expression of positive ones indicates that we can also express negatives: *"In terms of negativity, the data are clear, and we probably should acknowledge it more fully, as we generally do regarding prejudice. Although they can be positive, stereotypes are primarily negative. We generate many more negative than positive stereotypes when asked to do so, and even expressing positive stereotypes is not seen positively. Consider how we might react to people who have claimed that African Americans have the positive traits of being athletic and musical. The problem, in part, is that if we express positive stereotypes, it is assumed that we hold the negative ones, too"* (Stangor 2009:2).

- **Prejudices are "classes" of stereotypes, include judgment - in most cases with a negative aspect – and they are (or van be) linked with racism, discrimination, hate speech and even hate crime:**

➤ According to Online Dictionary of the Social Sciences, *"Prejudice is to make a judgment about an individual or group of individuals on the basis of their social, physical or cultural characteristics. Such judgments are usually negative, but prejudice can also be exercised to give undue favor and advantage to members of particular groups. Prejudice is often seen as the attitudinal component of discrimination"* (Online Dictionary of the Social Sciences N.d.a).

➤ **Prejudice:** "A prejudice is a particular class of stereotype, one which contains an evaluation or judgement. Many stereotypes which appear to be neutral in fact contain an element of judgement. For example, *"women aren't good at computer games"* appears to be a statement of fact but it is really making a judgement about women's technical ability. Even when stereotypes or prejudice seem positive they nearly always have a negative aspect. The statement *"Australians are the most generous people in the world"* is positive about Australians, but it contains the judgement that people in other countries are less generous! The statement *"Africans are good at sport"* can be interpreted as *"Africans are only good at sport"*. Nationalism and patriotism appear to be positive in nature but they can easily turn into racism" (Keen & Georgescu, 2016:167).

• **The connection between stereotypes and prejudices with discrimination, hate speech and hate crime is best outlined by Keen and Georgescu as follows:**

"**HATE CRIME** is an unlawful act against a group or individual based on a prejudice about their perceived identity.

↑

HATE SPEECH is a negative expression – about an individual or group – often based on prejudice, spreading, inciting, promoting or justifying racial hatred and intolerance. Specific instances may or may not be a crime depending on the laws of the country and the context of the speech.

↑

DISCRIMINATION is unfair treatment resulting from any prejudice, including non-racial prejudice.

↑

RACISM is a prejudice based on the idea of 'race' or ethnicity or any other characteristic connected to these, often leading to someone being treated unfairly.

↑

A **PREJUDICE** is a generalisation containing a judgment which is usually negative about other people or social groups.

↑

STEREOTYPES are generalisations about other groups of people, which may or may not contain judgments" (Keen & Georgescu, 2016:168).

ACTIVITY 2: Identify anti-LGBT stereotypes and prejudices. (1hr and 10 minutes)

Part 1: Work in groups/case study. Identification. *(50 min)*

• Divide participants into small groups (4-5 persons each group).

• Give participants **Handout 4 Stereotypes and Prejudices** (see ANNEX) - which includes real case studies from media in E.T.Ho.S. Project partner countries - and/or prepare a Handout with cases from media in your country.

• Each group will receive 1-2 cases such as newspaper/website articles, front covers from magazines/newspapers, citations from TV/radio shows and/or interviews conducted by media professionals which refer to LGBT people and/or issues. Handout with cases from media in your country.

• Each group will receive 1-2 cases such as newspaper/website articles, front covers from magazines/newspapers, citations from TV/radio shows and/or interviews conducted by media professionals which refer to LGBT people and/or issues.

• Ask them to search for and identify stereotypes and prejudices against LGBT people and explain their answer. Give them 15 minutes for preparation (all) and 5 minutes for presentation (each group).

• Ask them how would they report the same news or refer to the same issues?

• Ask the rest of the groups if they have another opinion or if they would like to add something.

Session 5
Working with the LGBT community against homo/trans/biphobia: Media allies
(1hr and 30 minutes)

LEARNING OUTCOMES

Participants will:

• Understand the needs and the same time the abilities and responsibilities of different factors in preventing and combating homo/trans/biphobia by and through media.

• Be able to cooperate with LGBT focused media and organizations in order to promote LGBT equality and human rights.

• Explore relevant policy recommendations by international and european bodies as well as good practices implemented in the country and/or abroad.

ACTIVITY 1: The example and experience of special/focused Media. (15 min)

Open interview or presentation/discussion.

• Invite 1-2 media professionals working in 1-2 LGBT and/or feminist media. Ideally, these professionals will have a great experience working in the sector. This Part of ACTIVITY 1 will have already been planned with your guest(s) media professionals beforehand. The presentation or open interview should cover the following key points:

➤ introduction – the creation and the specific content/target group of the LGBT Media, what was the need for the creation of these focused media

➤ impressions concerning anti-LGBT stereotypes, prejudices and discriminatory/abusive language in mainstream media, both nationally and internationally

➤ the impact (social psychological etc.) of the (re)production of such stereotypes, prejudices and discriminatory/abusive language on LGBT people (case studies could be used)

➤ impressions concerning gaps in laws or implementation regarding hate speech by and through media

➤ protocol, guidelines etc. used regarding reporting and reference on LGBT issues, thus avoiding stereotypes and prejudices

➤ cooperation between the LGBT Media with mainstream Media or Media professionals unions or Media schools - if there is such cooperation, what is the content and purpose of it? Are there such examples in national or international context?

