

# Mavrična Ljubljana Rainbow Ljubljana



Ljubljana  
*Zdravo  
Mesto  
Healthy  
City*





## Mavrična Ljubljana Rainbow Ljubljana



Zoran Jankovič,  
župan



Foto/Photo: Miha Fras

Ljubljana je mesto odprtih, strpnih in prijaznih ljudi, kjer lahko vsakdo najde prostor zase. Je mesto, kjer spoštujemo raznolikost in živimo skupaj.

Vrednote, kot sta strpnost in spoštovanje različnosti, moramo vedno in povsod krepiti, ob tem pa se zavedati, da nas medsebojne razlike bogatijo in ne ločujejo, pa naj bodo te kultura, jezik, rasa, spolna usmerjenost ali pa verska pripadnost. Ljubljjančanke in Ljubljjančani smo vse to že večkrat dokazali. V Ljubljani je bilo organiziranih že trinajst Parad ponosa, ki se jih kot župan vedno z veseljem udeležim, saj želim s tem izraziti podporo ne le LGBT-skupnosti, ampak tudi vsem ostalim družbenim skupinam, ki so zaradi različnih razlogov prikrajšane za svoje pravice.

Mestna občina Ljubljana nudi raznoliko podporo razvoju, organizaciji in kakovostni izvedbi projektov in programov za istospolno usmerjene. Ob tem nevladne organizacije opozarjajo tudi na potrebo po aktivnostih, s katerimi bi bilo mogoče vplivati na spreminjanje širšega družbenega odnosa do istospolne usmerjenosti. V Mestni občini Ljubljana tako podpiramo različne javne dogodke, povezane s to tematiko, odločili smo se tudi za izdajo brošure, ki je pred vami. Z njo želimo spodbuditi razpravo o različnih vidikih spolne usmerjenosti.

Pri pripravi brošure so s sodelavkami Oddelka za zdravje in socialno varstvo sodelovali tudi strokovnjaki s tega področja ter predstavnice in predstavniki nevladnih organizacij. Tako se lahko v brošuri seznanite z zgodovino LGBT-gibanj, s položajem populacije LGBT v Sloveniji in z različnimi dejavnostmi, ki jih v povezavi z MOL prirejajo nevladne organizacije.

Prepričan sem, da se boste strinjali, da ima vsakdo pravico biti drugačen. Ta drugačnost nas dela edinstvene, zmožnost **živeti skupaj ob spoštovanju različnosti** pa nas bogati in nam omogoča nove izkušnje. Tudi zaradi tega je Ljubljana najlepše mesto na svetu!

Zoran Jankovič,  
Mayor

Ljubljana is a city of open, tolerant and friendly people, where everyone can find a place for themselves. It is a place where we respect diversity and live together.

We must always and in every area strengthen values such as tolerance and respect for diversity, while remaining aware that mutual differences enrich not divide us, whether they are of culture, language, race, sexual orientation or religious affiliation. We, the people of Ljubljana, have already shown this repeatedly. Ljubljana has seen its 13th Gay Pride parade, which as Mayor I am always happy to attend, as in this way I would like to express support not just to the LGBT community, but also to all other social groups who are deprived of their rights for various reasons.

The City of Ljubljana offers diverse support to the development, organisation and implementation of projects and programmes for people with same-sex orientation. Meanwhile, NGOs also point to the need for activities that could influence changes in wider social attitudes to homosexuality. Therefore, at the City of Ljubljana we support various public events related to these themes and have also decided to publish this brochure. We would like it to stimulate discussion on various aspects of sexual orientation.

In preparing the brochure, our colleagues from the Health and Social Care Department worked in partnership with experts from the field and NGO representatives. Thus, this brochure includes information about the history of the LGBT movement, the viewpoints of the LGBT community in Slovenia and the diverse activities organised by NGOs in conjunction with the City of Ljubljana.

I am sure you will agree that everyone has the right to be different. This diversity makes us unique, while the ability **to live side-by-side with respect for diversity** enriches us and offers us new experiences. For this reason among others, Ljubljana is the most beautiful city in the world!

*Tilka Klančar,  
vodja Oddelka za zdravje  
in socialno varstvo*



Foto/Photo: Miha Fras

*“Največji privilegij v življenju je, da si, kdor si.”  
(Joseph Campbell)*

Zdravje ni le odsotnost bolezni, temveč stanje popolne fizične, psihične in družbene blaginje, splošna vrednota ter bistveni vir za produktivno in kakovostno življenje slehernega posameznika in posameznice ter skupnosti kot celote. Temu vodilo s svojim delovanjem sledi tudi Oddelek za zdravje in socialno varstvo MOL. Vrsta zdravstvenih in socialnovarstvenih programov nevladnih organizacij, ki jih podpiramo s pomočjo javnih razpisov, tako skrbi za višjo raven dobrobiti in socialne vključenosti za vse prebivalce in prebivalke.

Pri tem je seveda posebno pozornost treba posvetiti vsem, ki so zaradi te ali one osebne okoliščine še posebej ranljivi. Mednje spadajo tudi vsi, ki so zaradi svoje spolne usmerjenosti ali izraza še vedno tarča nerazumevanja, predsodkov in nepravičnega ravnanja. Zato LGBT-populaciji namenjamo posebni razpisni področji, in sicer sofinanciramo socialnovarstvene programe, namenjene podpori in opolnomočenju LGBT-oseb, ter programe zdravstvene preventive.

Ponosni smo na partnerstvo, ki smo ga z različnimi LGBT-organizacijami vzpostavili skozi leta skupnega delovanja; na njihovo aktivno vključenost v oblikovanje strategije razvoja socialne politike v Mestni občini Ljubljana in na številne uspešno izvedene in razvijajoče se projekte, ki segajo od skupin za samopomoč, športnih aktivnosti ter kulturnih dosežkov do izobraževalnih programov. Upamo, da bo tudi knjižica pred vami uporaben vodnik po pestrem izboru ponujenih vsebin.

Zavedamo se, da je boj za enakopravnost izgubljen v trenutku, ko zaspimo na lovorikah preteklih dosežkov. Zato je Mestna občina Ljubljana sprejela zavezo, da bo še naprej podpirala programe, ki skrbijo, da Ljubljana postaja in ostaja prestolnica 21. stoletja – odprta, vključujoča in spoštljiva do vseh različnosti, ki bogatijo naš vsakdan.

*Tilka Klančar,  
Head of the Health and  
Social Care Department*

*“The privilege of a lifetime is being who you are.”  
(Joseph Campbell)*

Health is not just the absence of illness, but the state of complete physical, mental and social wellbeing, a general value and essential resource for a productive and good-quality life for every individual and the community as a whole. The City of Ljubljana’s Health and Social Care Department follows this guideline in its work. The range of NGO health and social care programmes that we support through public tenders provide for a higher level of wellbeing and social inclusion for all our citizens.

Of course, special attention should be paid to all those who are particularly vulnerable because of these or those individual circumstances. These include all those who continue to suffer misunderstanding, prejudice or unfair treatment because of their sexual orientation or gender expression. Therefore, we devote specific tender fields to the LGBT population, namely co-financing social programmes to support and empower LGBT people, as well as preventative health programmes.

We are proud of the partnerships we have established with various LGBT organisations through years of joint actions; of their active involvement in the formation of City of Ljubljana social policy development strategies and in a number of successfully implemented and developing projects ranging from self-help groups, sports activities and cultural achievements to educational programmes. We hope that the booklet before you is a useful guide to the diverse range of content offered.

We are aware that the struggle for equality is lost the moment that we rest on the laurels of past achievements. Therefore, the City of Ljubljana has adopted a commitment to continue to support programmes that ensure that Ljubljana becomes and remains a 21st century capital – open, inclusive and respectful of all differences that enrich our everyday lives.

## Prekleti pedri

Izr. prof. dr. Roman Kuhar



Foto/Photo: Manuel Kalman

Pred kratkim me je novinarka iz Sarajeva vprašala, ali je na ljubljanskih ulicah možno videti lezbične in gejevske pare, ki se sprehajajo z roko v roki. Če imate veliko srečo, sem odgovoril, včasih lahko opazite kakšen tak zaljubljen par, večinoma pa javni prostor ostaja trdno heteronormativen, prežet s samoumevnostjo heteroseksualnih razmerij. Novinarko je moj odgovor nekoliko razočaral. Ljubljana je bila namreč edino mesto v nekdanji državi, kjer se je v začetku osemdesetih vzpostavila družbena, kulturna in politična platforma za razvoj organiziranega gejevskega in lezbičnega gibanja. V stereotipni predstavi o Sloveniji kot liberalni, odprti in strpni družbi si je bržkone naslikala podobo majhnih gejevskih nebes, ki obstajajo v Ljubljani in se razlikujejo od pekla, ki ga doživljajo LGBT-osebe v Sarajevu ali Beogradu, kadar poskusijo vstopiti v javni prostor in preseči mejo tolerance, ki jim jo vsiljuje večinska družba: mejo štirih sten lastne zasebnosti. A črno-belo slikanje nas ne pripelje daleč.

Res je, da so ljubljanske parade ponosa pospremljene z manj (vidnega) nasilja kot parade v nekaterih mestih nekdanje Jugoslavije in vzhodne Evrope. Res je, da raziskave slovenskega javnega mnenja kažejo, da je bila še v devetdesetih letih družbena distanca do gejev in lezbijk v Sloveniji visoka – okrog 60 % vprašanih ni želelo imeti homoseksualca za soseda – in da se je do danes ta distanca skoraj prepolovila. (V Ljubljani pa je že ves čas nižja od slovenskega povprečja.) Res je, da je bila homoseksualnost še pred nekaj desetletji tabu tema, danes pa o njej razpravljamo v medijih in parlamentu, sprejeta je bila antidiskriminacijska zakonodaja, v kratkem pa naj bi bila sprejeta tudi pravičnejša zakonodaja o istospolnih partnerstvih in družinah, za kar si nevladne organizacije prizadevajo že zadnjih dvajset let. Vse to so pomembni koraki naprej. A vendarle ne pomenijo, da se ne soočamo več s homofobijo. Prenaglili bi se tudi z oceno, da je homofobije manj. Morda smo bližje resnici, če rečemo, da se homofobija le pojavlja v drugačnih, bolj subtilnih oblikah kot nekoč. Še vedno brbota pod domnevno

## Damn faggots

Assoc Prof Dr Roman Kuhar

Not long ago, a journalist from Sarajevo asked me if it was possible to see gay and lesbian couples walking hand-in-hand on the streets of Ljubljana. If you are very lucky, I replied, you can sometimes see such a loving couple, but mostly public space is still firmly heteronormative, imbued with the normality of heterosexual relationships. The journalist was somewhat disappointed by my answer. In the early 1980s, Ljubljana was indeed the only city in the former Yugoslavia where there was an established social, cultural and political platform for the development of an organised gay and lesbian movement. In stereotypical portrayals of Slovenia as a liberal, open and tolerant society there was probably a picture painted of a little gay heaven that exists in Ljubljana and differs from the hell experienced by LGBT people in Sarajevo and Belgrade, where they attempt to enter into the public space and overcome the boundaries of tolerance imposed upon them by mainstream society: the boundary of the four walls of their own privacy. But a black-and-white picture does not lead us far.

It's true that the Ljubljana Gay Pride celebrations are accompanied by less (visible) violence than parades in certain other cities of the former Yugoslavia and Eastern Europe. It's true that Slovenian public opinion surveys show that in the 1990s the social distance towards gays and lesbians was high – around 60% of those asked did not want to have a homosexual as a neighbour – and that nowadays that distance has almost halved. (In Ljubljana, this has always been lower than the Slovenian average). It's true that homosexuality was a taboo subject decades ago, but now it is discussed in the media and in Parliament, antidiscrimination legislation has been adopted and more equitable legislation on same-sex partnerships and families – which NGOs have been working on for the last twenty years – is shortly to be adopted. These are all important steps forward. Nevertheless, this does not mean that we no longer have to face homophobia. It would be jumping the gun to say there is less homophobia. Perhaps it's closer to the truth to say that homophobia is merely expressed in different,

slovensko strpnostjo in jo, kot nam je pokazala razprava o družinskem zakoniku, lahko enostavno sprožimo s populističnimi prijemi. Homofobični napad na Cafe Open v Ljubljani leta 2009 je doživel obsodbo z vseh strani. Bil je preveč brutalen, da bi ga lahko spregledali. Drugače je bilo z razpravo o družinskem zakoniku, ki je prav tako sprožila kup homofobije. A tu se je marsikdo ponašal z njo kot z nekakšno (družinsko) vrednoto, ker je šlo za njegove politične točke in temu prikrojeno razumevanje demokracije in enakih pravic za vse.

Ljubljana ima z gejevsko in lezbično skupnostjo ambivalenten odnos. Ljubezen in sovraštvo je njun lajtmotiv, skozi katerega se prepletajo številne zgodbe o uspešnem sodelovanju, ko je v ospredju ljubezen, in o incidentih, ko na plan privre homofobija in so geji in lezbijke žrtve verbalnega ter fizičnega nasilja. Prav zato se po ulicah Ljubljane istospolni in raznospolni pari ne sprehajajo z enako lahkotnostjo. Eden od respondentov v raziskavi o vsakdanjem življenju gejev in lezbijk v Sloveniji je to nelagodje opisal takole: *"Pride do krča na Čopovi. S teboj je ves čas kontrolor, ki ti v glavi govori: 'Pazi zdaj, gledajo te ...' Potem te mine, da svojega fanta primeš za roko, ker to ni več nobena intima, ampak je samo še neka čudna gesta, za katero sploh ne veš več, ali ima smisel. ... Jaz vedno preverim. Če je okolje tako, da bi ga obvladal, če bi prišlo do incidenta, potem se primeva za roko, če ne, pa rajši ne."* Njuna previdnost ni odveč. V omenjeni raziskavi je 53 % vprašanih poročalo, da so zaradi svoje spolne usmerjenosti že bili žrtve nasilja - največkrat verbalnega, včasih pa tudi fizičnega. Najpogosteje se je to zgodilo prav na javnem prostoru.

Ozaveščanje je izredno pomembno. Pričujoča brošura pa je pomembna tudi zato, ker pokaže, kako aktivna in produktivna je LGBT-skupnost v Ljubljani - tudi z dragoceno pomočjo Mestne občine Ljubljana -, ki preprosto ne pristaja na položaj žrtve. Vedno znova poskuša različne oblike homofobije pretvoriti v kreativnost - od literarnih zapisov

more subtle forms than it used to be. It is still bubbling beneath the supposed Slovene tolerance and, as the debate on the Family Code demonstrated, populist approaches can trigger it easily. The homophobic attack at the Open Cafe in Ljubljana in 2009 was condemned on all sides. It was too brutal to be overlooked. The debate on the Family Code was different, as it set off a whole pile of homophobia. A lot of people were boasting that it had some kind of (family) value as their political points were at stake. Accordingly, they have customised understanding of democracy and equal rights for all in order to please homophobic society.

Ljubljana has an ambivalent relationship with the gay and lesbian community. Love and hate are the leitmotif, through which interweave numerous stories about successful co-operation, when love is to the fore, and about incidents where right on cue wells of homophobia spring up and gays and lesbians are victims of verbal and physical violence. That's why same-sex and opposite-sex couples don't walk the streets of Ljubljana with the same ease. One respondent in a study of the everyday lives of gays and lesbians in Slovenia described this discomfort as follows: *"It comes to the crunch on Čopova. There's always a voice of caution in your head, saying 'Careful now, they are looking at you...'"* Then it happens that you no longer want to take your boyfriend's hand, as this is no longer anything intimate, but just an odd gesture which you no longer have any idea if it makes any sense. ... I always check. If the circumstances are such that we could cope if anything happened, then we hold hands. If not, it's better not to". Their caution is appropriate. In the aforementioned research, 53% stated that due to their sexual orientation they had been victims of violence - most often verbal, but sometimes also physical. This happens most frequently in public spaces.

Raising awareness is extremely important. This brochure is also important because it shows how active and productive the LGBT community is in Ljubljana - with the valuable assistance of the City of Ljubljana - which simply does not

do podpornih aktivnosti in političnih akcij - s katerimi bogati današnji dan in, upam, gradi boljše, bolj vključujočo prihodnost, ko gejevski ali lezbični par med prečkanjem Šušarskega mosta ne bo deležen začudenih pogledov in tipičnih "pozdravov" v slogu Prekleti pedri!

accept the position of victim. There are always new attempts to transform various forms of homophobia into creativity - from literary references to support activities and political campaigns - with which the present day is enriched and, I hope, a better, more inclusive future is built in which a gay or lesbian couple crossing the Cobblers' Bridge will not get astonished looks and typical 'greetings' in the style of "Damn faggots!"



*“Platon je pisal, da sta prava zaljubljenca v bistvu dve polovici enega človeka. Nekoč so bili namreč vsi ljudje razdeljeni po parih in zrasli s hrbti. V nekaterih parih sta bila dva moška, v nekaterih parih sta bili dve ženski, v nekaterih pa ženska in moški. Ti dvojni ljudje so se nekega dne spustili v boj z bogovi in ti so jih za kazen razdvojili. Sedaj ljudje tavajo po svetu in iščejo svojo drugo polovico. Ko jo najdejo, so končno celi in popolni ...”*

(Garden 1996)

## Kratika LGBT

LGBT je okrajšava, s katero označujemo lezbično, gejevsko, biseksualno in transspolno skupnost. Izraz tako poudarja raznolikost spolnih usmerjenosti in spolnih identitet. V nekaterih primerih se uporablja daljša kratica - LGBTIQ, ki zajema še interseksualne in druge queer osebe. V nadaljevanju brošure uporabljamo okrajšavo LGBT, ki je bolj uveljavljena, vendar z njo mislimo na osebe različnih spolnih usmerjenosti in spolnih identitet.

