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Cross-cultural perspectives of LGBTQ psychology from five different countries: Current state and recommendations

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Abstract

Lesbian, gay, bisexual, transgender and queer or questioning psychology (LGBTQ psychology) is a branch of psychology that promotes inclusiveness in theory and practice across the science of psychology, affirming the lives of people with different sexual orientations and forms of gender expression in a non-heterosexist and non-genderist perspective. This article highlights the historical development of LGBTQ psychology in the context of different realities for LGBTQ people in five different countries (Russia, Greece, Colombia, South Africa and the province of Quebec, Canada). Key experts on LGBTQ concerns report distinctive challenges they have faced when promoting LGBTQ rights and developing LGBTQ psychology (e.g., the pathologization and criminalization of sexual diversity, neglect on the part of authorities, and rejection from religious groups). Human and mental health sciences have played an important role in the blossoming of LGBTQ psychology. Cross-cultural narratives show that the recognition of lesbian and gay rights comes before the recognition of the rights of bi, trans, queer and questioning people. Various forms of homonegativity and transphobia still coexist even in countries that have established protections and rights recognition for LGBTQ people. We provide 15 strategies to help psychological organizations and psychologists around the world promote the development of LGBTQ psychology.

Keywords: LGBTQ, psychology, Russia, Greece, Colombia, South Africa, Canada, Quebec

Introduction

Lesbian, gay, bisexual, transgender and queer or questioning psychology (LGBTQ psychology) highlights the presence and increasing validation and acknowledgment of research, theory and practice on LGBTQ concerns across the science of psychology (Burnes & Stanley, 2017b; Clarke & Peel, 2007). LGBTQ psychology is a branch of psychology concerned with the lives of LGBTQ people because mainstream psychology has centred on heterosexual and cisgender people (Clarke, Ellis, Peel, & Riggs, 2010). To be fully comprehensive, psychology must examine the experiences of all individuals, and LGBTQ psychology has provided a needed inclusiveness to the field. LGBTQ psychology has a broader focus than the psychology of sexuality alone, as it addresses prejudice, discrimination, coming out, parenting issues, family concerns and identity development. LGBTQ psychology has evolved from lesbian and gay psychology to LGBTQ psychologies, leading to an important diversification of perspectives and approaches within the field. Inclusivity and intersectionality have allowed LGBTQ psychology to acknowledge the neglected realities of different people in psychology (e.g., bisexual relationships, sexual diversity and disability, race privilege and sexuality, and transgender and intersex realities, among others).

There is no international consensus regarding the use of the abbreviation LGBTQ and other variations (e.g., LGBTQIA+, LGBTQI, LGBTQI2, etc.). In some non-Western cultures, the acronym may not even be valid for describing sexual orientation, gender diversity, and the expression of non-heterosexual realities. Each country and culture has a different history supporting the inclusion or exclusion of different groups. As in previous international works

(Moreno & Das Nair, 2016), we have tried here to respect the use of several terms reflecting local differences in the conception of sexual orientation, gender diversity and expression.

Clarke et al. (2010) provide the following characteristics to define LGBTQ psychology: a) it is a branch of psychology that is affirmative of LGBTQ people, b) it aims to challenge prejudice and discrimination against LGBTQ people, c) it contests the privileging of heterosexuality in psychology and in the broader society, d) it encourages LGBTQ concerns as legitimate topics in psychological research, e) it promotes inclusiveness in research and practice within a non-heterosexist and non-genderist framework, and f) it provides a range of psychological perspectives on the lives and experiences of LGBTQ people and on LGBTQ sexualities and genders. This definition encompasses both research and practice issues and the objectives of LGBTQ psychology provide a specific contribution to the field of psychology and a larger contribution to society and communities.

LGBTQ psychology can be considered as transversal to psychological science. That is, it is not restricted to a specific area of psychology. Consequently, LGBTQ psychology can enrich the theoretical perspectives used within different areas of psychology. In addition, LGBTQ psychology is relevant to all aspects of professional practice. As such, “the practice of LGBTQ psychology is not confined to a particular therapeutic or exploratory method, it does not provide a framework for the assessment of competence or functioning, nor does it have as its goal the alleviation of pain or suffering though the application of various interventions” (Rivers, 2007, p. 332).

Psychology and psychiatry hold a privileged role in science and society, allowing them to define what is normal and what is not, but this privilege brings with it a responsibility to fairness, both within and outside the profession (Glassgold & Drescher, 2007). A psychology that is not affirmative of LGBTQ people provides a distorted picture of their lives. Although stigma has lessened over time, it is still present as part of a longstanding history of pathologization, and adds to mental health problems in the LGBTQ community (Matza, Sloan, Kauth, & DeBaakey, 2015). Currently, some professional psychological bodies affirm that LGBT people have a sexual orientation or gender identity that is normal, healthy and legitimate (Bidell, 2016; International Psychology Network for LGBTI Issues - IPsyNet, 2018; Ordre des Psychologues du Québec, 2012; Veltman & Chaimowitz, 2014; Victor & Nel, 2016, 2017; Victor, Nel, Lynch, & Mbatha, 2014). However, this evolution has been dissimilar in different countries.

The lives of LGBTQ people outside the United States have been neglected in LGBTQ psychology, as the field and most of the researchers are US-based. A historical overview of the key issues and milestones at different stages of the evolution of LGBTQ psychology across the world is warranted. The objective of this article is to highlight the current state of development of LGBTQ psychology in five different countries: Russia, Greece, Colombia, South Africa, and the province of Quebec in Canada.

Methods

Information was collected by authors through direct contact with psychologists working in the countries listed above or belonging to psychological associations in these countries. Supporting

literature (including grey literature) was consulted in different languages (Russian, Greek, Spanish, French, and English). The state of LGBTQ psychology is summarized in Table 1, which provides the following information by country: a) contextual information about the rights of LGBTQ people, b) the existence of laws penalizing LGBTQ people or the expression of sexual orientation or gender identity, c) a classification of the evolution of LGBTQ psychology (see the note following Table 1), d) a description of the role of psychology in local LGBTQ issues, e) the role of the government in LGBTQ concerns, and e) future directions in LGBTQ psychology.

Based on the critical examination of the information collected, the authors describe the evolution and current state of LGBTQ psychology and provide a cross-cultural analysis and recommendations for developing and promoting LGBTQ psychology.

Results

As anticipated, LGBTQ psychology is at different stages of development in the countries listed in this study. The summary is presented in Table 1.

Insert Table 1 here

Below, we include a short description for each country to provide more information about the sociohistorical context and the current state of LGBTQ psychology.

a) **Russia**

Russia was part of the Union of Socialist Republics (USSR) from 1922 until it became an independent state in 1991. There are two important periods for LGBTQ communities in Russia. The first period, from 1991 to 1999, was characterized by growing social tolerance toward LGBTQ people. In 1993, male homosexuality was removed from the Russian Criminal Code, and in 1999, homosexuality was removed from the list of psychiatric disorders in Russia. The Russian LGBTQ movement was mainly driven by the advocacy of Igor Kon (1928–2011), the prominent sociologist and sexologist, who pioneered the study of homosexuality in scientific and social discourse (also known as *duma* (дума), Lunin, 2017). Queer activists also contributed to this process (e.g., Evgenia Dobryanska, Mila Ugolkova, Elena Gusiatsinskaya, Masha Gessen, among others).

The second period, characterized by growing social intolerance towards the LGBTQ community, started in 2002 and continues in the present time. Until the mid-2000s, progress was being made and some scholars report a major crackdown in the late-2000s (Dufalla, 2010; Healey, 2002; Kondakov, 1993). The passage of the 2006 Russian NGO Law and the 2013 Foreign Act Law resulted in the dominance of state funded and controlled organizations, leaving numerous LGBTQ organizations under high vulnerability, scrutiny, and pressure (Horne & White, 2019). The main event of this period was the proclamation of a law against the public expression of same-sex relationships, which is framed as “gay propaganda”, for the purpose of protecting children from information that advocates for a denial of traditional family values. This law (Propaganda Ban on Non-Traditional Sexual Relations), adopted in 2013, equates homosexuality with pedophilia. It led to an increase in violence against LGBT communities and was highly criticized by the international community (Horne & White, 2019). In 2017, in a region of Russia named Chechnya, or officially the Chechen Republic, people who were suspected of belonging to LGBTQ

communities were prosecuted, tortured and in some cases even killed by authorities (Shuster, 2018).