IMPORTANT NOTE:
If media professionals working in LGBT/feminist media are – for any reason – not available, you may invite a representative from a LGBT organization to carry out this part of the activity. Ideally, this representative will work in the communication department of the organization and/or will have conducted high quality work in the area of media in particular and/or hate speech and/or anti-LGBT stereotypes/prejudices in general (monitoring, research, legal support of victims etc.). In this case, the presentation or open interview should cover the following key points:

➤ the foundation and work of the organization (general information)

➤ impressions concerning anti-LGBT stereotypes, prejudices and discriminatory/abusive language in mainstream media, both nationally and internationally

➤ the impact (social psychological etc.) of the (re)production of such stereotypes, prejudices and discriminatory/abusive language on LGBT people (case studies could be used)

➤ impressions concerning gaps in laws or enforcement of them regarding hate speech by and through media

➤ data/statistics on hate speech or stereotypes/prejudices or discriminatory/abusive language in media and overview of the recording methodology (if monitored by the CSO or the activist)

➤ Does the organization work with mainstream media and/or media professionals unions or media schools? If yes, what is the content of this cooperation? Are there such examples in national or international context?

ACTIVITY 2: Working with the LGBT community. (1hr and 15 min)

Part 1: *Work in groups/exercise. Work together against homo/trans/biphobia by and through Media. (1hr)*

• Take 5 flipcharts papers and write:

➤ Page 1 "What can/need media professionals' unions (to) do?"

➤ Page 2 "What can/need media schools (to) do?"

➤ Page 3 "What can/need mainstream media (to) do?"

➤ Page 4 "What can/need the state (to) do?"

➤ Page 5 "What can/need LGBT organizations (to) do?"
udices and discriminatory/abusive language on LGBT people (case studies could be used)

➤ impressions concerning gaps in laws or implementation regarding hate speech by and through media

• Divide participants into 5 groups.

• Give each group one of the above flipcharts.

• Explain that the purpose of this exercise is for participants to understand the perspectives of the range of organizations and bodies that can and need to work to prevent and/or combat anti-LGBT hate speech and stereotypes/prejudices by and through media.

• Give groups 15 minutes to complete their flipcharts.

• Give each group 7-8 minutes to present its ideas.

Part 1: Presentation. Policy Recommendations & Good practices *(15 min)*

Prepare a presentation. Provide any needed clarifications. Sources and References may include but are not limited to:

• **Policy Recommendations** of european bodies/institutions on preventing and combating hate speech and discrimination (and) in/through media. Such recommendations can be found in:

➤ **Council of Europe, Recommendation No. R (97) 20 of the Committee of Ministers to member states on "hate speech"** (Adopted by the Committee of Ministers on 30 October 1997 at the 607th meeting of the Ministers' Deputies): *Appendix to Recommendation No. R (97) 20 / Principles 1-7.*

➤ **Council of Europe, Recommendation No. R (97) 21 of the committee of ministers to member states on the media and the promotion of a culture of tolerance** (Adopted by the Committee of Ministers on 30 October 1997 at the 607th meeting of the Ministers' Deputies): Appendix to Recommendation No. R (97) 21 / Paragraphs 1-6.   Does LGBT Media work with mainstream media and/or Media professionals unions or Media Schools? If yes, what is the content of this cooperation? Are there such examples in national or international context?

➤ **Council of Europe, Recommendation CM/Rec(2010)5 of the Committee of Ministers to member states on measures to combat discrimination on grounds of sexual orientation or gender identity** (Adopted by the Committee of Ministers on 31 March 2010 at the 1081st meeting of the Ministers' Deputies): Appendix to Recommendation CM/Rec(2010)5 / I. Right to life, security and protection from violence / B. *"Hate speech".*

➤ **European Commission against Racism and Intolerance (ECRI) General Policy Recommendation No. 15 on combating hate speech adopted on 8 December 2015:** Recommendation No 7 / I. Media and the Internet / Paragraphs 130-144.

• Provide a brief description of **good practices** implemented in your country by
  • LGBT Community and/or Human Rights Organizations
  • Media Professionals' Unions
  • Media Schools (both private and public)
  • Mainstream media (both private and public)
  • the State

➤ Even if there are few noticeable good practices identified in your country (both in public and private sector) and/or the State does very little or nothing at all to combat anti-LGBT hate speech and stereotypes/prejudices in Media sector, any Media professional can do something to become an ally to LGBT persons. A list of general guidelines – included in E.T.HO.S. project Guide for professionals (Theofilopoulos and Paganis 2019) – is as follows:

- Make LGBT people's existence visible by mainstreaming LGBT issues.

- Raise public awareness about the problems encountered by LGBT people. For example, monitor the human rights situation of LGBT people in the country and bring cases of anti-LGBT hate crime, hate speech and/or discrimination into the light.

- If you are a media employer, provide free promotion space to LGBT organizations who wish to advocate LGBT human rights.

- Inform your colleagues – especially those who are interested in human rights and social issues – about LGBT human rights and issues. One easy way to do that is to share with them relevant educational/information material like the one you hold in your hands!

- Remember and honor important dates for the LGBT community such as the International Day against Homophobia, Transphobia and Biphobia (17th May),[2] the Intersex Awareness Day (26th October) and the Intersex Day of Solidarity (8th November) for the human rights of intersex people[3], as well as the Transgender Day of Remembrance (for victims of transphobic hate crime – 20th November)[4], and Transgender Day of Visibility (celebrating the achievements of transgender people – 31 March) by writing an article raising awareness on LGBT people's human rights, inviting/hosting LGBT people and organizations to share their stories and/or talk about LGBT issues, or making a supporting post/tweet on Social Media. Do the same when a pride event is organized in your town.

- **Keep educating yourself. If you don't know or if you are not sure, just ask and search!** Get in touch with LGBT organizations and activists and ask them if they can provide training, advice or educational/information material for you. This will help you better understand LGBT issues and the challenges LGBT people face. Seek also resources and information on your own: you can find many relevant educational/information material online.

IMPORTANT NOTE:
You may also use examples of **policy recommendations** and **good practices** from all national chapters of E.T.HO.S. Project's Guide as well as from other sources (for example GLAAD Media Reference Guide, 2016, New York-California, p. 15-16).

