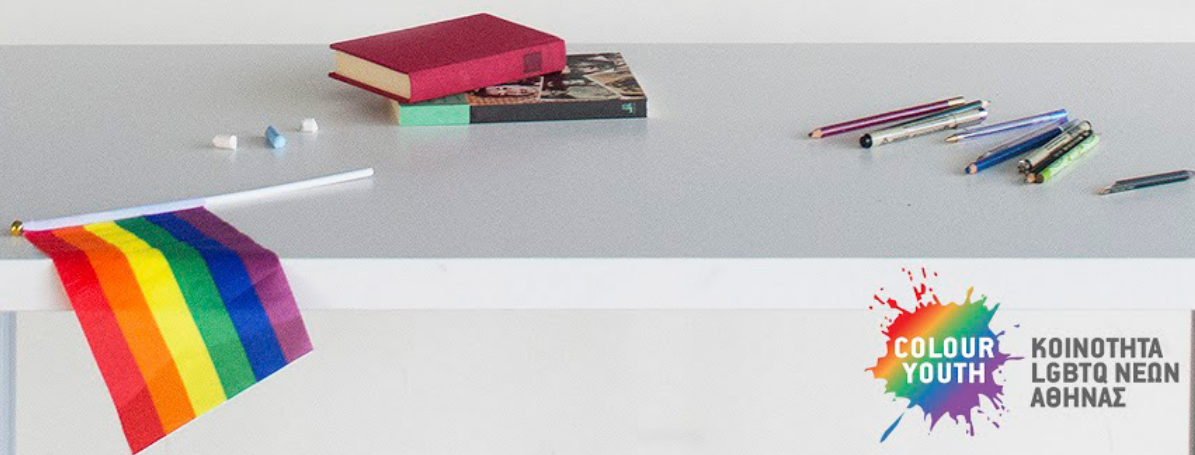


First Greek National School Climate Survey



Results Report

The Experiences of LGBTQ Youth
in Greek Secondary Education



ΚΟΙΝΟΤΗΤΑ
LGBTQ ΝΕΩΝ
ΑΘΗΝΑΣ



First Greek National School Climate Survey

Results Report

The Experiences of LGBTQ Youth
in Greek Secondary Education

by **Chrysoula Iliopoulou**
Nikolaos Nikolakakis
Foteini Diakoumakou
Konstantinos Grammenidis



Colour Youth- Athens LGBTQ Youth Community
Athens, 2020



Colour Youth – Athens LGBTQ Youth Community

Address: Sachtouri 3, Psirri 10553

Ph: (+30) 694 55 83 395

E-mail: info@colouryouth.gr

Web: www.colouryouth.gr

Publisher: Colour Youth — Athens LGBTQ Youth Community

Publication: Athens, March 2020

ISBN: 978-618-84351-2-4

Writing – Editing: Chrysoula Iliopoulou, Nikolaos Nikolakakis, Foteini Diakoumakou, Konstantinos Grammenidis

Translation: Alexandra Panagiotakopoulou

Logo: Maria Delliou

Graphic design: Maria Delliou, Konstantinos Grammenidis

Cover: Anastasia Mihail

When referencing this document, we recommend the following citation:

Iliopoulou, C., Nikolakakis, N., Diakoumakou, F., Grammenidis, K. (2020). *First Greek National School Climate Survey - Results Report: The Experiences of LGBTQ Youth in Greek Secondary Education*. Athens: Colour Youth.

The views expressed in this publication are those of the authors and do not necessarily reflect the views of the association (Colour Youth — Athens LGBTQ Youth Community).

Quotes throughout are from students' responses to open-ended questions in the survey.



Table of contents

Acknowledgements	iv
1. About Colour Youth	1
Colour Youth's main goals	2
2. About the Survey	3
a. Need for implementation	4
b. Goals and objectives of the Survey	5
c. What has been examined	5
3. Methodology	6
a. Research method and Sampling	7
b. Sample characteristics	9
4. Main Findings	13
5. Research results	15
a. Remarks in the school environment	16
Homophobic Comments	16
Comments on gender expression	21
Transphobic Comments	23
Sexist Comments	25
b. Safety and Harassment	26
c. Reporting of Incidents	27
d. Curriculum and Textbooks	30
e. Academic performance	32
f. Participation in the School Community	34
6. Recommendations	37
7. Limitations	44
8. Annex	46
Terminologies	47
Table of Figures	50
Scientific Team	51



Acknowledgements

The American organization GLSEN granted us permission to use their questionnaire and provided our Research Group with valuable knowledge in all phases of the preparation and implementation of the SCS (School Climate Survey). Specifically, the visit of Noreen Giga (PhD), spokesperson for the GLSEN research department, to our offices was instrumental in the completion of the preparation of the questionnaire and the launch of the SCS promotion campaign. Her counselling, guidance, but above all, her encouragement and enthusiasm for the project have been major motivations for our scientific team throughout the project. The visit of Dr. Giga in our country was supported and funded by the US Embassy. We thank Mike Snyder, the Cultural Attaché of the Embassy, as well as Eugenia Diazigou for their trust and support.

We sincerely thank Dr. Panos Kordoutis, President of the Department of Psychology of Panteion University and Professor of Social Psychology of Interpersonal Relationships, for his contribution to the translation and editing process of the questionnaire, his time and his guidance.

Nancy Papathanasiou (PhD), lecturer at the Department of Psychology at the National Kapodistrian University of Athens and Clinical Psychologist, provided us with the necessary expertise and advice on statistical processing, editing and interpretation of the SCS results. Her experience and long-standing scientific engagement with gender issues and sexuality in general, as well as LGBTQI + identities in particular, greatly strengthened the Scientific Team of the project.

We are very grateful to Petros Sapountzakis, coordinator of the Rainbow School, for generously providing his experience with the school community and for his contribution to the process of adapting the questionnaire to the Greek frame of reference.

Nikolaos Malandrakis, a member and former Communications Manager of Colour Youth, has been responsible for the presence of the SCS in Social Networks, and has played an instrumental role in the implementation of the SCS promotion campaign.

We also thank George Charonis, instigator of the Survey, and Kimon Panagiotopoulos, one of Colour Youth's, founding members, for his loyalty and perseverance in us undertaking this project, as well as Thanasis Theofilopoulos and Filippas, Ren, Savvas, Sophia and all the other members of Colour Youth who studied the text, made suggestions and remarks and proposed corrections throughout the project, either for the Greek or the English publication.

Finally, we thank all the students who devoted their time to filling out the questionnaire and trusted us with their experiences. Without all these folks, the SCS would have been just another good idea.



1

About **Colour Youth**



Colour Youth- Athens LGBTQ Youth Community

(www.colouryouth.gr) is a volunteer-run youth organization which was founded in 2011 and became a legal entity as a non-profit association in 2012.

Colour Youth now counts more than 85 members and provides a number of services, among which are the following:

- Weekly informative, awareness raising and educational open events about the Lesbian, Gay, Bisexual, Trans, Queer, Intersex, etc. (LGBTQI+) community¹
- Recording of incidents of violence or/and discrimination based on gender, gender expression or/and sexual orientation
- Legal and psychosocial support for victims of homophobic / transphobic / biphobic violence and discrimination
- Sexual orientation and gender identity empowerment groups under the supervision of a psychologist
- Support group for LGBTQI+ women under the supervision of a psychologist
- Support for LGBTQI+ asylum seekers

Some of Colour Youth's main goals are:

a) To create the right conditions for the interaction and mutual support between the gay, lesbian, bisexual, trans, intersex and queer youth and its allies, for the purpose of personal development and socialization of its members, as well as the acceptance of their sexual orientation, gender identity and expression and their sex characteristics.

b) To educate and raise awareness about topics and issues pertaining to LGBTQI+ youth (e.g. equality, anti-discrimination, mental and sexual health, etc.).

c) To combat discrimination based on sexual orientation, gender identity and expression and gender characteristics in education, at work, in the family and society in general.

d) To raise awareness about and combat institutional homophobia and transphobia and advocate for legislative changes.

e) To support and assist LGBTQI+ youth who face violence and discrimination, and experience or have experienced homophobia, transphobia and sexism, or other discriminatory behavior.

In Colour Youth, we envision a world where homophobia, biphobia, transphobia, and sexism have no place and a society where sexuality, gender identity, and gender expression are not subject to discrimination. By being unapologetically visible, we aspire to draw attention to the challenges that LGBTQI+ young folks face in Greece and advocate for changes in every level- from the micro (relationships) to the macro (policies).

¹ For an explanation of the terms see the Annex



About the **Survey**



About the Survey

The SCS questionnaire did not include questions about intersex folks; thus, the letter I is not included in the LGBTQ acronym (Lesbian, Gay, Bisexual, Trans, Queer), as opposed to the LGBTQI+ acronym used by the organisation.

a. The need for implementation

The need for designing and implementing the School Climate Survey became apparent based on the following observations:

Initially, as a youth association, Colour Youth has often been confronted with incidents of homophobic, biphobic and transphobic violence, discrimination or bullying in the school environment, through the recordings of the "Tell us" program, through victims and/or eyewitnesses that reached out via the social networks of the organisation, or through the personal testimonies of our own members. Despite these indications, however, there had been no official data on this issue. Furthermore, there was no data from the student community itself to highlight the way children themselves perceive the quality of the school environment in terms of inclusiveness, respect, acceptance of diversity and safety.

Moreover, it is noteworthy that the educational system of our country does not officially include in the curriculum, at any level, sexual education courses. As a result, on one hand there is no challenging of the stereotypical perceptions and attitudes towards LGBTQI+ issues that are being reproduced, and on the other hand the identities of LGBTQI+ children and adolescents remain hidden and ignored in an environment that children spend much of their everyday life.

One last thing to point out about our education system is the absence of psychologists or other support structures in most public schools. This lack of support leads to children being unable to manage the school environment smoothly on a daily basis, which can make their school life unbearable. The role of the psychologist is sometimes taken up by teachers or the children themselves, for themselves and their friends, not always with positive results.



b. Goals and objectives of the Survey

On this basis, our association conducted the School Climate Survey to collect data on issues of gender and sexuality in Greek schools, focusing specifically on how the LGBTQ student community is experiencing the school climate in Secondary Education.

The School Climate Survey aims to:

- Give LGBTQ students a platform to express the way they experience their everyday life in the school environment and how safe they feel in it.
- Improve the visibility of LGBTQ students attending Greek schools.
- Collect data on the experiences of the LGBTQ student community and identify guidelines for changes in the secondary education.
- Provide information to teachers and other professionals of the school system in order to encourage their awareness and education on sexual orientation and gender identity issues.
- To stimulate more extensive and thorough study of the school environment for all persons attending it, focusing on those belonging to minority groups.

c. What has been examined

The students were asked to answer questions about their everyday life at school. This included questions about:

- The use of negative and offensive remarks from people around them (homophobic, on gender expression, transphobic, sexist or other negative remarks)
- Safety and harassment
- Reporting incidents of violence or harassment
- Academic performance and future plans
- Emotional security in the school setting
- Participating in the school community



3 Methodology



Methodology

a. Research method and sampling

The School Climate Survey was conducted nationwide through a questionnaire which was available in an electronic form on Colour Youth's website from March until July 2017. The electronic data collection was selected as a method in order for the questionnaire to be accessible to LGBTQ people outside of the Attica region in which the organization operates. The questionnaire included mainly closed-ended questions; however, in some places closed questions were followed by an open question that allowed participants to share whatever they considered important. The research design of the Survey was quantitative and the answers to the open questions were not codified. However, excerpts are included in various parts of this publication due to their quality and importance for understanding the school climate in depth.

The subjects of the survey were students aged 13 to 20 who identified as LGBTQ and either attended public or private middle schools and high schools in the Greek region at the time of completing the questionnaire, or had graduated 1-2 years before completing it. The analysis of the data collected was done using the SPSS statistical package.

The Survey was mainly promoted through social media. The main promotion platform was Facebook, but the organization's Twitter and Tumblr accounts were also used. The promotion of the Survey by Greek YouTubers, who have openly declared their support for LGBTQ issues (such as Mikri Ollandeza, Seniora Elis, DukeOGlue and others), played a major role in approaching the target group. Additionally, posters were used by people close to the organisation who pinned them on school bulletin boards with the permission of their Principal. Leaflets with information on the Survey and the link to fill out the questionnaire were shared at the Pride parades of Athens, Thessaloniki, Patra and Crete during the months of June and July 2017.

The students' answers were anonymous and confidential while their participation was voluntary. Prior to the start of the questionnaire, they were informed about the purposes and content of the survey, the prospect for the publication of the results, as well as about the likelihood of discomfort as a result of the content of the questions. They then completed the questionnaire only if they agreed to accept the

above. If they chose not to consent, the online questionnaire directly linked them to a page that thanked them for their interest and referred them to Colour Youth's website. Individuals were not obliged to answer all the questions and were able to stop the questionnaire at any time. Therefore, the statistical processing was made per question based on the number of answers to each question and not on the total sample. The number of responses (N) processed pertains to each question in this release. An extensive list of mental health services and support lines for children and adolescents was available when exiting the questionnaire.