Since 2013, the situation of LGBTQ rights has deteriorated dramatically in Russia, and so has psychological research about LGBTQ issues. An example of the consequences of the Gay Propaganda Law illustrates these difficulties. On March 27, 2016, Dmitry Tsilikin, a Russian journalist, actor and educator, was murdered. When the man who murdered him was arrested, he explained that he considered himself a “cleaner,” and that he had killed Tsilikin because he considered him to be gay. Dmitry Tsilikin (1961-2016) had published a very progressive book in two volumes about sexual education (Tsilikin, 2002). Tsilikin criticized the hypocrisy of conservative members of the Russian Parliament (Lunin, 2017).

In Russia, religion plays a big role in attitudes toward LGBTQ people. Orthodox Christianity is the main religion in Russia. The second one is Islam. Both of them are highly intolerant toward LGBTQ communities (Kon, 2003). With a gradual decline in democracy, state-owned mass media has declared LGBTQ individuals as a threat to traditional family values, saying that LGBTQ people promote immorality. New indicators that show intolerance of LGBTQ include the appearance of hate words such as “Gayrope” for Europe, the rise of violence against LGBTQ people and communities and the state’s neglect to punish these crimes, and indulgence towards the Orthodox Church as it incites hatred of LGBTQ people (Rivkin-Fish & Hartblay, 2014).

It is nearly impossible to legally express disagreement with government policy toward LGBTQ people. Participation in any meeting against anti-LGBTQ discrimination is punished by extremely high fines or even by incarceration. “Consequent strengthening of repression diminishes activism because it makes the costs unbearably high” (Buyantueva, 2018). Concretely, the adoption of the 2013 law made LGBTQ activism illegal.

Studies on attitudes about homosexuality indicate that 37% of Russian people believe that homosexuality is a disease and 5% that homosexuals should be liquidated (Levada Center, 2015). An important proportion of Russians believe that same-gender sexual relationships are unacceptable (Andersen, 2008). However, Muscovites tend to have more positive attitudes towards LGB people, as compared to people from Volgodonsk (Horne, Maroney, Zagryazhkaya, & Koven, 2017). LGBTQ people have to leave Russia and seek asylum in other countries. For example, in 2017, thirty-one gay and bisexual Chechen men and women have been granted asylum in Canada following a violent crackdown on LGBT people in the Russian republic. They are being brought to Canada as part of an under-the-radar collaboration between human rights groups and the federal government (Murphy, 2017).

Horne and White (2019) describe that transgender people present high rates of discrimination for basic medical and community services. A report on the violation of transgender people’s rights in Russia indicates that 62% choose not to change jobs or not to apply for an attractive job vacancy, 41% avoid seeing a doctor and using public health services, 34% choose not to go into university/school, 33% do not use bank services, 30% avoid intercity traveling, 27% choose not to get an international passport, 23% avoid foreign traveling, 21% choose not to get a driving license,

and 19% avoid applying for a visa (Yashenkova & Kirichenko, 2016). Currently, Russia has an unprecedentedly high level of intolerance towards LGBTQ people. No research is supported by state or private funding if it contains any mention of homosexuality. In 2013, psychologists worked towards opposing the gay propaganda law but were not heard by the government. Therefore, only few psychologists deal with LGBTQ issues in research, counselling, and education. These active and visible people include Dmitri Isaev (Isaev, 2016), Evgeni Osin (Gulevich, Osin, Isaenko, & Brainis, 2018), Maria Sabunaeva and Hana Korchemnaya. Usually, there is no request from the government for any expertise in LGBTQ issues. However, the Russian Psychological Society (RPS) signed the IPsyNet Statement on LGBTIQ+ Concerns (IPsyNet, 2018). To our best knowledge, the psychological community in Russia is not aware of this statement and it has no influence on the majority of the country's psychologists; but it is hard to know for certain what its impact has been, given that it was released only recently and the Russian translation is not provided on the RPS website (RPS, personal communication, November 7, 2018).

b) Greece

Greece is a medium-sized Mediterranean country in the southeast corner of the continent of Europe, and it has been a member of the European Union (EU) since 1981. It is a relatively new independent country, a product of the nation-state ideology that preoccupied Europe in the 19th century, and a state that has existed in its current entity for no more than 100 years. Before its independence, for centuries it was a province of the Ottoman, Byzantine and Roman Empires. Its identity is built mainly on its inheritance of ancient Greek history (the Hellenistic period) and achievements, on its Christian Orthodox religion cemented by its Byzantine past, by its constant

contact and interactions with both Middle Eastern and European ethnic and religious groups and civilizations, and by its recent political and cultural orientation, which is predominantly Western.

In ancient classical Greece, male same-sex sexual activities were quite common and were not seen as either problematic or shameful (Hoffman, 1980; Nussbaum, 2002). For example, male nudity and same-sex acts were common themes of respectable paintings and literature. In Athens particularly, the pattern was of a sexually passive lover (in terms of anal penetration), usually younger, who was the object of admiration of a sexually active lover, usually older, who provided friendship, education and political advancement. Such relationships were seen as playing an important function for inspiring and educating male youth (Percy, 2005). However, in the largely male-dominated Greek states of the era, women were governed by much stricter social regulations and were expected to safeguard the honour of the family by maintaining their own sexual purity. Still, there are some positive depictions of female-to-female erotic relationships within Spartan choral poetry and the poems of Sappho, the famous poet from the Greek island of Lesbos. In general, while we cannot claim the existence of what we would call a gay culture, there is evidence of a relatively positive view of homosexuality in ancient Greece.

On the other hand, like all monotheistic religions, Christianity contributed heavily to the stigmatization of LGBTQ people in Greece. Currently, the country has a highly religious population (Dianeosis, 2018) and prominent figures within the Greek Christian Orthodox Church still persist in openly expressing aggressively homophobic views (ToVima Team, 2018). Furthermore, Greece has chronically been a deeply patriarchal society steeped in strong traditional gender-typed roles. Adding to this, the importance that Greek society places on family and family

honour contributes to the perpetuation of traditional heteronormative views and to the stigmatization of alternatives. Early pieces of research around Greek gay men and lesbians show that in context of the honour value system of the Greek family, if homosexual behaviour is found out or admitted to, the whole family is shamed (Fygetakis, 1997; Phellas, 2001). Such views resemble those common in other traditional, collectivistic societies in the Balkans, the Middle East and Latin America (Bereket & Adam, 2006; Morales, 1996). Based on the above, it is not surprising that attitudes towards LGBTQ people in Greece are not as welcoming as those common in more Western members of the EU (European Commission, 2008). The recent findings of the seventh wave of the Greek section of the World Values Survey (Dianeosis, 2018) showed that 33.3% of those asked would not want to have a homosexual person as a neighbour.

Still, Greece has famous destinations that attract LGBTQ holiday-makers from all over the world, such as the island of Mykonos and Greece's capital, Athens, which is host to an increasingly vibrant and visible LGBTQ community. As well, cultural globalization is exposing many more Greeks to more liberal societies via travel, traditional media and social media, and the country's EU membership comes with cultural and legislative obligations towards respecting sexual minority groups. These influences may be contributing to the improvement of both societal views and institutional behaviours toward LGBTQ people. In combination with the recent election of a socially liberal, progressive political government, Greece is currently experiencing a sudden positive advance on LGBTQ issues. For many decades, with the exception of the law that decriminalized male homosexual acts in 1951 (note there was never legislation that referred to female same-sex sexual acts), Greek governments did not address any issues aiming to decrease discrimination against LGBTQ people. However, the second decade of the 21st century has seen a

sea change. Since 2015, same-sex couples can have legally recognized partnerships that give them similar rights to heterosexual civil marriages, and, as of 2018, they can adopt or foster children. In 2017, a new law allowed for people to change their legal gender as they wish and, since 2014, comprehensive laws have been passed to penalize hate speech and crimes aimed at LGBTQ people.