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[2] Want to learn more? Visit: www.dayagainsthomophobia.org
[3] Want to learn more? Visit: www.intersexday.org
[4] Want to learn more? Visit: www.tdor.info and www.tdor.tgeu.org

Session 6
Closing and evaluation of
the Workshop
(40 min)

ACTIVITY 1: Closing Discussion. *(20 min)*

• Lead a discussion asking participants what were their general impressions from their participation in the workshop and if their "expectations" and or "fears" - expressed during the opening session of the workshop - came true or not.

• Ask everybody what they have learned, if something surprised them and if there is something that they would like to keep. Identify and record key actions that can be taken in the future to meet the needs that have been identified, in partnership between the LGBT community, media professionals, media schools, media professionals' unions and/or the state.

ACTIVITY 2: Evaluation Questionnaire. *(20 min)*

• The knowledge and attitudes of trainees will be measured immediately after the workshops (follow-up) to record changes at their knowledge and level of skill that has been obtained and satisfaction with the training. Participants' feedback will be thoroughly considered when revisiting the training programme design to determine possible adaptation and/or improvement needs. You may find an example of **Evaluation Questionnaire** in ANNEX.

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ANNEX

Needs Assessment Questionnaire
(Session 1. ACTIVITY 5)

		Lowest score			Highest score	
1.	I know a lot about LGBT issues e.g. LGBT terminology etc.	1	2	3	4	5
2.	I am aware of challenges – including legal ones - LGBT people face in contemporary society.					
3.	I am aware of the challenges and problems of media (re)presentation of LGBT people and issues.					
4.	I am familiar with appropriate media reporting on LGBT issues.					
5.	I know how to refer to LGBT issues and people by using appropriate, non-abusive and nondiscriminatory language.					
6.	I know how to refer to LGBT issues and people without (re)producing anti-LGBT stereotypes and prejudices.					
		Yes			**No**	
7.	Have you ever taken part in training on Human Rights?					
8.	Have you ever taken part in training on LGBT issues?					
9.	**Media professionals:** I cooperate – or I have cooperated - with LGBT organizations or activists and/or experts on LGBT issues, during my work (for example, for the purposes of an article, a journalistic research etc.). (Y/N)					
	Media professionals: If you have answered "yes" in the above question, please indicate how often.	Very rarely	rarely	some-times	often	Very often
		Yes			**No**	
	Media students: I cooperate – or I have cooperated - with LGBT organizations or activists and/or experts on LGBT issues, during my Media studies (for example, for the purposes of a course, a study, a research etc.).					

		Very rarely	rarely	some-times	often	Very often
	Media students: If you have answered "yes" in the above question, please indicate how often.					

		Yes		No
10.	**Media professionals:** Do you work in a Media which promotes (and) LGBT human rights? If yes, indicate how is it doing that.			
	Media students: Do you study in a Media School which promotes (and) LGBT human rights? If yes, indicate how is it doing that.			
11.	**Media professionals:** Does your work include covering (and) LGBT issues and/or human rights in general? If yes, please provide an example.			
	Media students: Do your studies include (and) LGBT issues and/or human rights in general? If yes, please provide an example.			
12.	What would you like to know during the Training Workshop?			

Handout 1. Terminology
(Session 2. ACTIVITY 1)

Asexual	A person who defines themselves using this term is someone who experiences no or very little sexual attraction. Each such person experiences things like relationships, attraction, and arousal somewhat differently. This term also refers to a spectrum of identities of people who experience little or no sexual attraction.
Cis / Cisgender	It is a term used to describe non-trans people. It is used in the same way as heterosexual is used to mean non-homosexual.
Biphobia	The fear, unreasonable anger, intolerance or/and hatred toward bisexuality and bisexual people.
Bisexual	When a person is emotionally and/or sexually attracted to persons of more than one gender.
Cohabitation agreement / rights	Two persons living together at the same physical address can, in some European countries (and regions), make a legal agreement on some practical matters (which vary from country to country).
Gay	A man who is sexually and/or emotionally attracted to men.
Gender	It refers, traditionally, to a social and cultural construct of being a man or a woman. It exists independently of sex and does not always correspond with the sex assigned at birth.
Gender expression	It is the external manifestations of gender, expressed through a person's name, pronouns, clothing, haircut, behaviour, voice or body characteristics. It may "match" with the gender identity of the same person (eg. A man having a masculine gender expression), but this is not always the case.
Gender identity	It refers to a person's inner sense of their gender. It may or may not match with the sex and/or gender expression (of the same person).
Heteronormativity	Refers to cultural and social practices where men and women are led to believe that heterosexuality is the only conceivable sexuality. It implies that heterosexuality is the only way of being "normal"
Homophobia	Fear, unreasonable anger, intolerance or/and hatred directed towards homosexuality

Intersex	Persons who are (self)defined with this term are born with sex characteristics (such as chromosomes, genitals, and/or hormonal structure) that do not belong strictly to male or female categories, or that belong to both at the same time. This term stands for the spectrum of variations of sex characteristics that naturally occur within the human species. It also stands for the acceptance of the physical fact that sex is a spectrum and that people with variations of sex characteristics other than male or female do exist
Legal Gender Recognition	It is the official procedure to change a Transgender person's name and gender identifier in official registries and documents such as their birth certificate, ID card, passport or driving license. In some countries, it's impossible to have your gender recognized by law.
Lesbian	A woman who is sexually and/or emotionally attracted to women
Non-Binary	People who do not identify with the male/female binary but somewhere outside or between. Some of them use neutral pronouns like "they" and "them".
Queer	Has become an academic term that is inclusive of people who are not heterosexual and/or cisgender - includes lesbians, gay men, bisexuals and trans people. Also, as a theory it is challenging heteronormative social norms concerning gender and sexuality, and claims that gender roles are social constructions. Traditionally this term was abusive and therefore for some still has negative connotations. Many LGBT+ persons however have reclaimed the term as a symbol of pride
Pansexual / Omnisexual	These terms are used to describe people who have romantic, sexual or affectional desire for people of all genders
Rainbow family	A same-sex or LGBT parented family. It can be defined as any lesbian, gay, bisexual, transgender/ gender diverse, intersex, or queer person who identifies itself as LGBT and has a child or children; or is planning on having a child or children by: donor insemination (known or unknown), surrogacy (altruistic or commercial), foster care, foster to adoption, adoption (domestic or international), relationships between people of different gender identity, co-parenting or other means.
Same-sex relationships / couples	It covers relationships or couples consisting of two people of the same sex.

