

THE LGBTI+ COMMUNITY AND A FRACTION OF ITS IMAGE IN SLOVAK AND GERMAN SOCIO-POLITICAL DISCOURSE

LGBTI+ komunita a zlomok jej obrazu v oblasti slovenského a nemeckého sociopolitického diskurzu

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ABSTRAKT

Cieľom príspevku je poukázať na interdisciplinárne sociolingvistické prepojenie tejto zložitej témy a pritom identifikovať, analyzovať a pochopiť rôzne formy diskriminácie, stigmatizácie a predsudkov, ktorým LGBTI+ osoby čelia širšom sociálnom, politickom a kultúrnom kontexte. Lingvistický rozbor negatívnych vyjadrení osvetlí komunikačné stratégie, ktoré sú v sociopolitickej komunikácii v slovenskom a nemeckom jazyku využívané, a to najmä predstaviteľmi krajnej prave.

Kľúčové slová: LGBTI+ komunita. Diskriminácia. Komunikačné stratégie. Extrémizmus. Spoločenský diskurz.

ABSTRACT

The aim of the paper is to highlight the interdisciplinary sociolinguistic interconnections of this complex topic, while identifying, analysing and understanding the various forms of discrimination, stigma and prejudice that LGBTI+ people face in the wider social, political and cultural context. The linguistic analysis of negative expressions will shed light on the communicative strategies that are used in socio-political communication in the Slovak and German language, especially by representatives of the far right.

Key words: LGBTI+ Community. Discrimination. Communication Strategies. Extremism. Social Discourse.

INTRODUCTION

Nowadays, the educational process emphasizes an interdisciplinary approach, which provides a broader view of the topic being treated: in order to understand complex problems or to solve real-world challenges, it is necessary to combine knowledge from different fields. Many issues such as climate change, migration policy, social inequalities, for example, require a multidisciplinary approach, combining knowledge of the social sciences, economics, as well as the humanities and social sciences. Such an approach provides (not only) students with the opportunity to see the

issue under study in a broader context and to understand the interconnectedness of different aspects of the world around them, which improves (could and should improve) their ability to make informed decisions and encourages their creative, analytical and critical thinking. We have seen such a linking of the social and humanities sectors in practice before (Kášová and Tomášiková 2021; Balogová et al. 2021; Kášová 2024).

Ordinary people in Slovakia are very sensitive to social inequality, whether it is inequality in employment and financial evaluation or insufficient social assistance. The latter concerns socially disadvantaged

or marginalised groups and, at the same time, an ever-increasing number of international migrants. The crises of recent years have strengthened the position of extremists (including those on the left). We refer here to the global crisis associated with the COVID pandemic, the European crisis associated with the war in Ukraine, the refugee crisis, the subsequent global economic crisis and many others. The fact remains that many political parties and their supporters have built their success on these crises.

In this paper we want to focus on the LGBTI+ community and reflect on both aspects that come into consideration in the research in question. The social aspect is relevant in relation to the work of social workers who are able to provide support to this community and advise them on how to deal with the problems that these people face. Here we refer to discrimination, various forms of physical and psychological violence, their own psychological problems, such as anxiety or depression, related to family and other social conflicts, and their sexual orientation or gender identity. Social workers assist in protecting the rights of LGBTI+ individuals, particularly in cases of legal or social discrimination. At the same time, they also help to raise awareness of the issues of this community within society, leading to greater understanding, respect and acceptance, supporting families seeking to accept and support their LGBTI+ members. Last but not least, social work aims to help reduce their social stigma and ensure that LGBTI+ individuals have the same opportunities and protections as other members of society and to raise awareness of LGBTI+ community issues within society.

Understanding and recognizing attacks on this community requires knowing the environment from which these attacks are most likely to emanate. This is the environment of (not only) right-wing extremists who incite hatred and intolerance through their verbal attacks. It is thus the

role of the humanities, specifically pragmatic and politico-linguistics, to expose such explicit or even implicit verbal attacks and thereby contribute to the protection, tolerance and inclusion of LGBTI+ individuals.