Lezbijke (angl. lesbian, tudi gay) in geji (angl. gay) so ženske oz. moški, ki jih fizično in/ali čustveno privlačijo osebe istega spola. Transspolna (angl. transgender) oseba je oseba, katere ob rojstvu določen spol se ne ujema s spolom, ki ga sama občuti oziroma izraža. Nekateri se tako odločijo za spremembo oziroma prilagoditev spola (angl. gender reassignment). Imenujemo jih transseksualne (angl. transsexual) osebe. Interseksualna (angl. intersexual) oseba je oseba, ki ima značilnosti ženskega in moškega biološkega spola. Izraz queer pa označuje spekter najrazličnejših spolnih identitet, spolnih vedenj in izrazov, ki presega heteronormativnost in spolne binarnosti.

Najprepoznavnejši simbol LGBT-skupnosti je mavrična zastava. Idejno zamisel za mavrično zastavo z osmimi barvnimi trakovi je podal Gilbert Bacon leta 1978 za parado ponosa v San Franciscu. Pozneje se je uveljavila zastava s šestimi horizontalnimi barvnimi trakovi rdeče, oranžne, rumene, zelene, modre in vijolične barve. Barve simbolizirajo raznolikost LGBT-skupnosti in hkrati njeno povezanost.

*“Plato wrote that real lovers are essentially the two halves of a single person. Once upon a time, all people were separate pairs joined at the spine. In some couples there were two men, in others there were two women and in others a man and a woman. One day, these double people fell into a battle with the gods and as a punishment they were divided. Nowadays people wander the Earth looking for their other half. When they find it, they are finally whole and complete...”*

(Garden 1996)

## The acronym LGBT

LGBT is an abbreviation that stands for the lesbian, gay, bisexual and transgender community. The term also highlights the diversity of sexual orientations and sexual identities. In some cases, a longer acronym is used - LGBTIQ which includes intersex and other queer people. Henceforth in this brochure the abbreviation LGBT is used, which is better established, but with it we consider people of various sexual orientations and sexual identities.

Lesbians (also known as gays) and gays are women and men who are physically and/or emotionally attracted to people of the same gender. A transgender person is one whose gender as determined at birth does not match the gender that they themselves feel or express. Some of these people decide to modify or adapt their gender (known as gender reassignment). They are known as transsexual people. An intersexual person is somebody that has characteristics of the female and male biological gender. The term 'queer' denotes a spectrum of various gender identities, sexual behaviours and expressions that go beyond heteronormativity and the gender binary.

The most recognisable symbol of the LGBT community is the rainbow flag. The conceptual idea for a rainbow flag with eight coloured stripes was given by Gilbert Bacon in 1978 for a Gay Pride Parade in San Francisco. He later created the flag with six horizontal bands coloured red, orange, yellow, green, blue and purple. The colours symbolise the diversity of the LGBT community and simultaneously its connectedness.



*Maja Mojškerc* Na burek hodim v Olimpijo, naskrivaj mi je všeč Union in ko zaslišim Čez Šuštarški most, mi poskoči srčni utrip. Ne morem si pomagati, Ljubljankica sem – rojena in vzgojena. Pa lezbijka sem tudi, oboje že dobrih 27 let. Vem, da v Orto Baru ne smem poljubiti svoje punce, naju pa na Metelkovi ne bo nihče čudno pogledal, če se drživa za roke. Norme so za tiste, ki jim želijo slediti ... Sama pa želim verjeti, da živim v mestu, kjer lahko sem, kar sem, v vsej svoji individualnosti. V Ljubljani se počutim fino, morda zato, ker je nikoli nisem gledala skozi lezbična očala. No, razen enkrat, ko sem po Paradi ponosa bežala pred obritoglavci. Pa mi tudi za to izkušnjo pravzaprav ni žal. Veliko sem potovala in odkrivala čare drugih evropskih prestolnic. Živela bi v Berlinu in Oslu in Bruslju ... doma pa sem lahko samo v Ljubljani.

*I go to Olimpija for burek, secretly like Union beer and when I hear the song 'Across the Cobblers' Bridge' my pulse quickens. I can't help it, I'm from Ljubljana – born and raised. I'm also a lesbian, both for over 27 years. I know that I can't kiss my girlfriend in Orto Bar, but at Metekova nobody looks at us strangely if we hold hands. Norms are for those that would like to follow them ... Myself, I would like to believe that I live in a city where I can be myself because I am me in all my individuality. I feel great in Ljubljana, perhaps because I have never looked through lesbian glasses. Well, apart from once, when I had to run from skinheads after Gay Pride. But this was not an experience to be sad about. I've travelled a lot and discovered the charms of other European capitals. I'd like to live in Berlin, Oslo and Brussels ... but I can only be at home in Ljubljana.*



## Zakaj programi za LGBT-populacijo?

Samoumevnost heteroseksualnosti in skupek praks vsakdanjega življenja, ki izhajajo iz družbeno pogojenega razumevanja te spolne usmerjenosti, imenujemo heteronormativnost. Tisti, ki odstopajo od te norme, so velikokrat potisnjeni ob rob družbe ali v neznosno udobje zasebnosti, kjer so izbire, priložnosti in možnosti omejene. Življenje v družbeni izolaciji ter pomanjkanje pozitivnih informacij o spolni in seksualni raznolikosti človeštva lahko, zlasti pri mladi osebi, povzročita občutja sovraštva in nesprejemanja lastne spolne usmerjenosti in identitete. To lahko vodi v pojav duševnih stisk ali poglobljanje že obstoječih, zlorabo alkohola in drog, težave pri šolanju, težave v službi ...

Razkritje te stiske sčasoma olajša in jih lahko tudi odpravi. Razkritje je proces sprejemanja lastne spolne usmerjenosti in/ali spolne identitete ter podajanje informacij o lastni spolni usmerjenosti in/ali spolni identiteti v socialno okolje, kar traja celo življenje. Razkritje je lahko neposredno, ko npr. izrečemo stavek Jaz sem lezbijka ali bolj posredno, npr. poljubljanje z osebo istega spola v parku ali pogovor o vsakodnevnih prigodah iz življenja z istospolno partnerko ali istospolnim partnerjem. Posredne manifestacije razkritja so lastne tudi heteroseksualnim osebam, vendar jih zaradi samoumevnosti te spolne usmerjenosti običajno ne dojemamo kot razkritje.

Razkritje je lažje, če posameznik oz. posameznica ve, da obstajajo varni prostori. To so prostori, kjer so na voljo pozitivne informacije o spolni in seksualni raznolikosti človeštva. So prostori, kjer so na voljo osebe, ki posameznico ali posameznika spremljajo in podpirajo pri iskanju lastne spolne usmerjenosti in identitete. Tako Eva Gračanin (Legebitra) pravi, da *“lahko mladi svoje kompetence razvijajo na Legebitrinih izobraževalnih taborih in drugih izobraževalnih in družabnih dogodkih za mlade”*.

Varne prostore nevladne organizacije že več kot 30 let soustvarjajo tudi z izvajanjem izobraževalnih, kulturnih in družabnih dogodkov, kjer lahko geji, lezbijke, biseksualne, transspolne in queer osebe pridobivajo nova ter poglobljajo že obstoječa znanja in veščine, ki so pomembne za opolnomočenje posameznice ali posameznika za svobodno, avtonomno in človeka vredno življenje. Temu pritrjuje

## Why are there programmes for the LGBT population?

The normality of heterosexuality and the set of daily-life practices arising from the socially conditioned understanding of this sexual orientation is called heteronormativity. Those that depart from these norms are frequently pushed to the fringes of society, or into the unbearable convenience of privacy where choices, opportunities and options are limited. Life in social isolation and a lack of positive information about human gender and sexual diversity can, especially among the young, cause feelings of hatred and non-acceptance of your own sexual orientation and identity. This can lead to the emergence or the deepening of pre-existing mental distress, alcohol and drug abuse, problems at school or at work and so on.

Coming out gradually eases these hardships or can remove them altogether. Coming out is a process of acceptance of your own sexual orientation and/or gender identity and providing information about your sexual orientation and/or gender identity into the social environment, which lasts a whole lifetime. Coming out can be direct, when, for example, uttering the words “I am a lesbian” or more indirect, such as kissing a person of the same gender in the park or talking about everyday life adventures with a same-sex partner. Indirect manifestations of coming out are also inherent to heterosexual people, but due to the self-evidence of this sexual orientation are not usually perceived as coming out.

Coming out is easier if the individual knows that there are safe places. These are places where positive information about human gender and sexual diversity is available. These are places where there are people on hand to accompany and support a person through their search for their own sexual orientation and identity. Thus Eva Gračanin of Legebitra states that *“young people can develop their competences at Legebitra educational camps and other educational and social events for young people”*.

For more than 30 years, NGO safe places have been co-creating by running educational, cultural and social events where gays, lesbians, bisexuals, transgender and queer people can acquire new and deepen existing knowledge and skills that are important for individual empowerment for a free, autonomous and dignified life. This is confirmed

Ana Ziherl (prostovoljka DIH-a) ki pravi, da so *“kuharske delavnice na DIH-u oblika druženja, za nekatere pa prav tako učenje socialnih in tudi kuharskih veščin, ki so v vsaj minimalni meri potrebne za samostojno življenje”*.

Varni prostori so tudi prostori, kjer lahko geji, lezbijke, biseksualne, transspolne in queerovske osebe izražajo svoje identitete brez strahu pred diskriminacijo in nasiljem. Nasilje in diskriminacija sta namreč temeljni oviri, ki jim otežujeta razkritje in s tem svobodno, avtonomno in dostojanstveno življenje. Tako je raziskava, kjer je bilo anketiranih 93000 gejev, lezbijk, biseksualcev in transseksualcev iz držav EU in Hrvaške, razkrila, da je bila skoraj polovica vprašanih v zadnjem letu tarča diskriminacije (na delovnem mestu, pri zdravniku, v javnosti). Tudi izsledki raziskave Vsakdanje življenje istospolno usmerjenih mladih v Sloveniji kažejo, da je imelo vsaj eno izkušnjo homofobičnega nasilja *“v šoli oziroma na delovnem mestu /.../ 63 % dijakov, skoraj 35 % študentov in skoraj 34 % zaposlenih in tistih, ki so trenutno brezposelni”* (Kuhar in drugi 2008, 30).

Nasilje pa niso le brce in klofute. Nasilje je že sam strah pred nasiljem, ki je pri gejih, lezbijkah, biseksualnih, transspolnih in queerovskih osebah pogosto še vedno upravičen. Nasilje je tudi molk. Molč o sprejemljivosti spolne in seksualne raznolikosti človeštva ter legitimnosti raznolikih življenjskih praks, ki izhajajo iz spolne in seksualne raznolikosti.

*“Za mnoge (mlade) geje in lezbijke je pogosto najbolj nasilno okolje družina. Na družinskih srečanjih se pogosto zastavljajo vprašanja o partnerjih, o načrtih za prihodnost in o otrocih. Kljub temu da nemalokrat člani ožje in širše družine vedo, da je med njimi nekdo, ki je istospolno usmerjen, se o tem ne govori ali pa se osebo celo sprašuje o tem, kdaj si bo končno izbral/-a partnerja nasprotnega spola.”* (Jasna Magić, Legebitra).

Različne nevladne organizacije so zato razvile tudi programe, ki omogočajo prijavo nasilja in diskriminacije na podlagi spolne usmerjenosti in spolne identitete. V sklopu teh programov žrtvam nasilja in diskriminacije nudijo podporo in izvajajo osveščevalne akcije za različne ciljne

by Ana Ziherl (a volunteer at the DIH Society) who says that *“cooking workshops at DIH are a form of socialising, for some meanwhile are an education in social and cooking skills, which are at least to a minimal degree necessary for an independent life”*.

Safe places are also places where gays, lesbians, bisexuals, transgender and queer people can express their identity without fear of discrimination or violence. Violence and discrimination are fundamental obstacles to coming out and thereby a free, autonomous and dignified life. Research in which 93,000 gays, lesbians, bisexuals and transsexuals from the EU and Croatia were surveyed revealed that almost half had been a target of discrimination in the past year (at work, at the doctor's, in public). Moreover, research findings from 'The everyday lives of same-sex oriented young people in Slovenia' demonstrates that there was at least one experience of homophobic violence *“at school or at work ... among 63% of schoolchildren, almost 35% of students and almost 34% of employed people and those currently unemployed”* (Kuhar et al 2008, 30).

Violence is not just kicking and slapping. Violence includes the very fear of the violence to which gays, lesbians, bisexuals, transgender and queer people are often still exposed. Violence also includes silence. Silence about the acceptability of human gender and sexual diversity and the legitimacy of the diverse life practices that arise from gender and sexual diversity.

*“The family is often the most violent environment for many (young) gays and lesbians. At family gatherings they are often asked questions about partners, plans for the future and children. Despite the fact that not infrequently members of the immediate or extended family know that there is someone among them that is same-sex oriented, they don't talk about it or even ask the person when they will finally choose a partner of the opposite sex”*. (Jasna Magić, Legebitra).

Various NGOs have thus developed programmes to enable reporting of violence and discrimination based on sexual orientation and gender identity. In these programmes, victims of violence and discrimination are offered support

skupine: oblikovalke in oblikovalce politik, odločevalke in odločevalce, sindikate, delodajalke in delodajalce, zaposlene v vzgoji in izobraževanju, zdravstvu, socialni, medijih ... Tako je bil med drugim izdan tudi priročnik z naslovom Prebijmo molk!, ki je namenjen učiteljem, ki bi radi uvedli razpravo o homoseksualnosti in homofobiji v srednjih šolah. Raziskava o vsakdanjem življenju gejev in lezbijk v Sloveniji je namreč razkrila, da pri pouku govora o homoseksualnosti skorajda ni (Švab in Kuhar 2005), v raziskavi o življenju mladih lezbijk in gejev, starih povprečno 19 let, pa je skoraj 97 % anketiranih navedlo, da med šolanjem niso prejeli nobenih informacij o tej temi ali pa je teh bilo zelo malo (Kuhar in dr. 2008). Priročnik tako vsebuje teoretične in praktične informacije. V prvem delu vsebuje izpovedi dijakov in dijakinj, kako je biti LGBT-oseba v šoli, dodan je slovarček izrazov v povezavi z LGBT-temami in diskriminacijo, obravnavane so najpogostejše stereotipne percepcije, predstavljene so strokovne informacije o LGBT-tematiki, v praktičnem delu pa sledijo informacije in predlogi, kako obravnavati tematiko LGBT v šolah ter kako pomagati dijaku in dijakinji kot njihov zaupnik.

Po ocenah nevladnih organizacij je ena najbolj spregledanih in s tem nevidnih skupin pri nas skupina starejših istospolno usmerjenih ljudi. Analize raziskav iz tujine namreč kažejo na visoko stopnjo osamljenosti, samomorilnosti, alkoholizma in depresije, zato je razvoj prodornih aktivnosti, projektov in programov nujen. V tujini (npr. v ZDA, Kanadi) ustanavljajo t. i. mavrične domove za starejše občanke in občane. To so varni prostori za starejše LGBT- osebe, se pravi prostori, kjer lahko starejši živijo brez strahu pred nasiljem in diskriminacijo zaradi spolne usmerjenosti ali identitete, predvsem pa jim ni treba razmišljati o ponovnem umiku v zasebnost. Starejša oseba, ki se identificira kot pripadnik LGBT populacije in ni sposobna več skrbeti sama zase, se pogosto znajde v domu starejših občank in občanov, kjer o spolni in seksualni raznolikosti človeštva ni nobenega govora. Temu pritrjuje Tomaž Škorjanc, ki pravi:

*“Gerontologi v tujini poudarjajo, da so stari istospolno usmerjeni ljudje najslabše raziskana skupina te populacije; veliko slabše raziskani kot stare ženske ali revni stari. Temu dodajajo še dejstvo dvojne diskriminacije populacije starih ljudi – diskriminirani so, ker so stari, in drugič,*

and there are awareness-raising campaigns for various target groups: policy makers, decision makers, trade unions, employers, staff in education and training, health, social workers, the media and so on. Therefore, among other things, a handbook has been published entitled Breaking the Walls of Silence!, which is designed for middle school teachers who would like to start a debate about homosexuality and homophobia. Research on the daily lives of gays and lesbians in Slovenia has shown that there is barely any discussion about homosexuality in the classroom (Švab and Kuhar 2005); in research on the lives of young gays and lesbians aged 19 years on average, almost 97% said that in their schooling they had received no or hardly any information on this subject (Kuhar et al 2008). Therefore, the handbook contains theoretical and practical information. The first part contains testimonies from students on how to be an LGBT person at school, there is a glossary of terms related to LGBT themes and discrimination, the most frequent stereotypical perceptions are considered and there are presentations of professional information on LGBT topics. Information and suggestions follow in the practical part on dealing with LGBT themes at school and how to help pupils as their confidant.