The role of vocal individual LGBTQ activists,, such as Gregory Vallianatos, and groups such as Athens Pride (www.athenspride.com), Thessaloniki Pride (www.thessaloninipride.com) and the Homosexual and Lesbian Community of Greece (OLKE; www.olke.org) have been significant if not crucial. The same is true of the role of publications such as *Anti-Virus* magazine (www.avmag.gr) and the online magazine *10 Percent* (www.10percent.gr).

Psychologists working in Greece may have also played a role toward these changes, but this is difficult to determine. On one hand, some Greek psychologists have published papers in international peer-reviewed journals in psychology and related fields dealing with issues of homophobic attitudes and experiences of homophobia (Papadaki, Plotnikof, Gioumidou, Zisimou, & Papadaki, 2015; Spiliotis, Brown, & Coyle, 2011; Voultos, Zymvragou, Raikos, & Spiliopoulou, 2018; Zervoulis, Lyons, & Dinos, 2015) as well as articles in places such as the online psychology journal *Animartists* (animartists.com). As well, psychology, counselling and therapy teams have been created to work with LGBTQ people and their families, such as the 11528 Diplasou helpline (11528.gr) and the Orlando LBGT+ (facebook.com/orlandolgbt.gr/?_rdr) and Rainbow Therapists (facebook.com/Πολύχρωμοι-Θεραπευτές-Rainbow-Therapists-199802317094815/) teams. Additional relevant prominent psychologists and counsellors include George Brekoulakis, Leo Kalovyrnas, Michael Lardas and Eva Spinou.

On the other hand, there is no formal section dealing with LGBTQ issues within Greek psychological societies and no formal guidelines or code of conduct for psychologists, counsellors and therapists working with LGBTQ people and their families (Zervoulis, 2016). This has been confirmed by several psychologists and therapists working in Greece. Still, regular educational programs have been developed by psychology academics with an interest in LGBTQ issues, and practising psychologists run seminars at the university level. Based on the proactivity of such academics and practitioners, there is clear hope that psychology will become a more integral part of the process of decreasing discrimination against LGBTQ people in the country and any mental health consequences that such discrimination may have on them. The development of relevant guidelines and a code of conduct, and of relevant recognized psychology groups and study programs, can contribute further toward responding to the needs and advancing the rights of LGBTQ people and their communities in Greece.

c) Colombia

Colombia is a country of 45.5 million inhabitants (DANE, 2018) located in northwestern South America. It has coasts on the Caribbean Sea and the Pacific Ocean. The main language is Spanish, and 92% of the population has been baptized Roman Catholic; 61% of the population affirms to be practicing Catholics. Colombia is a middle level developing country.

Homosexuality was a criminal offense in Colombia until 1980. The law condemned homosexuality in the Criminal Code with a jail sentence of five years or more, supposedly to fight

against “immoral” practices. The first gay liberation movement in Colombia arose in Medellín, and it was led by León Zuleta (1952–1993). He was a young philosopher who gathered a group of people around him and had influence in literary, artistic and intellectual circles. He founded the Gay Liberation Encounter Group. Zuleta was a leftist anti-establishment thinker who considered that the gay liberation movement should begin with individual behaviour (meaning psychological liberation). The first gay magazine published in Colombia was entitled *El Otro* and came out in 1977 due to León Zuleta’s work. It had a short life, as did Zuleta himself. He was killed at age 41 under strange circumstances, and with the passage of time he has become an iconic figure for the LGBT community.

Manuel Velandia founded the Colombian Homosexual Liberation Movement in 1976. The group collaborated with many initiatives, including the publication of books, magazines, and pamphlets. The next publication was entitled *Ventana Gay*. In addition, Velandia wrote several books that helped to make the Colombian LGBT community visible.

Colombia’s first Gay Pride Parade took place in Bogotá on June 28, 1982, with very little participation. León Zuleta was one of its promoters. It is said that 32 people marched, many of whom had their faces painted so as not to be recognized. The march received only slight coverage from the mass media, but it was the starting point for the parade that later became an annual event. Pride parades have taken place in Bogotá since 1997 and in the city of Medellín since 1999. In other Colombian cities, parades started some years later and take place on days around June 28 (Gay Pride Day, the anniversary of Stonewall). They are colourful parades, with a party atmosphere, similar to many that are celebrated in cities around the world. The attendance is high

and includes LGBT communities, heterosexual friends, parents, intellectual groups, politicians, commercial businesses oriented toward this population and so on.

In Colombia, homosexuality was traditionally treated as a sin, a criminal offense or a mental disease (Ardila, 2008, 2015). In the 1980s there were plenty of changes and shifts regarding the LGBT population in Colombian society. Several people took up the defense of sexual minorities, above all Germán H. Rincón Perfetti. He is a lawyer who became a spokesperson of the LGBT population and defended victims in court when they were being persecuted for their sexual orientation.

During that same decade, anti-gay movements arose and hate crimes occurred in Bogotá, Cali, Medellín, and other Colombian cities, involving attacks against individuals, gay bars, bathhouses, parks and other meeting places. The Catholic religion opposed the rights of the LGBT community. Just a few priests and a handful of Catholics defended these rights. The 1980s and 1990s were a period of great turmoil and many fluctuations in the situation of sexual minorities. Support groups were organized at the National University of Colombia, the University of the Andes, in several cities and within human rights organizations. One group that had a great impact is Colombia Diversa (<http://colombiadiversa.org>). Today, it is the main reference regarding sexual minorities in the country. Human rights, legal aspects, health, psychological support, education, fighting discrimination and related topics are part of its agenda.

Psychologists have conducted pioneer research in Colombia about transgender concerns (Talero, 1997, 2006, 2008) and the first psychological guidelines for lesbian, gay, and bisexual

people from the American Psychological Association were translated into Spanish and published in a book about homosexuality and psychology (Ardila, 2008, 2015). Psychological organizations have been involved in LGBT concerns for several years. The Colombian psychological Society (1978-2014; *Sociedad Colombiana de Psicología*, SOCOPSI) appointed two international member representatives to IPsyNet (Ruben Ardila, 2001-2008; Alexander Moreno, 2009-2016). The Colombian College of Psychologists founded in 2006 (*Colegio Colombiano de Psicólogos*, COLPSIC) has recently appointed two representatives to IPsyNet (Miguel Rueda and Reynel Chaparro). COLPSIC has a division (or “disciplinary field” No. 9) named Psychology of Sexuality (see table 1). SOCOPSI coexisted with COLPSIC for several years and its president (RA, coauthor of this article) decided to close it in 2014 to allow only one main organization to represent the interests of psychologists in the country. A number of this Division’s activities are centred on LGBT issues. On their website (<http://www.colpsic.org.co>), COLPSIC has released statements about adoption by same-sex partners. COLPSIC participates in the debates with the Ministry of National Education to promote inclusiveness in schools and also promotes the adoption of the Guidelines for psychological practice with lesbian, gay, and bisexual clients, as well as the Guidelines for psychological practice with transgender and gender nonconforming people in Colombian universities (COLPSIC, personal communication, March 14, 2019). COLPSIC is also partnering with US-based researchers (e.g., Sharon Horne) to study the attitudes of Colombian psychologists regarding LGBTQ concerns.