The survey's questionnaire is a product of translation and adaptation of the corresponding tool used by the American non-governmental organization "Gay, Lesbian and Straight Education Network (GLSEN)" to the Greek context. Questions related to the structures, services and policies of the American educational system as well as to racial groups such as African-Americans, Latin Americans and people of Asian origin in the

American society were completely removed from the Greek questionnaire as they were not representative of the Greek society.

For the adaptation of the questionnaire, Colour Youth collaborated with the scientific team of Dr. Panos Kordoutis, professor of psychology at Panteion University and Dr. Noreen Giga, research associate of GLSEN. Communication between Colour Youth and GLSEN in order to conduct the survey had begun as early as 2015, with the visit and internship of our member Kimon Panagiotopoulos at the offices of the organization in New York. The adaptation of the tool was also supported by the Rainbow School with extensive meetings with the team manager Petros Sapountzakis and continuous feedback and comments on the content.

For the realization of the Survey, Colour Youth's scientific team worked on a voluntary basis. The later translated English edition is also a product of voluntary work, offered by members of the organization.

b. Sample characteristics

Out of a total of 3747 people who answered the questionnaire, in total or in part, the sample of the Survey consists of 1963 people who identify themselves as LGBTQ (Figure 1). 21.6% of the respondents identify themselves as Queer/Pansexual and 21.6% say they are exploring their sexual orientation. Thus, 43.2% of the responses refer to a sexual orientation that does not fall under any of the "traditional" non-heterosexual identities.

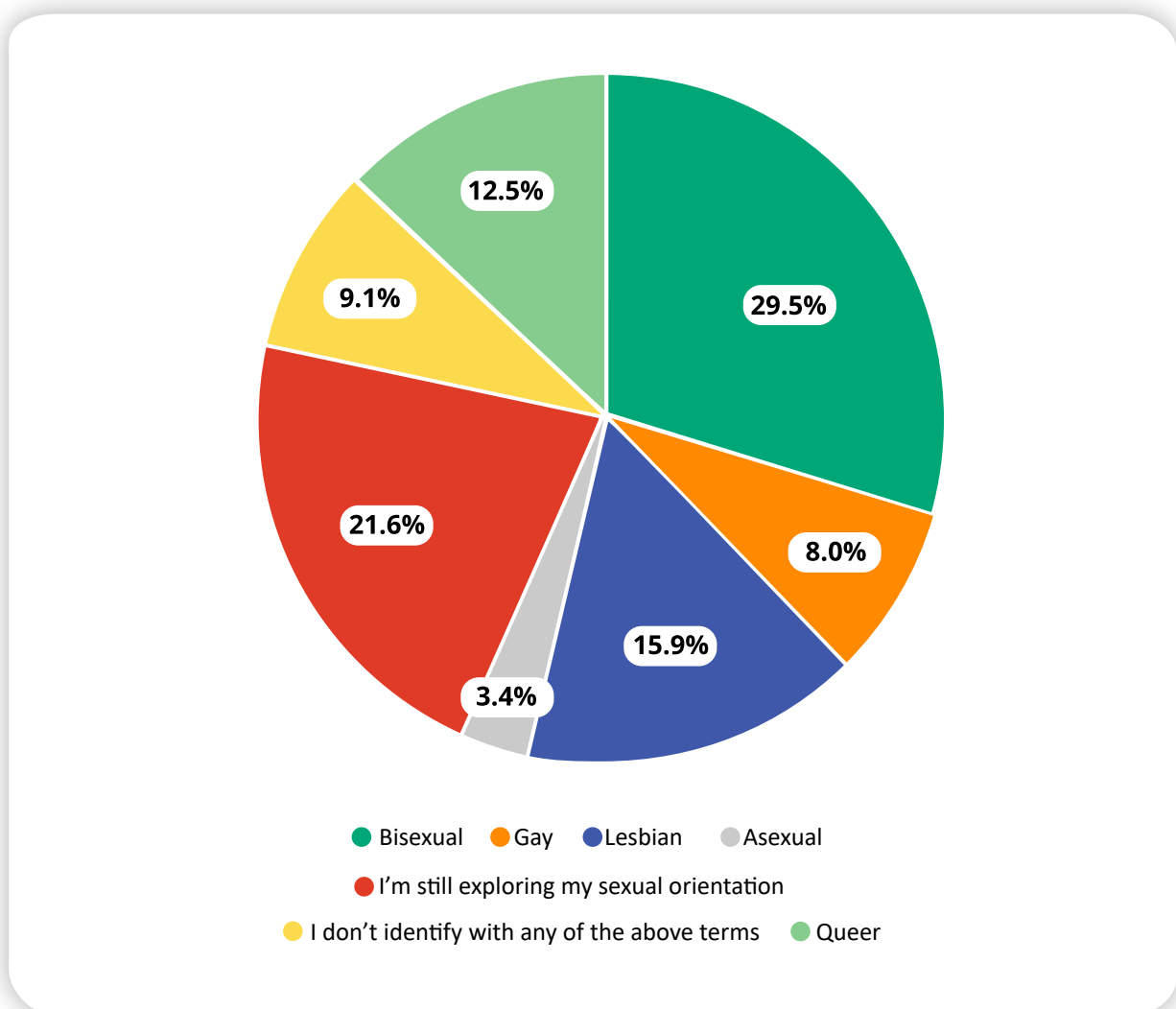


Figure 1: Distribution per sexual orientation

From the sample of the survey 25 people stated that they are still exploring their gender while 11 identify outside the traditional binary as non-binary (N=73). When asked whether they identify with the gender assigned to them at birth, of the total of 61 respondents, 23 people identify as trans and 38 do not yet know if they identify with the gender assigned to them at birth.

The ages of participants (N=1866) range from 13 to 20 years with a median of 16 years (M.A 16.6 years, S.D. 2.1), as shown in Figure 2.

The overwhelming majority of participants- 85%-were informed about the Survey by Social Media.

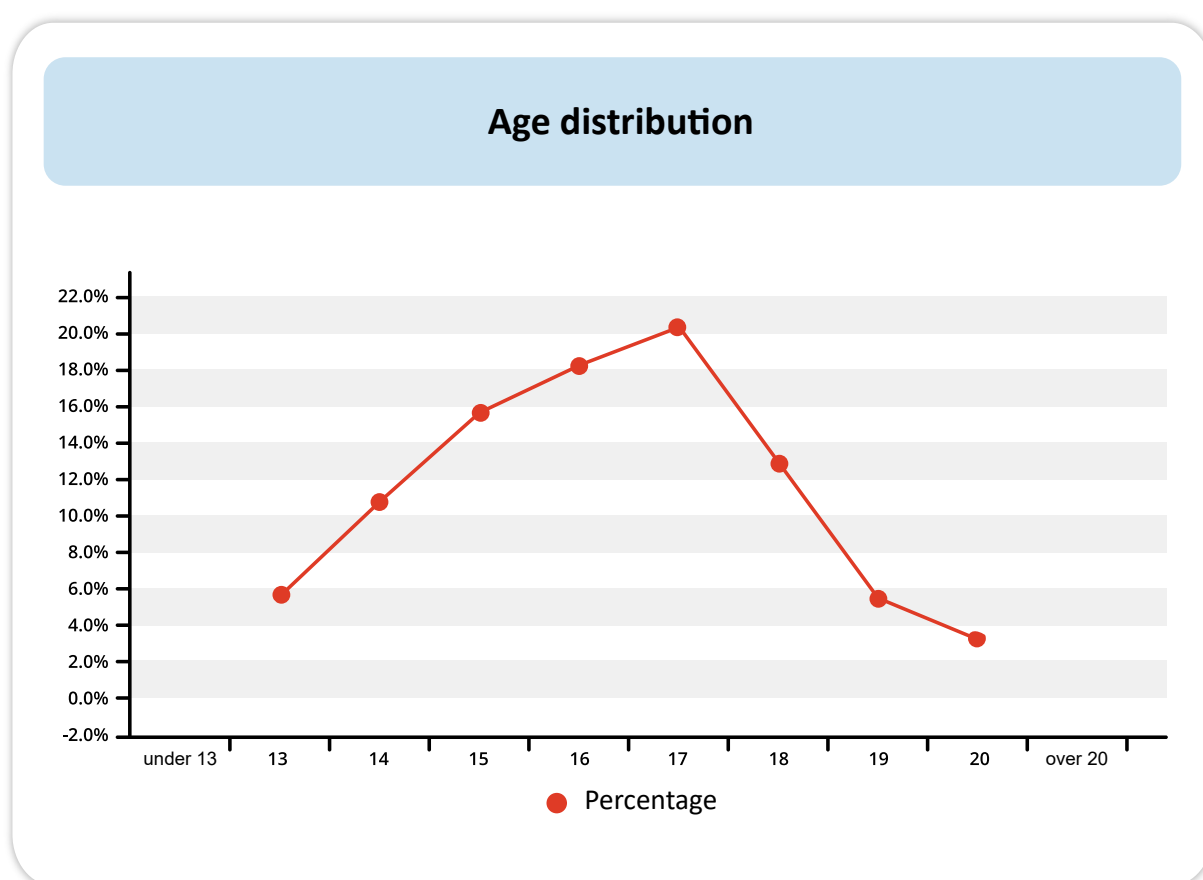


Figure 2: Distribution per age

Figures 3.1 and 3.2 show the geographical distribution of the regions from which the surveyed respondents originated.