According to NGO estimates, one of Slovenia's most overlooked and therefore invisible groups is that of older same-sex oriented people. Research analysis abroad points to high levels of loneliness, suicide, alcoholism and depression, and therefore the development of breakthrough activities, projects and programmes is urgent. Abroad (such as in the USA and Canada) so-called 'rainbow homes' for older citizens are being set up. These are safe places for older LGBT people, places where older people can live without fear of violence or discrimination due to their sexual orientation or identity, where above all they do not need to consider once again withdrawing into privacy. An older person that self-identifies as a member of the LGBT population and is no longer able to care for him or herself often ends up in a home for older people where nobody talks about human sexual and gender diversity. This is confirmed by Tomaž Škorjanc, who says:

*“Gerontology abroad emphasises that older same-sex oriented people are the worst researched population group; much*

*diskriminirani so, ker so istospolno usmerjeni. Pri nas pa se tema dvema oblikama diskriminacije priključi še tretja. Stare istospolno usmerjene osebe pri nas namreč diskriminirajo tudi organizacije LGBT, saj za njih ni ne programov in ne ponudbe oz. se omenjene organizacije z njimi ne ukvarjajo”.*

*worse researched than older women or the older poor. To this is added the fact of the dual discrimination against LGBT older people - they are discriminated against because they are old, and secondly discriminated against because they are same-sex oriented. In Slovenia, however, these two forms of discrimination are connected to a third. Older same-sex oriented people also face discrimination by LGBT organisations, as there are no programmes or offers for them or the organisations do not deal with them”.*

*Jasna Magić in Ana Janjevak*

Najina Ljubljana je: dom, družina, prijatelji, Luna ... sprehodi, parki, grad, Ljubljana, stari center, posadanje na obrežju, sonce, kavica in časopis, festivali, gledališča, kino, razstave ... delo, služba, hitenje, prometni zastoji, vročina in mraz ... grafit Maja + Mojca na eni strani fasade, za vogalom pa Pedri raus!, mavrična zastava, ki visi z gradu en dan v letu ... Ljubljanci, ki so pogovorno naduti, a ko jih spoznaš od blizu, so kot Ljubljana: na zunanost velika in samozavestna, v notranosti pa preprosta, majhna in polna nenehnih prenov ... Vse to in še več je najina Ljubljana, ki jo velikokrat zapustiva v želji po odkrivanju večje raznolikosti ... A se vselej vrneva v to (malce preveč) belo mesto, ki je najin dom.

*Our Ljubljana is: home, family, friends, Luna,... walks, parks, the castle, the River Ljubljana, the Old Town, sitting on the riverbanks, sunshine, coffee and a newspaper, festivals, theatre, cinema, exhibitions ... work, jobs, rushing, traffic jams, summer heat and winter cold ... the graffiti Maja + Mojca on one side of a facade, while round the corner it says Faggots out!, the rainbow flag that flies from the castle one day a year ... Ljubljana's people, who are proverbially stuck up, but when you get to know them better are just like Ljubljana: outside, they are big and self-confident, but inside they are simple, small and full of never-ending renovation ... All this and much more is our Ljubljana, which we often leave in the desire to discover greater diversity ... but we always come back to this (a little bit too) white city which is our home.*



## Pravice LGBT-populacije v Sloveniji

Po Ustavi Republike Slovenije smo vsi prebivalci in prebivalke pred zakonom enaki, kar pomeni, da so nam zagotovljene enake človekove pravice in temeljne svoboščine, ne glede na katerokoli osebno okoliščino (14. člen Ustave RS). Leta 2004 sprejet Zakon o uresničevanju načela enakega obravnavanja (ZUNEO) je dodatno zagotovil še skupne temelje in izhodišča za zagotavljanje enakega obravnavanja vsakogar pri uveljavljanju njegovih pravic in obveznosti ter pri uresničevanju njegovih temeljnih svoboščin na katerem koli področju družbenega življenja, zlasti pa še na področju zaposlovanja, delovnih razmerij, vključevanja v sindikate in interesna združenja, vzgoje in izobraževanja, socialne varnosti, dostopa do dobrin in storitev ter oskrbe z njimi, in sicer ne glede na njegove osebne okoliščine kot so narodnost, rasa ali etnično poreklo, spol, invalidnost, versko ali drugo prepričanje, starost, spolna usmerjenost ali druge osebne okoliščine« (1. in 2. člen ZUNEO).

Kljub zakonsko opredeljeni enakosti pa se istospolno usmerjeni še vedno soočajo z določenimi oblikami sistemske diskriminacije, predvsem pri urejanju istospolnih partnerskih skupnosti.

Na obseg pravic istospolnih partnerjev in njihovih otrok vplivajo družbeni in pravni procesi doma in na tujem. Čeprav družinsko pravo v Evropi ni enotno urejeno in je odvisno od tradicij posameznih držav, pa se ureditve ena drugi postopoma približujejo, zlasti zaradi odločitev Evropskega sodišča za človekove pravice v Strasbourgu. To je nazadnje februarja 2013 v zadevi X in drugi proti Avstriji (19010/07) presodilo, da avstrijska zakonodaja, ki partnerki v neregistrirani istospolni skupnosti prepoveduje posvojitev biološkega otroka partnerke, diskriminira na temelju spolne usmerjenosti in krši pravico do spoštovanja zasebnega in družinskega življenja iz Evropske konvencije o človekovih pravicah, saj partnerju v zunajzakonski skupnosti moškega in ženske takšno posvojitev omogoča.

Poleg tega tudi vedno več držav v EU in zunaj nje sprejema zakone, ki izenačujejo medsebojne pravice partnerjev različnega in istega spola ter omogočajo možnost posvojitve otrok. Tako lahko istospolni partnerji zakonsko zvezo sklenejo v Argentini, Belgiji, Braziliji, na Danskem, v Franciji,

## The rights of the LGBT population in Slovenia

Under the Constitution of the Republic of Slovenia, all citizens are equal before the law, meaning that we are all assured the same human rights and fundamental freedoms, regardless of any personal circumstances (Article 14, Constitution of the Republic of Slovenia). In 2004, the Implementation of the Principle of Equal Treatment Act (ZUNEO) was adopted which additionally assured further common ground and starting points for ensuring equal treatment of all persons in the exercise of their rights and obligations and in the exercise of their fundamental freedoms in any area of societal life, and especially in the areas of employment, labour relations, participation in trade unions and interest groups, education and training, social care, access to goods and services and the supply of them, regardless of their personal circumstances such as nationality, race or ethnic origin, gender, disability, religious or other belief, age, sexual orientation or other personal circumstances (Article 1 and 2, ZUNEO).

Despite legally defined equality, same-sex oriented people still have to face specific forms of systemic discrimination, particularly in arranging same-sex civil partnerships.

The extent of the rights of same-sex partners and their children are influenced by social and legal processes at home and abroad. Although family law in Europe is not uniformly managed and depends on the traditions of individual countries, the arrangements are gradually converging, mainly due to a decision of the European Court of Human Rights in Strasbourg. In February 2013, in the case of X and others v Austria (19010/07) it was held that Austrian legislation which prohibited a partner in an unregistered same-sex civil partnership from adopting her partner's biological offspring was discriminatory on the basis of sexual orientation and violated the right to respect for a private and family life under the European Convention on Human Rights, as a partner in a non-marital partnership between a male and a female is able to adopt their partner's child.

In addition, an ever growing number of countries in and outside the EU are adopting laws that equalise the mutual rights of partners in opposite-sex and same-sex partnerships and allow the possibility to adopt children. Thus, same-sex



Islandiji, Južnoafriški republiki, Kanadi, na Novi Zelandiji, Nizozemskem, Norveškem, Portugalskem, Švedskem, v Španiji, Urugvaju in v vsaj trinajstih državah ZDA, od poletja 2014 pa se bo mogoče poročiti tudi v Veliki Britaniji. V nekaterih državah lahko sklenejo partnerstva in so jim priznane nekatere, ne pa vse pravice, v številnih državah pa pravic še vedno nimajo.

Ker je bil pri nas leta 2012 Družinski zakonik zavržen na referendumu, Slovenija sodi v skupino držav, ki istospolno usmerjenih oseb v zakonodaji ne obravnava na enak način kot heteroseksualno usmerjene osebe. Zakon o registraciji istospolnih partnerskih skupnosti (ZRIPS) je bil sprejet leta 2005, vendar se je doslej pred ustavnim sodiščem in pred drugimi državnimi organi že večkrat izkazal kot diskriminacijski in protiustaven. Gejevskim in lezbičnim parom, ki so svojo skupnost registrirali, namreč priznava zgolj nekatere partnerske pravice (pravico do preživnine, pravico do pridobivanja skupnega premoženja, pravico do stanovanjskega varstva, pravico do dedovanja in pravico do pridobivanja informacij o zdravstvenem stanju obolelega partnerja ter do obiskov v zdravstvenih ustanovah), odreka pa jim druge, zlasti socialne pravice (zdravstveno zavarovanje po partnerju in pravico do odsotnosti zaradi bolezni partnerja po Zakonu o zdravstvenem varstvu in zdravstvenem zavarovanju, pravico do odškodnine zaradi smrti ali težje invalidnosti bližnjega po Obligacijskem zakoniku, pravico do obiskov in dopisovanja po Zakonu o izvrševanju kazenskih sankcij, Zakon o kazenskem postopku ne vsebuje oprostitev dolžnosti pričanja zoper partnerja itd.). Še bistveno bolj pa so diskriminirani partnerji v neregistrirani istospolni partnerski skupnosti, saj razen pravice do dedovanja, ki jim jo je priznalo ustavno sodišče leta 2013, nimajo nobene pravice, ki pripada drugim parom. V razmerju do otrok pa imajo skladno s sodno prakso partnerji, ki živijo v istospolnih družinah, pravico do posvojitve biološkega otroka partnerja, in sicer pod enakimi pogoji kot v heteroseksualnih družinah: če na primer otrok živi v lezbični družini in je njegov biološki oče neznan, mrtev ali v posvojitev privoli, posvojitev pa je v vseh smislih otroku v korist, ga lahko mamina partnerka posvoji na isti način, kot bi ga posvojil materin partner, če bi ta živel v heteroseksualni skupnosti.

partners can get married in Argentina, Belgium, Brazil, Denmark, France, Iceland, South Africa, Canada, New Zealand, the Netherlands, Norway, Portugal, Sweden, Spain, Uruguay and in at least thirteen US states, and from summer 2014 there will be the possibility to get married in the UK. In some countries you can enter into partnership, and some but not all rights are recognised while in many countries there are still no rights.

Because the Family Code was rejected in a referendum in Slovenia in 2012, Slovenia falls into a group of countries where same-sex oriented people are not treated in the same way as heterosexual people in legislation. The Registration of a Same-Sex Civil Partnership Act (ZRIPS) was adopted in 2005, but has been repeatedly proven to be discriminatory and unconstitutional by the Constitutional Court and the other State bodies. Gay and lesbian couples that have registered civil partnerships find that only some partnership rights are recognised (the right to alimony, the right to joint property ownership, the right to residential care, the right to inherit and the right to obtain information about the health condition of an ailing partner and to visit health institutions), while others are denied, especially social rights (health insurance through the partner and the right to absence from work due to the illness of the partner under the Health Care and Health Insurance Act, the right to compensation for death or severe disability of a relative under the Code of Obligations, the right to visits and correspondence under the Enforcement of Criminal Sanctions Act; the Criminal Procedure Act does not contain exemption from the duty to testify against a partner etc). Partners in unregistered same-sex cohabitation were significantly more discriminated against, as apart from the right to inheritance, recognised by the Constitutional Court in 2013 they have none of the rights to which other couples are entitled. Regarding children, partners in same-sex families have, in line with case law, the right to adopt the partner's biological offspring under the same conditions as heterosexual families: if a child lives with a lesbian couple and its biological father is not known, dead or consents to the adoption and adoption is in every sense to the child's benefit, the mother's partner can adopt in the same way as in a heterosexual partnership.

Družino staršev istega spola imenujemo mavrična družina. Pojem je v angleško govorečem svetu znan že več desetletij, v Nemčiji pa je bil leta 2009 sprejet kot uradni pojem v Slovarju nemškega knjižnega jezika (Zaviršek in Sobočan 2012, 7).

Tudi v Sloveniji imamo vedno več mavričnih družin. Tako je bila leta 2012 objavljena prva slovenska primerjalna raziskava (Zaviršek, Sobočan: Mavrične družine grejo v šolo: perspektiva otrok, staršev in učiteljic), v kateri so otroke iz mavričnih družin, njihove starše, učitelje in učiteljice vprašali, kako osebna okoliščina dveh staršev istega spola vpliva na to, ali bodo otroci v šoli diskriminirani.

The family of same-sex parents is called a rainbow family. The concept has been known in the English-speaking world for several decades, while in Germany in 2009 it was adopted as an official term in the Dictionary of German Literary Language (Zaviršek and Sobočan 2012, 7).

We have an ever growing number of rainbow families in Slovenia. Thus the first Slovenian comparative study was published in 2012 (Zaviršek, Sobočan: Rainbow families go to school: perspectives of the children, parents and teachers), in which children from rainbow families, their parents and teachers were asked how the personal circumstances of two same-sex parents affected them or if the children face discrimination at school.

**Raziskava**  
**o mavričnih družinah**  
*Dr. Darja Zaviršek*

Raziskava, ki je potekala na Švedskem, v Nemčiji in v Sloveniji, je pokazala, da švedski otroci ne doživljajo diskriminacije, nemški le v določenih okoljih, slovenski pa jo v šolah doživljajo največ. Izvajajo jo tako učenci kot tudi učitelji. V vseh treh državah, še posebno pa v Nemčiji in Sloveniji, so se predvsem mlajši otroci pritoževali zaradi "zasliševanja" in pretirane radovednosti o njihovih družinah ("Ali je res, da imaš ti dve mamici?"; "Kje je tvoj očka?"). Otroci in mladi so doživeli spraševanje o socialnih in bioloških razmerjih v njihovih družinah kot obremenjujoče ("Ni možno, da bi imel/-a dve mami!"; "Kako ne veš, kdo je tvoj oče?"). Posebej so omenjali odpor do tega, da jih iste osebe - vendar brez resničnega zanimanja - sprašujejo vedno enake stvari. To opredelimo kot denormalizacijo tistih družinskih oblik, ki se razlikujejo od heteroseksualne normalnosti. Tudi spraševanje, ki so ga doživeli odrasli, ni bil toliko izraz radovednosti kot mehanizem utrjevanja normalnosti in ohranjanja tradicionalne polarizacije spolov mati/negovalka - oče/posredovalec družbenih norm: "Kateri od vaju je mama in kateri je oče?"; "Kako deluje vaša družina?". Pokazalo se je, da je velik problem definiranje otroka s spolno usmerjenostjo njegovih staršev: "Pozneje boš tudi ti gej!". V Sloveniji so starši in mladi poudarjali, da okolje pripisuje vse, kar gre narobe v otrokovem življenju, temu, da otrok živi s staršema istega spola: "Ni čudno, da si tako nervozen, če imaš pa take starše!". V Nemčiji so nekateri otroci doživeli, da so jih učitelji, ki so hoteli biti "vključujoči", nerodno izpostavljali, kot na primer: "Boš ti, ki imaš dve mami, kaj povedal o mavričnih družinah!". V Sloveniji pa so z njimi, kot opisujejo osebne zgodbe, slabo ali celo nepravilno ravnali. Mnoge je skrbelo, da bi jih vrstniki zavrnil, razvrednotili in marginalizirali zato, ker živijo z dvema očetoma ali dvema mamama.

Otroci in mladi uporabljajo različne strategije, da bi se ubranili pred diskriminacijo: ignoriranje negativnih izjav, pretvarjanje, da ne slišijo, odmikanje, upiranje ali ozaveščanje in informiranje drugih. Da je situacija v Sloveniji pri sprejemanju mavričnih družin slabša kot v ostalih dveh državah, je pokazalo tudi to, da pri nas otroci za obrambo pred diskriminacijo najpogosteje uporabljajo molk. Strategija molka otroke in mlade delno varuje pred različnimi oblikami nasilja, obenem pa slabo vpliva na njihovo samozavest in čustveno trdnost. Nasprotno pa

**Research**  
**on rainbow families**  
*Dr Darja Zaviršek*

Research undertaken in Sweden, Germany and Slovenia has shown that Swedish children do not encounter discrimination, Germans only in specific circumstances, while Slovenes endure the most at school. The research was conducted among both pupils and teachers. In all three countries, particularly in Germany and Slovenia, especially younger children complained of 'interrogation' and excessive curiosity about their families ("Is it true that you've got two mums?" "Where's your dad?"). The children and young people felt that the questioning about the social and biological situations in their families was tiresome ("You can't have two mums!"; "How come you don't know who your dad is?"). They particularly mentioned dislike of the fact that the same people - but with no real interest - kept asking the same things. This is defined as denormalisation of those family forms that vary from the heterosexual norm. Even questioning by experienced adults was not so much an expression of curiosity as a mechanism for consolidating normality and maintaining the traditional gender polarisation social norms of mother/nurturer - father/provider: "Which one of you is the mother and which one is the father?"; "How does your family work?" It was found in the research that defining children through the sexual orientation of the parents is a major problem: "You'll end up gay too!" Parents and young people in Slovenia stressed that society attributes everything that goes wrong in the child's life to the fact that the child lives with parents of the same gender: "It's no wonder that you're so nervous if you have parents like that!" The experience of some children in Germany was that teachers who wanted to be 'inclusive' exposed them embarrassingly, such as: "You, who have two mothers, tell us something about rainbow families!" Those in Slovenia that relate their personal stories have been poorly or even unfairly treated. Many were concerned that their peers would reject, devalue or marginalise them because they live with two fathers or two mothers.

Children and young people use various strategies to defend themselves against discrimination: ignoring negative remarks, pretending not to hear, walking away, resistance or awareness-raising and informing others. That the situation in Slovenia regarding acceptance of rainbow families is worse than in the other two countries is also shown by the fact that to defend themselves against

so se na Švedskem starši in otroci čudili vprašanjem raziskovalk, češ, *“kaj sploh sprašujete, pri nas nimamo problemov!”*.