1 Objective And Methodology

In this article we will focus on the analysis of the communication strategies of right-wing extremists, especially in *Slovakia* and Germany, in relation to the aforementioned community. In doing so, we use a combination of qualitative and quantitative methods to analyse the source texts. The qualitative analysis serves to identify and categorize the vocabulary used in the statements of right-wing extremists. We identify key words and themes. We then examine the methods and strategies used in the collected statements to shape and reinforce extremist ideology. This is also a comparative research method, whereby we compare the observed accounts of different groups and identify similarities and differences in the two languages. It follows that linguistic methods focus on understanding the linguistic means used to construct and disseminate negative attitudes towards the LGBTI+ community.

The treated topic implicitly covers a spectrum of didactic goals. Students should understand the origins and characteristics of extremism, in our case in particular, intolerance, and they must understand that extremists use misinformation and a distorted view of the world in order to attack human dignity, freedom and justice. At the same time, they must be aware of and understand the social diversity of society and the many positive aspects that this entails. The second step is to show how to refute such incorrect arguments and explain them logically, regardless of emotions.

2 Theoretical Input

The term extremism is quite common nowadays and carries a largely negative connotation². It generally applies to

above words associated with the community in question.

² The category "negative connotation" refers to the secondary meaning of a word that links the content of the word to negative emotions. This applies to most of the

deviations from the common framework, but also applies to other areas³ other than the one we are dealing with, i.e. socio-political extremism. We also encounter the terms Nazism, neo-Nazism, fascism, neo-fascism, nationalism, radicalism or racism in communication and used as synonyms to the above, which shows that the term is very broad and can be used in a variety of contexts, but is always associated with extreme, often dangerous ideological and practical attitudes. In the *Concept of Countering Extremism (Konceptii boja proti extrémizmu)*, extremism is defined as „verbal, graphic, physical or other activities, usually associated with a distinct ideological or other context, which are carried out by individuals or groups of persons with views significantly out of line with generally accepted social norms and with distinct elements of intolerance, in particular racial, national, religious or other similar intolerance, which attacks democratic principles, the social order, fundamental human rights, life, health, property or public order.”⁴

A typical manifestation of extremism is an attack on the system of fundamental rights and freedoms guaranteed by the Constitution and international human rights instruments, encompassing a wide range of behaviours, ideologies and activities that are radical, intolerant and often associated with violence or hatred. Right-wing extremism represents a political and ideological trend that espouses strongly nationalist, conservative and even authoritarian positions. It is associated with ideas of the superiority of a particular ethnic or national group and one of its main features is the rejection of multiculturalism. The main characteristic features of right-wing extremism are the rejection of the principle of equality, overestimation of one's own ethnicity, antipluralism and authoritarianism (Štefančík 2020).

The results of a 2017 *FOCUS* survey found that up to 71% of 1,025 respondents over the age of 18 see extremism as a serious problem. They are most afraid of violence, physical and verbal aggression, riots or disturbances. More than a quarter of respondents are concerned about hatred, intolerance of difference, arrogance and vulgarity, as well as racism, xenophobia and white supremacy. Other significant concerns include fascism, Nazism, terrorism and their supporters, anti-democratic tendencies, often towards migrants and minorities (Bútorová 2017). In the aforementioned research, 12% of respondents associated the term extremism with the *ĽSNS* and Marián Kotleba.

According to the *Monitoring Report on the State of Extremism in the Slovak Republic (Monitorovacia správa o stave extrémizmu v SR 2022)* issued by the *Slovak Ministry of the Interior*, the most dominant form of extremism in *Slovakia* is right-wing extremism, which accounted for more than 97% of all prosecutions, half of which were committed via e-mail or the Internet in 2021. Among other things, the report points to findings that the number of primary and secondary school pupils who have encountered extremism and its manifestations not only on the internet and social networks, but also at school, in peer groups and at home, has risen significantly in recent years⁵. We can mention at least two recent incidents in *Slovakia* - the shooting in *Bratislava's Tepláreň* on *Zámocká Street* on 12 October 2022, where a gunman murdered two people, and the most recent case of hate murder in *Spišská Stará Ves* on 16 January 2025, in which two people also died. Both acts have been linked to extremism.

We also work with the term homophobia in relation to the LGBTI+ community. Homophobia is a form of discrimination, i.e. the demeaning or putting down of a social group. However, in terms of homophobia, the homophobic group does not only include

³ For example, we are familiar with the phrase "extreme sports".