Other psychologists work in private practice offering services to the LGBT community including organizations such as LIBERARTE (Carolina Herrera and Simón Torres, <https://www.liberarte.co/es/>), PINK Consultores (Miguel Rueda,

<https://www.pinkconsultores.com>), TRANS-SER (1995-2009; Marina Talero Monroy, https://lib.ohchr.org/HRBodies/UPR/Documents/Session3/CO/TRANS-SER_COL_UPR_S3_2008_ReddeApoyoaTransgeneristas_uprsubmission.pdf), and the first community service for LGBTI people in Colombia and Latin America (Centro Comunitario LGBTI, <http://ccdigt.blogspot.com>; Ángela Bejarano) offering not only psychological services but also legal advice and information. COLPSIC's current president has conducted research in transgender individuals (González, Ardila, Guerrero, Penagos, & Useche, 2004; Useche, 2005a, 2005b).

Much progress has been made in the last few years in Colombia. Same-sex marriage (equal marriage) has been legal since April 28, 2016. Same-sex couples have also been able to legally adopt children since November 3, 2015. There is a national public policy for LGBTI people living in Colombia since May 7, 2018 (https://www.mininterior.gov.co/sites/default/files/decreto_762_politica_publica_garantia_de_lo_s_derechos_sectores_sociales_lgbti.pdf). This policy contains information about the promotion of the rights of LGBTI people in Colombia (e.g., education, health), promote participation in society and access to the workforce, healthcare, culture, and education. Society is more tolerant, and hate crimes have been reduced. Still, despite these advances, there is still a long way to go toward a fully equal society in which sexual and gender minorities are respected and integrated into mainstream life.

d) South Africa

In the 21st century, it still remains challenging to advance our understanding of sexual and gender diversity, including lesbian, gay, bisexual, transgender, intersex, queer and asexual people (hereafter LGBTIQ+). Nowhere is this more evident than in Africa, where in 2017, 33 of the continent's 54 countries had laws criminalizing same-sex sexual acts, some imposing the death penalty and many with sentences of 10 years of imprisonment (International Lesbian, Gay, Bisexual, Trans and Intersex Association, or ILGA, Carroll, & Mendos, 2017). On the African continent, non-conforming gender identity and expression is legal in only one country, South Africa (ILGA, Chiam, Duffy, & González Gil, 2017).

In democratic South Africa, born in 1994, human rights are deemed universal, indivisible, interdependent and interrelated, at least on paper. Accordingly, LGBTIQ+ rights are considered human rights, affording this country international recognition for its progressive constitution that was the first to include non-discrimination on the basis of sexual orientation (Hoad, Martin, & Reid, 2005; Republic of South Africa, 1996). In 2006, it also became the fifth country in the world, and the first in Africa, to allow same-sex marriage (Judge, Manion, & De Waal, 2008).

Still, regardless of South Africa proverbially being “a ‘rainbow’ that, indeed, is visible on the world stage” (Nel, 2014, p. 145), it is important to note that a discriminatory mindset remains deeply embedded in the psyche of this highly patriarchal, hetero- and cis-normative society and that experiences of prejudice and violence against a diverse range of “others” is not at all rare (Mitchell & Nel, 2017; PsySSA, Nel, Lubbe-De Beer, & Schlittler, 2010). In light of apartheid South Africa's well-known history of institutionalized discrimination and other human rights abuses in which psychology, too, was complicit (PsySSA et al., 2010; PsySSA, Nel, Lubbe-De

Beer, & Schlittler, 2011), it should come as no surprise that the battle continues in everyday life, in general, and in public healthcare, specifically, against the invisibility and societal marginalization of sexually and gender-diverse people and communities.

LGBTIQA+ advocacy in South Africa dates back only to the early 1980s. This brief history is suggestive of how oppressive the previous political regime was (De Waal & Manion, 2006; Gevisser & Cameron, 1995; Hoad et al., 2005). The first volunteer-driven civil society organizations (CSOs) with an LGBTIQA+ psychosocial or healthcare component to their work also only came about in the early to mid-1980s (De Waal & Manion, 2006; Hoad et al., 2005). CSOs are often less formal than non-governmental organizations and are typically community-based (Moeti, 2012). Within the South African context, CSOs and civil society, in general, have been reinvented since the start of the democratic dispensation in that they became associated with new social movements grounded in the principles of equality and liberalism (Magongo, 2016). Individual pioneering psychologists were involved in these initiatives in Johannesburg and Cape Town, and a number of volunteers went on to become psychologists themselves, of which some remain involved in LGBTIQA+ psychology today. Shortly before the advent of democracy in 1994, some limited research into sexually and gender-diverse people and communities began to emerge, but not in the field of psychology (Isaacs & McKendrick, 1992; Reddy, Sandfort, & Rispel, 2009; Van Zyl & Steyn, 2005). Today, despite the continued lack of funding for the study of sexuality and gender, there is a small but growing body of work that constitutes South African LGBTIQA+ psychology (Nel, 2009a, 2009b; Odendaal & Nel, In Press; PsySSA, 2013; Victor et al., 2014). This scholarly work, mostly informed by practice, builds on the important foundations laid and documented by a handful of LGBTIQA+-focused CSOs in South Africa that provide

(psychosocial) health services. A majority of today's groups emerged with the dawn of democracy; most notably, they include Triangle Project (www.triangle.org.za), the Anova Health Institute (www.anovahealth.co.za) and OUT LGBT Well-being [OUT] (www.out.org.za). In addition, related psychology-informed research and continuing professional development (CPD) offerings to healthcare providers are provided by only a few universities, one of which is the University of South Africa Department of Psychology and its Centre for Applied Psychology (UCAP) in collaboration with OUT (Judge & Nel, 2007; Nel, 2004; Nel & Judge, 2008; Odendaal & Nel, In Press; UCAP, 2008).

With an understanding that the historic silencing of sexually and gender-diverse people, including within South African psychology, is not just a human rights issue but also a (mental) health concern, in recent years there have been several relevant developments in South African organized psychology. These developments are rapidly accelerating. PsySSA, in particular, as the largest and most nationally representative psychological association, is striving to undo the harms of the past and to move toward a psychology that serves all (Nel, 2014; PsySSA, 2010). PsySSA has begun to play a critical role in related national and regional initiatives. Since 2007, PsySSA has been a member of IPsyNet, a network that facilitates and supports the contributions of psychological organizations to improved health, well-being and enjoyment of human rights by promoting policy, education and advocacy for sexually and gender-diverse people globally (IPsyNet, 2018). One example of how the network is trying to affect public education and policy is by providing technical assistance to national psychological associations, such as with the public statement issued by PsySSA in February 2010 opposing the anti-homosexuality legislation that had been introduced in the Ugandan national legislature (APA, 2010; Nel, 2014). The

internationally funded PsySSA African LGBTI Human Rights Project has been most beneficial in accelerating LGBTIQ+ psychology, among others through the establishment of the PsySSA Sexuality and Gender Division in 2013 (Nel, 2014, 2018; UCAP, 2008).

As evident from Table 1, PsySSA, among other initiatives, has embraced an affirmative stance on sexual and gender diversity with a related position statement (Nel, 2014; PsySSA, 2013; Victor & Nel, 2016, 2017; Victor et al., 2014) and practice guidelines (Nel, 2018; PsySSA, 2017) that are uniquely (South) African and the first and only such initiatives for the continent. PsySSA served as *amicus curiae* in a high-profile homophobic hate speech case (Judge & Nel, 2017) and also issued a range of open statements in response to domestic developments. The list includes responses to developments in the religious sector (Nel, 2008; PsySSA, Nel, & McLachlan, 2018); a statement against the stand of South African representatives who voted to remove a reference to sexual orientation from a United Nations resolution on extrajudicial, summary and arbitrary executions and other killings (PsySSA et al., 2010); and a regional response to the anti-gay developments in Uganda (APA, 2010; Nel, 2014; PsySSA et al., 2010). In this manner, PsySSA is shaping public discourse and policy, extending beyond South Africa—and beyond the field of psychology—to elsewhere on the African continent and to other disciplines. This is evident, for instance, in PsySSA's participation in the Academy of Science of South Africa (ASSAf) consensus study, challenging scientists in Africa to engage more actively in research to reduce stigma and work to promote access to affirmative healthcare and educational materials for sexually and gender-diverse people and communities (ASSAf, 2015).