Raziskava je namenila poseben poudarek učenju učiteljic in učiteljev o tem, kako ravnati z razlikami in kako na nevsiljiv ter nestigmatizirajoč način v razredu govoriti o družinski pluralnosti ter preprečevati morebitne diskriminacije in nasilje. V vseh treh državah je večina udeležencev omenjala preveliko nevidnost mavričnih družin, tako v običajnih pogovorih kakor v učnih načrtih vrtcev in šol ter v učnih gradivih. Nekateri pa so kritizirali tudi reprodukcijo normativnih podob družine in spola. Otroci s Švedske so poročali o tem, da so o mavričnih družinah razpravljali v razredu, v Nemčiji so bile te omenjeno redkeje, v Sloveniji pa takšnih razprav sploh ni bilo. Zato je bilo največje breme na ramenih staršev. Odločilno je bilo, kako so govorili o svoji družini, ali so se pogovarjali z učiteljicami in učitelji, podprli otroka v primeru diskriminacije in krepili njegov ponos.

Nasprotniki mavričnih družin v Sloveniji se sklicujejo na to, da bodo otroci v šolah diskriminirani. Zagovorniki mavričnih družin pa poudarjajo, da je spolna orientacija staršev lahko razlog za vrstniško in odraslo nasilje, kot so to lahko druge okoliščine, v katerih živijo družine, če v družbi ni dovolj učenja o enakosti (revščina, hendikep, barva kože, etničnost, razveza, alkoholizem, duševna stiska itd.). Diskriminacije na podlagi spolne usmerjenosti staršev ne bo, če bomo v tem videli zgolj eno od razlik, ki tvorijo človeško raznoličnost. Učenje o različnosti družin pa je ključni del demokratičnosti vsake družbe.

discrimination, Slovene children most frequently use silence. A strategy of silence partially protects children and young people from various forms of violence, but can have an adverse effect on their self-confidence and emotional strength. In contrast, parents and children in Sweden reacted with amazement to the researchers' question, saying, *“Why do you even ask, we don't have any problems!”*

The research paid particular attention to teacher education on ways to deal with differences and how to, in an unobtrusive and non-stigmatising way, speak about family plurality and prevent potential discrimination and violence. In all three countries, most research participants mentioned rainbow families' excessive invisibility in everyday conversations as much as in educational planning in schools and kindergartens and in teaching materials. Some also criticised the reproduction of normative images of family and gender. Children in Sweden reported that rainbow families are discussed in the classroom; in Germany they were mentioned less frequently, while in Slovenia such discussions did not happen at all. Therefore, the heaviest burden falls onto parents' shoulders. It is crucial how they talk about their family or talk with educators, support their child in the event of discrimination and strengthen his or her pride.

Opponents of rainbow families in Slovenia say that children will be discriminated against at school. Supporters of rainbow families stress that the parents' sexual orientation can be a reason for peer and adult violence, but so can other circumstances in which families live if in society there is insufficient education about equality (poverty, disability, skin colour, ethnicity, divorce, alcoholism, mental distress etc). There will be no more discrimination on the basis of parents' sexual orientation if we are able to see that this is merely one of the differences that make up human diversity. Education on family diversity is a key element in how democratic every society is.



*Maja Lupša* Včasih sem bila marsikaj, zdaj pa sem babica Samu, Ani, Žigu in Izi. Samo je velik šolar, Žiga gre rad z mano na čaj na Šmarno goro, Iza bo kmalu dobila prvi zob, Ana pa je tista punčka, ki ima dva očka in mamo na Aljaski in obožuje mestno igralnico, lutkovno gledališče ter sladoled. Velikokrat nas lahko vidite v mestu, in če na kakšnem fino asfaltiranem trgu opazite enega ali dva majhna človeka na skiroju, za katerima teče rahlo neurejena sivolaska, včasih z dojenčico v naročju, smo to mi. Srebrna prenašalka, mi pravi znanka, pesnica, babi, kričita fanta, babičina, ti si moja, mi zagotavlja Ana. To je malce nenavadno ime, po katerem me poznajo tudi otroci v vrtcu. Dala mi ga je vnučka, to pa zato - ne, to je naša skrivnost! Drugo lahko vprašate: z veseljem povem, da se imamo radi in da nam je lepo.

*I used to be many things, but now I am a grandmother to Samo, Ana, Žiga and Iza. Samo is a big schoolboy; Žiga likes going to Šmarna gora with me for a cup of tea; Iza will soon get her first tooth and Ana is a girl that has two fathers and a mother in Alaska and adores the city's playrooms, the puppet theatre and ice cream. You can often see us in town, and you notice one or two little children on their scooters on a nicely asphalted square, after whom there is running a slightly untidy grey-haired lady, sometimes with a baby in her arms, well, that's us. The silver carrier, an acquaintance poet calls me, granny, screaming boys, "babičina", you are mine, Ana assures me. There's a slightly unusual name that the kids at the kindergarten know me by. My granddaughter gave it to me, it's - no, that's our secret! Others can ask us: I happily tell them that we love each other and that's wonderful for us.*



## Zgodovina LGBT gibanja v Sloveniji/Ljubljani

Začetek gejevskega in lezbičnega gibanja v Sloveniji predstavlja prvi festival Magnus z naslovom Homoseksualnost in kultura, ki ga je leta 1984 organiziral ŠKUC-Forum. Istega leta je bila v okviru ŠKUC ustanovljena sekcija Magnus, ki je postala prvo takšno gibanje v nekdanji Vzhodni Evropi. Lezbična sekcija ŠKUC-LL je bila ustanovljena leta 1987 in je bila prva lezbična skupina v Vzhodni Evropi. Namen obeh je bil poleg kulturne, umetniške in znanstvene produkcije tudi boj proti vsakršni obliki diskriminacije. Leta 1998 je bila pod okriljem Študentske organizacije Univerze v Ljubljani ustanovljena skupina za mlade geje in lezbijke, biseksualce in transseksualce in njihove starše Legebitra, katere namen je bil nudenje varnega prostora mladim ter delovanje na področju človekovih pravic. Svoje delovanje je kasneje kot Društvo kulturno, informacijsko in svetovalno središče Legebitra razširila in formalizirala. Leta 2003 je bil ustanovljen še DIH - Društvo za integracijo homoseksualnosti, danes Društvo DIH - Enakopravni pod mavrico, leta 2010 Društvo za izobraževanje, socializacijo in participacijo HeteroHomo naveza, leta 2013 pa Društvo za odpravljanje socialne neenakosti Appareo. Delovanje teh organizacij spremljajo tudi druge, ki se ukvarjajo s posameznimi vprašanji vsakdanjega življenja (npr. Zavod za kulturo raznolikosti Open (2009), ki je bil nosilec programa v Cafe Open in Športno društvo Out in Slovenija (2010), ki se ukvarja z LGBT-športom), ter z organizacijo pomembnih LGBT dogodkov (npr. leta 2009 ustanovljeno Društvo Parada ponosa).

LGBT organizacije so tako aktivne na več področjih. Najdlje se posvečajo kulturi, umetnosti in različnim medijem, v zadnjem času so tudi politično aktivne ter osredotočene tudi na družabnost, zdravje in ustvarjanje varnih prostorov.

## History of the LGBT movement in Slovenia/Ljubljana

The origins of Slovenia's gay and lesbian movement lie in the first Magnus festival entitled Homosexuality and Culture organised by ŠKUC Forum in 1984. The same year, the Magnus section was founded in ŠKUC students' cultural centre, the first such movement in the former Eastern Europe. The ŠKUC lesbian section was set up in 1987 and was the first lesbian group in Eastern Europe. In addition to culture, artistic and scientific productions, the purpose of both was the fight against all forms of discrimination. In 1998, under the wing of the University of Ljubljana Students' Organisation, Legebitra, a group for young gays, lesbians, bisexuals and transsexuals and their parents was founded with the intention of offering safe places to young people and working in the human rights field. Their activities were subsequently broadened and formalised as the Legebitra Cultural, Informational and Counselling Centre Society. In 2003, DIH - the Society for the Integration of Homosexuality was set up, and is now known as the DIH Society - Equal under the Rainbow; in 2010 the HeteroHomo Society for Education, Socialisation and Participation was formed, and in 2013 the Appareo Society for Eliminating Social Inequality. The work of these organisations is also accompanied by others that deal with individual daily life questions (such as the Open Institute for Cultural Diversity (2009), which was the programme organiser at the Open Cafe and the Out in Slovenia Sports Society (2010), which deals with LGBT sports and the organisation of important LGBT events (such as the Pride Parade Society, set up in 2009).

LGBT organisations are therefore active in many areas. Most time has been devoted to culture, the arts and various media while recently they have also been politically active and focussed on socialisation, health and creating safe places.



*Iztok Majhenič* Nikoli nisem gledal v domače stene in se smilil samemu sebi. Odkrivanje samega sebe je stalno delo, razčiščevanje s samim seboj pa seveda težje delo. Že v rani mladosti sem razčistil s svojo biseksualnostjo, pa četudi je ta svojevrsten izziv. Ko si prepričan, da veš, kdo si, se zopet v nekoga zagledaš, moškega ali žensko, in se vnovič sprašuješ, kako to ... Biseksualnost sem preslikal v svoje aktivnosti, od literature do javnih nastopov ter splošnega aktivizma in uporništvu, saj svoje spolne usmerjenosti že zdavnaj več ne skrivam. Zase vem, da sem kljub biseksualnosti krasen, drugi naj me pa ocenjujejo po svoje. Ljubljana s svojo alternativno in drugo kulturno ponudbo in aktivnosti omogoča različne načine ustvarjanja. Kritičen pogled na sistem, zavračanje zaničevanja drugih ter zaplankanosti pa so seveda razlog za aktivizem, tudi političen, če je treba, saj lahko tako tudi komu drugemu omogočim lažji korak k sprejemanju samega sebe.

*I've never stared at the walls at home feeling sorry for myself. Discovering yourself is a permanent task, but clarifying yourself of course is hard work. At a young age I was clear about my bisexuality, even though it was a unique challenge. When you are sure that you know who you are and you see someone, male or female, and once again ask yourself how come ...*

*I have mirrored bisexuality in my activities, from literature to public appearances and general activism and defiance, as I have not hidden my sexual orientation for a long time. For myself I know that I am great in spite of my bisexuality, and let others evaluate me in their own way. Through its alternative and other cultural offer and activities, Ljubljana enables various forms of creativity. A critical view of the system, rejection of others' contempt and narrow-mindedness are of course reasons for activism, including politically if necessary, as it can make it easier for somebody else to accept themselves.*



## Izražanje LGBT-tematike skozi kulturo, umetnost in medije

Polje kulture in umetnosti je za družbene manjšine vitalnega pomena, saj omogoča iskanje, oblikovanje in ohranjanje lastne zgodovine, samopodobe, izraza in identitete skozi avtentično perspektivo, samorefleksijo in pravico do samoopredelitve. V umetnost in kulturo LGBT-skupnost vselej polaga velika pričakovanja, saj se zaveda neizmernega identifikacijskega potenciala, ki ga vsebujejo filmska, vizualna, literarna in performativna pripoved. Tako ni naključje, da so začetki emancipatornega gibanja tesno vezani ravno na umetnostne izraze. Kot beleži zbornik ob 25. obletnici skupine ŠKUC-LL, je *“področje umetnosti ‘najprijaznejša tujka’: po eni strani zato, ker je umetnost vedno bila zatočišče tistih brez glasu, po drugi strani pa smo si lezbijke same ustvarile infrastrukturo za umetniško ustvarjanje, prostore, založbe, medije in z njihovo pomočjo prebile železno steno izolacije”*. Umetnost, kultura in mediji so vseskozi rdeča nit, pa tudi paradni konj gejevskega in lezbičnega gibanja v Sloveniji.

Umetniška in medijska produkcija lezbičnega in gejevskega gibanja je izjemno bogata ter raznolika. Pričela se je s progresivnimi pobudami iz burnih 80. let, ko so ledino pionirsko zaorali festivali *Magnus* in časopisa *Gayzine* in *Lezbozine* ter je svoje kolesje zagnal tudi *Festival gejevskega in lezbičnega filma* (FGLF). Ljubljanski FGLF je bil ustanovljen leta 1984 in velja za najstarejši tovrstni festival v Evropi. Tradicijo ohranja vse do danes, ko na velika platna vsako leto v decembru za teden dni pričara celuloidne podobe iz življenja manj vidnih, zapostavljenih, samosvojih in uporniških resničnosti iz sveta drugačnih spolov in seksualnosti.

Tiskani časopisi z LGBT-tematiko so pri nas redki ali pa so prenehali izhajati. V 90. letih prejšnjega stoletja je tako izhajal *Revolver*, “revija s homoerotičnim nabojem” ter biltena *Kekec* in *Pandora*. Od leta 1997 izhaja politična, socialna in kulturna revija *Lesbo*, ki jo izdaja sekcija LL. Namenjena je ostrenju kritičnih intelektualnih osti, praksam in teorijam odpora proti izključevalnim orientacijam. Tako odpira teme, ki jih družbeni konsenz zapira. Revija *Narobe* je četrtletnik in redno izhaja od leta 2007. Z intervjuji, recenzijami, preglednimi in kritičnimi teksti ter gostujočimi komentarji pokriva široko polje LGBT-tematik, od aktualnih političnih vprašanj do kulture in

## Expression of LGBT themes through culture, art and the media

Art and culture are vitally important for social minorities, enabling you to find, shape and preserve your own history, self-image, expression and identity through authentic perspective, self-reflection and the right to self-determination. The LGBT community always lays great expectations in arts and culture, because it recognises the enormous identification potential contained in the film, visual, literary and performance narrative. So it is no coincidence that the early days of emancipation movements were very closely tied to artistic expression. According to the LL group's 25th anniversary commemorative handbook, *“the field of art is the ‘kindest stranger’: on the one hand, because art is always the refuge of those without a voice; on the other hand, we lesbians ourselves have created the infrastructure for artistic creativity, places, publishers and the media and with their help broken through the iron wall of isolation”*. Arts, culture and media are always a common theme, as well as the flagship of the gay and lesbian movement in Slovenia.

Artistic and media productions by the lesbian and gay movement are extremely rich and diverse. It began in the progressive initiatives of the turbulent 1980s when new ground was broken by the pioneering *Magnus* festivals and the *Gayzine* and *Lezbozine* publications and the wheels began to turn for the *Festival of Gay and Lesbian Film* (FGLF). Ljubljana's FGLF was founded in 1984 and is Europe's oldest such festival. The tradition has been preserved all the way to the present day, when for a week every December the big screen conjures up images from less visible, marginalised, independent and rebellious reality from a world of different genders and sexualities.

Print media with LGBT themes in Slovenia are rare or have ceased publication. In the 1990s, there was *Revolver*, “a magazine with a homoerotic charge” and the bulletins *Kekec* and *Pandora*. This was followed by the political, social and cultural magazine *Lesbo*, published by the LL Section. Since 1997 it has aimed to sharpen your critical intellectual faculties to the theory and practice of resistance to exclusionary orientations. Therefore, it opens themes that the social consensus closes. *Narobe* (*‘Wrong’*) magazine is quarterly and has been published regularly since 2007. Interviews, reviews, checks and critical tests as well as



športa. Revijo izdaja Legebitra in je skupaj s spletnim dnevnikom Narobe dostopna na [www.narobe.si](http://www.narobe.si).

Založniška dejavnost pod okriljem Založbe ŠKUC obsega knjižni zbirki *Lambda* in *Vizibilija*. Zbirka *Lambda* od leta 1990 izdaja literarna in humanistična dela o homoerotični usmerjenosti. Zbirka, v kateri je doslej izšlo že več kot sto naslovov, predstavlja eno najvidnejših in največjih tovrstnih knjižnih zbirk v Evropi. Podpirata jo Javna agencija za knjigo in evropski program Kultura. *Lambda*ina "mlajša sestra" zbirka *Vizibilija* od leta 1998 izdaja leposlovje in teorijo o spolih in seksualnosti s poudarkom na ženski homoerotiki. Podpira zlasti domače avtorice in literarne prvence (Nataša Velikonja, Nataša Sukič, Suzana Tratnik, Urša Sterle, Sara Lubej, Petra Hrovatin, Maja Predatoria, Kristina Hočevar idr.) ter objavlja temeljna prevodna dela, ki jih večinske založbe zaradi tematike prezrejo (Teresa de Lauretis, Renne Vivien, Jeanette Winterson, Monique Wittig, Lillian Faderman, Andrea Weiss idr.). Avtorice zbirke *Vizibilija* so bile nagrajene ali nominirane za več literarnih nagrad, kot so Zlata Ptica, Dnevnikova Fabula, Veronikina nagrada in nagrada Prešernovega sklada.

*Lezbomanija* je radijska oddaja za "kalibriranje sluha in posluha o lezbijkah, gejih in trans ostalih" na ljubljanskem Radiu Študent. Oddaja je del kulturne redakcije Radia Študent in projekta Multi Kulti, že celih 15 let jo lahko poslušamo na frekvenci 89,3 Mhz. Je članica mednarodne zveze radijskih oddaj AMARC. Oddaja poteka v živo in mesečno prinaša novice, informacije, kolumne, komentarje, analizo političnih realnosti in medijskih diskurzov o homoseksualnosti in lezbištvu, ocene in kritike kulturnih dogodkov, intervjuje ter glasbene tokove alternativnega rocka, trip-hopa, drum'n'bassa in ambientala.