⁴ *Counter Extremism Concept (Konceptia boja proti extrémizmu)* 2015-2019, p. 3.

⁵ *Monitoring Report on Extremism (Monitorovacia správa o stave extrémizmu v SR)* [...] 2022.

lesbians and gay men, but all queer living and loving people. *Duden's Dictionary* (2025) gives the basic meaning of homophobia as "a strong [pathological] aversion to homosexuals" - "eine starke [krankhafte] Abneigung gegen Homosexualität habend, zeigend".

In linguistics, a distinction is made between implicit and explicit homophobic statements. An important role is played by heteronormative social discourse, in which heterosexuality is normal and natural, and all other forms of sexuality are therefore labelled as unnatural and therefore non-existent. This heteronormative discourse gives rise to homophobia and homophobic language (Heinrich and Kretschmer 2019).

Kamenická (2024) lists and characterises the main actors on the Slovak and German scene. The main actors on the Slovak scene include the People's Party Our Slovakia (*ĽSNS*), the *National Resistance Slovakia* (*NOS*), the *Slovenská pospolitost'* (*SP*), the *New Free Slovakia* (*NSS*), the *Slovak Revival Movement* (*SHO*), the *Sport and Defence Organisations*, and the *Slovak Conscripts*. However, we must not forget that the promotion of conservative or even authoritarian positions may also lead to unwanted reactions and some representatives of political parties that do not define themselves as right-wing unfortunately may also express extremist views.

On the German scene, we should mention the *New Right* (*Neue Rechte*), *Alternative für Deutschland* (*Alternative for Germany, AfD*), the *National Democratic Party of Germany - Fatherland* (*Nationaldemokratische Partei Deutschlands, NPD, 1964 - 2023*), *Die Heimat* (2023), *Identity Movement* (*Identitäre Bewegung Deutschland, IBD*), *Pegida* (*Patriotic Europeans against the Islamisation of the West, Patriotische Europäer gegen die Islamisierung des Abendlandes*), *COMPACT magazine and Sezession*, the newspaper *German Voice* (*Deutsche Stimme*), the association *One Percent* (*Ein Prozent e. V.*), *KVLTGANG* - a collective of right-oriented artists, *Young Alternative* (*Junge Alternative*) - the youth

organization of the Alternative for Germany (AfD), the *Institute for State Politics* (*Institut für Staatspolitik*), *Antaios Publishing House*, *PI-News* - a right-wing extremist blog, the *parties Right* (*Die Rechte*) and *Third Way* (*Der III. Weg*), the *Young National Democrats* (*Junge Nationaldemokraten, JN*) publish the magazine *The Activist* (*Der Aktivist*), the *National Women's Circle* (*Ring Nationaler Frauen, RNF*), the *Young Landsmannschaft Ostdeutschland* (*Junge Landsmannschaft Ostdeutschland*), the *Hooligans gegen Salafisten* (*Hooligans against Salafists*) of 2014, *Hammerskins Deutschland*, *Combat 18* (the *Adolf Hitler Fighting Group*, abbr: *C18* or *318*), *Eagle of the North* (*Nordadler*), *Personal Potential* (*Personenpotenzial*), *Free Camaraderie* (*Freie Kameradschaften*), *Reich Citizens* (*Reichsbürger*), *Self-Governing* (*Selbstverwalter*), *Autonome Nationalisten* (*Autonome Nationalisten*), *National Settlers* (*Völkische Siedler*), and *Free Saxons* (*Freie Sachsen*). In addition to politically oriented groups, sympathy for the right is also expressed in the arts, especially in music, which has a wide appeal, especially among young people.

It follows that the numbers of right-wing groups on the *Slovak* and *German* political scene are hardly comparable, which may be related to the different size of the two countries and their different populations as well as the latter country's notorious past.