The South African developments mentioned here are glaringly out of step with the rest of the continent, where psychology is underdeveloped, silent or actively supportive of the oppressive political mainstream, and where decision-maker de-prioritization and healthcare provider neglect remain the norm for sexually and gender-diverse people. Given this state of affairs, South African psychology is keen to foster regional participation in related debates and help grow an indigenous knowledge base.

e) *Quebec (Canada)*

Remembering the past struggles of the LGBTQ movement for legal and social equality is essential if we are to recognize the contribution of older generations to societal change. Homosexuality was partially decriminalized in 1969 in Canadian criminal law. That decriminalization referred to homosexual acts committed between consenting adults in private spaces. During the 1970s and 1980s, gay men and lesbians mobilized around separate issues. For gay men in major cities such as Montreal and Toronto, fighting against police repression was the most central issue during these decades. While coming out was still a risky choice for both gays and lesbians, who suffered from everyday discrimination and rejection by their family and friends, lesbians specifically were confronted with the social invisibility of lesbianism, the absence of cultural references, words with which to identify themselves and places to meet (Chamberland, Lévy, Kamgain, Parvaresh, & Bègue, 2018). In 1977, Quebec became the first province to amend its Charter of Human Rights and Freedoms to prohibit discrimination on the basis of sexual orientation. Over the next 20 years or so, sexual orientation was added to the list of prohibited grounds in all provincial and federal charters and human rights codes (Chamberland et al., 2010).

By the end of the 1980s and increasingly during the 1990s, political issues began to be defined differently. The most influential cause that mobilized gay men was the impact of the HIV pandemic, which amplified feelings of being stigmatized, discriminated against and isolated. The illness and the death of partner and friends were particularly distressing moments that revealed emotional, social and economic injustices. For example, parents who had rejected their gay sons sometimes laid claim to their belongings after they died (even if they had been jointly purchased with a partner), refused to allow partners to attend funeral services, or otherwise shut friends and lovers out. Same-sex couples weren't socially or legally recognized. For lesbians, fighting for the recognition of their parental role was an important issue. Lesbians who had become mothers in a heterosexual marriage risked losing custody of their children if they chose to live with another woman after their divorce. Lesbian couples who wanted to create their own families faced many difficulties: no access to fertility clinics, no legal recognition for the "social mother" (the term then used to refer to a child's non-birth mother), lack of protection for the child who was considered as having only one parent (Chamberland et al., 2018).

Over the course of that decade, gays and lesbians began to mobilize around issues related to discrimination in all areas; for example, they fought for access to the same financial and social advantages offered to straight couples by law or by their workplaces' collective agreements. Struggles against all forms of discrimination focused on issues of legal recognition of couples and families and on non-discrimination in access to public services and other areas. New strategies were adopted, mixing media use, litigation, Pride marches and traditional lobbying, in order to force the federal and provincial governments to change their policies and practices. Broad alliances were made with civil society groups, including unions, as well as with academic researchers,

including psychologists who were developing new fields of research around LGBTQ issues and whose expertise was particularly helpful in courts, public hearings and in the media (Fortier & Julien, 2003).

Since 1992, Dr. Danielle Julien has played a key role in the development of psychological research about issues concerning same-sex couples and LGBT families (Julien & Chartrand, 1997). De facto same-sex couples gradually gained legal recognition at the provincial and federal levels; family ties between a child and their two mothers or fathers were recognized in Quebec in 2002; and access to marriage was progressively granted by court decision in Ontario and other provinces beginning in 2003 until the federal legislation was modified in 2005 (Smith, 2011; Tremblay, 2015). Compared to France, Quebec psychologists appear to be more supportive of gay- and lesbian-headed families and of their legal recognition (Vecho & Schneider, 2015).

Since its initial appearance in Quebec, LGBT psychological research has focused on sexual orientation, well-being and mental health (Julien & Chartrand, 2005), on the relationships between LGBT youth and their parents before and after their coming out (D'amico, Julien, Tremblay, & Chartrand, 2015), on same-sex couples and LGBT families (Julien, 2008; Vyncke, Julien, Ryan, Jodoin, & Jouvin, 2008), more specifically on the experiences of lesbian mothers, and more recently, of gay fathers (Feugé, Cossette, Cyr, & Julien, 2019) and trans parents (Petit, Julien, & Chamberland, 2018), on the psychological development of kids raised in those families and the difficulties faced by them when they reach adolescence, especially in schools (Vyncke, Julien, Jouvin, & Jodoin, 2014).

The contemporary period is characterized, on the one hand, by the institutionalization of the LGBTQ movement and, on the other hand, by the diversification of political and ideological concerns, which has led to internal dissension between so-called radical and assimilationist tendencies. A series of “new” issues have begun to receive attention, including bullying in schools and other difficulties faced by queer youth; trans issues, particularly discrimination in access to health services and the absence of legal recognition; issues specifically concerning LGBTQ immigrants and refugees; distinct forms of discrimination against racialized LGBTQ people; and the legal recognition of multi-parent families, among others.

In Quebec, there is not a specific training program at the graduate level for LGBTQ issues. LGBTQ concerns are mainly addressed in psychology and sexology programs. The Chair (*Chaire de Recherche sur l’homophobie*) does not provide training in LGBTQ issues but it participates in the dissemination of the research done in psychology via a monthly newsletter or with the organization of interdisciplinary conferences. However, there are training opportunities in LGBTQ concerns provided outside the university. For instance, the National Institute of Public Health (<https://www.inspq.qc.ca/formation/institut/itss>) or the Institute for sexual minority health (<https://en.ismh-isms.com>) provided by Françoise Susset, psychologist (Susset, 2014, 2018), and Bill Ryan, social worker (Brotman, Ryan, Jalbert, & Rowe, 2002). Denise Medico is developing training for clinical care for trans people (Medico, 2016). The role of the Chair is to facilitate a network of interdisciplinary researchers, including partner organizations to publicize their work.

In 2012, the Quebec College of Psychologists issued a position statement against conversion therapies (Ordre des Psychologues du Québec, 2012). Psychological research continues to play an

essential role in social progress by demonstrating the concrete and persistent inequalities faced by different subgroups among LGBTQ communities and their impact on physical and mental health (Canadian Psychological Association, 2018; Weir & Piquette, 2018). Over the last decade, trans rights have been recognized by most provincial charters of rights and by federal legislation that forbids discrimination based on gender identity and gender expression, but greater social recognition still remains to be gained.

Psychologists in Quebec collaborate with different Canadian research teams as well as with the Canadian Psychological Association (CPA) and its Sexual Orientation and Gender Identity Section created in 2002 whose mission is to advance knowledge and understanding of LGBTQ issues in psychology and allied disciplines (www.sogii.ca). The SOGII section also organizes pre-conferences on LGBTQ issues preceding yearly conferences of the CPA and gives annual students award. The CPA has supported the legalization of same-sex marriage in Canada in 2005 and positioned itself against conversion and reparative therapy. At their 2018 annual convention, the CPA has endorsed the IPsyNet position statement and commitment.

Discussion

We described the current state of development of LGBTQ psychology in five different countries (Russia, Greece, Colombia, South Africa and the province of Quebec, Canada). We identified distinctive challenges faced when promoting LGBTQ psychology in different countries (e.g., pathologization and criminalization of sexual diversity, authorities reluctance to prosecute anti-LGBTQ hate crimes, rejection from religious groups, homonegativity and transphobia,

discrimination, victimization, microaggressions, and lack of support from mental health organizations and the government). Based on the dissimilar evolution of LGBTQ psychology in the five countries, we suggest different avenues to facilitate the emergence and consolidation of LGBTQ psychology. As psychologists, we recognize that “LGBTQ psychologies of all varieties help to support social change” (Clarke & Peel, 2007, p. 1). It is our scientific and professional responsibility to increase the understanding of LGBTQ psychology across the world and to reduce social inequalities.