*Lezbična (LGBT) knjižnica in arhiv* je bila ustanovljena 1. maja 2001. Knjižnica je prostor sistematičnega zbiranja in hranjenja knjižnega, dokumentarnega in arhivskega gradiva, ki je povezano z lezbično, gejevsko in trans tematiko. Bogata zbirka obsega leposlovje, teorijo, stripovsko in revijalno zbirko, medijski arhiv, avdioposnetke, videoposnetke in fotografsko ter drugo dokumentarno in arhivsko gradivo. Stene krasijo likovna dela lezbičnih umetnic, ki jih je knjižnica prejela v dar. Konteksti LGBT so v knjižničnem

guest commentaries cover the broad field of LGBT themes, from topical political questions to culture and sport. The magazine is published by Legebitra and it plus the Narobe blog are available at [www.narobe.si](http://www.narobe.si).

Publications from ŠKUC Publishers comprise the book series *Lambda* and *Vizibilija*. Since 1990, the *Lambda* series has published homoerotic-oriented literary and humanistic works. The series, which thus far counts over a hundred titles, is one of the most prominent and largest of such book series in Europe. It is supported by the Slovenian Book Agency and the EU Culture Programme. *Lambda*'s 'little sister' series *Vizibilija* has published fiction and the theory of gender and sexuality with an emphasis on female homoeroticism since 1998. In particular, it supports Slovene female authors and literary first-timers (Nataša Velikonja, Nataša Sukič, Suzana Tratnik, Urša Sterle, Sara Lubej, Petra Hrovatin, Maja Predatoria, Kristina Hočevar and so on) and publishes translations that mainstream publishers ignore due to the subject matter (Teresa de Lauretis, Renne Vivien, Jeanette Winterson, Monique Wittig, Lillian Faderman, Andrea Weiss etc). *Vizibilija* authors have received or been nominated for many literary awards, such as the Golden Bird, Dnevnik's Fabula, Veronika's Award and the Prešeren Fund Award.

*Lezboomania* is a radio programme for lesbians, gays and trans others on Ljubljana's Radio Študent. The programme is part of Radio Študent's cultural output and the Multi Kulti project and has been on air for the last 15 years on 89.3FM. It is a member of AMARC, the World Association of Community Radio Broadcasters. The programme goes out live and is a monthly collection of news, information, columns, commentaries, analysis of political reality and media discourse on homosexuality and lesbianism, reviews and critiques of cultural events, interviews and a musical current of alternative rock, trip-hop, drum'n'bass and ambiental.

*The Lesbian (LGBT) library and archive* was set up on 1 May 2001. The library is a space for the systematic storage and preservation of literary, documentary and archive material related to lesbian, gay and trans themes. The extensive collection includes fiction, theory, a comic

fondu najmočneje zastopani, vendar pa knjižnica zaznava tudi mnoga druga osišča razlikovanj na ravni seksualnosti, telesnosti in spolov. Znotraj knjižnice in arhiva poteka projekt izgrajevanja medijskega arhiva in bibliografije z gejevske in lezbično tematiko v slovenskem jeziku. Skupaj s Škratovo čitalnico KUD Anarhiv, knjižnico Mirovnega inštituta, Stripburgerja in Zavoda za sodobne umetnosti je Lezbična (LGBT) knjižnica povezana v Mrežo avtonomnih knjižnic.

*Festival Lezbična četrt* je bil ustanovljen leta 2012 ob jubileju sekcije LL. Zaobjema presek raznovrstne in bogate domače lezbične umetniške produkcije, zrasle iz lezbične scene v četrstoletnem obdobju: od literature do performativnih umetnosti, od prvega domačega celovečernega dokumentarca z naslovom *Razmerja/Relations* (ta govori o sekciji LL, prvi lezbični skupini v nekdanji Jugoslaviji in Vzhodni Evropi nasploh, o njenem vplivu in stičiščih z nekoč skupnim jugoslovanski prostorom), do prikaza umetniške in dokumentarne fotografije, od predstavitve izjemne knjige o zgodovini sekcije LL (z nikoli doslej raziskano predzgodovino, tj. ženske homoerotike pred lezbičnim gibanjem od 19. stoletja dalje, ter razvoju lezbične scene) do teoretskih razprav o lezbični umetnosti, artivizmu in aktivizmu. Vse to je bila Lezbična četrt, festival, ki ima namero postati vsakoletni dogodek.

Od leta 1995 se v sodelovanju med sekcijo LL in *Časopisom za kritiko znanosti in novo antropologijo*, ki izhaja pri Študentski založbi ŠOU v Ljubljani, posebna pozornost posveča razvoju LGBT študij in kritični teoriji spolov. Doslej je v časopisu za kritiko znanosti izšlo pet posebnih tematskih blokov, in sicer: Lezbične in gejevske študije, Nelagodje doma, homoseksualnost na ulici, Podobe prednic, Lezbična gverila in Zgodovine spolov.

and magazine collection, a media archive, audio recordings, video and photography and other documentary and archive material. The walls are adorned with works by lesbian artists that the library has been donated. LGBT contexts are most strongly represented in the library's materials, but the library also features many other axes of distinction on the level of sexuality, physicality and genders. Within the library and archive there is a project to build a media archive and bibliography of gay and lesbian themes in Slovene. The Lesbian (LGBT) library is linked with the KUD Anarchiv Elf's reading room, the Peace Institute Library, Stripburger and the Institute for Contemporary Arts in the Network of Autonomous Libraries.

*The Lesbian District Festival* was set up in 2012 for the 25th anniversary of the LL Section. It encompasses a cross section of diverse and impressive Slovenian lesbian artistic productions, arising from a quarter century of the lesbian scene: from literature to the performing arts, from the first Slovenian full-length documentary entitled *Razmerja/Relations* (this refers to LL Section, the first lesbian group in the former Yugoslavia and Eastern Europe in general, about its impact and interactions with certain other groups in Yugoslavia), to exhibitions of artistic and documentary photography, from the presentation of outstanding books about the LL Section's history (with never previously researched prehistory on Women's homoerotica prior to the lesbian movement from the 19th century on and the development of the lesbian scene) to theoretical discussions about lesbian arts, activism and activism. All of this was Lesbian District, a festival designed to become an annual event.

Since 1995, in a partnership between the LL Section and the *Journal for the Critique of Science and New Anthropology*, produced by Ljubljana's ŠOU Student Publishers, special attention has been paid to the development of LGBT studies and critical theory of gender. So far, the Journal for the Critique of Science has published five specific thematic blocks, namely Lesbian and Gay Studies; Discomfort at Home, Homosexuality on the Street; Images of our Ancestors; Lesbian Guerrillas and the History of Gender.

A black and white portrait of Suzana Tratnik, a woman with short, dark hair, looking directly at the camera with a neutral expression. She is wearing a dark, collared shirt and small hoop earrings. The background is blurred, showing other people in a crowd.

*Suzana Tratnik,  
pisateljica, prevajalka,  
publicistka in aktivistka,  
prejemnica nagrade  
Prešernovega sklada 2007  
writer, translator,  
commentator and activist,  
2007 Prešeren Fund Prize  
winner*

Z Ljubljano sem se seznanila kot študentka družboslovja v osemdesetih, ko je to mesto vrelo od ustvarjalne in uporniške energije, ki se je stekala iz vse tedanje Jugoslavije. Leta 1986 sem se aktivirala kot ena od pobudnic lezbičnega gibanja v okviru Društva ŠKUC, ker sem verjela, da sta v tedanji raznoliki alternativni kulturi manjkala še lezbično gibanje in skupina. Oboje je spodbudilo prelomni, zdaj že četrstoletni razvoj lezbične scene. In ravno toliko časa ima to mesto socialne in kulturne niše, ki so bile pomembne za razvoj lezbičnega življenjskega sloga v vseh evropskih in zahodnih urbanih okoljih. V Ljubljano sem se preselila kot bodoča sociologinja, ustalila pa sem se kot dolgoletna aktivistka LGBT-gibanja, potem pa še kot publicistka, prevajalka in organizatorica prireditvev na področju LGBT-kulture in umetnosti. V vseh naštetih dejavnostih sem našla tudi veliko navdiha kot pisateljica, danes samozaposlena v kulturi.

*I moved to Ljubljana as a social sciences student in the 1980s, when the city was boiling with the creative and rebellious energy that was flowing all over the former Yugoslavia. In 1986 I became active as one of the initiators of the lesbian movement at the ŠKUC Society, because I believed that the diverse alternative culture lacked a lesbian movement and group. Both stimulated the groundbreaking, now quarter century of development of the lesbian scene. And these city social and cultural niches that were important for the development of a lesbian lifestyle in every European and western urban environment have just as much time. I moved to Ljubljana as a future sociologist, settled as a long-term activist in the LGBT movement, then as a commentator, translator and event organiser in LGBT arts and culture. In all these activities, I also found a lot of inspiration as a writer, while nowadays I am self-employed in culture.*



## Družabnost v Ljubljani

Ljubljanska LGBT-scena od sredine osemdesetih let živi živahno življenje. Stalne prostore, namenjene druženju gejev, lezbijk, transspolnih in biseksualnih oseb, dopolnjujejo redni letni dogodki, ki jih organizirajo različne skupine.

Ljubljansko klubske dogajanje je v glavnem živahno, saj mu utrip določata razmeroma mlado prebivalstvo ter veliko število študentov. Ponudba klubskega dogajanja za LGBT-populacijo sicer ni velika, je pa raznolika. V Ljubljani je na voljo nekaj kavarn, barov in klubov, ki so gejem in lezbijkam prijazni in kjer se je mogoče obnašati sproščeno ter se zabavati v dobri družbi. Poleg legendarnega kluba *K4*, ki slovi tudi po tako imenovanih roza večerih (enkrat mesečno v soboto), so najbolj aktualna prizorišča dogajanja lezbični *Klub Monokel* in gejevski *Klub Tiffany* v alternativnem kulturnem središču Metelkova mesto. Lezbični klub *Monokel* je namenjen druženju ter promociji lezbične kulture in življenjskih slogov. V gejevskem klubu *Tiffany* se redno odvijajo zabave, umetniški dogodki, razstave, debatno-filmski večeri, literarna branja, okrogle mize itd. V prostorih kluba deluje tudi Kulturni center Q, ki je namenjen umetniškemu ustvarjanju, kreativnosti in kulturnim projektom. Do pred kratkim je deloval tudi *Cafe Open*, kjer so skoraj vsakodnevno pripravljali umetniški program, predavanja in debate. Skupni interes MOL in LGBT-skupnosti je, da bi v centru mesta zaživele novi gejem, lezbijkam, bi- in transpolnim osebam prijazni prostori z razširjenimi programskimi vsebinami.

Savna *Gymnasivm* je edini klub v Ljubljani, pa tudi v Sloveniji, ki je namenjen le moškimi obiskovalcem. Gostom ponuja druženje in spoznavanje v popoldanskem ter večernem času.

Ljubljansko dogajanje še danes zaznamujeta predvsem angažiranost in ustvarjalnost aktivistov in aktivistk, ki so organizirani v vrsti društev, nevladnih organizacij in sekcij društva ŠKUC. Med večjimi dogodki velja poleg filmskega festivala omeniti še vsakoletno *Parado ponosa* na ljubljanskih ulicah (junij) ter umetniški festival *Rdeče zore* na Metelkovi (marec).

*Parada ponosa* je najbolj množična družbenopolitična in hkrati kulturno-zabavna LGBT-prireditve v Sloveniji.

## Socialising in Ljubljana

Ljubljana's LGBT scene has been flourishing since the mid-1980s. Permanent spaces for gays, lesbians, transgenders and bisexual people to socialise supplement regular annual events organised by various groups.

Ljubljana's club scene is generally lively, as the pulse rate is set by a relatively young population and a large number of students. The club scene offer for LGBT people may not be large, but it is diverse. Ljubljana has various cafes, bars and clubs that are gay- and lesbian-friendly where it's possible to relax and have fun in good company. In addition to the legendary club *K4*, which is also famous for its so-called pink evening (once a month on a Saturday), the most popular event venues are the lesbian *Monokel Club* and gay *Tiffany Club* in Metelkova mesto alternative cultural centre. The lesbian *Monokel Club* is designed for socialising and promoting lesbian culture and lifestyles. The gay *Tiffany Club* puts on regular entertainment, artistic events, exhibitions, debating-movie nights, literary readings, round tables etc. Club premises also host the Q cultural centre, aimed at artistic creativity and cultural projects. The *Open Cafe* was also available until recently, where an artistic programme, lectures and debates were organised almost every day. The common interest of the City of Ljubljana and the LGBT community is that the city centre should be enlivened with new gay-, lesbian-, bi- and transgender-friendly venues with broader programme content.

The *Gymnasivm* sauna is the only club in Ljubljana or Slovenia for male visitors only. It offers guests socialising and making friends in the afternoons and evenings.

Above all, Ljubljana's scene is today characterised by the commitment and creativity of activists organised in a range of societies, NGOs and sections of the ŠKUC Society. In addition to the film festival, major events worth mentioning include the annual *Gay Pride parade* on the streets of Ljubljana (June) and the *Red Dawns art festival* at Metelkova (March).

*Gay Pride* is the largest socio-political and cultural-fun LGBT event in Slovenia. It is organised by the *Pride Parade Society*, which was founded by various civil society organisations

Organizira jo *Društvo parada ponosa*, ki so ga ustanovile različne civilnodružbene organizacije s področja človekovih pravic LGBT-populacije. V Ljubljani je bila prvič organizirana leta 2001 kot spomin na upor proti policijskemu nasilju v newyorškem Stonewallu leta 1969 ter kot odziv na diskriminatorno ravnanje osebja v enem izmed ljubljanskih lokalov. *Parada ponosa* je od takrat tradicionalna prireditev, ki se je vsako leto udeleži veliko število gejev, lezbijk, bi- in transseksualcev ter njihovih podpornikov iz Slovenije in tujine.

Festival *Rdeče zore* predstavlja žensko in gejevsko ustvarjalnost *Alternativnega kulturnega centra* Metelkove mesta, vključuje pa tudi mednarodno udeležbo različnih umetnic, aktivistk in istospolno usmerjenih. V okviru festivala se predstavljajo različne avtorice in avtorji, festival pa poteka na različnih prizoriščih po vsej Sloveniji.

V zadnjih letih znotraj družabne LGBT-scene v Ljubljani svoj razcvet doživlja tudi t. i. medvedja (bear) subkultura. Gibanje, ki se je pri nas začelo leta 2007 z ustanovitvijo neformalne skupine *Medoti*, se upira telesnemu fašizmu mainstreamovske gejevske subkulture in je znano predvsem po medvedjih zabavah (bear partyjih). Slednje, denimo *Bearquake Ljubljana*, so v zadnjih mesecih dobile tudi mednarodne razsežnosti.

in the field of LGBT population human rights. It was first held in Ljubljana in 2001 in memory of the uprising against police violence at New York's Stonewall in 1969 and as a response to discriminatory treatment at a venue in Ljubljana. The *Gay Pride parade* has since become a traditional event attended each year by a large number of gay, lesbian, bi-and transgender people and their supporters from Slovenia and abroad.

The *Red Dawn Festival* showcases women's and gay creativity at the Metelkova mesto *Alternative Cultural Centre*, and includes international participation by a range of female artists, activists and the same-sex oriented. Various authors are showcased during the festival, which runs in various venues throughout Slovenia.

There has also been a boom in the so-called 'bear' subculture within the social LGBT scene in Slovenia in recent years. This movement, which has its origins here in 2007 with the founding of the informal *Medoti* group, resists the body fascism of the mainstream gay subculture and is known above all for its bear parties. These, such as *Bearquake Ljubljana*, have also been given an international dimension in recent months.



*Nina Hudej* Kot sooblikovalka metelkovskega klubskega življenja, soorganizatorica različnih dogodkov ter producentka elektronske glasbe si prizadevam, da bi edini lezbični klub v Sloveniji širil glasbena, nazorska ter kreativna obzorja naših obiskovalk in obiskovalcev. Število svežih in inovativnih ustvarjalk in ustvarjalcev, ki se pojavijo na odru Monokla, je z vsakim tednom večje, saj ne spodbujamo le konzumacije, temveč predvsem participacijo. Poslušanje trendov, ki prihajajo iz elektronskega podzemlja, koncertov, obiskovanje delavnic, opazovanje inovativnih pristopov v vizualni umetnosti ter druženje z ženskami in moškimi, ki so po duši tudi lezbijke, me dela svobodno.

*As the co-designer of Metelkova club life, the co-organiser of various events and an electronic music producer I work hard to make sure that Slovenia's only lesbian club expands the musical, ideological and creative horizons of its visitors. The number of fresh and innovative creators that appear onstage at the Monokel Club is getting higher every week, as we encourage not just consumption but above all participation. What sets me free is listening to trends coming from the electronic underground, concerts, attending workshops, noticing innovative approaches in the visual arts and socialising with women and men who are also lesbians at heart.*



Šport in rekreacija sta pomembna elementa sodobne družbe. Še posebej sta obe področji pomembni za posameznike in posameznice ter LGBT-skupnost kot takšno. Dr. Milan Hosta, direktor Inštituta za razvoj športa Spolint in predavatelj kineziologije na Univerzi na Primorskem, pravi, da je *“šport zelo močno povezan s telesnimi sposobnostmi posameznika in kot tak vrednostno obarvan po spolnih značilnostih. Zato je šport v veliki meri diskurzivno polje moškega šovinizma in obnavljanja predsodkov, povezanih s spolnimi praksami. Če družba z osveščanjem ne prepreči izražanja predsodkov in izvajanja takega nasilja, mora s pomočjo pozitivne diskriminacije omogočiti LGBT-populaciji primerno okolje in sprejemljive pogoje za šport”*.