The last *German Bundestag* elections on 23 February 2025 also confirmed the rise of right-wing extremism in the country, with the *Alternative for Germany* (*Alternative für Deutschland, AfD*) political party led by Alice Weidel winning the second highest number of votes, only behind the *CDU/CSU* represented by Friedrich Merz. At the same time, it is a sad fact that the *AfD* won in all the countries of the former *East Germany*, even in the *Berlin* district of *Marzahn-Hellersdorf*, which is considered a so-called social hotspot (*sozialer Brennpunkt*). This is the tenth administrative district, the largest prefabricated housing estate in the German

capital *Berlin*⁶ from the days of the former *GDR*, where there are prefabricated housing estates and a lot of people living in a small space and mainly from the lower social classes.

3 Practical Analysis

Thematically, we can divide negative statements towards LGBTI+ people into several groups. One group refers to them a) as a **"threat to traditional values"**, as people who allegedly threaten the traditional family and cultural norms. Acceptance of different sexual orientations and gender identities could cause a breakdown of social norms and traditions while being *'unnatural'* or *'inhumane'*. *The Prime Minister of the Slovak Republic*, Róbert Fico, is trying, for instance, to push through parliament a change to the constitution that would guarantee that Slovakia only recognises the gender of a man and a woman when marrying. At the same time, he unflatteringly used the simile 'We must return to common sense. No one can dictate that a cat and a dog can marry' (*Hospodárske noviny* 2025). He also related this change to child adoption because, in his view, "children need a mother and a father" (ibid.). The *Smer-SD* party and its leader repeatedly use the term *"LGBT ideology"* to refer to modern movements fighting for the rights of LGBTI+ people. The term often denotes a kind of dangerous trend that they believe threatens traditional family values.

We can see similar tendencies in other V4 leaders. *Hungarian Prime Minister* Viktor Orbán, who is a well-known supporter of conservative values, also often criticises LGBTI+ rights. He has said that the Hungarian government will protect "traditional values", demonstrating his negative attitude towards marriage and the adoption of children by same-sex people (*Extra plus* 2023).

Similarly, Jarosław Kaczyński and Andrzej Duda, both from the *PiS* (*Law and Justice*) party, are known for their statements

presenting the LGBTI+ movement as a threat to the traditional *Polish* family. Duda has actually said that "LGBT is perhaps a greater danger than communist ideology" (*Denník N* 2020).

Likewise in Germany, non-traditional same-sex-partnerships have also been targets of statements like *"Die (Kinder) sollten doch Mama und Papa haben!"*, *"Nee, das muss nicht sein. Da sehe ich die Mama nicht [...]"* ("They should have a mom and a dad!"; "No, that's not necessary. I don't see Mama there [...]") (Heinrich and Kretschmer 2019).

Jörg Meuthen, a politician from the populist and far-right *AfD* (*Alternative for Germany*) party, has repeatedly spoken out against the LGBTI+ community. He has described it as an *"ideological"* threat to the traditional family (*AfD* 2021).

Horst Seehofer, former president of *Bavaria's Christian Social Union (CSU)* and former *German interior minister*, has expressed a conservative stance on some LGBTI+ rights issues. Although his statements were less extreme than those of politicians from the *AfD*, Seehofer expressed that the legalisation of same-sex marriage could be a problem for *"traditional values"* (Röhling 2017).

Klaus Kinkel, a former foreign minister and prominent member of the *Christian Democratic Union (CDU)*, has described support for same-sex marriage as something that could threaten family stability (Schwartz 2024).

Similarly, Beatrix von Storch, a member of the *AfD*, has spoken out in favour of protecting traditional family values while opposing the expansion of rights for the LGBTI+ community, as has Alice Weidel, who is also known for her radical views, and has repeatedly opposed legislation that expands the rights of LGBTI+ people. In the past, she has criticised same-sex marriages, arguing that they should not be considered

⁶ *Berlin* has 12 districts with an overall population of over 3,700,000. In addition to the above-mentioned districts, there are *Mitte*, *Charlottenburg-Wilmersdorf*, *Neukölln*, *Pankow*, *Tempelhof-Schöneberg*, *Steglitz-*

Zehlendorf, *Friedrichshain-Kreuzberg*, *Reinickendorf*, *Treptow-Köpenick*, *Lichtenberg* and *Spandau*.

on an equal footing with marriages between a man and a woman (Klein 2018).

Another group associates LGBTI+ people with paedophilia and therefore portrays them as a '*danger*' to children and young people which can have a negative impact on their development. This is a highly controversial and false thesis that is often used to mobilise the public against the rights of LGBTI+ people, especially in the context of debates about adopting children and raising children in such families (Pravda 2021).