Over the last two decades, LGBTQ psychology has received increased recognition as a vital field of study within psychology (Riggs, 2013). Just recently, the first international conference on the topic was held in Lisbon in 2013 and the second in Rio de Janeiro in 2016. Also, the international meeting on LGB concerns in psychology in San Francisco in 2001 that launched IPsyNet. Psychologists have the science, tools and skills to advocate in various ways as content experts, role models and observers in regard to LGBTQ issues (Stevenson, 2005). As such, psychologists can help diminish the influence of heterosexist norms by creating awareness about privilege and stigma; influence the educational development of all health and mental health professionals with the promotion of inclusiveness and cultural competency; be affirming in their own work with clients, trainees and research participants to increase their satisfaction; and belong to and encourage the work of LGBT-affirming professional organizations to remove barriers and increase access to support services.

Of the five countries included in this study, only Greece has not signed the IPsyNet document, which represents a growing global consensus of professional authority grounded in

psychological science concerning sexual and gender minorities; the document has been signed by 25 psychology organizations across the globe (IPsyNet, 2018). But global consensus and practice do not evolve at the same pace (Moreno, Herazo, Oviedo & Campo-Arias, 2015). For instance, the consensus does not seem to have an impact on the practice of psychologists in Russia, even though Russia's main psychological organization supports it. However, a special edition of *Psychology in Russia: State of the Art* was published in 2017 under the theme "Psychology of sexual and gender identity," and the XVI European Congress of Psychology, to be held in Moscow in 2019, will include LGBTQIA+ programming. Contextual barriers may prevent the development of LGBTQ psychology; international advocacy is important toward promoting evidence-based practice and inclusiveness.

Recommendations

As scientist-practitioners, we can engage in responsible action that contributes to social justice and the elimination of oppression (Cochran & Robohm, 2015). LGBTQ psychology can benefit from the perspective of social justice to dismantle cultural marginalization and cultural privilege by the application of multicultural knowledge, attitudes and awareness to create systemic change (Burnes & Stanley, 2017a). Different strategies can potentiate the emergence of what in some countries is still an "invisible college" (Curtin, Hegarty, & Stewart, 2012). Readers will be able to appreciate that the recommendations are not universal and that each country has to adapt them to their own realities. We can contribute to systemic change at different levels for trainees, professionals and institutions by putting in practice the following recommendations.

1. Create a Sexual Orientation, and Gender Identity and Expression (SOGIE) division, section or special interest group within the main regional psychological body to foster

research, education, training and policy on LGBTQ concerns (Moane, 2013). Extending one-year free membership invitations to members of another division can help to disseminate the work of the special interest group, increase the diversity of members and bring in new voices and participation (Noriega, 2012). Some important examples are the establishment of division 44 of the American Psychological Association in 1984, the Gay and Lesbian Issues and Psychology Interest group of the Australian Psychological Society in 1994, the Psychology and Sexualities Section (formerly known as Lesbian and Gay Psychology section) of the British Psychological Society in 1998, the Section on Sexual Orientation and Gender Identity of the Canadian Psychological Association in 2002, the LGBT Psychology Special Interest Group of the Psychological Association of the Philippines (PAP), and the PsySSA Sexuality and Gender Division in 2013.

2. Teach the history of LGBTQ psychology. Teaching this material is important to help the profession understand the influence of religion, laws, and evolving diagnostic categories regarding sexual orientation and gender identity (Stanley, Burnes, & Weinstock, 2017). The history of LGBTQ psychology can help people to understand the influence of the past on current attitudes and behaviours toward LGBTQ people, including misconceptions, prejudice and discrimination. Historical views are important for reflecting on stereotypes, power, privilege and oppression in order to promote personal and professional understanding of LGBTQ issues. Universities offer courses on the history of psychology, mostly at the undergraduate level. The history of LGBTQ psychology could be integrated within the general content of the history of psychology.

3. Within psychology programs, help to fill a theoretical and training gap by providing incentives to explore LGBTQ issues in different areas of psychology (e.g., include openness to exploring LGBTQ concerns in course objectives and allow students to focus on LGBTQ issues in their research). In this regard, Southern Africa has indeed seen an increase in publications addressing the need for more inclusive pedagogical and research practices, aimed at challenging heteronormativity (Francis & Msibi, 2011; Nduna, Mthombeni, Mavhandu-Mudzusi, & Mogotsi, 2017; Nel, 2009b).
4. Include LGBTQ issues in different areas of psychology to broaden perspectives and promote inclusiveness. This can be done in areas such as sports psychology (Lucas-Carr & Krane, 2011; Matthey, McCloughan, & Hanrahan, 2014; Shang, 2013), organizational psychology (Anderson & Croteau, 2013), school psychology (Betts, 2013; Russell & Horn, 2017; Salazar, 2015; Whitman, Horn, & Boyd, 2007), positive psychology (Lytle, Rodriguez, Vaughan, & Shmerler, 2014; Meyer, 2014; Vaughan et al., 2014; Vaughan & Rodriguez, 2014), counselling psychology (Malouf, 2013; Walinsky, 2013), community psychology (Wheeler, Mitchell, Budge, & Hunt, 2017), health psychology (Schlittler, Grey, & Popanz, 2017; Ussher, 2009; Wallace & Santacruz, 2017a, 2017b, 2017c) and neuropsychology (Moreno, Laoch, & Zasler, 2017).
5. Create interdisciplinary graduate programs focusing on LGBTQ concerns. This can help to prepare future generations to improve the quality of services targeting LGBTQ people. For instance, George Washington University created the LGBT Health Policy and Practice Program, a graduate-level interdisciplinary certificate program in LGBT health, in order to mitigate LGBT health disparities and to adequately train LGBT practitioners in LGBT health (Forsell et al., 2017).

6. Include LGBTQ issues in the curricula of training programs. Suggestions on how to address this need have been proposed (Brodnicki & Savage, 2004; Weinstock, 2003). To enhance student learning, curricular developments must emphasize an intersectional pedagogical approach to situate LGBTQ psychology within the matrix of oppression including multiple social inequalities (Case & Lewis, 2012; Wallace & Santacruz, 2017d; Warner & Shields, 2013).
7. Use online education to deliver LGBTQ psychology content with the advantage of accommodating different learning styles. Although efforts have been made to improve psychologists' knowledge and cultural competency, there are gaps in training. Online education can be a useful strategy toward closing these gaps. Content needs to be available in different languages to reach a wide audience. For instance, webinars have been successfully used to deliver educational content on LGBT healthcare (Matza et al., 2015).
8. Include LGBTQ concerns to help improve pedagogical practices in higher education, so that lecturers and professors have the tools to support clinical trainees and communities receiving psychological services (Burnes & Stanley, 2017b). Sometimes, trainees experience conflicts between professional and personal values when they work with LGBTQ clients (Paprocki, 2014). Practicum training clinics need to include LGBTQ clients to help trainees to improve their competency. Conversations in a respectful classroom environment that facilitate dialogue about potentially sensitive topics and encourage trainees to examine their own biases, beliefs, privileges and blind spots can improve LGBTQ competency (Cochran & Robohm, 2015). The interest of students and

trainees in sexuality issues extends to supporting LGBTQ people with diverse life stories (Curtin, Hegarty, & Stewart, 2012).