Zgodovina pol-organiziranega športa in rekreacije za LGBT-populacijo v Ljubljani sega v leto 2000, ko se je pričela s pohodniškimi aktivnostmi. Do danes se je organiziranost tudi formalizirala (med drugim v Športnem društvu Out in Slovenija) in ponudba razširila še na redno tedensko vadbo več športov, priložnostne aktivnosti ter druge dejavnosti. Katarina Višnar, vodja Telovadnega kluba Plamen ter trenerka crossfita in olimpijskega dviganja uteži, tako pravi, da sta *“šport in rekreacija za LGBT populacijo pomembna z vidika promocije zdravega življenjskega sloga ter gojenja socialnega čuta. Okrepitev prisotnosti LGBT v športnih panogah, ki so dokazano uspešne v boju proti osteoporozi in različnim drugim civilizacijskim boleznim, je vsekakor pozitiven trend, ki ga velja pozdraviti in podpreti”*.

Od leta 2004 se LGBT-ekipe in posamezniki tudi redno udeležujejo velikih evropskih in svetovnih prireditvah (EuroGames, Outgames, Gay Games). Obstaja želja, da bi Ljubljana v prihodnje tudi sama gostila kakšno takšno prireditev.

Tudi v profesionalnem športu je pripadnost LGBT-skupnosti še vedno tabu tema. Na zadnjih olimpijskih igrah v Londonu je tako sodelovalo le 21 razkritih športnikov (kar pomeni 0,2 % vseh nastopajočih športnic in športnikov na olimpijskih igrah), v Sloveniji pa je javno razkrita le ena profesionalna športnica. Vprašanje razkritja istospolne usmerjenosti je pomembno tudi v vrhunskem športu, saj lahko predstavlja skrivanje oviro pri doseganju vrhunskih rezultatov.

Sport and recreation are important elements of modern society. In particular, these two fields are important for individuals and the LGBT community as a whole. Dr Milan Hosta, director of the Spolint Institute of Sport Development and a lecturer in Kinesiology at the University of Primorska says that *“sport is very strongly connected to an individual’s physical capabilities and as such is value imbued by gender. Therefore sport is to a great extent a discursive field of male chauvinism and restored prejudices related to gender practices. If society does not prevent the expression of prejudices and the implementation of such violence through awareness-raising, it must enable the LGBT population to have an appropriate environment and acceptable conditions for sport with the help of positive discrimination”*.

The history of semi-organised sport and recreation for Ljubljana’s LGBT population dates back to 2000, when it started with hiking activities. Since then, the organisation has become more formalised (in the Out in Slovenia Sports Society, among others) and the offer has become broader in the regular weekly sessions in more sports as well as occasional and other activities. Katarina Višnar, Head Coach at the Plamen Fitness Club, crossfit and Olympic weightlifting trainer says that *“sport and recreation are important for the LGBT population in terms of promoting a healthy lifestyle and raising social awareness. Strengthening the presence of LGBT people in sports, which has proven successful in the fight against osteoporosis and various other diseases of civilisation, is certainly a positive trend that should be welcomed and supported”*.

Since 2004, LGBT teams and individuals have regularly participated in major European and world events (EuroGames, Outgames, and Gay Games). There is a desire to one day see Ljubljana hosting such events.

In professional sport, being a member of the LGBT community is still a taboo subject. At the last Olympics in London there were just 21 ‘out’ athletes (meaning 0.2% of all competitors at the Games), while Slovenia has only one publicly out professional sportswoman. The question of declaring your same-sex orientation is also important in top sport, as it can be a hidden obstacle to achieving top results.



*Andrej Pišl* Šport mi pomeni veliko, ne le kot način telesne dejavnosti, vzdrževanja kondicije in sprostitve, ampak tudi kot družabna dejavnost, sredstvo in orodje za zблиževanje, promocijo človekovih pravic, razbijanje predsodkov in skupno sodelovanje. Še več - šport vidim kot kvaliteten način preživljanja prostega časa in kot odlično obliko dopolnjevanja s področji kulture in izobraževanja. Šport lahko deluje povezovalno, tako znotraj LGBT-skupnosti (ki je že sama zelo raznolika), kot tudi s širšo skupnostjo. Uspeh pa je odvisen od vseh deležnikov in njihovega sodelovanja, zato upam, da bomo skupaj področje športa in rekreacije "za vse!" v Ljubljani še nadgradili.

*Sport means a lot to me, not just in terms of physical exercise, keeping fit and relaxing, but also as a social activity, a means and a tool for convergence, promoting human rights, breaking down prejudices and working together in common. What's more - I see sport as a quality way to spend your free time and an excellent complement to the fields of culture and education. Sport can work as an integrator, so within the LGBT community (which is itself very diverse) just as in the broader community. Success depends on all stakeholders and their co-operation, so I hope that together we can continue to upgrade the fields of sports and recreation "For all!" in Ljubljana.*





Zdravje in bolezen sta posledica fizioloških in psiholoških procesov, na katere vplivajo družbeni, ekonomski in kulturni dejavniki. Različne raziskave, predvsem iz ZDA, Velike Britanije in Kanade, kažejo, da se LGBT-osebe pogosto soočajo z zdravstvenimi težavami, ki so neposredno povezane z družbeno stigmo, diskriminacijo ter odrekanjem državljskih in človekovih pravic. LGBT-osebe pogosteje od heteroseksualnih oseb doživljajo nasilje - v Sloveniji so raziskave (npr. Kuhar in Švab 2005, Kuhar in dr. 2008) pokazale, da je več kot polovica respondentk in respondentov v različnih kontekstih doživela psihično, fizično ali spolno nasilje zaradi svoje spolne usmerjenosti ali spolne identitete. Tudi trenutna zdravstvena zakonodaja je do lezbijk, gejev in biseksualcev diskriminacijska, saj jim ne omogoča zdravstvenega zavarovanja po partnerki ali partnerju kot to velja za osebe različnega spola v zakonski ali izvenzakonski zvezi. V primeru, da je ena od oseb v istospolnem partnerstvu brezposelna in ne prejema nadomestila ali denarne pomoči, si mora zdravstveno zavarovanje plačati sama. Tveganje za izpad iz sistema zdravstvenega zavarovanja se tako poveča, s tem pa se zmanjša dostop do zdravstvenih storitev.

Soočanje z različnimi težavami se lahko odraža tako v višji stopnji pojavnosti duševnih stisk (depresija, anksioznost, nizko samospoštovanje, slaba samopodoba, motnje hranjenja...), kot tudi v pogostejših zlorabah različnih substanc in samomorih. Pri premagovanju tovrstnih stisk oz. pri njihovem preprečevanju je pomembno, da oseba sprejeme svojo spolno usmerjenost ali spolno identiteto kot legitimen in pomemben konstitutiven element sebe ter da jo pri tem podpira družina, prijatelji in prijateljice. Molčanje o spolni usmerjenosti ali spolni identiteti namreč ni rešitev, saj molk LGBT-osebe potiska na družbeni rob, kjer posameznik ali posameznica ne more razviti vseh svojih potencialov in živeti polno, človeka vredno življenje.

Nevladne organizacije zato LGBT-osebam in njihovim družinam nudijo različne podporne storitve (npr. informiranje, svetovanje, zagovorništvo, opolnomočenje). Sodelovanje z zdravstvenimi ustanovami, centri za socialno delo, izobraževalnimi institucijami in policijo je pri tem ključno, saj je celovito in nepristransko nudenje strokovne podpore osebam v duševni stiski njihova naloga. Pri tem je potrebno

Health and illness are consequences of physiological and psychological processes upon which social, economic and cultural factors have an impact. Various research, mostly in the USA, UK and Canada, shows that LGBT people often face health difficulties that are directly linked to social stigma, discrimination and the denial of their civil and human rights. LGBT people frequently face violence from heterosexual people - research in Slovenia (e.g. Kuhar and Švab 2005, Kuhar et al 2008) demonstrates that more than half of respondents have experienced psychological, physical or sexual violence in various contexts due to their sexual orientation or gender identity. Current health legislation is also discriminatory to lesbians, gays and bisexuals, as it does not allow them to obtain health insurance through their partner as applies to opposite-sex couples in marriage or civil partnerships. In the case that one person in a same-sex partnership is unemployed and does not receive compensation or financial assistance, they have to pay their health insurance themselves. The risk of falling out of the health insurance system also increases, thereby reducing access to health services.

Facing up to these various difficulties may be reflected in higher incidence of mental distress (depression, anxiety, low self-esteem, poor self-image, eating disorders and so on) as well as the frequent abuse of various substances and suicide. To overcome or prevent such hardships, it is important that a person recognises their sexual orientation or gender identity as a legitimate and important constituent part of themselves and that they receive the support of family and friends. Silence regarding sexual orientation or gender identity is not a solution, because silence pushes LGBT people to society's margins, where individuals cannot develop their full potential and live a full, worthwhile life.

NGOs therefore offer LGBT people and their families various support services (e.g. information, counselling, advocacy, empowerment). Working with health institutions, social work centres, educational institutions and the police is key here, as comprehensive and impartial professional support to people in mental distress is their task. In this it is necessary that all institutions offering publicly accessible amenities and services create a safe space with designed

v vseh ustanovah, ki nudijo javno dostopne dobrine in storitve, vzpostaviti varen prostor z oblikovanjem in doslednim izvajanjem protidiskriminacijskih politik ter izobraževati in osveščati strokovne delavke in delavce o življenju LGBT-oseb, saj se morajo zavedati, da spolna usmerjenost ali spolna identiteta nista vir težav, ampak so temeljni viri težav negativne podobe in predsodki, na katerih temeljita nasilje in diskriminacija LGBT-oseb.

LGBT-osebe zaradi negativnih predstav in predsodkov o neheteroseksualnih spolnih usmerjenostih zdravstvenim delavkam in delavcem pogosto ne razkrijejo svoje spolne usmerjenosti ali spolne identitete, zato ti lahko niso pozorni na specifične faktorje zdravstvenega tveganja. Ob razkritju pa se lahko zgodi, da zaradi negativnih predstav in predsodkov zdravstvene delavke in delavci reagirajo neprofesionalno, celo diskriminatorno ali pa se ne zavedajo specifičnih faktorjev zdravstvenega tveganja.

Raziskave iz ZDA kažejo, da lezbijke in biseksualne ženske pogosteje kadijo, so bolj nagnjene k previsoki telesni teži in so bolj izpostavljene stresu kot heteroseksualne ženske. Ti trije faktorji vplivajo na razvoj srčno-žilnih bolezni, sladkorne bolezni tipa 2, depresije in tesnobe. Iste raziskave tudi kažejo, da je pri lezbijkah in biseksualnih ženskah verjetnost opravljanja rednih ginekoloških pregledov in mamografije manjša kot pri heteroseksualnih ženskah. Odkrivanje raka na materničnem vratu, maternici, jajčnikih in prsih v zgodnjih fazah je zato lahko oteženo. Nepoznavanje in nedostopnost zaščite pred spolno prenosljivimi okužbami za lezbijke in biseksualne ženske, kot so npr. zaščitne krpice (angl. dental dam), ter mit, da je pri lezbičnih spolnih odnosih prenos spolno prenosljivih okužb praktično nemogoč, še povečajo tveganje za zdravstvene težave.

27 let je tudi od prvih prijavljenih primerov virusa HIV/aidsa pri nas. Vendar se kljub izvrstnim možnostim zdravljenja in dobrim preventivnim programom strokovnjakinje in strokovnjaki medicinske stroke ter nevladnega sektorja še vedno spopadajo z vrsto izzivov. Število novo odkritih okužb namreč od leta 2005 strmo narašča - če je bilo za prvo desetletje epidemije značilno, da so v Sloveniji na leto odkrili v povprečju 11 novih okužb, se je v zadnjem

and subsequently implemented anti-discrimination policies as well as education and awareness-raising of professional staff about the lives of LGBT people, as they have to be aware that sexual orientation and gender identity are not sources of problems. The basic sources of problems are the negative images and prejudices that underpin violence and discrimination against LGBT people.

Due to negative perceptions and prejudices about non-heterosexual sexual orientation, LGBT people often do not disclose their sexual orientation or gender identity to health care staff, who then they cannot pay attention to specific health risk factors. Upon disclosure, it may happen that health staff react unprofessionally or even discriminate or are unaware of specific health risk factors due to negative perceptions and prejudices.

US research shows that lesbian and bisexual women are more likely to smoke, are more prone to excessive body weight and are more vulnerable to stress than heterosexual women. These three factors influence the development of cardiovascular disease, type 2 diabetes, depression and anxiety. The same research also shows that lesbian and bisexual women are less likely to attend regular gynaecological examinations and mammography than heterosexual women. Early discovery of cancer of the cervix, uterus, ovary and breast may thus be difficult. Ignorance and lack of access to protection from sexually transmitted infections for lesbian and bisexual women, such as dental dam, and the myth that the transmission of STIs is practically impossible in lesbian sexual relations further increase the risk of health problems.

It is 27 years since the first reported case of the HIV/AIDS virus in Slovenia. However, the medical profession and the NGO sector still face a range of challenges despite excellent treatment options and good prevention programmes. The number of newly diagnosed infections has grown rapidly since 2005 - the first decade of the epidemic saw an annual average of 11 new cases in Slovenia while in the last decade that number rose to 43. The most affected group in Slovenia is men who have sex with men (MSM, namely gays, bisexuals, heterosexuals who have occasional homosexual contacts, same-sex oriented young men etc). So it was that

desetletju ta številka povzpela na 43. Najbolj prizadeta skupina v Sloveniji so moški, ki imajo spolne odnose z moškimi (MSM, to so geji, biseksualni moški, heteroseksualni moški z občasnimi homoseksualnimi stiki, istospolno usmerjeni mladi moški idr.). Tako je bilo med 38 primeri novih diagnoz, odkritimi do konca novembra lani med moškimi, kar 29 med MSM. Epidemija tako kaže tipične značilnosti epidemij virusa HIV/aidsa na zahodu, vključno s poznimi diagnozami, ki so problem tudi pri nas. Stroka opozarja, če okužbo z virusom HIV odkrijemo pozno, zamudimo priložnost za zdravljenje, ki je v zgodnjih fazah okužbe veliko uspešnejše. Tveganje za zaplete in smrt je ob poznem odkritju okužbe višje. Poleg tega lahko osebe, dokler se ne seznanijo z okužbo, virus nevede prenašajo na neokužene spolne partnerje. Po testu in začetku zdravljenja se možnosti tovrstnega prenosa drastično zmanjšajo. V Sloveniji je v primerjavi s številnimi drugimi evropskimi državami obseg diagnostičnega testiranja relativno majhen (najvišji delež v Avstriji – 9,8 testov na 100 prebivalcev, sledita Francija z 8 testi in Estonija s 6,3 testi), vendar se je v obdobju zadnjih deset let povečal. V letu 2011 je bilo na 100 prebivalcev opravljenih 1,9 testa, tri odstotke več kot v letu 2010 (Klavs in dr. 2012).

Osebe, ki živijo z virusom HIV/aidsom, ter MSM so še vedno deležni izjemne družbene stigme. *“HIV-pozitivni se najbolj bojijo, da bi kdo izvedel za njihovo diagnozo, čemur bi sledila družbena izolacija,”* opozarja dolgoletni aktivist na področju preprečevanja okužb z virusom HIV in aidsa Brane Mozetič. Miran Šolinc iz društva ŠKUC potrjuje, da je *“stigma v Sloveniji največja težava, s katero se srečujejo z virusom HIV okuženi posamezniki.”* Da bi obvladali širjenje epidemije virusa HIV/aidsa v Sloveniji, so strokovnjakinje in strokovnjaki iz vladnega in nevladnega sektorja v okviru Komisije za aids pri Ministrstvu za zdravje leta 2009 oblikovali nacionalno Strategijo preprečevanja in obvladovanja okužbe z virusom HIV za obdobje 2010–2015. Društva DIH, Legebitra in ŠKUC v sodelovanju z Infekcijsko kliniko, Inštitutom za mikrobiologijo in imunologijo, Zavodom za transfuzijo, zasebno kliniko Zdrav splet, Inštitutom za varovanje zdravja, Svetovno zdravstveno organizacijo, Ministrstvom za zdravje, farmacevtsko industrijo in drugimi zadnja leta vse bolj intenzivno razvijajo specializirane programe kombinirane preventivne

in 38 newly diagnosed cases among men up to the end of November last year, 29 were MSM. The epidemic also shows the typical characteristics of the HIV/AIDS epidemic in the west, including late diagnosis, which is also a problem here. Experts point out that if HIV cases are detected late, treatment opportunities which are much more successful in the early stages are missed. The risk of complications and death are higher in cases of the late discovery of infection. In addition, people that do not know they are infected can unknowingly transmit the virus to sexual partners. After testing and the start of treatment, the chances of such transmission are drastically reduced. In comparison with other European countries, the extent of diagnostic testing in Slovenia is relatively small (the highest share is in Austria – 9.8 tests per 100 inhabitants, followed by France with 8 tests and Estonia with 6.3), but has gone up in the last decade. In 2011 there were 1.9 tests carried out per 100 inhabitants in Slovenia, 3% more than in 2010 (Klavs et al 2012).