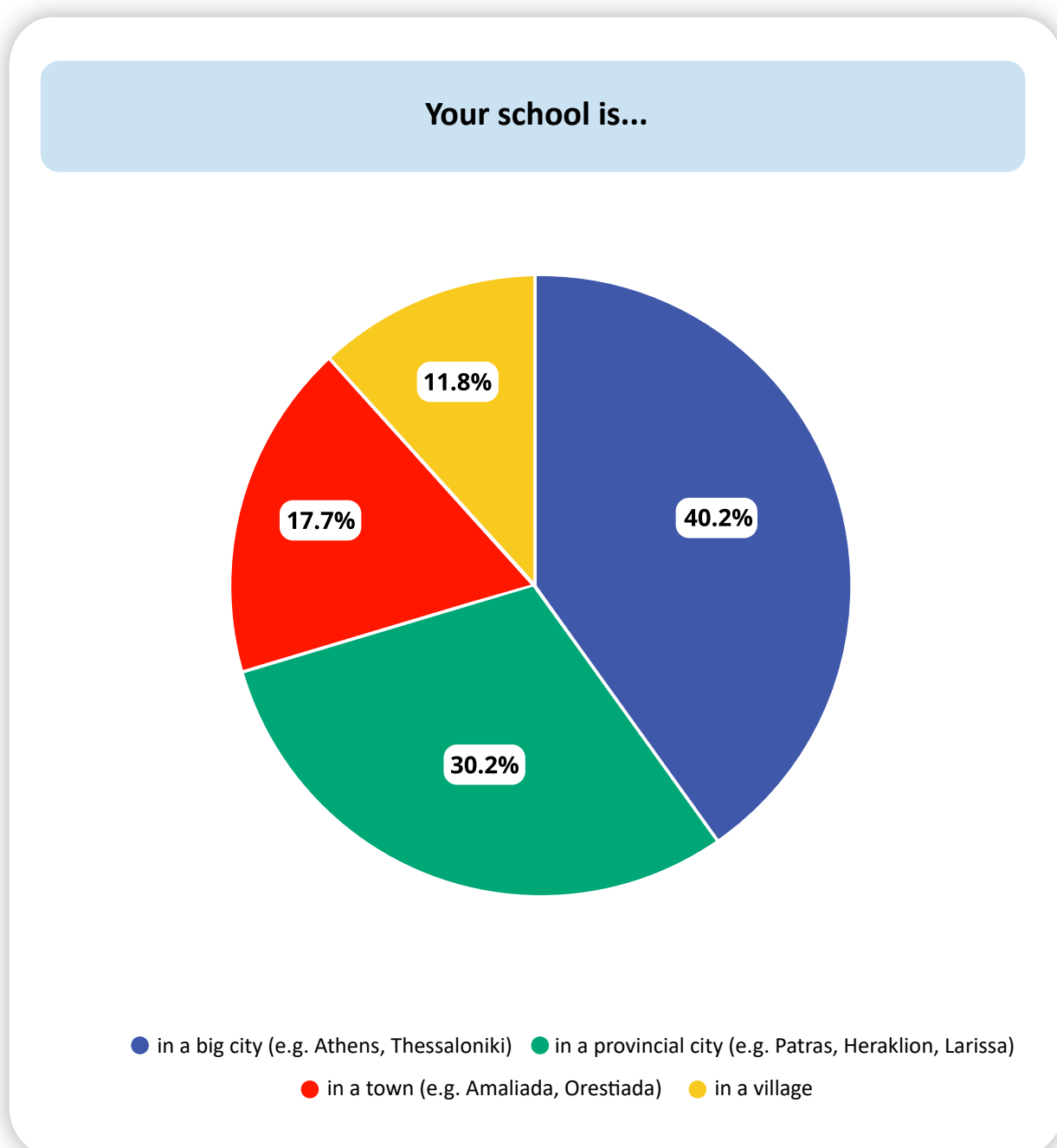


Figure 3.1: Distribution per size of community

Sample distribution per prefecture

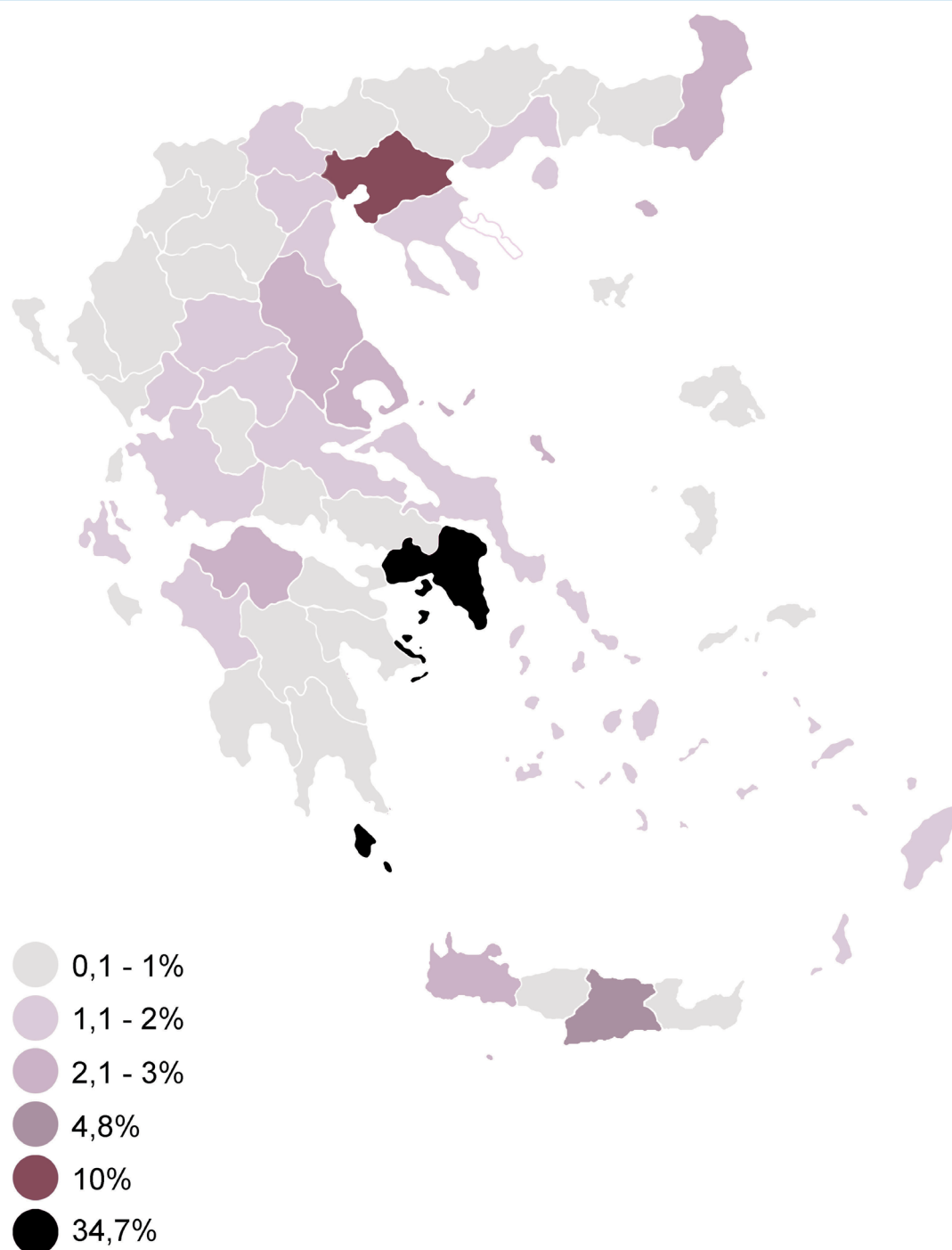


Figure 3.2: Distribution per prefecture



4

Main Findings



Main Findings

- At a rate of 84.9%, children hear in school the word "gay" associated with negative connotations. **Homophobic remarks** are heard by other students at a rate of 74.2%, while more than half of the children (58.1%) also hear such remarks from teachers. Despite their presence (62,5% indicate that teachers are present at least sometimes), 1 in 3 times (34.3%) **teachers do not intervene**.
- 96% say that they have heard, even just rarely, remarks about students who do not behave in quite a "manly" way. The corresponding percentage for people who do not conform to the expected female behaviour is 86.6%. About **1 in 2** respondents (51.1%) say they have heard **negative remarks about gender expression** by teachers, even on a rare basis.
- 74.4% of students say they hear **transphobic comments** even just rarely, while 18.3% say these remarks happen often or very often.
- Only 4.1% say that they have never or rarely heard **sexist remarks**, with 74.4% of people stating that they often hear abusive remarks against women.
- One in three children have received some form of **verbal harassment** due to their sexual orientation (32%), gender (31.1%), and/or gender expression (50.3%). About one in seven children have been subjected to some form of

physical harassment and/or physical violence in relation to their sexual orientation (14.6%), gender (12.6%), and/or gender expression (19.3%). One in three LGBTQ children (33.0%) state that they have been **sexually harassed**.

- Of the people who **have experienced violence** at school, 27.9% **have never mentioned it** to teachers while the ones that reported it state that the way it was handled was a little effective (30.8%) or not at all effective (26.6%). It should be noted that 59.2% of those surveyed declare that they have attended or are still attending schools that do awareness campaigns on school bullying.
- 65.1% of LGBTQ people **have never heard anything positive about LGBTQ people** in a school class. On the contrary, 54.4% state that they have heard negative references to LGBTQ people or issues in the classroom.
- At a rate of 60.1% the children report that none of their **school books** include information on LGBTQ issues.
- At a rate of 57.7% the children feel that it is **hard to talk about LGBTQ issues** in the classroom, they feel **a little or not at all comfortable to talk to their teachers** (71.9%) and hardly at all comfortable to talk to the school management (83.1%).



5

Survey Results

Survey Results

In the following text there are explanatory words-examples of homophobic, transphobic, and sexist remarks, as well as testimonies from the participants, which can potentially cause discomfort.

a. Pejorative remarks in the school environment

Homophobic remarks

At a rate of 84.9% people (N=1502) report that they hear the word "gay" at school with little or no frequency but always with negative connotations, as shown in Figures 4.1 and 4.2. It is worth noting that the word "gay" is used as-is in the greek language and is the most common term of self-identification by Greek gay men.

How often do you hear the word "gay" being used in a negative way in expressions such as "that's very gay" or "you are so gay" at school?

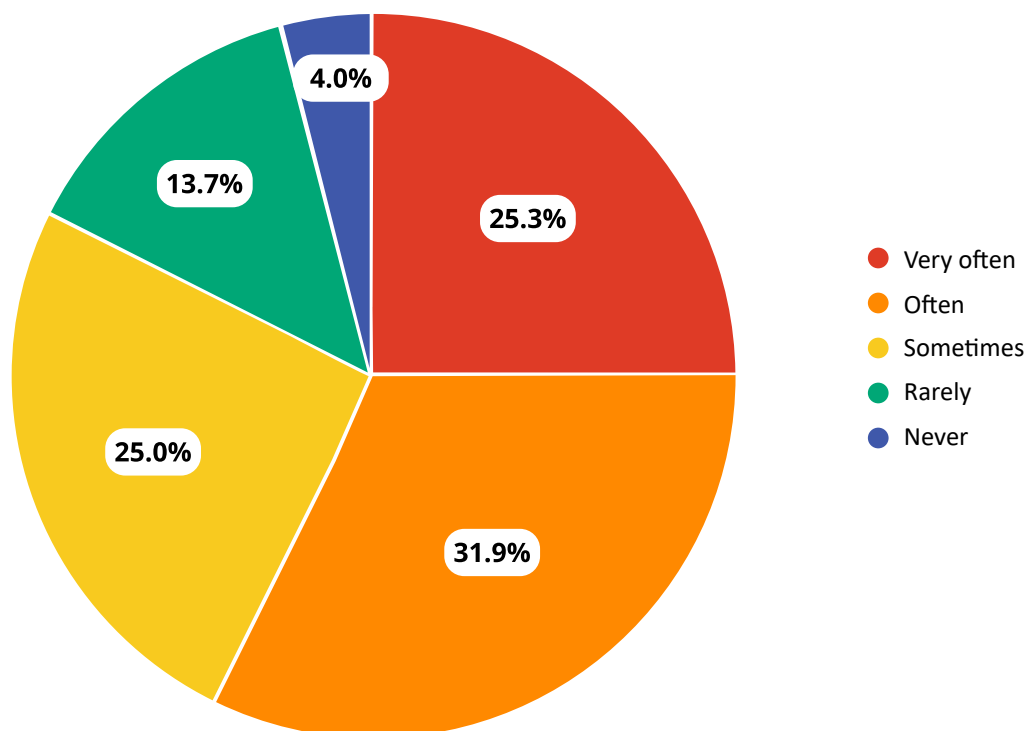


Figure 4.1: How often do you hear the word "gay" being used in a negative way in expressions such as "that's very gay" or "you are so gay" at school?

How often do you hear phrases such as “this is faggoty”, or similar ones, being used at school?

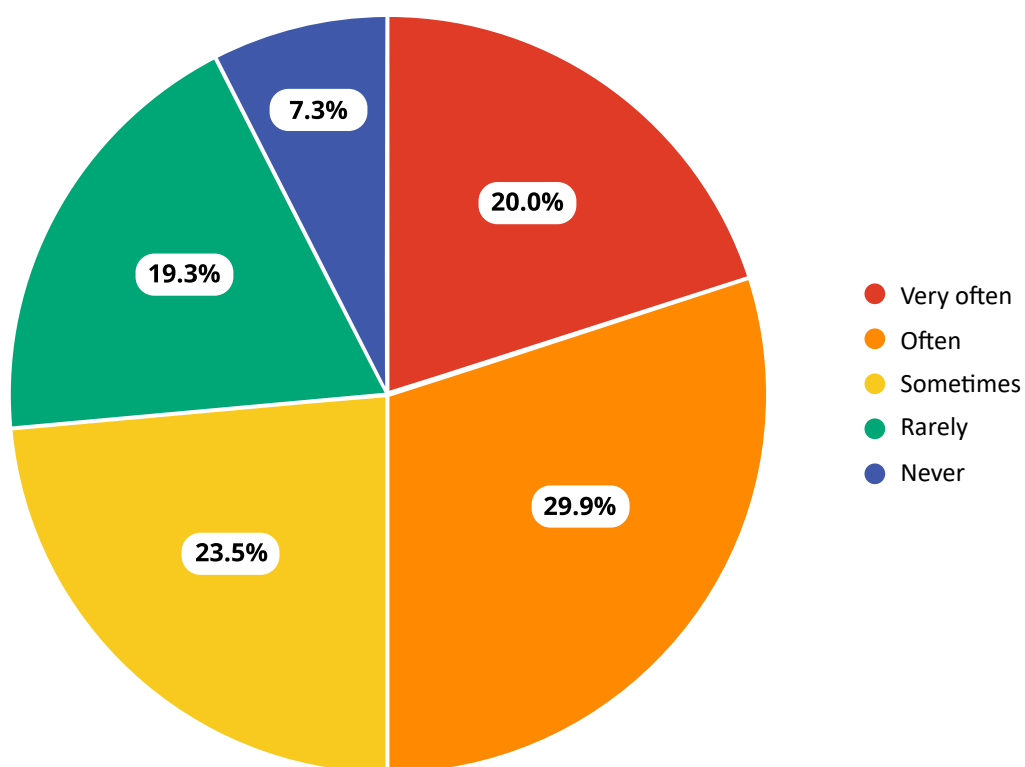


Figure 4.2: How often do you hear phrases such as “this is faggoty”, or similar, being used at school?

Generally, references to non-heterosexual sexual orientations² are frequent and almost always bear negative connotations.

² Words such as *faggot*, *sissy*, *lesbian* (used as an insult), or the use of the word “gay” in a negative way, “*this is so gay*”, or remarks such as “*that’s for sissies*” etc.