Other groups may use terms such as b) "**disease**" and/or "**abnormality**" when describing the LGBTI+ community. Some politicians even use such language to create negative images. This approach refers to previous diagnostic categories where homosexual behaviour was labelled as a psychological disorder, with members of the community being ridiculed and stigmatised as inferior.

For example, the ex-politician Ján Čarnogurský called homosexuality an "abnormality" and said that it was something contrary to the natural order. The *Christian Democratic Movement (KDH)* has spoken out in favour of traditional family values. *KDH* members, while not directly labelling homosexuality as a "*disease*", have often used terms such as "*unnatural*" and have supported initiatives against legalising same-sex marriage or the adoption of children by LGBTI+ couples (Aktuality 2008).

Andrej Danko, the leader of the *Slovak National Party (SNS)*, has also been very critical of the LGBTI+ community on several occasions. Although he has never directly labelled LGBTI+ identity as a 'disease', his rhetoric has advocated the protection of traditional family values, while he has taken a negative stance towards LGBTI+ rights in a manner which has sometimes been perceived as pathologising and discriminatory. He contrasts gay rights with the "Christian state" (Denník N 2016).

Ján Slota, who has publicly stated that "homosexuality is deviant behaviour" and "*not natural*", has also described this community as a disease. In 2010, in an interview with the media, he stated that "*homosexuality is a disease that must be treated*" (Pravda 2010).

Milan Uhrík of the *LSNS (People's Party Our Slovakia)* party is known for his radical views, which are in line with the extreme right. In 2020, during the election campaign, he said in one of his statements that LGBTI+ rights are "*unnatural*" and "*harmful to society*". He has also spoken of the ideology that supports LGBTI+ rights being "*damaging to the family and children*", and in some cases even expressed the belief that if society allowed itself to be "*taken over*" by this ideology, it could lead to the demise of "*traditional values*". Uhrík⁷ also frequently uses terms such as "*LGBT ideology*" or "*homosexual experimentation*" to ridicule or stigmatise LGBTI+ people and their rights (Hlavné správy 2024).

Marc Jongen of the *AfD* has expressed support for conservative family values and has described LGBTI+ rights as "unnatural" and unworthy of legislative support (Bender and Bingener 2016).

In addition to these two main designations, there are others to consider. In political discourses, LGBTI+ persons can be portrayed from an ethical perspective as c) "**subversives of society**" who seek to disrupt public order and customs, leading to moral chaos, or "**enemies of the state**" who try to assert their rights at any cost, or even "**scum**" – "**pliaga**", with the aim of inducing fear. It was this expression that was used by the chairman of the *Christian Democratic Movement (KDH)*, Milan Majerský, in September 2023, which provoked sharp criticism from liberal politicians and organisations. When asked whether corruption or LGBTI+ is a bigger threat to Slovakia, he replied: "*Both are the misfortune of any country, not only Slovakia*".

⁷ On 21 January 2025, this politician also made himself visible in the *European Parliament* when he made vulgar remarks against politicians with whom he did not

share the same opinion, and the President of the *European Parliament*, Roberta Metsola, subsequently cut off his microphone, saying that she would not tolerate such behaviour.

- *both corruption and LGBTI+. They are scourges (pliagy) that are destroying the country*" (Denník N 2023). Majerský was supported by Milan Krajniak, former Minister of Labour and MP of the *Sme rodina* party, who is facing a criminal charge for this (Pravda 2023).

Comparisons of community d) to **violent rulers / "dictators"** form another rather large group, with the epithets rainbow (liberal) dictators, or rainbow dictatorship or liberal dictatorship often used. Of course, this is a negative and inaccurate term that simplifies complex issues concerning the rights, equality and freedom of individuals. It is used to reinforce the perception of current efforts to promote gender equality and support the rights of the LGBTI+ community as a form of dictatorship that seeks to enforce certain values and norms at the expense of traditional or religious beliefs. *"The rainbow dictatorship is losing. No one will say it out loud because they would be beaten with sticks, but at the last election people made their voices clear"* (Pravda 2024). In this group we also include rainbow imperialists and rainbow preachers. The former term is used in Slovak public discourse to refer to groups or individuals who promote the rights of the LGBTI+ community and liberal values, the implication being that they impose these values on other cultures or societies. An article in the Standard discusses how some critics view Western countries as 'rainbow preachers' (Danish 2022) who seek to impose their values on other countries, which can be seen as a form of neo-colonialism or 'rainbow imperialism'.