Sex	It is the classification of people as male or female. At birth infants are assigned to this, usually based on the appearance of their external anatomy. However, as defined by biology, it is a combination of bodily characteristics including: chromosomes, hormones, internal and external reproductive organs, and secondary sex characteristics.
Sexism	Actions or attitudes that discriminate against people based solely on their gender. It is linked to power in that those with power are typically treated with favor and those without power are typically discriminated against. It is also related to stereotypes since the discriminatory actions or attitudes are f requently based on false beliefs or over generalizations about gender and on seeing gender as relevant when it is not
Sexual orientation	Refers to each person's capacity for profound affection, emotional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender.
Trans / Transgender	It is an umbrella term, which includes those people who have a gender identity, which is different to the gender assigned at birth. It includes multiple gender identities, such as trans man, trans woman, non-binary, agender, genderqueer, gender fluid, etc.
(Gender) Transition	The procedure which includes some or all of the following personal, medical, and legal steps: telling one's family, friends, and co-workers; using a different name and new pronouns; dressing differently; changing one's name and/or sex on legal documents; hormone therapy; and possibly (though not always) one or more types of surgery (referred to as gender reassignment or gender confirmation surgery).
Transphobia	A matrix of cultural and personal beliefs, opinions, attitudes and aggressive behaviours based on prejudice, disgust, fear and/or hatred directed against individuals or groups who do not conform to, or who transgress societal gender expectations and norms. It particularly affects individuals whose lived gender identity or gender expression differs from the gender role assigned to them at birth.

Handout 2. Appropriate Language
(Session 2. ACTIVITY 2)

Case study 1.
Article in Greek news webpage (23/09/2016):
Mom is dad and dad is mom! Did you understand?

It is certainly a couple which wrote history. Dad - who is transsexual - became pregnant by the mother - who is also transsexual - and today, four months after the birth of their first child, [name] a born woman and [name] a born man, revealed that they want to have more children. The young parents from Ecuador are the first transsexual couple to have a child in South America.

"We are like all other families, and although we do not have the same rights, we are the same", said [name] who gave birth in June. [Name], who was born [name], emphasized for herself that she never believed she would live the joy of becoming a parent.

"Being a mother was something I thought that it would never happen to me", she added. [Name] was the most popular issue in her country's media in 2013 because she was the first transsexual to run for Congress. Her story is moving because she lived many years on the streets when her family rejected her due to her peculiarity.

Small detail: the couple had normally conceived a child, since none of them had been subjected to a sex change surgery.

Case study 2.
Citations from a Greek web news TV show
(28/02/2017):

Show them! These are – ladies and gentlemen – the people who govern Greece [the presenter and journalist shows a picture of a Greek male politician shaking the hand of a Greek male singer]! Do you see them? [name of the singer] with [name of the politician]! That man [the journalist refers to the politician], who was a professor of mine during my studies, damn me! (…) [Together in a picture] with [name of the singer]! With this faggot [referring to the singer]! The faggot! With this ridiculous! Who was caressing with [name of a man] in a hotel in Thessaloniki! In front of me! They were removing their condoms in front of me? Mr. [name of the politician] with [name of the singer]! With the faggot [together in a picture]! With the faggot! And don't anyone dare to tell me a single thing! Because otherwise I am going to humiliate everyone! With that man [the singer] who was laying at the same bed – the time during which I was shooting [name of a TV show] of the [name of the channel] in Thessaloniki – and I was entering their hotel rooms [the singer's and another man] and they were naked with their bathrobes and they were showing me their condoms! [Name of the singer] with [name of the other man]! Shut up everyone! Nobody talks to me today! I will fuck you up! In front of me [the couple of men]! With witnesses! (…) And

in 1994 Mr [name of the singer] with Mr [name of the other man] in a hotel, in Panorama region of Thessaloniki – you remember, hah? – don't bullshit me! [I was] Eye witness myself and the then hostess of the TV show and other three persons at the same hotel room [and the singer and the other man] at the same bed, wearing bathrobes, showing me the condoms, you stinkers! (…)

I am very sorry if today Mr [the singer] enjoys his popularity but I have the obligation to tell the truth. And the ex-faggots – [ironically] sorry for the expression, [I meant] *"gays"* [he laughs] because at the time I didn't know which one of them was "active" and who was *"passive"* - they became institutional factors, ladies and gentlemen. This is how low has the political scene of our country fallen.

Case study 3.
Article in Greek newspaper/website (22/06/2017):
"Bomb" by *[name of Greek Member of the European Parliament]*
for gay loves in *[Greek]* Parliament. Her revelations about
homosexual MPs that caused a "storm"

[Name of Greek member of European Parliament] was highly revealing as a guest on the show [name of the TV show] by [name of TV presenter].
The beautiful MEP did not hesitate to answer even the most pitiful question of the presenter, whether if there are romances in the [Greek] Parliament that we never learned of, but also the reasons why a homosexual MP does not reveal his sexual identity. [Name of Greek MEP] not only did not deny his question, but she "fueled" it even more by saying that there are romances between homosexual MPs.
"There are romances in [Greek] Parliament that we have never learned about, like on television. It is not customary in Greece to say that a politician is homosexual; we are a more conservative society. Still, the people who vote are not the youngest. Young people do not vote, so it is likely to happen this: pay the price if they reveal it" said the MEP.