How often do you hear words such as “sissy”, “faggot”, “queer”, etc. being used in a negative way at school?

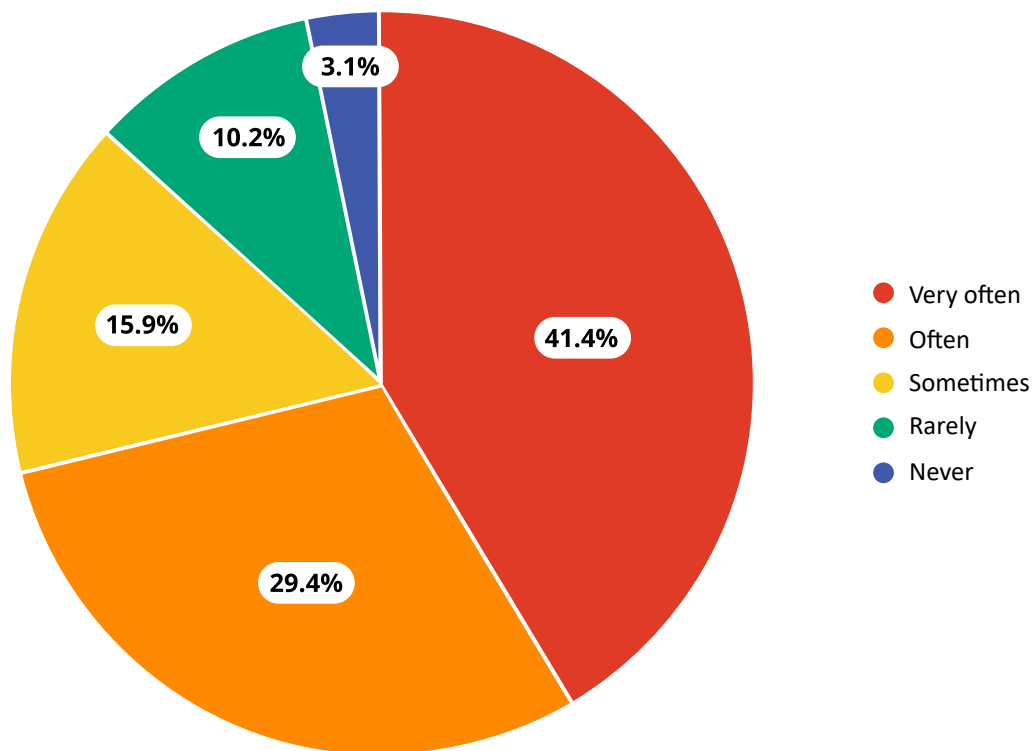


Figure 4.3: How often do you hear words such as “sissy”, “faggot”, “queer”, etc. being used in a negative way at school?

These slurs are not made just by some individual students, but by most of the student community. 74.2% (N=1500) indicates that most or several students express such remarks. It is alarming that over half of the children (N=1497), namely 58.1%, hear, even just rarely, such slurs from teachers, while 8.1% say that this phenomenon is frequent or very common (Figure 5).

Use of homophobic slurs by teachers or school staff

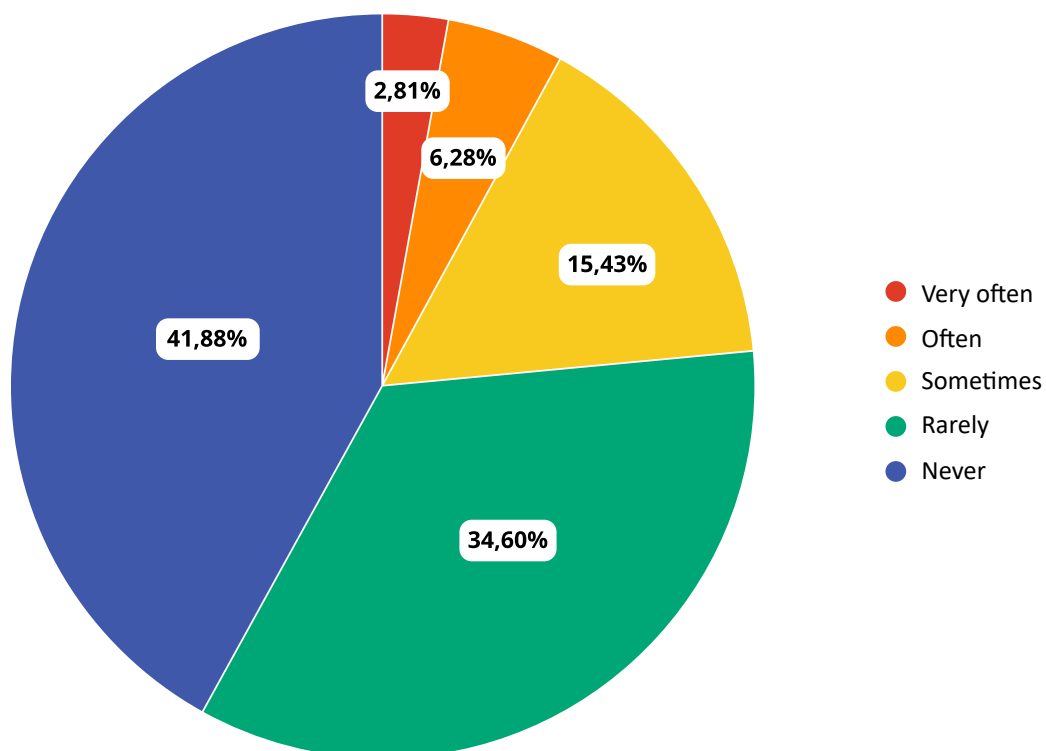


Figure 5: Use of homophobic slurs by teachers or school staff

“

.... [the teacher] expelled me from class by telling me in front of the whole class, "I'm sorry if I offended you, if you are lesbian or homosexual" with an ironic tone. I cried and went out to the courtyard, and now all my class knows about my sexuality without my permission.

“

A teacher started saying that members of the LGBTQ community are no good for society and compared them with paedophiles and cannibals... She was my favourite until that day...

“

... they told my classmates to stop because I was "sick" and both the professor and the classmates, were simultaneously mocking me.

Although the teachers themselves are present most of the time when such remarks are heard (62.5% says that at least sometimes teachers are present, N=1497), it is typical that in a third of the times (34.3%) they do not intervene. The percentage of students who intervene when homophobic remarks are voiced is even lower. In particular, only 13.6% says that their classmates intervene when homophobic remarks are voiced while 86.4% says their classmates only intervene sometimes (44.0%) or never (42.4%) (N=1386).

74.8% of LGBTQ teenagers who answered the questionnaire state that homophobic comments bother them quite a bit to quite a lot (N=1497). This finding is particularly worrying since it creates a negative climate and is considered “perceived discrimination”. Perceived discrimination is a significant aggravating factor for the mental health and the adaptation of adolescents, since it shapes the psychological reality in which they live in (Motti-Stefanidi, Berry, Chrysoschoou, Sam, & Phinney, 2012³; Magnusson & Stattin, 2006⁴; Verkuyten, 2002⁵).

3 Motti-Stefanidi, F., Berry, J., Chrysoschoou, X., Sam, D. L. & Phinney, J. (2012). *Immigrant youth adaptation in context: Developmental, acculturation and social psychological perspectives*. In A. S. Masten, K. Liebkind, & D. J. Hernandez (Eds.), *Realizing the potential of immigrant youth* (pp. 117-158). Cambridge, UK: Cambridge University Press.

4 Magnusson, D., & Stattin, H. (2006). *The Person in Context: A Holistic-Interactionistic Approach*. In R. M. Lerner & W. Damon (Eds.), *Handbook of child psychology: Theoretical models of human development* (pp. 400-464). Hoboken, NJ, US: John Wiley & Sons Inc.

5 Verkuyten, M. (2002). *Ethnic Attitudes Among Minority and Majority Children: The Role of Ethnic Identification, Peer Group Victimization and Parents*. *Social Development*, 11(4), 558- 570. doi.org/10.1111/1467-9507.00215.

“

It has happened that, my professor, when a homophobic remark was made against me, instead of supporting me, he laughed.

“

...And we'll spend all our years not knowing about each other just because the kid sitting in the back of the class is vocal about their anti-lgbt, anti-feminist views.

Remarks about gender expression

96.0% say they have heard remarks, even just rarely, "about students who do not behave in quite a 'masculine' way" (N=1237) (Figure 6.1). The corresponding percentage for people who do not conform to the expected female behavior is 86.6% (N=1236) (Figure 6.2). This indicates that the way students express their gender externally-with their clothes and appearance- is the daily focus of remarks.

“

[a teacher told me] that boys don't concern themselves with their haircut, that's what girls do.

“

[A staff member told us] "It's not a nice thing for two girls to argue, that's for boys".

How often have you heard remarks for (perceived male) students who don't behave "manly" enough?

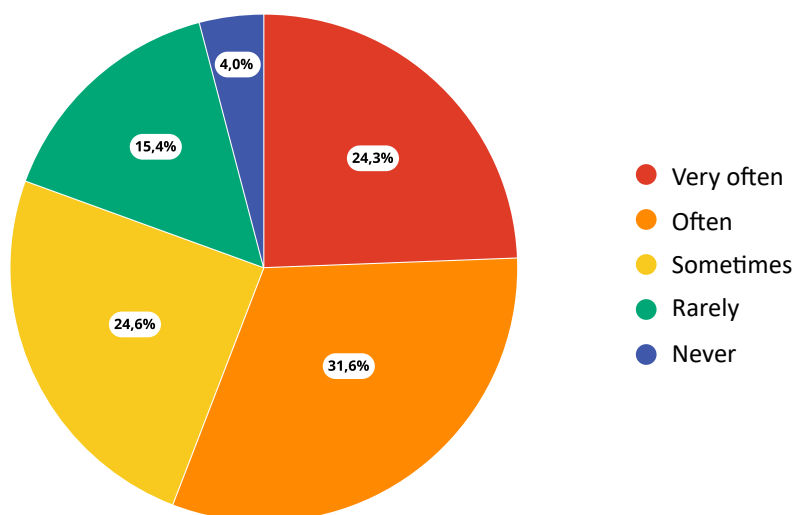


Figure 6.1: How often have you heard remarks for (perceived male) students who don't behave "manly" enough?

How often have you heard remarks for (perceived female) students who don't behave "womanly" enough?

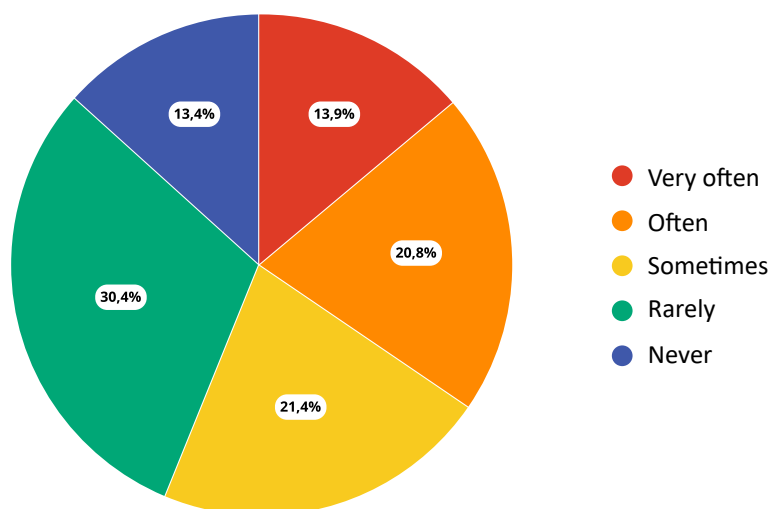


Figure 6.2: How often have you heard remarks for (perceived female) students who don't behave "womanly" enough?;

It is reported that these remarks are made by several (47.7%) or most (16.4%) students (N=1235). About 1 in 2 people who answered the question (51.1%) said they had heard, even just rarely, such remarks from teachers (N=1225). Most of these remarks, however, when coming from other students, are not made in the presence of teachers.

As with homophobic remarks, it is stated that 1 in 3 times teachers do not intervene when they hear stigmatizing remarks about the gender expression

of students. Four out of ten students who answered the question say that their classmates never intervene when they hear sexist remarks.

Transphobic remarks

Transphobic remarks are a category that is not lacking in the Greek school climate. In particular, 74.4% of students (N=1016) say they hear transphobic remarks⁶, even just rarely, while 18.3% state that these remarks are heard often or very often (Figure 7).