People living with HIV/AIDS and MSM still receive huge social stigma. *“HIV positive people are the most afraid of someone finding out about their diagnosis and the social isolation which would follow”* notes long-term activist in the field of preventing HIV/AIDS infection Brane Mozetič. Miran Šolinc from the ŠKUC Society confirms that *“the stigma is the biggest problem faced by HIV infected individuals in Slovenia”*. In order to address the spread of HIV/AIDS in Slovenia, in 2009 governmental and NGO experts in the Ministry of Health Commission on AIDS set up a National Strategy on the Prevention and Control of HIV Infection for 2010–2015. In recent years, the DIH, Legebitra and ŠKUC Societies in partnership with the Infectious Diseases Clinic, Institute of Microbiology and Immunology, Institute for Transfusion, the private clinic Health Web, Institute for Health Protection, World Health Organisation, Ministry of Health, the pharmaceutical industry and others have developed increasingly specialised programmes of combined prevention for vulnerable groups. These include the promotion of safe and responsible sexual behaviour with the consistent and correct use of condoms and lubricants, the promotion of regular, periodic testing (including outside health institutions), information and counselling and support to people living with HIV/AIDS and other measures of modern combination HIV prevention.

za najbolj ranljivo skupino. Ti vključujejo promocijo varne in odgovorne spolnosti z dosledno in pravilno uporabo kondoma in lubrikanta, promocijo rednega periodičnega testiranja (tudi zunaj zdravstvenih ustanov), informiranje in svetovanje ter podporo osebam, ki živijo z HIV/aidsom in druge ukrepe sodobne kombinirane preventive.



*Dr. Boštjan Mlakar* Vrsto let že vodim ambulantno za analno zdravje in spolno prenosljive okužbe (SPO) v zasebni kliniki Zdrav splet, ki ima enote v Ljubljani, Mariboru in Brežicah. Izvajamo več raziskav in ugotovili smo, da narašča delež vseh SPO, ne le okužb z virusom HIV, temveč tudi sifilisa, gonoreje in HPV. Velik problem v Sloveniji je bistveno premajhen delež testiranj za SPO v primerjavi z razvitimi zahodnimi državami, zato so uradne številke bistveno podcenjene. Mnogi se izogibajo javnih zdravstvenih ustanov zaradi strahu pred razkritjem njihovega statusa, premajhne zasebnosti itd. V svojih javnih predavanjih in pisnih prispevkih na temo SPO in varne spolnosti zato poudarjam, da pri nas odprto sprejemamo vse paciente in da smo še posebej specializirani za zdravstveno varstvo LGBT-populacije. Izvajamo tudi preventivne preglede zadnjika in danke, ki so potrebni, če prakticiramo receptivne analne spolne odnose. Kot dolgoletni strokovni vodja projekta Pamet v roke, kondom na glavo poudarjam, da ljudje potrebujejo raznoliko izbiro možnosti za testiranja in programe, ki zmanjšujejo škodo, ne pa moraliziranja.

*For many years, I have run a clinic for anal health and sexually transmitted infections (STIs) in the Health Web private clinic, which has units in Ljubljana, Maribor and Brežice. We carry out a lot of research and have found that all incidences of STIs are going up, not just HIV infections, but also syphilis, gonorrhoea and HPV. The significantly lower level of testing for STIs compared to developed Western countries is a major problem in Slovenia, so the official figures are a substantial underestimate. Many people avoid public health institutions for fear of disclosing their status, lack of privacy, and so on. Therefore, in my public lectures and written submissions on the topic of STIs and safer sex I stress that we openly accept all patients and we particularly specialise in healthcare for the LGBT population. We carry out preventive checks of the anus and rectum, which are necessary if we practice receptive anal intercourse. As a long-term professional manager of the 'Be reasonable, put a condom on your head' project I emphasise that people need a diverse selection of options for testing and programmes to reduce harm, rather than moralising.*



## Vloga Mestne občine Ljubljana

V Mestni občini Ljubljana (MOL) namenjamo vprašanju LGBT-populacije posebno pozornost. Lahko bi rekli, da obstaja med MOL in nevladnimi organizacijami partnerstvo - MOL jim nudi prostorsko in finančno podporo, nevladne organizacije pa aktivno sodelujejo pri pripravi politike socialnega varstva v MOL. Tako so npr. sodelovale pri pripravi Strategije razvoja socialnega varstva v MOL za obdobje od 2013 do 2020.

S pomočjo vsakoletnih javnih razpisov za sofinanciranje programov nevladnih organizacij in javnih zavodov, ki jih razpisujejo različni oddelki MOL, pridobivajo finančna sredstva tudi organizacije, ki delujejo na področju LGBT-populacije. Tako lahko LGBT-organizacije kandidirajo s svojimi programi in projekti pri vzgoji in izobraževanju, športu, kulturi itd. ter pridobijo finančna sredstva za svoje delovanje. Na javnem razpisu Oddelka za zdravje in socialno varstvo sta LGBT-populaciji namenjeni posebni razpisni področji, in sicer sofinanciramo socialnovarstvene programe, namenjene podpori in opolnomočenju LGBT-oseb (svetovanja, skupine za samopomoč itd.) ter programe, namenjene osveščanju o odgovornem spolnem vedenju in spolno prenosljivih okužbah. MOL financira vrsto različnih programov, kot so različna svetovanja, tematske delavnice, skupine za samopomoč, različni kulturni dogodki, ustvarjalne delavnice in izobraževalni programi.

Področje LGBT ima tudi v novi Strategiji razvoja socialnega varstva za obdobje od 2013 do 2020 pomembno mesto. Tako se je MOL zavezal, da bo še naprej podpiral različne (obstoječe in nove) programe socialnega varstva, ki so namenjeni istospolno usmerjenim oz. LGBT-populaciji. Predvsem bomo poskušali podpreti programe za starše LGBT in programe za starejše pripadnike LGBT-skupnosti, ki jih je trenutno še premalo. MOL se je tudi zavezal, da bo skupaj z nevladnimi organizacijami izvedel izobraževanje za destigmatizacijo LGBT-populacije, ki bo namenjeno zaposlenim v Zdravstvenem domu Ljubljana in drugih javnih službah.

Ljubljana želi v svetu veljati za tolerantno in vsem prijazno mesto. V letošnjem letu je tako javni zavod MOL - Turizem Ljubljana na svoji spletni strani predstavil zavihek, ki je namenjen LGBT-turistkam in turistom. Predstavljeni so LGBT-scena v Ljubljani, LGBT-populaciji prijazni lokali ter prireditve.

## The role of the City of Ljubljana

At the City of Ljubljana, we devote particular attention to LGBT population issues. It can be said that a partnership exists between the City of Ljubljana and NGOs - the City offers them spatial and financial support, while NGOs play an active role in forming the City's social care policies. Such co-operation could be seen in the preparation of the Strategy to Develop Social Care in the City of Ljubljana 2013 - 2020, for example.

Organisations working with the LGBT population obtain funding through annual public tenders issued by various City of Ljubljana departments to co-finance programmes by NGOs and public institutes. Therefore, LGBT organisations are able to apply for funding for their programmes and projects in education and training, sports, culture etc and obtain financing for their operation. In Health and Social Care Department public tenders, the LGBT population are paid special attention in tender fields, and we co-finance social care programmes to support and empower LGBT people (advice, self-help groups etc) as well as awareness-raising programmes about responsible sexual behaviour and sexually transmitted infections. The City finances a range of diverse programmes such as diverse counselling, themed workshops, various cultural events, creative workshops and educational programmes.

The LGBT field also has an important place in the new Strategy to Develop Social Care in the City of Ljubljana 2013 - 2020. The City of Ljubljana has committed to continue to support a range of (new and existing) social care programmes for same-sex oriented people and the LGBT population. In particular, we will try to support programmes for LGBT parents and older members of the LGBT population, of which there are currently too few. The City has also made commitments to running, together with NGOs, education on destigmatisation of the LGBT population for staff at Ljubljana Health Centre and other public institutes.

Ljubljana would like the world to be a tolerant and friendly place to all people. Therefore, this year, the City's Ljubljana Tourism public institute has introduced a tab on its website for LGBT tourists. It showcases the LGBT scene in Ljubljana, LGBT-friendly venues and events.



*Simon Maljevac* Na osemko vstopim pod Šmarno goro, kjer že šest let živim s svojim možem. No, legalno ni moj mož, ker naju ta država ne prepozna kot par, ki živi skupaj, skrbi drug za drugega, se skrega, ko je treba pospraviti po stanovanju ali pomiti posodo, in ki - tako kot skoraj vsi - vsako leto plača zahtevane davke. Avtobus me medtem pripelje do Kina Šiška, kjer osemko zamenjam s petko in se po Celovški odpeljem do Slovenke. Po njej vsako leto korakam v Paradi ponosa in zahtevam svoje pravice. Ko se peljem mimo sodišča, za trenutek ugledam še stolp Ljubljanskega gradu, s katerega med parado izobesijo mavrično zastavo. Izstopim na Ilirski, a se ne usmerim proti Metelkovi, ki je sicer tesno povezana z LGBT-gibanjem in z mojim delom. Zakorakam proti Trubarjevi, prečkam majhen park, zavijem proti Hrvaškemu trgu in čisto na koncu Trubarjeve skozi lesena vrata vstopim na notranje dvorišče na številki 76, kjer preživim največ svojega časa - na Legebitri. Odložim nahrbtnik in prižgem računalnik. Dan se lahko začne.

*I get on a number 8 bus beneath Šmarna gora, where I have lived with my husband for six years. Well, legally he isn't my husband, because this country does not recognise us as a couple that live together, care for each other, argue when we have to clean the flat or do the dishes, and who - like just about everyone - pay taxes every year. Meanwhile, the bus takes me to Šiška Cinema, where I change to a number 5 and go down Celovška cesta to Slovenka. I march along this street in the Gay Pride parade every year and demand my rights. When I go past the courts, for a moment I see the tower at Ljubljana Castle, from which flies the rainbow flag during the parade. I get off the bus at Ilirska, but I don't go towards Metelkova, which is closely linked to the LGBT movement and my work. I walk along Trubarjeva, across a small park, turn at Hrvaški trg and right at the end of Trubarjeva I walk through a wooden door into the internal courtyard at number 76, where I spend most of my time - at Legebitra. I take off my backpack and switch on the computer. The day can start.*



## Nevladne organizacije in njihovi programi

*Društvo DIH -  
Enakopravni pod mavrico*

Slomškova ulica 11  
1000 Ljubljana  
041 562 375  
info@dih.si  
www.dih.si  
www.facebook.com/drustvodih  
www.twitter.com/drustvodih

### *Mavrična svetovalnica*

Dosegljivi so vsak ponedeljek in sredo med 18. in 20. uro na telefonski številki 031 258 685. V tem času in po dogovoru možnost osebnega svetovanja na sedežu društva. Vprašanja lahko pošljete tudi na elektronski naslov [mavricna.svetovalnica@dih.si](mailto:mavricna.svetovalnica@dih.si). Vsak petek in ponedeljek med 18. in 19. uro pa deluje svetovanje v obliki spletnega klepeta.

### *Pamet v roke, kondom na glavo!*

Je preventivni projekt društva DIH, ki informira o varni spolnosti, spolno prenosljivih okužbah ter izvaja preventivne akcije o okužbi z virusom HIV in aidsu ter spolno prenosljivih okužbah med skupino moških, ki imajo spolne odnose z moškimi (MSM), ter mladimi. Del projekta je spletni dnevnik Glavca.

Spletna stran: <http://glavca.blog.si>

### *Proti homofobiji na univerzi*

Projekt, ki je usmerjen v opozarjanje nad nesprejemljivostjo homofobnega obnašanja do LGBTIQ+ študentov ter k opozarjanju na prisotnost populacije LGBTIQ+ na univerzi in na potrebo po vključujočem okolju, ki ne diskriminira glede na spolno usmerjenost.

Spletna stran: [www.ustavimo.si](http://www.ustavimo.si)

Mestna občina Ljubljana sofinancira programe Društva DIH na področju LGBT-mladine, svetovanja in samopomoči za LGBT-osebe ter preprečevanja okužb z virusom HIV/aidsa.

## NGOs and their programmes

*The DIH Society -  
Equal under the Rainbow*

Slomškova ulica 11  
1000 Ljubljana  
041 562 375  
info@dih.si  
www.dih.si  
www.facebook.com/drustvodih  
www.twitter.com/drustvodih

### **Rainbow counselling centre**

Available every Monday and Wednesday between 6pm and 8pm on 031 258 685. At these times and by arrangement it's possible to have personal counselling at the Society's offices. You can also e-mail questions to [mavricna.svetovalnica@dih.si](mailto:mavricna.svetovalnica@dih.si). Between 6pm and 7pm every Friday and Monday there is counselling in web chat format.

### **Be reasonable, and put a condom on your head!**

Is a DIH Society preventative project, providing information about safe sex, sexually transmitted infections and carrying out campaigns about HIV/AIDS virus infection and sexually transmitted infections among groups of men who have sex with men (MSM) and young people. The Glavca blog is part of the project.

Website: <http://glavca.blog.si>

### **Against homophobia at the university**

The project is aimed at raising awareness of the unacceptability of homophobic behaviour towards LGBTIQ+ students and raising awareness about the LGBTIQ+ population at university and the need for an inclusive environment that does not discriminate on the basis of sexual orientation.

Website: [www.ustavimo.si](http://www.ustavimo.si)

The City of Ljubljana co-finances DIH Society programmes in the fields of LGBT youth, counselling and self-help for LGBT people and HIV/AIDS prevention.



**Trubarjeva cesta 76a  
1000 Ljubljana  
01 430 51 44  
legebitra@siol.net  
www.drustvo-legebitra.si  
www.facebook.com/Legebitra**

*Legebitrina informacijska točka*  
Vsak delavnik od 12. do 16. ure na sedežu društva.

*Legebitrina svetovalnica*  
Vsak delovni ponedeljek, sredo in petek od 12. do 16. ure,  
vsak delovni torek in četrtek od 12. do 18. ure so dosegljivi  
na telefonu ali po elektronski pošti. Po predhodnem  
dogovoru nudijo tudi osebno svetovanje na sedežu društva.

*Prijava nasilja in/ali diskriminacije*  
Povej naprej! je program Društva informacijski center  
Legebitra, ki omogoča prijavo vsak delovni ponedeljek,  
sredo in petek od 12. do 16. ure, vsak delovni torek in  
četrtek od 12. do 18. ure po telefonu ali po elektronski pošti.

*Podpora zaposlenim v vzgoji in izobraževanju*  
Prebijmo molk!, priročnik za učitelje pri uvajanju razprave  
o homoseksualnosti in homofobiji v srednji šoli, ki ga lahko  
dobite na Društvu informacijski center Legebitra.  
Spletna stran: <http://prebijmo-molk.si>

*Za LGBT mlade!*  
Je celovit program namenjen opolnomočenju LGBT mladih,  
ki ga izvajajo s pomočjo prostovoljk in prostovoljcev.  
Izdajajo revijo Narobe, urejajo spletni dnevnik Narobe  
([www.narobe.si](http://www.narobe.si)) in izvajajo delavnice o človekovih pravicah  
v mladinskih centrih in šolah.

*Živa knjižnica*  
Z Živo knjižnico s pomočjo inovativne metode dialoga  
osveščajo in izobražujejo o vrednotah in človekovih  
pravicah ter spodbujajo razpravo o predsodkih in  
stereotipih v družbi.  
Spletna stran: [www.ziva-knjiznica.si](http://www.ziva-knjiznica.si)

**Trubarjeva cesta 76a  
1000 Ljubljana  
01 430 51 44  
legebitra@siol.net  
www.drustvo-legebitra.si  
www.facebook.com/Legebitra**

*Legebitra information point*  
Every weekday from noon to 4pm at the Society's offices.

*Legebitra counselling centre*  
Available by telephone or e-mail every working Monday,  
Wednesday and Friday from noon to 4pm, every working  
Tuesday and Thursday from noon to 6pm. They also offer  
personal counselling at the Society's offices by prior  
arrangement.

*Report violence and/or discrimination*  
Activate! Is a Legebitra Information Centre Society project  
that enables reporting by telephone or e-mail every working  
Monday, Wednesday and Friday from noon to 4pm, every  
working Tuesday and Thursday from noon to 6pm.

*Supporting staff in education*  
Breaking the walls of silence!, a handbook for middle  
schoolteachers on introducing discussions about  
homosexuality and homophobia is available from Legebitra  
Information Centre Society.  
Website: <http://prebijmo-molk.si>

*For LGBT youth!*  
This is a comprehensive programme aimed at empowering  
LGBT youth, carried out with the assistance of volunteers.  
They publish the Narobe magazine, run the Narobe blog  
([www.narobe.si](http://www.narobe.si)) and carry out workshops on human rights in  
youth centres and schools.

*The Living Library*  
Through innovative methods of dialogue, the Living Library  
is used to raise awareness and educate people about values  
and human rights as well as to encourage discussions about  
prejudice and stereotypes in society.  
Website: [www.ziva-knjiznica.si](http://www.ziva-knjiznica.si)

*Program HIV/aids preventive*

Je celovit program, namenjen moškimi, ki imajo spolne odnose z moškimi (MSM). V sklopu programa nudijo informiranje in podporo o spolno prenosljivih okužbah ter možnostih testiranja.

Mestna občina Ljubljana sofinancira programe Društva informacijski center Legebitra na področju LGBT-mladine, svetovanja in samopomoči za LGBT-osebe in preprečevanja okužb z virusom HIV/aidsa.

*Društvo Parada Ponosa*

Šmartinska cesta 68  
1000 Ljubljana  
041 921 133  
ljubljanapride@gmail.com  
www.ljubljanapride.org  
www.facebook.com/pages/Ljubljana-Pride/372806209421168?fref=ts  
www.twitter.com/ljubljanapride

*Organizacija parade ponosa*

V sklopu prireditve Ljubljana Pride se od sobote do sobote zvrstijo različni dogodki (okrogle mize, filmske projekcije, natečaji, delavnice itd.), ki se zaključijo s povorko po ulicah Ljubljane.