The term *"gender totalitarianism"* was used in connection with this by the Slovak politician Marián Kuffa, a priest and member of the *National Council of the Slovak Republic* for the *Christian Union party*. In an interview with *LifeNews.sk*, he said, *"I wanted a person professing faith to understand that gender totalitarianism is a project directed against God and the family"* (Life News 2025). The term reflects the perception of current efforts towards gender equality and the promotion of the rights of the LGBTI+

community as a totalitarian approach to social norms and values.

We have also encountered the negative term *"gender activists"* or *"transgender activists"* (Lukáč 2021), which is supposed to refer to people who fight for equality between the sexes and support legislative changes in this area. Again, such people are allegedly trying to undermine traditional family values.

This thematic group also includes the labelling of LGBTI+ people as e) **"fascists"**, with the attribute (neo)liberal. However, this term is problematic because fascism is historically associated with totalitarian regimes that have sought to suppress any opposition and is considered a far-right ideology. The association with 'liberalism', which refers to policies aimed at protecting individual freedoms and equality, is inappropriate and puts the positive connotation of the word liberal in a negative light. The Georgian Prime Minister Irakli Kobakhidze stated how his government would do *"everything necessary to completely eradicate liberal fascism in Georgia"* (Štandard 2024).

The term *"neoliberals"* is used in Slovak public discourse to refer to persons or groups that promote neoliberal economic policies; it is usually used in conjunction with the adjective 'nasty' as in *"nasty neoliberals"*. This is a statement by the Slovak politician Milan Krajniak, who claims that *"the Sme rodina party rejects the ugly neoliberal policy, which is concerned only with percentages and does not care about the needs of the people"* (Denník N 2021).

Andrej Danko, the current SNS chairman, also used a number of terms in an RTVS pre-election debate that portray the LGBTI+ community in a negative sense, including *"the agenda of progressive forces"*, *"liberal agenda"*, and *"LGBTI ideology"*, referring to the political and ideological efforts of progressive groups that he believed were aimed at changing the traditional values of Slovakia and which he considered unnatural or dangerous. He repeatedly criticized so-called *"progressive forces"* and the *"liberal agenda"*, which in his view threatened the

traditional values of Slovakia (*Denník N* 2023).

The term "*extremism*" is also used in conjunction with "liberal". It was used by Dagmar Kramplová (2024), Vice-Chairwoman of the *Slovak National Assembly, Member of the National Assembly of the Slovak Republic*, in connection with *RTVS* and freedom of speech. She used it to describe those who advocate for equal rights for the LGBTI+ community.

More ostensibly "*positive*" evaluations of this group, but again with pejorative undertones, form group f). Here we find terms such as "*sun worshippers*" - "*slniečkári*" or "*right-wingers*" - "*pravdolásari*" (Bechný 2015; Trachtová 2015). A politician who became famous in 2019 for labelling a member of the LGBTI+ community as a "*sunbather*" was the aforementioned Slovak politician Milan Krajniak from the *Sme rodina* party. In doing so, he expressed his criticism of those involved in protecting the rights of the LGBTI+ community and other minorities. This exemplifies a widespread stereotype of so-called '*sun worshippers*' who, according to critics, often prioritise minority rights over national and traditional values. In Slovak public discourse, it is used to describe people who are liberal, pro-immigration or pro-multiculturalism. The term has also been transferred to the media space and used as an attribute from the mouth of the deputy chairman of the *SMER-SD* party and member of the *European Parliament* Ľuboš Blaha, "*the Sunshine Media*" - "*slniečkárske médiá*" (Brožík 2021).