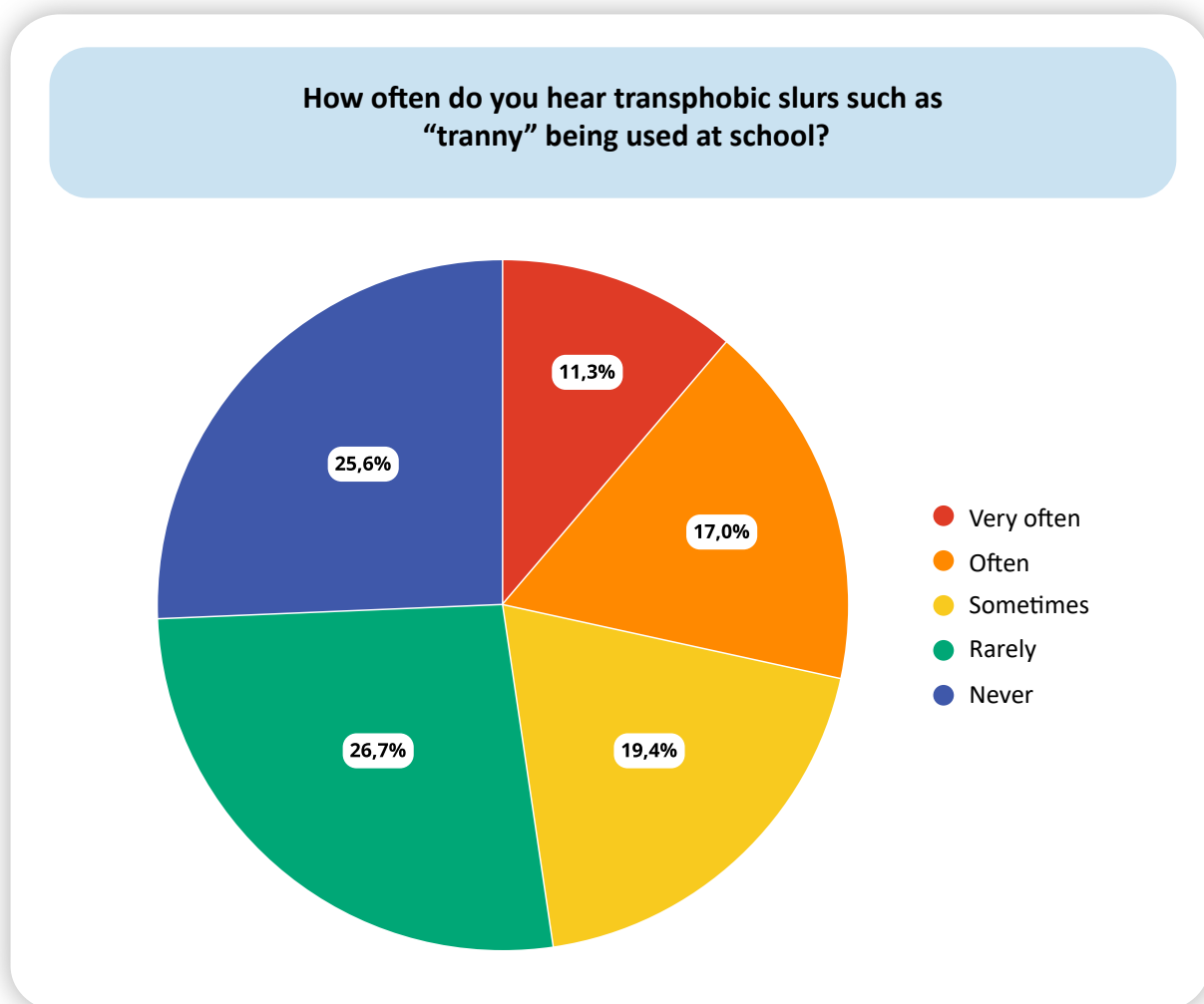


Figure 7: How often do you hear transphobic slurs being used at school?

⁶ Such as *tranny*, *transvestite* etc.

It is important here to mention that due to the poor awareness and alertness of society about what constitutes transphobia, the abuse is often not recognised and many remarks concerning gender identity are used and perceived as homophobic. Thus, the above percentages may appear smaller than they are in the daily reality of trans children. In addition, the visibility of trans adolescents is very limited and, as a result, specific remarks about one's trans identity are not heard so often. However, remarks concerning gender expression, as presented above, may

actually constitute transphobic comments and make a trans person feel not accepted or scared. According to a study by the European Union Agency for Fundamental Rights (FRA)⁷, Greece is among the countries in which trans people are less likely to experience a positive atmosphere at school. Equally telling is the reference in the 2017 annual report of the Greek Ombudsman, an independent authority, that “A deficiency of information is found in schools on the issue of accepting the gender identity of transgender students”⁸.

“

A teacher once described a trans person as “this thing”, “this disgusting thing”, “this perversion”.

“

... a professor mentioned that [trans women] should go to men's prison “because they must also have some way to blow off steam” and because they “will make them normal” (clearly referring to rape...)

⁷ *Being Trans in the European Union, Comparative analysis of EU LGBT survey data*, European Union Agency for Fundamental Rights (2014)

⁸ <https://www.synigoros.gr/resources/ee2017-p00.pdf>

Sexist Remarks

Sexist remarks are remarks that people report hearing with the highest frequency compared to all other types of remarks. It is particularly indicative that only 4.1% (N=944) states that they have

never heard or hear rarely sexist remarks, with 74.4% of people stating that they hear very often remarks⁹ directed at women (Figure 8).

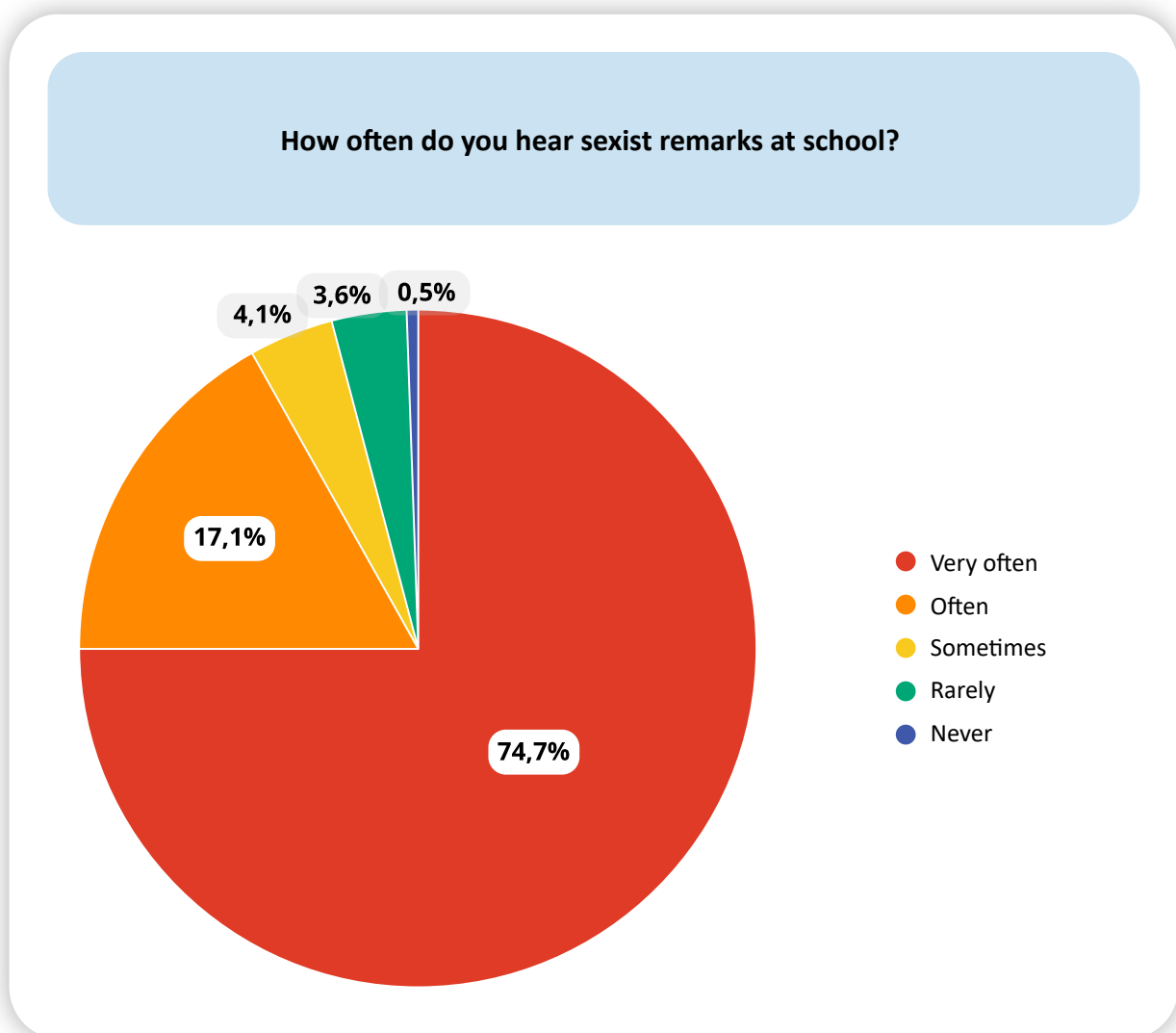


Figure 8: How often do you hear sexist remarks at school?

⁹ Characterizations such as *whore, bitch, slut, tail, cunt, hysterical, witch* etc. See also the Annex, "sexism".

“

...the same professor has also said, “Come on, how often do rapes happen?”

“

...“You shouldn’t have worn such a short skirt, he is just a boy”...

b. Safety and Harassment

A total of 220 people-about 10 classrooms- say they have been late to, or have left school early, or have taken break in order to go unnoticed by classmates and avoid exposure to potential bullying. 126 students -about six classrooms- say they have missed from one day to one week of lessons because they felt that the school could not ensure their physical and mental integrity. 40% of people say they avoid some of the school's premises and/or some of the school events because they do not feel safe.

“

*I feel safe,
but not free!*

More than one in three children have received some form of **verbal harassment** in relation to their sexual orientation (32%, N=690), gender (31.1%, N=658), and/or their gender expression

(50.3%, N=676) during the most recent school year (from the completion of the Survey). Verbal harassment includes insults, threats, gestures, facial expressions, mocking movements, laughter, etc. About one in seven children have received some form of **physical harassment and/or physical violence** (pushing, poking, spitting, punching, kicking, etc.) in relation to their sexual orientation (14.6%, N=685), gender (12.6%, N=656), and/or their gender expression (19.3%, N=650). One in three LGBTQ children (33.0%, N=709) state that they have been **sexually harassed** in the school premises. This harassment involved either sexual comments and/or touching in an inappropriate way.

“

*I'm tired of being
afraid of tomorrow.*

“

...one day he cornered me and started grinding on me and, from what I remember, my best friend took him off of me and told the teachers that he was cursing and treating me badly, to which they just responded: “Don’t do that again”.

“

[I Avoid] getting up to write on the board because as a girl you'll hear comments about your ass.

“

I avoid places where I will be alone with specific professors (men).

c. Reporting of incidents

53.4% of participants indicate that they have received some form of violence or harassment at school due to their sexual orientation, gender identity or gender expression. Of these individuals (N=641), 27.9% say that they have never mentioned it to teachers (Figure 9), and the ones that have reported it (25.4%) indicate that the way it was handled was either a little effective (30.8%) or not at all effective (25.6%) (Figure 10).

“

... (the teacher) told me not to provoke them and to be indifferent, because these kids aren't going to change their beliefs.

“

... (the teacher) told me it does not concern them.

How often have you reported to a teacher, the headmaster/headmistress, or assistant headmaster/headmistress that you have been a victim of violence or harassment at school?

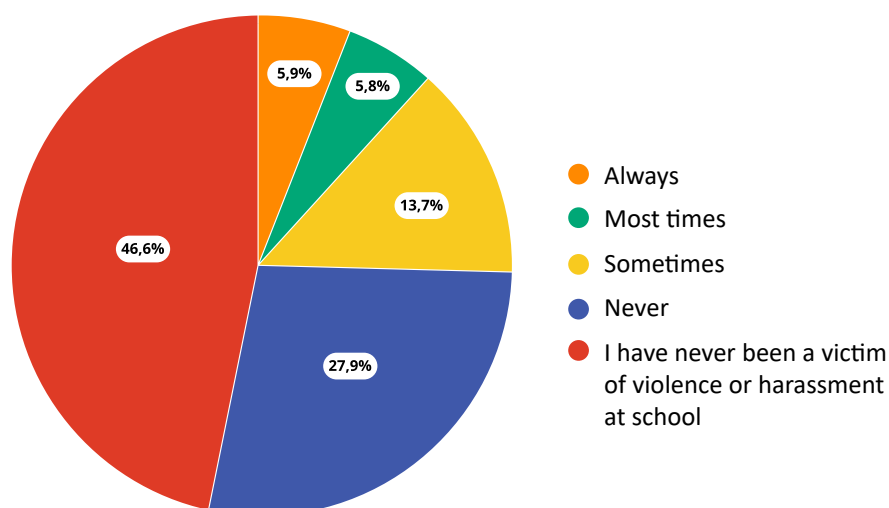


Figure 9: How often have you reported to a teacher, the headmaster/headmistress, or assistant headmaster/headmistress that you have been a victim of violence or harassment at school?