Case study 4.
Article in Croatian news website (06/07/2017):
Two-sex child abandoned

Less than one percent of the population is born as a two-sex, or intersexual, with male and female gender characteristics at birth. On the parents and the profession it is then to assess which gender is dominant, and no matter how rare it is, every one of them is traumatic, no doubt about that. And some became news, so a few years ago, the birth of hermaphrodite in Zagreb's hospital [name] also ended in the media. A news from Bosnia and Herzegovina shocked us, parents had left their two-sex newborn in the hospital. There is a lot of ignorance and unknown about hermaphroditism as a disorder of the development of sexual organs. A person may be born with an ovary and a testis in one organ or separate. In literature, it is

often said that more frequent "overcomes" the characteristics of female sex, and so are the female organs described as being simpler for surgical reconstruction. Experts always point out that it is important to make a decision as early as possible, no later than the second year of the child's life, given that at that age children are beginning to realize and notice their sexual differences as compared to others. In any case, these children are also waiting for hormonal therapy after the surgical procedure. One of the examples from the sports world is the South African athlete [name] whose gender has become the subject of discussions started from hers competitors and the public. With the suggestions that she "looks like a man," her brilliant results have taken her to a test that showed a triple higher testosterone level than usual in women. The media then concluded that she was a hermaphrodite. Her family denied it, but rules in competitions were changed, introduced and suspended, etc.

Case study 5.
Article in Greek news website (23/06/2018):
The fashion of abnormity

Another fashion show humiliating the male sex was organized by [name of a male designer], whose purpose was to redefine the 21st century masculinity with corsets, sensual satin and vinyl pants that would "release" men from their stylish angulations!

The British designer's new collection for Maison Margiela - in Paris' fashion week of men – cleaned the "masculine" look's clock, with shiny pink ribbons and a high sewing that fits a male catwalk.

"I was wondering and trying to redefine what it means to be a man today", said designer *[his name]*. The designer urged men to learn from women how to feel classy and comfortable.

Case study 6.
Article in Croatian news website (22/09/2018):
Once a year we go to Thailand. The beauties there offer themselves to us. They're incredibly fragrant and gentle, you have just to be careful that one of them isn't a guy.

(...) He thought the transsexual was a woman and went with him [the transsexual] to the room. *"For the first time, it was not clear to me what he was doing, as if he was sniffing my lips and cheeks, I was pretty confused, I had to admit I was totally cool, and later I realized the benefits of that, if anything for a variety of infections, although they are so fragrant and so gentle that these things are the last things to come up to your mind when you're with them"* he told us. His friend told us his most amazing experience, which he still recalls today. Namely, although he is heterosexual he was charmed by a ladyboy. They [the "ladyboys"] are common in Thailand and is very easy to confuse them with women.

"We were in a dark club (...) I came across a seductive dark-haired girl (...) we were a little drunk, and today I do not know how I then did not figure out anything. We're in the room

and she is going to start off. She had a penis. I thought I would vomit. Now I'm sorry to have told the team because the jokes about me do not stop even two years later".
So he learned an important lesson. Ladyboys are extremely difficult to recognize and in Thai nightlife [ladyboys] are unavoidable.

They [the ladyboys] are divided into three groups and all are equally represented. There are the born males but only dressed as a woman; others underwent only plastic surgery and had silicones put on, and the third group underwent a complete process of sex change.
It's interesting that part of them is made up of men who change sex, not because they feel that way, but because they think it will be easier to live [this way].

Case study 7.
Article in Croatian news website (19/11/2018):
DOUBLE LIFE. When their daughters become sons:
Does the celebrity actress have the same destiny
as a legendary musician?

[male name] was born as [female name] and sex change lasted for a total of five years.
(...) [male name] born as [female name]. The musician, writer and actor [male name] is actually the daughter of legendary singer [name of the singer] and her wife [name of husband], who underwent a sex change during the period 2008 to 2010.
(...)
"I feel a lot more comfortable, I've always felt like a man, life is short and precious, and this is me" commented [name] about the desired transformation and the changeover process which lasted about five years. [name] is 49 years old and has been in contact with [female name] for many years. Their relationship began in 1999 (...) and [name of girlfriend] gave him great support during the transformation.

Case study 8.
Article in Greek news webpage (21/12/2018):
Unprecedented: Police officers in Alexandroupolis
fail to identify transsexual undocumented immigrant

An unprecedented incident is ongoing in Alexandroupolis, following the identification of 34 undocumented immigrants in the Thracian Sea.

The group of immigrants – which includes women and young children - was identified by the port at dawn on Friday 21/12 in an inflatable boat without a commander. But among the immigrants, there is also a transsexual man from Iraq, who is troubling the police authorities about his categorization as a man or as a woman. The Iraqi does not carry identity documents with him, which makes it difficult for the authorities.

According to the regular procedure, immigrants will be transferred from the port to the Reception and Identification Center of Orestiada within the day, after they have solved the "puzzle" of identification.

Case study 9.
Citations from a TV show of a private Greek TV channel (04/01/2019):

The TV presenter, along with her colleagues, watches a video about the topic "2018's MOST BEAUTIFUL MAN IN THE WORLD". While watching, they are making comments on the appearance of the various famous men who are included in the relevant list.