CONCLUSION

From the above, it appears that negative statements about the LGBTI+ community are related to a social-psychological propaganda strategy, which is one of the most powerful tools for arousing fear and hatred, e.g. by calling for action rather than standing by and watching because the situation is so dire. Similarly, it is a strategy of dehumanisation, which is equally designed to provoke fear and disgust. All of the language used is considered hateful

because it uses dehumanising language and associates LGBTI+ communities with negative stereotypes, further marginalising these people in society. Associated with these is a strategy of emotionalisation and lying, such as the paedophilia issue mentioned above. We may also mention the strategy of creating an enemy. Politicians who use these strategic images aim to polarise society and exploit the issue to further their own interests.

Germany is one of the most progressive countries in the area of LGBTI+ rights and most politicians support equal rights for LGBTI+ people. Nevertheless, there are occasional statements from politicians from conservative, populist and extreme parties who speak negatively about LGBTI+ communities. During the last election mentioned above, queer people were forgotten by many parties in their election manifestos, a fact true of the victorious conservative *CDU/CSU party*, which only expressed itself in terms of '*respect for different lifestyles*' (Düker 2025). However, 'values that are fundamental to our society' are also practised in same-sex relationships. Words such as gay, lesbian or queer do not in the electoral programme of the far-right *AfD*. The father, mother and child as the '*core of society*' must be protected from '*transgender hype*' and '*premature sexualisation*' (ibid.).

The *SPD* is a supporter of "*Queer Life*", a movement fighting against hate crimes and for an end to discrimination against queer families in *family law and the Parenthood Act*. Die Grünen is the party most committed to the rights of the community. They want to fight hate crimes, end discrimination against rainbow families (Regenbogenfamilien) and strengthen counselling and project structures for queer people. They also want to ensure that health insurance companies cover the costs of health transition measures, focus more on the lives of queer people in old age, better protect them in the labour market and improve the legal status of families with more than two parents. Die Linke also advocates for the rights of LGBTI+ people. It calls for a reform of the law of origin and a national anti-discrimination law, wants to

better protect queer places such as youth centres and bars, and to crack down on violence against queer people; it is committed to comprehensive healthcare for queer people - especially trans* people. It is radically inclusive and socio-political, making it the best choice for anyone who wants a left-wing politics friendly to queer people (Düker 2025). The election results showed that LGBTIQ* voters clearly and logically preferred Die Grünen, with Die Linke coming in second place (Nève de Ferch 2025).

On the Slovak scene, the most negative statements have been made by politicians belonging to the far right as well as by conservative politicians, especially from the *Christian Democratic Movement*, which professes proven traditional values, and the *Sme rodina party*, which presented itself as "protecting the family from threats from the outside and from within" (*Our Movement Sme rodina*). Among those who make derogatory comments about the LGBTI+ community, there are also representatives of the *SMER-SD party*, who present themselves as social democrats, the largest and most successful party in *Slovakia*.

From a linguistic point of view, it is the frequent use of neologisms and especially oxymorons, i.e. seemingly contradictory or mutually incompatible terms, which creates a paradoxical effect. An example is Genderwahnsinn (gender madness). Gender equality is seen by the right as unjustified, insane, because women are mostly supposed to bear children and take care of the family; different sexual orientations are also described as insane, and there is a right-conservative theory that the "*LGBT+ lobby*" would like to make heterosexual life in the *Federal Republic of Germany* difficult or forbidden, to destroy the father-mother-child family, and to sexualise children at an early age. Others include Genderpropaganda (gender propaganda), Gutmenschen (sun worshippers), Homo-Lobby (homo-lobby), Ratho (naming a homosexual used to mock homosexuals), Schwuchtelbinde (gay flag), which is the name given to the rainbow LGBT+ flag. The vulgar words Schwuchtel

(faggot), Schwule Sau (gay pig) or the quite simple word Prinzessin (princess) are becoming normalized and are used to insult the homosexual and to conjure up the image of an offended and weak person. In this context, we should also mention the abbreviation *IDAHOBIT*, which stands for *International Day Against Homophobia, Biphobia and Transphobia*, which falls annually on 17 May.

In the German context, we find the expression *Sissyboys* (pets, pussies) referring to boys who misbehave and do not act in accordance with gender roles. They are referred to as soft, gentle or girly. And there is also a term for girls, tomboys (manboys), who do not behave and act in accordance with gender roles. In German, we also know the adjective tomboyish, meaning wild or boyish (Dreier et al. 2012).

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