How effective was the response of the school staff to the solution of the problem the last time you reported it?

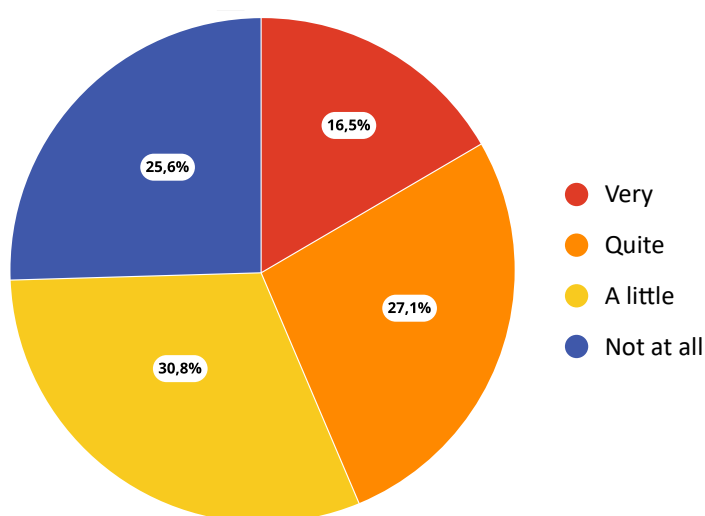


Figure 10: How effective was the response of the school staff to the solution of the problem the last time you reported it?

“

You're scared because there's this indifference. You're afraid something's going to happen to you, and no one will know to help you because they're just not interested in knowing what's going on.

“

The point is that teachers generally keep a neutral attitude or many times several of them laugh with the expressions that the students use, such as “transvestites” etc.

The above findings (b & c) are particularly alarming, given that 59.2% of people who replied to the question (N=444) say that they have attended or are still attending schools that do awareness campaigns on bullying. However, the percentage of awareness campaigns that specifically mention sexual orientation, gender identity and gender expression does not exceed 11.9%, as reported by the children (N=489). The results of this omission are painfully obvious in the percentages of LGBTQ students who are bullied and do not feel they can talk to the school staff.

“

[I have not always reported incidents of violence or harassment] so as not to be outed.

“

[I have not always reported incidents of violence or harassment] because I thought that adults themselves would make fun of me for my sexual orientation.

d. Curriculum and textbooks

The findings of the Survey concerning the inclusion in the curriculum are far from positive. Specifically, 65,1% of LGBTQ people have never heard anything positive about LGBTQ people in a school class. On the contrary, 54.4% state that they have heard negative references to LGBTQ people or issues in one or more classes. (N=410). Religious Education is the primary course where they encounter negative references to LGBTQ people or issues (55.8% of reports).

The survey respondents report at a rate of 60.1% (N=338) that none of their textbooks includes information on LGBTQ issues (Figure 11). This percentage is particularly worrying because it leaves LGBTQ children exposed to sources of misinformation and therefore vulnerable.

“

Everything I have learned about sexual orientation, freedom of expression and the rights of LGBTQ+ people I have learned by myself by searching online and from other sources.

“

When I was in middle school and we did the so called “Thematic week” there was also a subject about the LGBTQ (sic) which no one paid any attention to and they just skipped it like it didn’t exist.

How many of your textbooks/school books have information on LGBTQ people, LGBTQ history, events or related matters?

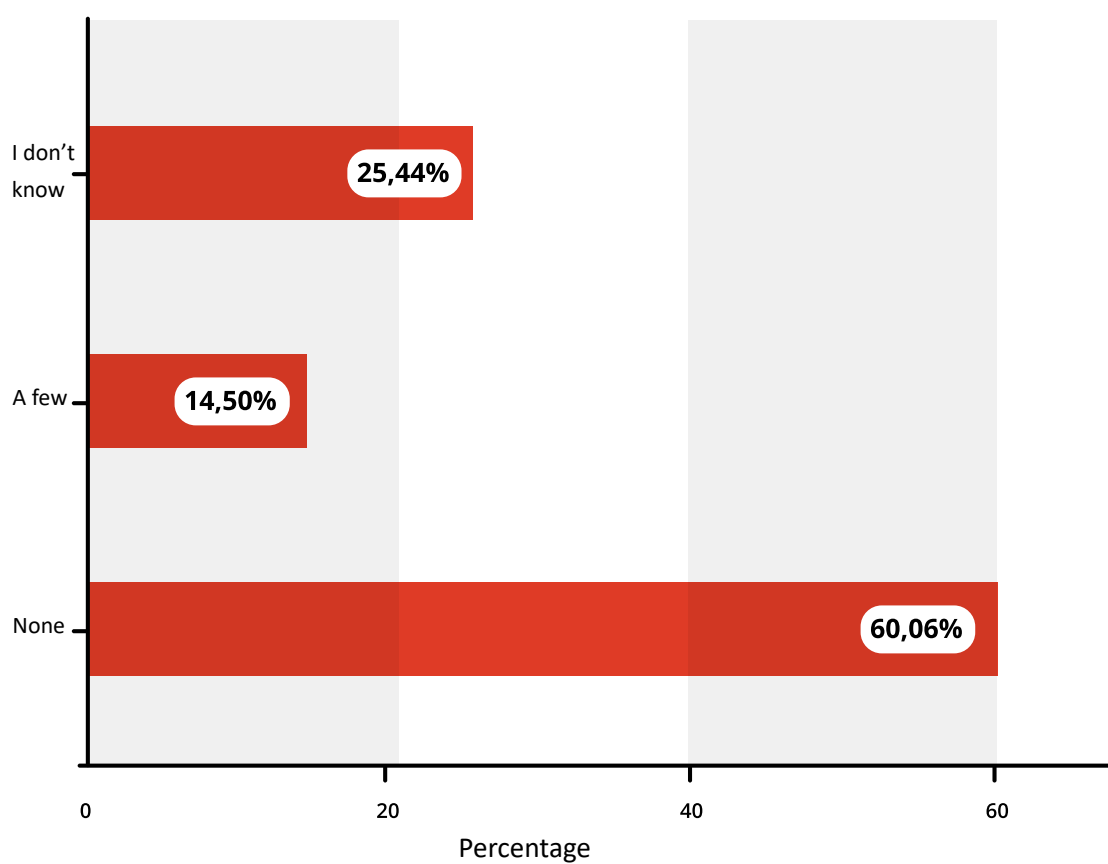


Figure 11: How many of your textbooks/school books have information on LGBTQ people, LGBTQ history, events or related matters?

e. School performance

Despite the prevailing generally negative school climate, LGBTQ students seem to be very well integrated into the school system and fully meet their academic obligations. This is evident from their high performance in school, with 29.9% having an average score of 18 to 20 and 39.8% from 16 to 18 (N=284) (Figure 12). In addition, their academic ambitions extend to higher

academic degrees and are not limited to the completion of high school (N=283) (Figure 13).

It is important to mention that good school integration does not mean that these children are invulnerable, but that they internalise rather than externalise the consequences of adversity.

**During the current school year (2016-2017)
what was your GPA at school?**

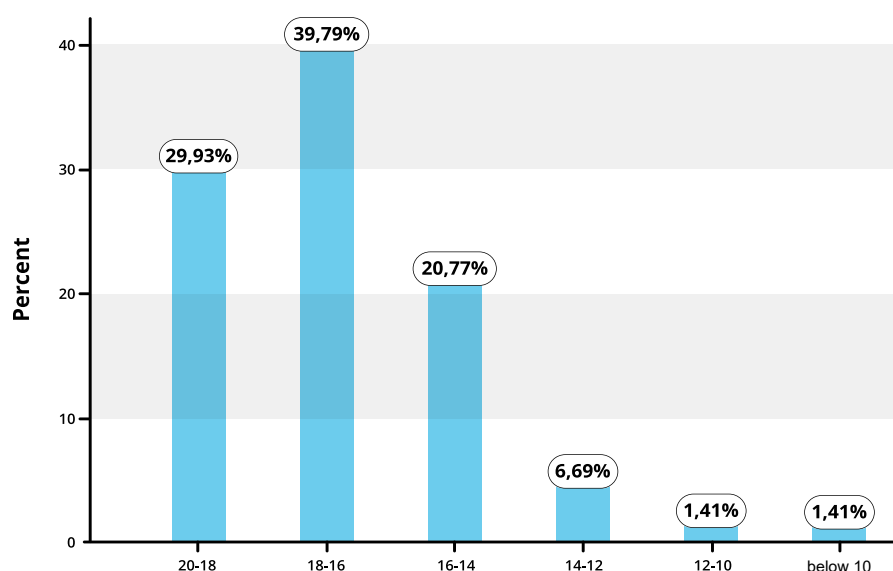


Figure 12: During the current school year (2016-2017) what was your GPA at school?

“

...school is torture and I'm waiting for it to be over.

To what level do you want to advance your studies?

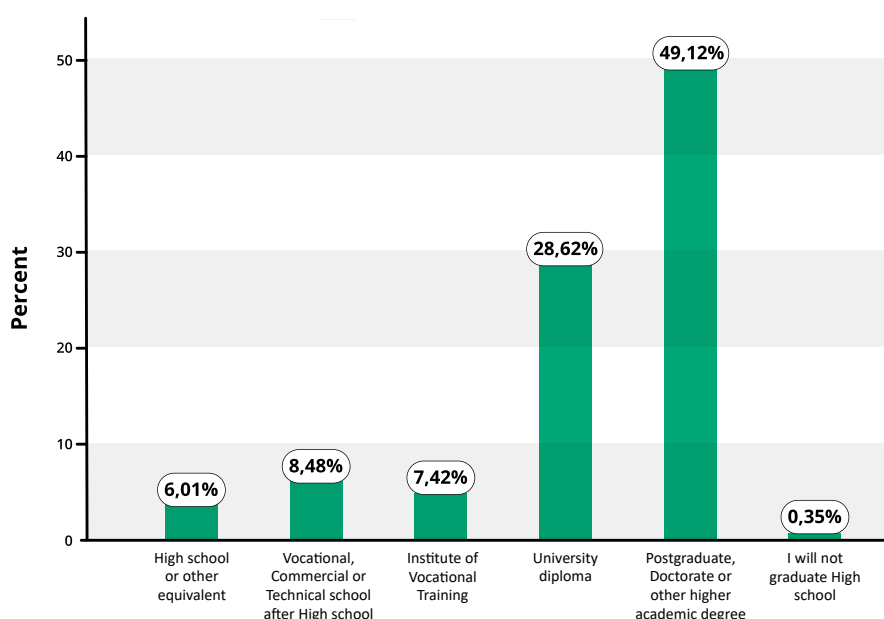


Figure 13: To what level do you want to advance your studies?

This finding deserves further investigation as it can have multiple explanations based on the Greek culture. The pressure exerted on the children by their families for outstanding school performance and the traditional influence of family as an institution in the Greek value system may be responsible for this result. Moreover, academic success can serve as a "lifeboat" for LGBTQ children. On the one hand, studying may distract their attention from everyday stressors both inside and outside the school setting and,

on the other hand, it may earn the favour of parents, teachers or even their classmates, thereby significantly improving the conditions of their everyday life. Another explanation could indicate that excellence distracts the people around them from their LGBTQ identity, thus giving them personal space. The good academic performance of LGBTQ students can be evidence of successful establishment of defence mechanisms against external threats.

“

[I've thought about dropping out of school] because I think as a trans person I won't have a professional future even if I get a degree.

f. Participation in the School Community

The measurement of the children's sense of belonging in the school community was done using an appropriate questionnaire that was translated and adapted from English to Greek¹⁰. The answers range from 1 (absolutely agree) to 4 (absolutely disagree), with the 4 pointing to low belonging sense, while the 1 to a high one. The total average of the responses given by the participants (N=186) was 2.52, i.e. right in the middle of the scale. This shows that LGBTQ students feel neither that they don't belong at all in the school community, nor that they completely belong. It is important however to mention that while the overall average is in the middle, the children respond affirmatively to questions like "I feel like a stranger" or "I feel alone". While there is a variety of ways to explain and interpret the above results, we find it important to mention them because the school's goal should be for students to have a complete sense of belonging and to be active and important members of the school community.

In addition, an important finding suggests that LGBTQ students feel a little or not at all comfortable talking about LGBTQ issues at school. In particular, 57.7% of children (N=255) feel that it is "very hard" or "rather hard" to talk about such issues in the classroom (Figure 14.1). This percentage increases with respect to the teachers, to which the LGBTQ individuals (N=253) feel "a little" or "not at all" comfortable talking (71.9%) (Figure 14.2), while it skyrockets in regard to the school principal: only 16.9% of children (N=248) feel "quite" or "very" comfortable speaking to their school management (Figure 14.3) which is particularly worrying as the role of the principals in Greek schools is instrumental.