- Let's go to (No) 11...
- Let's go to (No) 11. [They refer the name of the man]. Here! Look over here… (…)
- Is he a man?
- Yes, guys!
(…)
- Guys, he is a woman! Are you sure;
- He is a man!
- A "Male" man? I do not have a problem with anyone preferences but...
(…)
- No. 5...
- We're going to 5...
- Aaa! Shock!
- Sorry! [The TV presenter calls the name of one of her male Colleagues], I want your opinion! [To the rest of her colleagues] Wait a minute, I do not want your own [comments] here and we are talking now!
- (laughs)
- [referring to the man on the list] That's Iro [A female Greek name]! Guys, this is Iro!
- (laughs)
- This is a woman! Not…
- No, he is a man!
- For me, what I see is a woman! Not…
- Yes, but they voted him as one of the top 5 more pretty men!
- They do not see well, I do not know...
- Maybe have they put a lot of makeup on him? (...)
- Come on guys, what is going on with that list?
- Anyway, okay guys, I cannot believe there are women who vote for him as number five! Come on now!
- (laughs)

Case study 10.
Article in Lithuanian news website (18/09/2019):
How [name of a male Minister] sought love

"If you thought that the foreign minister's job was to deal with foreign affairs, to deal with international relations or to participate in cross-border affairs, you are very wrong." Here is what Minister [name] thinks, first of all, to make contact with homosexuals. And then everything slips like butter, reports [name].

Handout 3. Legal cases
(Session 3. ACTIVITY 2)

Case study 1.
Publication of a homophobic memorandum
in a Greek newspaper (2009-2011).

In 2009, a lawyer and leader of a Greek neo-fascist political party wrote a memorandum to the Disciplinary Board of the Athens Bar Association entitled "Homosexuality is perversion" which was published in an extreme right newspaper. This memorandum was a response to the complaint which was submitted to Athens Bar Association against the lawyer by LGBT activists and human rights defenders.

In this memorandum, the author used abusive terminology against LGBT people such as "pervert", «abnormal", "slimy", "abomination", "lesbian are no ladies and do not respect their nature" etc. The author also referred the names of a well-known LGBT activist as well as the name of a non LGBT human rights defender. Both the author of the memorandum and the newspaper's editor were brought to trial accused vilification via Press against LGBT people.

Claimants included the two activists whose names were referred to the memorandum aswell as other LGBT activists and human rights defenders. The court accepted that four of these claimants were insulted as they were LGBT people themselves and/or representatives of LGBT organizations. The one of the two people whose name was referred to the memorandum was rejected as claimant because he was not LGBT. That saying, the court seemed to focus on the homophobic nature of the act but at the same time handled the case as individual vilification against many people and not as a vilification against a particular group of people/ social group.

It should also be highlighted that the Law 927/179 against racism which was in force at the time did not include sexual orientation as a protected characteristic. During the trial, the author tried to defend himself by referring to recent statements of academics who claimed that homosexuality was indeed perversion. On the other hand, the lawyer of the newspaper's editor claimed –among others - that some of the claimants did not have a legal interest as directly insulted and also referred to the acquittal of an orthodox bishop who was accused by some of the same claimants for homophobic speech. According to the latter decision, there was no vilification against a particular group of people.

Finally, the court decided that the memorandum was indeed referring to the claimants – even to those whose names were not mentioned. But still, the court decided that it was a case of individual vilification against many people and not a vilification against a a particular group of people. Both the author and the editor were sentenced (for vilification) to a few months imprisonment with suspension.

Case study 2.
A homophobic speech in during a Greek
live radio show (2014-2018).

In 2014, a well-known Greek journalist, during his live radio show, referred to an also well-known Greek author - who is an openly gay man – by making homophobic comments.

In particular, while commenting recent statements of the author that he is dedicated to his husband and his books – thus he is not going to be a candidate with a Greek political party - the journalist referred ironically and many times to the author as "Miss" and used female pronouns. The journalist also made claims such as *"it is the time of the gay minority which dominates (…) and they counterattack", "he [the author] comes forward and provokes" and that he (the author) used a political party leader and his party in order to promote what makes him sexually excited. Moreover, both he and his co-broadcaster claimed that there a "big dictatorship of gay"* is already established.

The author felt offended and filed a lawsuit against the journalist in the civil court of law, demanding (money) compensation. The reason for this was that the Law 927/179 against racism which was in force at the time did not include sexual orientation as a protected characteristic. Furthermore, the Law 4285/2014 (Amendment of Law 927/1979) which did include sexual orientation as protected characteristic had not been voted yet when the incident happened.

Finally, in 2018, the journalist was convicted for infringement of the personality of the author and was forced to compensate the author for causing him moral damage. In the court's decision was stated that: *«And one hand it turned out that the plaintiff is a homosexual person, sensitive about the rights of homosexual people, but under no circumstances can he be attributed to any attempt to promote homosexuality, as the second defendant [the journalist] has falsely claimed. The disdainful expression: "He used [name of the political party leader] and his [name of his political party] and his attempt to promote his sexual excitement [uses a Greek slang term to describe it]", namely the use of the "argot" last word, demonstrates the purpose of their spokesperson [the journalist], which – generally - is the question of the moral and social value of the plaintiff who appears to be an opportunist who exploits the founding of the above-mentioned political party for both self-promotion purposes and to refer to sexual issues in a vulgar way".*

Furthermore, it was stated that the plaintiff was a member of a "social group" whose "erotic choices" are totally respected under the Greek constitution. Also, according to the court's decision, the journalist by using "Miss" and female pronouns to refer to the author: "has undoubtedly insulted the plaintiff's gender identity as a man, implying that since he [the plaintiff] is a homosexual person, he does not belong to the male but to the female sex. The paraphrase of the name by which the plaintiff is widely known to the readers (…) and its use in a feminine gender expresses, in the common sense, a clear disdain for the plaintiff, offends his personality and damages his honor and reputation in order to humiliate him".

Handout 4. Stereotypes and Prejudices
(Session 4. ACTIVITY 2)

Case study 1.
Article in Greek newspaper/website (11/03/2017):
New World Order decay in education

The New Order has three great opponents: God, Nations and Logic. Its allies are large speculative funds, exiled leaders of political correctness, the integrated *"intelligentsia"* and the mainstream media.

Their aim is the - without efforts of suffering – subjection of millions of people into a regime that defines what is virtue and vice, right and wrong, human and inhumane. Citizens have to be defeated before they rise. They must be crushed mentally, psychologically and spiritually [while sitting] in their armchairs. That is why the new world order propaganda must implement its views at smaller ages as possible.