*Društvo Študentski kulturni center ŠKUC*

Stari trg 21  
1000 Ljubljana  
01 432 73 68  
info@skuc.org  
www.skuc.org  
www.facebook.com/skuc.association

ŠKUC LL - lezbična sekcija  
Metelkova ulica 6  
1000 Ljubljana  
01 432 73 06  
sekcijaskuc@mail.ljudmila.org.  
www.ljudmila.org/lesbo  
www.raznolikost.org  
www.facebook.com/sekcija.skucll

*HIV/AIDS prevention programme*

This is a comprehensive programme aimed at men who have sex with men (MSM). Within the programme, they offer information and support on sexually transmitted infections and testing options.

The City of Ljubljana co-finances Legebitra Information Centre Society programmes in the fields of LGBT youth, counselling and self-help for LGBT people and HIV/AIDS prevention.

*Gay Pride Parade Society*

Šmartinska cesta 68  
1000 Ljubljana  
041 921 133  
ljubljanapride@gmail.com  
www.ljubljanapride.org  
www.facebook.com/pages/Ljubljana-Pride/372806209421168?fref=ts  
www.twitter.com/ljubljanapride

*Organisation of the Pride parade*

As part of Ljubljana Pride events, from Saturday to Saturday there are a range of diverse events (round tables, film screenings, lectures, workshops etc), culminating in a procession through the streets of Ljubljana.

*ŠKUC Student Cultural Centre Society*

Stari trg 21  
1000 Ljubljana  
01 432 73 68  
info@skuc.org  
www.skuc.org  
www.facebook.com/skuc.association

ŠKUC LL - lesbian section  
Metelkova ulica 6  
1000 Ljubljana  
01 432 73 06  
sekcijaskuc@mail.ljudmila.org.  
www.ljudmila.org/lesbo  
www.raznolikost.org  
www.facebook.com/sekcija.skucll

Magnus - gejevska sekcija  
Kersnikova ulica 4  
1000 Ljubljana  
01 430 47 40  
magnus@skuc.org  
www.ljudmila.org/siqrd/magnus  
www.facebook.com/skuc.magnus

*Info center ŠKUC*

Vsak dan med 12. in 20. uro možen brezplačen dostop do interneta in različnih informativnih gradiv, med 12. in 16. uro pa tudi osebno svetovanje.

*Svetovanje*

Vsak delovni dan so dosegljivi po telefonu (01/432 73 06) ali po elektronski pošti (*sekcijaskuc@mail.ljudmila.org*). Po predhodnem dogovoru nudijo tudi osebno svetovanje.

*Prijava nasilja in/ali diskriminacije*

Roza Alarm, program Sekcije ŠKUC-LL, omogoča spletno prijavo predvsem diskriminacije in nasilja na delovnem mestu ter v postopku pridobivanja mednarodne zaščite. Spletna stran: [www.ljudmila.org/lesbo/alarm](http://www.ljudmila.org/lesbo/alarm)

*Lezbična (LGBT-) knjižnica in arhiv*

Zajema leposlovje, LGBT-teorijo, periodiko, avdiovizualno zbirko, dokumente o človekovih pravicah, medijski in dokumentarni arhiv na področju spola in seksualnosti. Izposoja poteka v četrtek in petek od 15. do 19. ure v prostorih ŠKUC-LL.

*Lezbomanija*

Redna mesečna radijska oddaja o LGBT-temah na Radiu Študent (89,3 Mhz). Poteka enkrat mesečno, četrto soboto v mesecu ob 12. uri.

*Kulturni center Q*

Center za vzpodbujanje umetniškega ustvarjanja slovenske LGBT-populacije in povezovanje s tujimi ustvarjalci. Je na Masarykovi cesti 24 v Ljubljani. Spletna stran: [www.kulturnicenterq.org](http://www.kulturnicenterq.org)

Magnus - gay section  
Kersnikova ulica 4  
1000 Ljubljana  
01 430 47 40  
magnus@skuc.org  
www.ljudmila.org/siqrd/magnus  
www.facebook.com/skuc.magnus

*ŠKUC info centre*

Free access to the internet and various information materials, every day from noon to 8pm, personal counselling from noon to 4pm.

*Counselling*

Available by telephone every working day (01/432 73 06) or by e-mail (*sekcijaskuc@mail.ljudmila.org*). Personal counselling is also available by prior arrangement.

*Report violence and/or discrimination*

The Pink Alarm, a ŠKUC-LL section programme, enables web reporting, particularly about discrimination and violence at work and is in the process of acquiring international protection. Website: [www.ljudmila.org/lesbo/alarm](http://www.ljudmila.org/lesbo/alarm)

*Lesbian (LGBT) library and archive*

Covers fiction, LGBT theory, periodicals, and audiovisual collection, human rights documents and a media and documentary archive on gender and sexuality. Materials can be borrowed on Thursdays and Fridays from 3pm to 7pm at ŠKUC-LL.

*Lesbomania*

A regular monthly radio programme on LGBT themes on Radio Študent (89.3 FM). It is broadcast at noon on the fourth Saturday of every month.

*Q cultural centre*

A centre to stimulate artistic creativity in the LGBT population and links with creators abroad. It is at Masarykova cesta 24 in Ljubljana. Website: [www.kulturnicenterq.org](http://www.kulturnicenterq.org)

#### *Klub Monokel*

Lezbični klub deluje v Metelkova mestu. Namenjen je druženju, socializaciji, programskemu snovanju in promociji lezbične kulture ter življenjskih slogov.

Obratuje v času prireditev.

Kontakt: [monokelclanice@hotmail.com](mailto:monokelclanice@hotmail.com)

Spletna stran: [www.klubmonokel.com](http://www.klubmonokel.com)

#### *Klub Tiffany*

Gejevski klub deluje v Metelkova mestu. Namenjen je druženju in socializaciji gejev pa tudi lezbijk, biseksualnih in transseksualnih oseb. Obratuje v času prireditev.

Spletna stran: [www.kulturnicenterq.org/tiffany](http://www.kulturnicenterq.org/tiffany)

Mestna občina Ljubljana sofinancira programe Društva Študentski kulturni center na področju LGBT-mladine, LGBT-kulture, svetovanja in samopomoči za LGBT-osebe in preprečevanja okužb z virusom HIV/aidsa.

*Društvo za izobraževanje,  
socializacijo in participacijo  
HeteroHomo naveza*

**Jakčeva ulica 39**

**1000 Ljubljana**

**[info@heterohomo.si](mailto:info@heterohomo.si)**

**[www.heterohomo.si](http://www.heterohomo.si)**

**[www.facebook.com/heterohomosi](https://www.facebook.com/heterohomosi)**

**[www.twitter.com/HeteroHomoSi](https://www.twitter.com/HeteroHomoSi)**

Organizacija različnih družabnih in izobraževalnih dogodkov ter povezovanje z različnimi organizacijami civilne družbe.

*Društvo za odpravljanje  
socialne neenakosti Appareo*

**Trstenjakova ulica 17**

**1000 Ljubljana**

**[info@appareo.si](mailto:info@appareo.si)**

**[www.appareo.si](http://www.appareo.si)**

**[www.facebook.com/drustvo.appareo](https://www.facebook.com/drustvo.appareo)**

**[www.twitter.com/DrustvoAppareo](https://www.twitter.com/DrustvoAppareo)**

Organizacija različnih družabnih in izobraževalnih dogodkov ter povezovanje z različnimi organizacijami civilne družbe.

#### *Monokel Club*

This lesbian club is in Metelkova mesto. It is designed for socialising, software design and promoting lesbian culture and lifestyles. It operates during events.

Contact: [monokelclanice@hotmail.com](mailto:monokelclanice@hotmail.com)

Website: [www.klubmonokel.com](http://www.klubmonokel.com)

#### *Tiffany Club*

This gay club is in Metelkova mesto. It is designed for gays to socialise, but also lesbians, bisexuals and transsexual people. It operates during events.

Website: [www.kulturnicenterq.org/tiffany](http://www.kulturnicenterq.org/tiffany)

The City of Ljubljana co-finances ŠKUC Society programmes in the fields of LGBT youth, LGBT culture, counselling and self-help for LGBT people and HIV/AIDS prevention.

*HeteroHomo Alliance Society  
for Education, Socialisation  
and Participation*

**Jakčeva ulica 39**

**1000 Ljubljana**

**[info@heterohomo.si](mailto:info@heterohomo.si)**

**[www.heterohomo.si](http://www.heterohomo.si)**

**[www.facebook.com/heterohomosi](https://www.facebook.com/heterohomosi)**

**[www.twitter.com/HeteroHomoSi](https://www.twitter.com/HeteroHomoSi)**

The organisation of various social and educational events and links with various civil society organisations.

*Appareo Society for the  
Elimination of Social  
Inequalities*

**Trstenjakova ulica 17**

**1000 Ljubljana**

**[info@appareo.si](mailto:info@appareo.si)**

**[www.appareo.si](http://www.appareo.si)**

**[www.facebook.com/drustvo.appareo](https://www.facebook.com/drustvo.appareo)**

**[www.twitter.com/DrustvoAppareo](https://www.twitter.com/DrustvoAppareo)**

The organisation of various social and educational events and links with various civil society organisations.

Športno društvo  
Out in Slovenija

Slomškova ulica 11  
1000 Ljubljana  
info@outinslovenija.com  
www.outinslovenija.com  
www.facebook.com/outinslovenija  
www.twitter.com/outinslovenija

Organizacija in koordinacija rekreativnih, športnih, družabnih in izobraževalnih aktivnosti.

Zavod za kulturo  
raznolikosti Open

Maistrova ulica 8  
1000 Ljubljana  
info@open.si  
www.open.si  
www.facebook.com/cafeopen  
www.twitter.com/cafe\_open

*Socialna mreža in pravno svetovanje za istospolno usmerjene osebe*

Socialno opolnomočenje istospolnih družin (mesečna srečanja istospolnih družin, druženje in kreativne delavnice za otroke) in pravno opolnomočenje istospolnih družin ter posameznikov (pravno svetovanje o družinskem, socialnem in delovnem pravu posameznikom, istospolnim parom in družinam).

*Odprto o družbenih problemih – pro.open*

Pogovori okrogle mize o družboslovju in humanistiki v sodobnem času, o njunem položaju v družbi ter načinih delovanja, ki vodijo do bolj odprte, strpne in solidarne družbe.

Mirovni inštitut  
Inštitut za družbene in  
politične študije

Metelkova ulica 6  
1000 Ljubljana  
01 234 7720  
info@mirovni-institut.si  
www.mirovni-institut.si  
www.facebook.com/pages/Mirovni-  
inštitut/118732408240516?fref=ts

Raziskovalni inštitut, ki izvaja vrsto raziskav, povezanih z LGBT-populacijo, in se tudi angažirano zavzema za človekove pravice LGBT-populacije.

Out in Slovenia  
Sports Society

Slomškova ulica 11  
1000 Ljubljana  
info@outinslovenija.com  
www.outinslovenija.com  
www.facebook.com/outinslovenija  
www.twitter.com/outinslovenija

The organisation and co-ordination of recreational, sporting, social and educational activities.

Open Institute for  
Cultural Diversity

Maistrova ulica 8  
1000 Ljubljana  
info@open.si  
www.open.si  
www.facebook.com/cafeopen  
www.twitter.com/cafe\_open

*Social network and legal advice for same-sex oriented people*  
Social empowerment for same-sex families (a monthly meeting for same-sex families, socialising and creative workshops for children) and legal empowerment for same-sex families and individuals (legal advice on family, social and employment law to individuals, same-sex couples and families).

*Open about social problems – pro.open*

Round table discussions on social sciences and humanities in modern times, their position in society and methods of operation leading to a more open, tolerant and cohesive society.

The Peace Institute  
Institute for contemporary  
social and political studies

Metelkova ulica 6  
1000 Ljubljana  
01 234 7720  
info@mirovni-institut.si  
www.mirovni-institut.si  
www.facebook.com/pages/Mirovni-  
inštitut/118732408240516?fref=ts

A research institute that conducts a range of research into LGBT themes and a committed advocate for the human rights of LGBT people.

*Mavrični forum*

[www.mavricni-forum.net](http://www.mavricni-forum.net)

Neformalno povezovanje LGBT-oseb.

*Medoti*

[medoti@gmail.com](mailto:medoti@gmail.com)  
[www.medoti.si](http://www.medoti.si)  
[www.facebook.com/medoti.si](https://www.facebook.com/medoti.si)

Prva neformalna skupina za medvede, željne druženja, zabave in krepite medvedje kulture.

*No Labels*

<http://nolabels.si/forum>

Neformalno povezovanje LGBT-oseb.

*Rozalija*

<http://rozalija.editboard.com>

Forum za LGBT-starše in bodoče starše.

**Informacije o lokalih,  
prijaznih LGBT-populaciji**

*Klub Monokel*

Masarykova 24  
1000 Ljubljana  
[monokelclanice@hotmail.com](mailto:monokelclanice@hotmail.com)  
[www.klubmonokel.com](http://www.klubmonokel.com)

Odprto: petki od 22. do 5. ure, občasno ob sobotah ter v času prireditev.

*Klub Tiffany*

Masarykova 24  
1000 Ljubljana  
[klubtiffany@gmail.com](mailto:klubtiffany@gmail.com)  
[www.kulturnicenterq.org/tiffany](http://www.kulturnicenterq.org/tiffany)

Odprto: petki od 22. do 5. ure, občasno ob sobotah ter v času prireditev.

*Rainbow forum*

[www.mavricni-forum.net](http://www.mavricni-forum.net)

Informal links between LGBT people.

*Medoti*

[medoti@gmail.com](mailto:medoti@gmail.com)  
[www.medoti.si](http://www.medoti.si)  
[www.facebook.com/medoti.si](https://www.facebook.com/medoti.si)

The first informal group for bears seeking to socialise, have fun and strengthen bear culture.

*No Labels*

<http://nolabels.si/forum>

Informal links between LGBT people.

*Rozalija*

<http://rozalija.editboard.com>

Forum for LGBT parents and future parents.

**Information about  
LGBT-friendly venues**

*Monokel Club*

Masarykova 24  
1000 Ljubljana  
[monokelclanice@hotmail.com](mailto:monokelclanice@hotmail.com)  
[www.klubmonokel.com](http://www.klubmonokel.com)

Open: Fridays from 10pm to 5am, occasionally on Saturdays and during events.

*Tiffany Club*

Masarykova 24  
1000 Ljubljana  
[klubtiffany@gmail.com](mailto:klubtiffany@gmail.com)  
[www.kulturnicenterq.org/tiffany](http://www.kulturnicenterq.org/tiffany)

Open: Fridays from 10pm to 5am, occasionally on Saturdays and during events.

#### *Klub K4*

**Kersnikova ulica 4  
1000 Ljubljana  
040 212 292  
info@k6-4.org  
www.klubk4.org**

Odrpto od srede do sobote od 23. do 6. ure.

#### *Savna Gymnasivm*

**Ulica Pohorskega bataljona 34  
1113 Ljubljana  
01 53 42 485  
www.klub-libero.si**

Odrpto od ponedeljka do četrta ter ob nedeljah  
od 15. do 22. ure, ob petkih in sobotah od 15. do 23. ure.

#### **LGBT-prireditve**

*Rdeče zore – festival alternativne ženske in gejevske  
kulture ustvarjalnosti*  
Marec, AKC Metelkova mesto  
[www.rdecezore.org](http://www.rdecezore.org)

*Parada ponosa*  
Junij, ulice v mestnem središču  
[www.ljubljanapride.org](http://www.ljubljanapride.org)

*Festival gejevskega in lezbičnega filma*  
November, Slovenska Kinoteka  
[www.ljudmila.org/siqrd/fglf](http://www.ljudmila.org/siqrd/fglf)

*Festival Lezbična četrt*  
November, več lokacij: Slovenska Kinoteka, Metelkova mesto,  
Galerija ŠKUC, Klub Monokel  
[www.ljudmila.org/lesbo/25let](http://www.ljudmila.org/lesbo/25let)

#### *K4 Club*

**Kersnikova ulica 4  
1000 Ljubljana  
040 212 292  
info@k6-4.org  
www.klubk4.org**

Open from Wednesday to Saturday from 11pm to 6am.

#### *Gymnasivm Sauna*

**Ulica Pohorskega bataljona 34  
1113 Ljubljana  
01 53 42 485  
www.klub-libero.si**

Open from Monday to Thursday and on Sundays from  
3pm to 10pm, on Fridays and Saturdays from 3pm to 11pm.

#### **LGBT events**

*Red Dawns – festival of alternative women's and gay  
cultural creativity*  
March, Metelkova mesto alternative cultural centre  
[www.rdecezore.org](http://www.rdecezore.org)

*Gay Pride parade*  
June, streets in the city centre  
[www.ljubljanapride.org](http://www.ljubljanapride.org)

*Festival of gay and lesbian film*  
November, Slovenska Kinoteka  
[www.ljudmila.org/siqrd/fglf](http://www.ljudmila.org/siqrd/fglf)

*Lesbian Quarter Festival*  
November, various venues: Slovenska Kinoteka, Metelkova  
mesto, ŠKUC Gallery, Monokel Club  
[www.ljudmila.org/lesbo/25let](http://www.ljudmila.org/lesbo/25let)

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**Mavrična Ljubljana**  
**Rainbow Ljubljana**

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*“Želim si, da bi čim prej lahko poročil prvi istospolni par v Sloveniji.”*

Zoran Janković, župan MOL

*“I would like to be able to marry the first same-sex couple in Slovenia as soon as possible.”*

Zoran Janković, Mayor of the City of Ljubljana