10 Cronbach's $\alpha = .936$

How easily can you talk about LGBTQ issues in class?

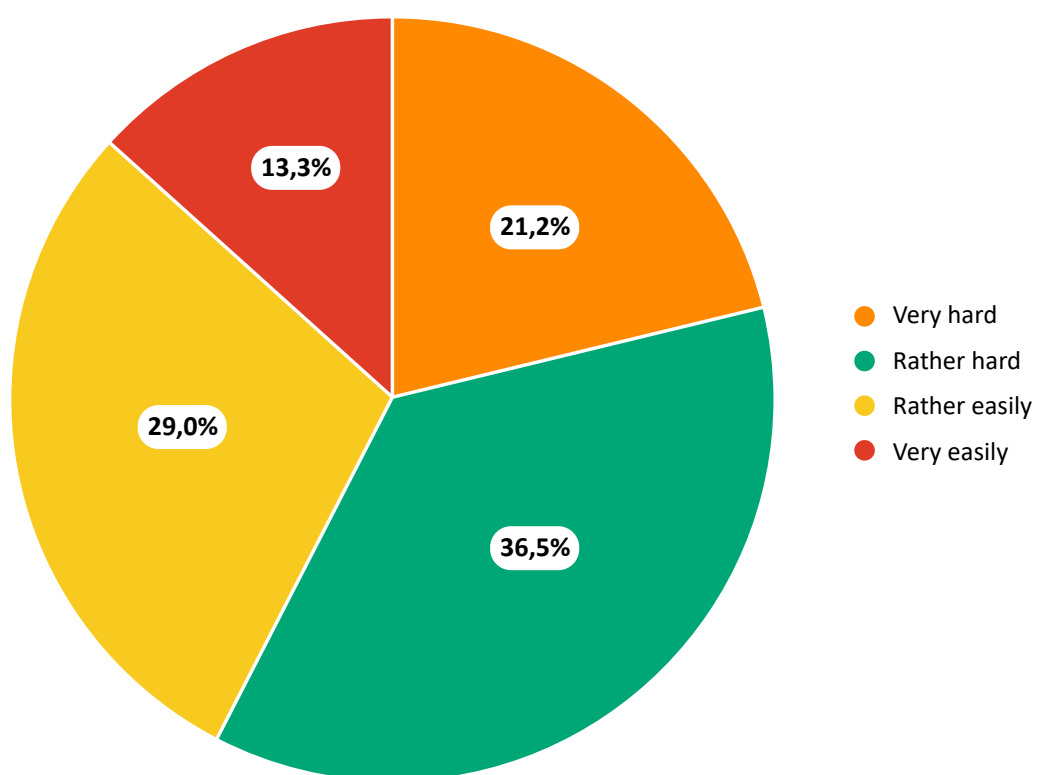


Figure 14.1: How easily can you talk about LGBTQ issues in class?

In general, how comfortable do you feel talking with your teachers at school about LGBTQ issues?

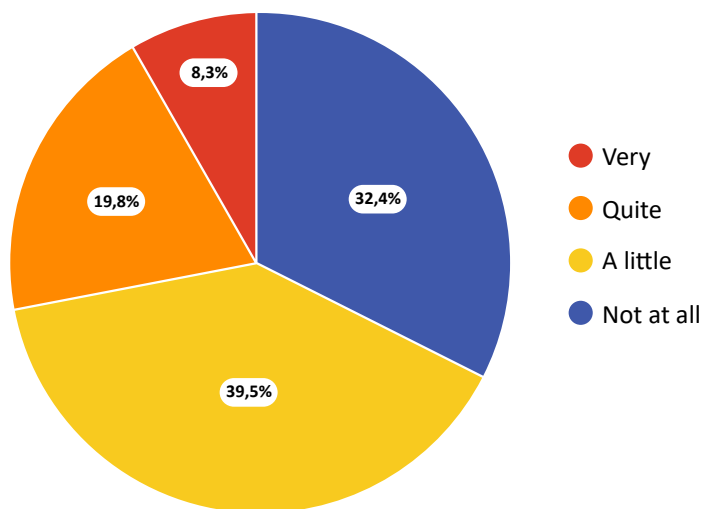


Figure 14.2: In general, how comfortable do you feel talking with your professors at school about LGBTQ issues?

In general, how comfortable do you feel talking with the headmaster/headmistress at school about LGBTQ issues?

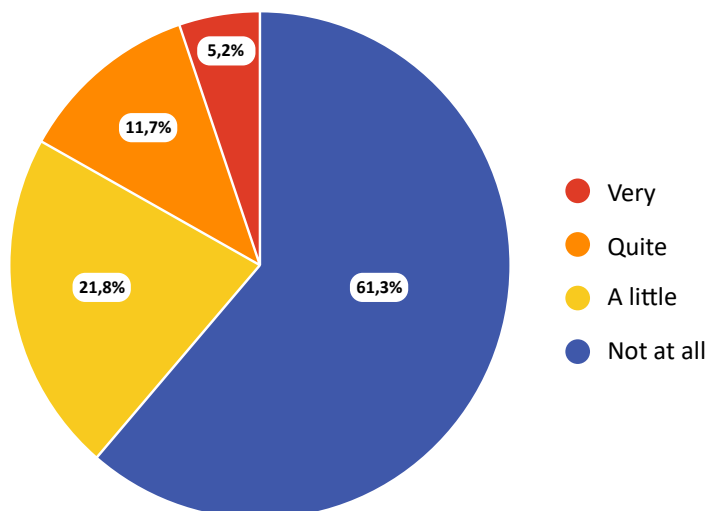


Figure 14.3: In general, how comfortable do you feel talking with the headmaster/headmistress at school about LGBTQ issues?



6 Recommendations

Recommendations

“

I wish we could all say what we are without being afraid.

Education is not a privilege; it is a right¹¹ and it is enshrined in the Greek Constitution. The right to education refers to international conventions ratified by Greece, such as the International Covenant on Economic, Social and Cultural Rights¹², as well as the Convention on the Rights of the Child. To ensure it, it is not only sufficient to provide it, but also to optimize the conditions under which it is carried out. According to Principle 16 of Yogyakarta,

“States shall ensure inclusion of comprehensive, affirmative and accurate material on sexual, biological, physical and psychological diversity, and the human rights of people of diverse sexual orientations, gender identities, gender expressions and sex characteristics, in curricula, taking into consideration the evolving capacity of the child.”¹⁴

Furthermore, the right to education refers to Recommendations of the Committee of Ministers of the Council of Europe to Member States. For example:

- Recommendation CM/REC (2010) 5 on combating discrimination based on sexual orientation and gender identity.
- Recommendation CM/Rec(2016)7 on young people's access to rights.

On the basis of all the above, as well as the results of the Survey, but also the developments that emerged from our cooperation with civil society organisations¹⁵, Colour Youth composed the following recommendations, for the improvement of the school climate for LGBTQI+ youth in the Greek education system.

¹¹ <http://www.right-to-education.org/>

¹² https://www.unric.org/el/index.php?option=com_content&view=article&id=26231

¹³ <https://www.unicef.org/crc/>

¹⁴ http://www.yogyakartaprinciples.org/wp-content/uploads/2017/11/A5_yogyakartaWEB-2.pdf

¹⁵ “Σχέσεις και Φύλο: Θέσεις των ΛΟΑΤΚΙ οργανώσεων για την Εκπαίδευση” (Relationships and Gender: Positions of LGBTQI organisations on Education - text available only in Greek) <http://www.rainbowschool.gr/wp-content/uploads/2017/09/protypour2017.pdf>

1. Educating the Educators

As is evident, continuous education and awareness-raising of educators at all levels on issues of sexual orientation, gender identity and gender expression with emphasis on the rights and needs of the LGBTQI+ student community are imperative. Particular emphasis should be placed on combating stereotypical perceptions and social norms related to gender, as well as expectations of gender-based behaviour that students are required to fulfill. As the results of the survey show, these phenomena are common and intense, and culminate in children the feeling that they are under constant "policing".

It is therefore necessary to issue a guide for educators, for an inclusive education on sexual orientation, gender identity and sex characteristics. At the same time, and in order to familiarise the educational staff with the above mentioned guide, it is proposed to carry out pilot experiential and interactive training activities for teachers, such as the organisation of training workshops and/or experiential workshops in

cooperation with civil society actors and/or under the auspices of the Ministry of Education and/or educational associations and/or associations of parents and guardians. For this purpose, existing structures of the Ministry, such as the Health Education Offices, can be utilised.

In the long term, in order for this training to be more effective, it needs to start in the pedagogical courses of the higher education schools which include such course in their curricula.

2. Sex Education

A Sex Education course should be introduced, which ought to start gradually from the children's early education, according to European¹⁶ and international guidelines^{17,18,19}, as well as recommendations of Greek bodies and networks such as the Racist Violence Recording Network. Sex Education as a course should provide students with information about safe sex practices, protection from sexually transmitted infections, consent, physical hygiene, body image,

“

...while [the thematic] week could benefit children and teach them about all these things that are considered "taboo" in our society, not every teacher should be able to just say every little thing that comes to mind.

16 <https://www.synigoros.gr/resources/docs/20171031-dt-kdp-enya-recommendations-2017.pdf>

17 Health and Physical Education Curriculum, Ontario Ministry of Education, 2016

18 Victorian Curriculum F–10, Victorian Curriculum and Assessment Authority, 2015

19 International Technical Guidance on Sexuality Education. An evidence-informed approach for schools, teachers and health educators. UNESCO in collaboration with UNAIDS, UNFPA, Unicef and WHO, 2009

relationships, etc. Among these, it is necessary to mention the different sexualities and gender identities, using a correct and unbiased language, and to take into account the needs and health-physical and mental- of the entire student community.

3. Textbooks

As far as school textbooks are concerned, it is important to create a relevant, thorough policy that will not allow the promotion of stereotypes and phobic perceptions of a sexist, homophobic, biphobic and transphobic nature in their content. They should also not promote/reproduce social norms and stereotypes surrounding gender.

In addition, it is necessary to have a positive reference to LGBTQI+ people in school textbooks, providing students with the ability to recognize and identify with positive role models in the school environment. An example of such a positive reference could be to include events of the history of the LGBTQI+ movement that coincided with major social movements of the 20th century (e.g., sexual liberation, feminism, etc.). Apart from these references in relevant courses of history and social sciences, reference to alternative family models is also important in the broader context of the development of family as a social institution in the Greek society.

Given the lack of libraries in many schools in the country, as shown by the responses of the children who participated in our survey, it is essential to ensure access to information material on gender and sexuality. However, it is also necessary to introduce relevant books in the existing school libraries.

“

... As young people, the information we have about safe sexual intercourse is either non-existent or focused solely on heterosexual couples, leaving children like me not knowing how to prevent STDs, exposing us to these dangers due to prejudice and "taboo" issues of the Greek school.

4. Trans and Intersex issues at school

As the LGBTQI+ civil society organisations^{15,20} and the Greek Ombudsman^{8,21} point out, it is necessary to create a framework that allows trans and Intersex people attending school to use the name, gender and clothing they wish, even when those are not in agreement with the information

20 Galanou, M. (2014), *Gender Identity and Expression: terminology, discriminations, stereotypes and myths*, Transgender Support Association: Athens [Available from (Greek)] <https://transgendersupportassociation.files.wordpress.com/2014/11/001-106-tautotita-kai-ekfrasi-filou.pdf>

21 Greek Ombudsman (2017), *Guide for Equal Treatment (Handbook for civil servants): Respect makes a difference* [Available from (Greek)] https://www.synigoros.gr/resources/im_odigos_web_o_sevasmos_kanei_ti_diafora_gr.pdf

on their official documents. Furthermore, it should be possible for them to use the bathrooms and locker rooms they wish, as well as to participate in sports activities, programs or school events based on their self-identification. All of the above must be accompanied by school staff that is adequately and properly informed about the legal rights recognised by the Greek legal order for trans children, including the possibility of legal rectification of their registered gender (Law nr. 4491/2017) after the age of 15, under certain conditions.

5. Addressing Bullying and School Violence

While initiatives such as the “Observatory for the Prevention of School Violence and Bullying” have been created in the past, particular attention has not been given to cases of violence on the basis of sexual orientation and gender identity. We recommend that greater emphasis be placed on LGBTQI+ issues and interventions and targeted actions be made by the Ministry of Education to combat homophobia, biphobia and

transphobia, with the active involvement of educators, students and associations of parents and guardians. An example, from international experience, is the creation of a framework to develop groups of LGBTQI+ students and their allies supervised by a teacher (GSAs- Gay-Straight Alliances)²². The objectives of these groups are the creation of a secure environment, the socialization and the support of the participants as well as the implementation of awareness-raising actions for the school. It is very important that in this way students are empowered to advocate against issues of inequality in schools.