9. Increase cultural competency with LGBTQ individuals as an ongoing process over the course of one's career. Some authors have developed recommendations in this direction (Boroughs, Bedoya, O'Cleirigh, & Safren, 2015). As the concept of culture has broadened to include sexual orientation and gender identity and expression (Burnes & Stanley, 2017a), it is not limited to only race and ethnicity. The use of culturally sensitive language, sensitivity to confidentiality concerns, and learning about the effects of sexual minority stress are some examples of recommendations to increase cultural competence.
10. In psychotherapy, interrogate the pertinence and validity of our measures in sexual and gender minority populations to include proximal and distal stressors, positive coping and resilience, and the working alliance (Budge, Israel, & Merrill, 2017).
11. Recruit and retain sexual minority students and faculty to ensure that the clinical and research interests will be supported in terms of mentoring and institutional support (Hope & Chappell, 2015). The inclusion of faculty and students who identify as lesbian, gay, or bisexual is a key component of a program that has strong multicultural training (Biaggio, Orchard, Larson, Petrino, & Mihara, 2003; Newell et al., 2010) and because the greater the diversity among the faculty, the more likely students from underrepresented groups will be attracted to a program (Hope & Chappell, 2015).
12. Publish a specialized journal focusing on LGBTQ psychology to allow students and researchers to disseminate the results of their studies. Sometimes, given the specialized nature of LGBTQ psychology, these works are not published when they are submitted to less specialized journals. There are several peer-reviewed journals publishing in

languages other than English, such as Polish (InterAlia: a journal of queer studies), German (Jahrbuch für die Geschichte der Homosexualitäten, Yearbook for the History of Homosexuality – annual thematic journal), Finnish (SQS: Journal of Queer Studies in Finland), Swedish, Norwegian, and Danish (Lambda Nordica), just to name a few. Special issues on LGBTQ psychology published in mainstream journals can also increase the exposure of more readership to this literature (e.g., the special thematic edition of *Psychology in Russia: State of the Art* entitled “Psychology of Sexual and Gender Identity” published in 2017).

13. Create summer schools to allow trainees to quickly get an immersion in different LGBTQ psychology developments and to develop research collaborations and ideas. Summer school experiences in Asia have reported successful results (“Kimmel Lectures on LGBT Psychology in China,” 2005). A more recent example comes from the 31st International Congress of Psychology in Japan where there has been extensive programming on LGBTQ concerns, including a whole section presented in Japanese (Moreno, Koch, & dickey, 2016).
14. Create awards for accomplishments in LGBTQ psychology (APA, 2016; Balsam, 2016; Pope, 2011). Stimulating the work of students, early-career psychologists and researchers in LGBTQ psychology can help to consolidate emerging areas in LGBTQ psychology and motivate individuals to engage with the field.
15. Publish newsletters describing different activities and accomplishments of LGBTQ psychology to highlight the work of individuals and organizations, promote the development of working groups and facilitate communication.

Limitations and future directions

Although we described the current state of development of LGBTQ psychology in five different countries, this number is small. As such, the results are a call to action for other researchers and scholars from different countries to engage in this discussion. As we did not include an Asian country, we invite the readers to read a comprehensive overview of the programming on LGBTQ concerns for the 31st International Congress of Psychology in Japan (Moreno, Koch, & dickey, 2016). Also, it is possible that some of the conclusions we have reached or recommendations we have made may not apply to other specific contexts. In addition, we recognize that in various countries, there is a wider representation of gay and lesbian research, as compared to research on bisexual, trans and queer populations. The quantity and quality of psychological research on bisexuality is still low (Pollitt, Brimhall, Brewster, & Ross, 2018). This is a very promising area as bisexual people are one of the fastest growing groups within in the LGBTQ community (Copen, Chandra, & Febo-Vazquez, 2016). More research is needed on the lives of trans and queer people. Also, we did not explicitly address intersex people. As the coerced sterilization of and surgery on intersex people persists, more research and support is needed to address these realities from psychological perspectives (IPsyNet, 2018).

A common critique of LGBTQ psychology is that it is biased mainly toward describing the experiences of younger, white, middle-class, able-bodied, urban-dwelling gay men and lesbians (Clarke et al., 2010). We hope our current findings will contribute to overcoming important gaps in knowledge about LGBTQ people who are based outside of the US. However, the realities of LGBTQ individuals who experience heterosexism and social marginalization based on race, culture, gender, old age, disability, rural isolation, social class and poverty still need to be documented in non-Western cultures. As such, the current article is an attempt to provide different

views from countries experiencing diverse social challenges. But we have not addressed any of the specific intersections listed here. We encourage researchers and scholars working in LGBTQ psychological research to investigate realities different from those of privileged groups. “It is very important to *work through the hyphens* that separate and connect sexuality, gender, race, culture, class, age, and ability as non-white, LGBTQ individuals with disabilities, and working-class LGBTQ people and white, ‘abled’ and middleclass LGBTQ women are often doubly marginalized in psychology” (Clarke & Peel, 2008, p. 12). LGBTQ psychology around the world will be key to developing knowledge in these areas.

Conclusion

In this paper, we have provided insight into the development of LGBTQ psychology in five different countries. We must allow comparisons and collaborations between countries in order to recognize the cultural and national specificities of LGBTQ lives and, in turn, lead to a truly international approach to LGBTQ psychology (Clarke et al., 2010). This article is a step in that it proposes specific recommendations to facilitate the emergence of LGBTQ psychology and to help the field develop in countries where it is already established as a formal area of psychological science.

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Table 1. State of LGBTQ psychology in five different countries

Country	Rights of LGBTQ people	LGBTQ penalization	Classification	Role of psychology in LGBTQ issues	Government involvement	Future directions
Russia	<p>1993: Sex between men became legal</p> <p>1998: Homosexuality not considered as mental pathology</p> <p>Currently, same sex marriage is not allowed, and same sex couples may not adopt children.</p>	<p>2013 – Any mention of same-sex relationships could be considered as an offence.</p>	<p>0 (Although the Russian Psychological Society has signed the IPsyNet statement (IPsyNet, 2018))</p>	<p>In 2017, RPS published a special thematic edition of <i>Psychology in Russia: State of the Art</i> entitled “Psychology of Sexual and Gender Identity.”</p>	<p>LGBTQ discourse is considered as an ideological intervention on the part of enemies from Europe and North America.</p>	<p>The only area of research that is not completely prohibited is related to gender issues. Research on LGBTQ issues is out of the question.</p>
Greece	<p>1951: De-criminalisation of male same-sex sexual acts</p> <p>2015: Recognition of same-sex civil partnerships (cohabitation agreement)</p>	<p>2014: Amendment of law against racism to include fines or imprisonment for discrimination and hate crimes against LGBT people</p> <p>2015, 2016: A series of strong anti-</p>	<p>0 (Although practising mental health professionals are invited to give lectures in psychology educational programs)</p>	<p>No formal role for psychology has been identified</p>	<p>Non-governmental organizations such as Dipla Sou (meaning “next to you”) are supported by the government ministry that deals with issues of education.</p>	<p>Continuing support of sexuality- and gender identity-related mental health issues for LGBTQ people and their families and communities</p> <p>Development of a formal code of conduct and guidelines for</p>

	<p>2017: Right to change one’s legal gender</p> <p>2018: Right of same-sex couples to adopt and foster children</p>	<p>discrimination laws based on sexual orientation and gender identity</p>			<p>Both the Athens and Thessaloniki Pride organizations are supported by the current corresponding municipal authorities.</p>	<p>psychologists working with LGBTQ people and their communities</p> <p>Greater visibility and involvement of psychologists in the Greek media when LGBTQ issues are discussed</p> <p>Increased involvement of psychologists in the development of educational campaigns and programmes within formal educational structures (e.g. university programs) and informal ones (e.g. public talks)</p>
Colombia	<p>2016: Same-sex marriage</p> <p>2016: Adoption for same-sex couples</p>	<p>No penalization</p>	<p>(2) The Colombian College of Psychologists (COLPSIC) has Division (or “disciplinary field”) No. 9, named Psychology of</p>	<p>Advising the government on adoption by same-sex couples.</p> <p>Publishing of a document on sexual orientation for psychologists</p>	<p>The District Department of Social Integration (<i>Secretaría Distrital de Integración Social</i>) funds LGBTI community</p>	<p>Provide public information on LGBT issues. Participate in government institutions. Advocate for better legislation and support of LGBT communities.</p>