In Greece, as in the whole world, new world order globalization attempts to impose homosexuality, transsexualism - and all the related situations where there is a manifestation of gender-based confusion - as a model of life and as a road of internal integration. People who get involved in these mechanisms are easier to be diverged from what social experience and proven knowledge of tradition have established.

Naturally, the main target group of the propaganda campaign for the familiarization and then enforcement of this model is young people. From Primary school period until to the early years following the post-puberty period, the superstructure tries to recruit *"meat for its cannons"*.

It **treats** people as meat and tries to turn the intellectual beings into bipod creatures, which will have undergone neurological programming and will tremble at the sound of the word "racism".

An *"anti-racist"* will be only one who is integrated into the homosexual and transsexual community. This is why the two-day conference for teachers on homosexuality and transsexuality was organized, conducted with the blessings of the Ministry of Education at the [number of school] Primary School of Athens.

The aforementioned did not organize conferences for the Ancient Greek language, our glorious History and our national interests. However, they are super excited to implement their views on homosexuality and transsexualism to children…

Article in Greek news website (19/05/2017):
SHOCKING VIDEO! How they prepare school books
for the children about homosexuality!!!

They are hatching generations of Janissaries and faggots. Since the Primary School period, they sweetly implement their views of "faggotism" and "Gender Theory" to the children.

Brainwashing made to little children reaches the limits of genocide. Through school, they destroy masculine standards masculinity of boys as well as the roles of father and mother of a traditional family.

What (…) government does in our country in education sector by introducing Gender Theory in the country's high schools is systematically done in all Western countries. If this is not an organized plan then what is it?

Do we want these guys ... ... the sissies and faggots as role models for our children???

In Greece, the carriers of the "European Ideas" – which have not yet been introduced in underdeveloped Greece - have already made their appearance.

In our country there are more and more seminars and speeches where the sexes appear to be social constructions, homosexuality is welcomed and, in general, traditional values are disputed in the worst way. Do you want to know what the carriers of the "enlightened Europe" are preparing to introduce to the education system of our country?

As it is known, during the last two centuries, Greece has been aping that it is coming from the West - so it is doing during recent years, so it will be doing during the next years. Watch this video, try to stay calm until the end, and you will understand what they are planning to introduce to our country's education system...

Case study 3.
Article in Greek newspaper/website (02/02/2018):
Lesbians were mercilessly beating three children
and made them eat excrements

A new child torture case has caused shock in the USA. In this case is involved a couple of lesbians which - as the police in Maryland revealed – kept three children prisoners, beating them merrily and locking them in wardrobes and in the basement while forcing them to even eat dog excrements!

The children - aged 8, 9 and 10 - were attacked by the two women with an electric shock gun and "electronic control devices" - as described by police officers - who also said they were

shocked by what they saw. The 29-year-old [name] and her 25-year-old girlfriend [name] were beating the children with belts and cables, keeping them locked in wardrobes or in the basement and threatening to kill them if they told anyone what was going on, said case researchers who arrived at the "house of horror" after an anonymous complaint.

Police officers found the children with bloody noses, bruises and bumps all over their body and revealed that at least for six months they were only fed with bread, water and oats. The couple of lesbians are charged with a lot of accusations - including child abuse - and it has not been clarified what is their relationship with these children or why they have done these acts.

Case study 4.
Article in Lithuanian news website (07/06/2018):
Children are already fed with homosexual propaganda

The propaganda of homosexuals is increasingly penetrating Lithuanian education institutions. We need to defend ourselves now. Jolanta Lipkevičienė, director of Kaunas kindergarten Medutis, is convinced about it. Her organization is among other 61 organizations from Lithuania, who contacted the EU leadership asking not to break the traditional family.

Case study 5.
Article in Greek news website (24/09/2018):
**Police Lieutenant *[name]*: "Hellenic Police employs
9000 homosexual police officers"**

A short time ago, in an event organized by the Rights Department of [name of a political party], Police Lieutenant [name] – in presence of the General Secretary of Ministry of [name of Ministry] (one from the few remaining trustworthy and serious members of the government) – has proceeded to novel statements in the history of Security Forces.
In particular, the police lieutenant had stated – applauding - that 9000 [Greek] police officers are homosexuals and are afraid to show it or say it!
(…)
Referring to his field, he noted that - according to estimates - there are 9000 people in Hellenic Police - out of the 45,000 police officers - who fear and hide.

Then speaking as a member of the European LGBT Police Officers, he said they wanted to bring a pro-human rights police to the fore.

The aim is to reduce crime, not only with repression but also with the protection of rights, said [name], who asked for homosexuals to come closer to the police.

The Hellenic Police Officer closed his speech by arguing that racist crimes are not personal but social crimes and ended by saying that *"racism is not an opinion but a crime"*.

Strangely, no one reacted except some of his colleagues - who also denounced the statements following the relevant inner-Service procedure. This resulted to the return of the respective [police officer] with more recent statements declaring that four police officers colleagues had visited his office in General Police Directorate of Attica and congratulated him on his statements, they told him that they are couples and he has determined that the rate at which he was referring was only 7.5% of the 65000 men and women of the Security Forces. So, obviously, there is no problem if only 9000 [police officers] are homosexuals, whatever this may mean for the performance of their duties against tough criminals and terrorists.

Case study 6.
Article in Greek newspaper and website (26/10/2018):
Money from Soros to Municipality of Thessaloniki, Refugees Centers, Skopje Organizations and LGBTQI community

Open Society Foundation of entrepreneur George Soros finances with thousands of dollars organizations in Greece and in Skopje.

Among the organizations that accept the offers are refugees' centers, the Municipality of Thessaloniki, Skopje organizations, the Greek LGBTQI community and Athens Pride.