			Sexuality. A number of this Division’s activities are centred on LGBT issues.	and general public. Seminars and lectures on LGBT issues. Defense of LGBT rights: “sexual rights are human rights.”	services in the city of Bogota.	Educate families, schools and the general public on LGBT issues.
South Africa	<p>1995: Labour Relations Act prohibits discrimination on grounds of sexual orientation and marital status</p> <p>1996: Constitutional protection for gender (inclusive of gender identity) and sexual orientation</p> <p>1997: Basic conditions of Employment Act and Employment Equity Act of 1998 outlaw workplace discrimination, also on grounds of gender and</p>	<p>1998: Anti-sodomy laws repealed</p> <p>2006-2014: South African Blood Transfusion Service continues defending exclusion of men who have sex with men (MSM), despite the then existent evidence for the safety of blood transfusion screening and an HIV epidemic in the country that was not centred around homosexual people</p> <p>2006: Jacob Zuma, prior to his inauguration</p>	(4) There are practice guidelines for psychologists working with LGBTIQ+ people	<p>2000: South African Truth and Reconciliation Commission hears of “aversion (chemical castration, shock and hormonal) therapy” on occasion employed by health professionals in the then South African Defence Force (SADF) during the apartheid era (in particular, 1971-1989)</p> <p>2001: South African psychology represented at</p>	<p>2009: Victims of (SOGIE-based) hate victimisation included as priority target group in policy guidelines for National Department of Social Development (DSD)-led Victim Empowerment Programme (VEP) (DSD, 2009)</p> <p>2011: Department of Justice-led National Task Team (NTT) launched aimed at addressing violence targeted at LGBTIQ+</p>	<p>Sexuality education at school continues to ignore, avoid or misrepresent sexual and gender diversity</p> <p>Invest more in intersectional understandings and related vulnerabilities</p> <p>Develop more psychosocial services affirmative of sexual and gender diversity</p> <p>Develop a standardized continuing professional development (CPD) offering in affirmative practice with</p>

	<p>sexual orientation, allowing serving openly in the military</p> <p>1998: Limited recognition of unregistered partnerships through the Medical Schemes Act that specifically allows same-sex partners to be registered as dependents</p> <p>2002: While LGBTIQ+ people had already been able to adopt children individually, same-sex couples granted the ability to jointly adopt children</p> <p>2003: Sex Description and Sex Status Act allows for gender marker and name change, but only after</p>	<p>as President of South Africa, publicly commented that same-sex marriages were a “disgrace to the nation and to God,” but later apologized</p> <p>2008: Anti-apartheid veteran and high-profile journalist Jon Qwelane published a homophobic article that was subsequently found by the courts in 2017 to constitute homophobic hate speech</p>		<p>first international conference on LGB psychology in San Francisco where IPsyNet was established</p> <p>2007: Psychological Society of South Africa (PsySSA) joins IPsyNet</p> <p>2007: PsySSA LGBTI Interest Group formed</p> <p>2008: PsySSA responds to letter in South African <i>Jewish Report</i> re Sexual Orientation Change Efforts (SOCE) declaring its disapproval</p> <p>2009: First LGBTIQ+ programming at Annual PsySSA Congresses</p>	<p>persons (DoJ&CD, 2014)</p> <p>2011: South African National AIDS Council (SANAC) initiates a LGBTI Sector recognising MSM as a key population in the National Strategic Plan</p> <p>2016: DoJ&CD releases National Action Plan against Racism, Racial Discrimination, Xenophobia and Related Intolerances, inclusive of SOGIE</p> <p>2017: SANACs National LGBTI HIV Plan (2017-2022) is launched with an expanded focus and considered a milestone in</p>	<p>sexually and gender-diverse clientele for psychology professionals</p> <p>Foster regional participation in LGBTIQ+ related debates and help grow an indigenous knowledge base elsewhere in Africa</p>
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	<p>surgical or medical gender reassignment treatment</p> <p>2006: Civil Union Act legalizes both same-sex marriage and civil partnerships affording the same benefits of heterosexual marriage</p> <p>2018: Draft Prevention and Combating of Hate Crimes and Hate Speech Bill includes sexual orientation, gender identity and expression (SOGIE)</p>			<p>2010: PsySSA statement opposing anti-homosexuality legislation in Uganda (and subsequent contribution early 2014)</p> <p>2011: PsySSA statement re South Africa’s vote in favour of removal of sexual orientation from UN Resolution re extrajudicial, summary and arbitrary executions</p> <p>2012+: PsySSA is Friend of the Court in Jon Qwelane homophobic hate speech case</p> <p>2013: PsySSA position statement on affirmative psychological practice for the sexually and</p>	<p>the country's response to HIV, AIDS, STIs, and TB, making it a world first</p> <p>2018: National Department of Home Affairs announces that officials will soon undergo sensitization training to end xenophobia and homophobia targeted at queer asylum seekers</p> <p>2018: South African Police Service (SAPS) finalizes a draft of their Standard Operating Procedure to respect, protect and promote the rights of LGBTI+ people</p>	
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				<p>gender-diverse approved</p> <p>2014: Official launch of PsySSA Sexuality and Gender Division</p> <p>2015: PsySSA becomes member of national Hate Crimes Working Group and provides administrative assistance to its research, inclusive of SOGIE-based hate victimization</p> <p>2017: PsySSA affirmative practice guidelines approved</p> <p>2018: IPsyNet Statement and Commitment signed by PsySSA</p>		
Canada	1995: The <i>Canadian Charter of</i>	1995: Sexual orientation is added to the list	(5) Training and contact with LGBTQ	Renowned psychologists have testified	2017: Research about LGBTQ issues is	Document the psychological impacts of

	<p><i>Rights and Freedoms</i> should be interpreted as prohibiting discrimination on the basis of sexual orientation according to a ruling by the Supreme Court of Canada</p> <p>1977-1998: Discrimination based on sexual orientation is prohibited in all provincial charters or codes of human rights</p> <p>1996: The <i>Canadian Human Rights Act</i> is amended to add sexual orientation to the list of prohibited grounds of discrimination</p> <p>2005: Legalization of same-sex</p>	<p>of aggravating factors for crimes motivated by bias, prejudice or hate</p> <p>2017: Gender identity or expression are added to the list of aggravating factors for crimes motivated by bias, prejudice or hate</p>	<p>clients in internships for prospective psychologists is a possibility for sure, but is not mandatory</p>	<p>in courts and during governmental hearings to support the adoption of progressive legislation, such as Danielle Julien on same-sex couples and LGBT family issues.</p>	<p>supported by the main funding agencies. A LGBTQ2 secretariat has been created by the federal government to promote LGBTQ2 equality, protect LGBTQ2 rights and address discrimination against LGBTQ2 communities.</p> <p>2009: Quebec has adopted a provincial policy against homophobia.</p> <p>2011-2022: Implementation of Quebec governmental action plans against homophobia and transphobia.</p>	<p>discrimination and of heteronormativity on LGBTQ people and their families</p> <p>Provide intersectional perspectives on LGBTQ issues</p>
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	marriage across Canada 2017: The <i>Canadian Human Rights Act</i> is amended to add gender identity and gender expression to the list of prohibited grounds for discrimination					
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Note: Classification for LGBTQ psychology. 0 = There is no of LGBTQ psychology in the country’s major professional association; 1 = There is a current discussion about the pertinence of a sexuality section LGBTQ psychology section division in the country’s major professional association; 2 = There is a sexuality or gender division in the country’s major professional association; 3 = There is a LGBTQ psychology division in the country’s major professional association; 4 = There are practice guidelines for psychologists working with LGBTQ people; 5 = There are sanctions for professionals who conduct conversion therapies; 6 = Internships for prospective psychologists include training on and contact with LGBTQ clients

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