Unfortunately, it is not information coming from conspiracy theorists but from public information for the year 2016 provided by the Open Foundation of Soros.

As it is already known, the people of Soros in Greece are related to a real estate company operating in the region of southeastern Europe while a luxury property entrepreneur has worked in a Soros company in the United States. Another collaborator of Soros in Greece is a well-known lobbyist organizing from time to time dinners in Athens and the USA about Greece, the debt, the Greek banks. At these gatherings, international investors holding shares of Greek banks are invited.

So, the man who earned billions from the British pound in 1992 (G. Soros), funds - for his own purposes - the "open borders" policy through donations to states, organizations, refugees, immigrants but also minorities.

Funding of the process of "open borders", the entrance and expenses for refugees – as we will see - is within the central policies of the institution which closed its offices in Hungary. In Open Society Foundation's database we find – among others - 237 grants/sponsorships. The main of the Greek ones have to do with refugees, migrants, Skopje organizations, the LGBTQI community.

Article in Croatian news website (29/11/2018):
Here's how [name of political party] **has denounced the Association In the name of the family, because it protects the rights of children, not the LGBT lobby**

On Tuesday, the [name of political party] Women's Forum appealed to the Association on Behalf of the Family because it - responding to the discussion of the proposal for the Foster Care Act - warned that it was not in the best interests of children to be adopted by same-sex couples.
(…)
What does the Association on Behalf of the Family warn about?
(…)
The Association on Behalf of the Family pointed out that it is in the best interest of every child to grow up with the biological father and mother, and then, if that is not possible, [grow up] in the community that is most similar to the one in which the child is coming to the world. And it is expected from the Government to protect these interests of children, which have been confirmed by numerous researches conducted over the last few years.

Case study 8.
Article in Croatian news website (07/12/2018):
Parliament ratifies foster care act: Homosexuals will not be able to foster children, [name of political party] **refrained**

The Foster Care Act that has stirred up disputes in the ruling coalition was voted on Friday at the Croatian Parliament with 72 votes for, four against, and six abstained votes.

The [name of political party] MPs who would support this law only if the amendment that would allow same sex and informal life partners to have the possibility of fostering, were abstained in the vote. Independent [name of a MP] and [name of a MP] were absent. The opposition did not participate in the vote. Only the [name of a MP] and [name of a MP] from [name of political party], [name of a MP] [name of political party] and [name of a MP] [name of political party] voted against The Foster Care Act.

Before voting on The Foster Care Act, [name of a MP] [name of political party] requested a break, appealing to MPs who had earlier left the parliament to return and vote for the HNS amendment. "The amendment is legal, in accordance with the Constitution and will provide what is most needed, the right of a child to a home, to deinstitutionalize," said [name of a MP].

[name of a MP] **assured** [name of a MP] [name of political party] **will not vote for the [name of political party] amendment with which they would allow homosexual couples to foster** (…)

Critics of [name of political party]

"In the homes for children there are over 1,100 children waiting for fostering, which you won't allow you to feel the warmth of the family home because you will not allow same-sex couples to foster those children and want to give them a home," [name of a MP] said. He ignored the fact that in Croatia there are not even 1000 registered same sex couples in total, let alone those who would care for a child, and that these children are not in the home because of the lack of foster parents, but because of the bureaucratic procedure.
[name of a MP] [name of political party] emphasized that the law primarily protects the child's interests, that it does not diminish the rights of the same-sex communities, and she called for the children not to be further traumatized. "Children are traumatized by domestic violence, peer violence rather than ordinary people," [name of a MP] [name of political party] responded.

Case study 9.
Article in Croatian news website (11/12/2018):
Even the second [name of actress] **daughter**
doesn't want to be a girl

(…) However, what got the most attention is [name of actress' s child], on whose body and face you see the effects of hormonal therapy, but also the other [name of the actress] daughter [name of actress' s child], who does not wear skirts, is most often seen in wide pants and shirts.

Case study 10.
Article in Lithuanian news website (04/01/2019):
Common sense loses: a step towards
the legalization of same-sex marriages

Yesterday the Constitutional Court reached decision in a case concerning the issue of a temporary residence permit for a couple of homosexuals in Lithuania (citizens of Lithuania and Belarus), married three years ago in Denmark. So far they have not received such permission, but both the Seimas and the Migration Department claim to have made a mistake. A residence permit was required.

Evaluation Questionnaire
(Session 6. ACTIVITY 2)

		Totally disagree	Disagree	Neither agree nor disagree	Agree	Totally agree
1.	The objectives of the training were clear.					
2.	The objectives of the training were met.					
3.	The training promoted and facilitated interaction and participation.					
4.	Different methods and techniques of adult training were used.					
5.	The structure and content was easy to follow.					
6.	The topics covered will be useful for my work as a (future) media professional.					
7.	I would suggest my colleagues to take part in this training.					
8.	The trainer(s) had sufficient training skills.					
9.	The trainer(s) had sufficient knowledge about the training topics.					
10.	The training materials (handouts) were helpful and in line with the training objectives.					
11.	The trainer(s) had appropriate delivery skills.					
12.	The trainer(s) had sufficient knowledge about the training topics.					
13.	The time allotted for the training was sufficient.					

14.	The place where the training took place was suitable.					
15.	The place where the training took place was easily accessible.					
16.	Practical issues (equipment used, stationery, meals) were sufficiently covered.					
17.	Which topic(s) was/were the most important to you?					
18.	What changes would you suggest in order to improve the training?					
19.	After having participated in this training, how do you think it will affect your work as a (future) media professional?					
20.	Please add any additional comments and remarks you may have, about the training.					

ETHOS

This Manual was developed in the context of E.T.Ho.S. Project with the aim of providing trainers a practical toolkit on how to build the capacity of (future) Media professionals in order to report and refer to LGBT people and issues in a nondiscriminatory, non-abusive, non-stereotypical way and to promote human rights and equality.