According to the 2017 report of the Racist Violence Recording Network, the “creation of a handbook for school communities on understanding and addressing bias-motivated incidents of violence and interconnection with experienced civil society actors implementing specific programs”²³ is further recommended. Finally, it is important to create tools to assess how incidents are handled.

“

The Association of Parents and Guardians [of my school] refused to allow homosexuality, trans identities, gender identity and sexism to be mentioned in the thematic week.

²² <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC2863040/> , <https://www.ncbi.nlm.nih.gov/pubmed/28580677>,

Kosciw, J. G., Greytak, E. A., Giga, N. M., Villenas, C. & Danischewski, D. J. (2016). The 2015 National School Climate Survey: The experiences of lesbian, gay, bisexual, transgender, and queer youth in our nation's schools. New York: GLSEN.

²³ <http://www.rvrn.org/δελτιο-τυπου/>

6. Creation and integration of support and counseling structures in schools

To address the phenomena of homophobia, transphobia and biphobia in schools, the involvement of mental health professionals in the school environment would be useful. Experts would support both students and teachers in resolving conflicts within the school environment. The need to create and integrate such structures in each school unit is imperative to improve conditions for LGBTQI+ individuals and the quality of the school climate in general.

Civil society initiatives, such as the Greek Psychological Helpline **11528 - By Your Side, Tell Us** (reporting services of homophobic, biphobic and transphobic incidents of violence and discrimination), and **Transcending Youth** (support programme for trans youth), can serve as an auxiliary tool in handling crises and supporting students in specific cases and with particular needs.

“

12 years in Greek schools equals 12 years of psychological warfare.

7. Support and Cooperation with Civil Society

The schools' core are their students, and their needs must therefore always be a priority. Cooperation between the Ministry of Education and Civil Society ensures that education includes the latest guidelines on the inclusion of LGBTQI+ issues. LGBTQI+ organisations can provide the necessary expertise regarding the above mentioned recommendations to create and implement the best possible practices in schools.

8. Regularization of the School Climate Survey

The Ministry of Education must ensure that the quality of the school climate is studied on a consistent basis in order to provide reliable and sufficient information, accessible to the general public. The studies conducted should include discrimination on the basis of sexual orientation, gender identity, gender expression, and sex characteristics, which, as indicated by this survey, occurs very often.

9. International Commitments

As indicated in the report on the state of the European education systems²⁴ published by the International Lesbian, Gay, Bisexual, Transgender, Queer & Intersex Youth and Student Organization (IGLYO) at the beginning of 2018, Greece has many steps to take to ensure an equitable and safe school environment. It has to respect its international commitments, such as the “Call for Action by Ministers – Inclusive and equitable education for all learners in an environment free from discrimination and violence”²⁵ of UNESCO, which it has co-signed.

10. Creation of the Gender and Sexuality Office and the issuance of a circular

Establishing a Gender and Sexuality office within the bodies of the Ministry of Education (such as the Educational Policy Institute), which will create the procedures for the implementation of the above and supervise their implementation, is recommended.

In the short term, and in order to manage everyday issues of sexual orientation, gender identity, gender expression and sex characteristics in the school environment, it is important to issue a specialized circular from the Ministry to the schools in order to clarify the framework of LGBTQI+ students' rights that is, until now, still unclear.

24 <http://www.iglyo.com/wp-content/uploads/2018/01/LGBTQI-Inclusive-Education-Report-Preview.pdf>

25 https://en.unesco.org/sites/default/files/call_for_action_2016_08_05-en.pdf



7

Limitations



Limitations

Sample approach was mainly accomplished through the use of online media and social networks, and completing the questionnaire was also possible only online. Students with restricted Internet access are likely to have been excluded from the Survey. Given that this parameter was not in the control of the scientific team, an attempt was made to at least limit exclusion from information on the Survey. The distribution of flyers at the Pride parades of Athens, Thessaloniki, Patra and Crete, as well as posters in schools that members and friends of the organization attended or are attending, were used as advertising tools for this purpose. Moreover, by promoting the Survey through not purely LGBTQI+ media and bodies-such as the Greek-speaking YouTubers mentioned before-attempts were made to limit the exclusion of people who are not “out” as LGBTQI+.

The Survey tool has undergone an intensive process of translation and adaptation to the Greek language, but also to the Greek educational system, since the original content concerned the

American educational system. The questionnaire used to measure the quality of the school climate did not include questions with explicit references to sex characteristics. As a result, the number of participants that are intersex is unknown. Moreover, given the complexity of the subject examined, as well as its originality in the Greek context, the questionnaire was extensive enough to cover all aspects of the experience of LGBTQ people in schools. As it turned out, its size resulted in many people not completing it or responding fragmentarily to the questions. For example, to the question concerning gender identity, which was at the end of the questionnaire, only 73 of the 1963 people answered, which does not allow for a representative picture of the gender identity of the sample. In addition, while checks on the reliability of individual variables were carried out, the tool was not weighted to the Greek context. However, before being publicised, the questionnaire was shared with members of the organization who filled it out and sent comments and remarks.



Annex

Terminology ²⁶:

Asexual

Also called ace. Someone who does not experience (or experiences little) sexual attraction to other people. Asexuality is often considered as a spectrum (asexual/ace spectrum) that includes asexuality at one end, gray-asexuality (or graysexuality) in the middle, and (allo)sexuality at the other end.

Biphobia

A term parallel to homophobia that is referring to psychological and social bias and discrimination against bisexuals. Aside from the negative characterisation, statements like "Bi people are undecided" or "Bi people do not exist" are also biphobic.

Bisexual

A person that is attracted sexually and/or romantically to two or more genders. It is often used as an umbrella term to describe various forms of polysexuality.

Gay

A person that experiences romantic and/or sexual attraction to people of the same gender. The term gay in Greece is used mainly for men, although there are women that use this term to describe

their sexual and/or romantic orientation ("gay woman", woman that is attracted romantically and/or sexually to other women).

Gender

A social construct that includes roles, behaviours, norms, activities and characteristics that a society or culture of a given historic moment assigns as typical to a woman or a man (based on the gender binary). Gender is, thus, inextricably linked to the social expectations of the presumed biological sex of a person. For others, the social gender is the only gender of a person.

Gender Expression

Gender expression refers to the ways in which a person expresses their masculinity, femininity or other gender-related behaviours and characteristics in the social system, and specifically the way they express to other people the way that they experience their gender identity. Gender expression can be characteristics such as a hairdo, clothing or the way a person moves. The social construct dictates that gender expression is consistent with gender identity, that is it expects a man to have a masculine gender expression and a woman to have a feminine gender expression.

²⁶ Source: <http://www.colouryouth.gr/terms/>

Gender Identity

Gender identity refers to the personal and internal way that a person experiences their gender. It can coincide with the gender assigned at birth, or not.

Homophobia

The psychological and social prejudice, the discrimination and the illogical fear towards homosexual people. See also: Biphobia, Transphobia.

Intersex

Intersex individuals are born with sex characteristics (such as chromosomes, genitals, or hormonal structure) that do not belong strictly to the male or female category or belong to both categories at the same time. Intersex is an umbrella term used to describe a wide range of biological variations in relation to sex. Intersex individuals can have any sexual orientation, gender identity, or gender expression. The term middlesex is often wrongly used as a synonym for the word intersex, although it is a subcategory of the intersex spectrum. You can find more information in OII and ILGA Europe's guide²⁷.

Lesbian

A person that identifies as a woman (see gender identity) and experiences emotional, romantic, and/or sexual attraction to people of the same gender. Some women prefer to identify as gay or gay women.

Pansexual

A person that experiences emotional, romantic and/or sexual attraction to people of any gender. Often pansexual people declare that the biological sex or the gender identity of a person are not important parameters in determining whether they will experience attraction to that person. Alternatively, they can be described with the term gender blind, meaning that they are "blind" in terms of gender.

Sex

Sex is defined as the set of biological characteristics such as gonads, sex chromosomes, hormones, external and internal genitals that are used to assign a gender at birth by the medical community. Sex is a spectrum that covers the full variety of bodies, the most common of which are female (vagina, clitoris, XX chromosomes, large breasts etc) and male (penis, testicles, XY chromosomes). Other combinations of sex characteristics define intersex people. Many people deconstruct the idea of biological sex, and only refer to biological and anatomical characteristics.

Sex characteristics

The biological characteristics of the sexes. They are divided into primary (chromosomes, hormonal structure, internal and external reproductive organs) and secondary (eg hair, voice, bone structure).

²⁷ Source: OII Europe and ILGA Europe, *Standing up for the rights of intersex people - How can you help?*,
(<https://oiiueurope.org/standing-up-for-the-human-rights-of-intersex-people-how-can-you-help/>)
Also available in Greek: (<https://oiiueurope.org/υπερασπιζοντας-τα-ανθρωπινα-δικαιωμ/>)

Sexism

The term sexism refers to the systemic discrimination and oppression that is experienced by people that are not men (mainly women and people that are perceived as women), based solely on their gender or their body. Sexism has been created by the patriarchal structure of our society that is based on the superiority of men and masculinity. Homophobia, biphobia and, especially, transphobia are all based on sexism. Sexism is a system of oppression that is integrated in the dominant social, cultural and financial institutions and is often ignored in its smaller manifestations.

Sexual Orientation

Sexual orientations refers to one's ability to feel emotional and/or sexual attraction to other people and one's ability to maintain personal and sexual relationships with these people.

Straight

A person that experiences romantic and/or sexual attraction to people of the opposite gender. This term is based on the acceptance of the gender binary, hence the use of the word "hetero-".

Trans

People whose gender is not the same as the gender they were assigned at birth. Some trans people undergo gender reassignment procedures, however it must be noted that

-contrary to common belief- not all trans people wish to undergo such procedures. Often, the term trans is used to describe only trans men and trans women, erasing the identities of non-binary trans people. It is important that this does not happen and that the experiences and the self-identification of a person are respected.

Transphobia

It is the irrational fear and hate towards trans people and all people that are presumed to violate traditional notions about gender identity, gender and/or gender expression. Often gays, lesbians and bisexuals fall into the second category, resulting in transphobia being strongly associated with homophobia.

Queer

A complex term with multiple interpretations. It was used in the past pejoratively for people with a same-sex sexual orientation, but in the 1980s it was adopted by activists and theorists as a positive and conflicting self-characterisation in an effort to challenge social norms on sexuality, sexual orientation, gender identity and/or other forms of normality. It is often used by people who do not accept the traditional concepts of gender and sexuality and do not identify with, or are covered by, any of the other terms of the LGBTI+ acronym, but also as an umbrella term for all LGBTQI+ people. As a term it is also related to specific parts of Queer Theory.

Table of Figures

Figure 1: Distribution per sexual orientation	9
Figure 2: Distribution per age	10
Figure 3.1: Distribution per size of community	11
Figure 3.2: Distribution per prefecture	12
Figure 4.1: How often do you hear the word “gay” being used in a negative way in expressions such as “that’s very gay” or “you are so gay” at school?	16
Figure 4.2: How often do you hear phrases such as “this is faggoty”, or similar ones, being used at school?	17
Figure 4.3: How often do you hear words such as “sissy”, “faggot”, “queer”, etc. being used in a negative way at school?	18
Figure 5: Use of homophobic slurs by teachers or school staff	19
Figure 6.1: How often have you heard remarks for (perceived male) students who don’t behave “manly” enough?	22
Figure 6.2: How often have you heard remarks for (perceived female) students who don’t behave “womanly” enough?	22
Figure 7: How often do you hear transphobic slurs being used at school?	23
Figure 8: How often do you hear sexist remarks at school?	25
Figure 9: How often have you reported to a teacher, the headmaster/headmistress, or assistant headmaster/headmistress that you have been a victim of violence or harassment at school?	28
Figure 10: How effective was the response of the school staff to the solution of the problem the last time you reported it?	28
Figure 11: How many of your textbooks/school books have information on LGBTQ people, LGBTQ history, events or related matters?	31
Figure 12: During the current school year (2016-2017) what was your GPA at school?	32
Figure 13: To what level do you want to advance your studies?	33
Figure 14.1: How easily can you talk about LGBTQ issues in class?	35
Figure 14.2: In general, how comfortable do you feel talking with your teachers at school about LGBTQ issues?	36
Figure 14.3: In general, how comfortable do you feel talking with the headmaster/headmistress at school about LGBTQ issues?	36



Scientific Team

Chrysoula Iliopoulou

Psychologist, Dual MSW/MEd Sex Therapy Student at Widener University, Chester, PA - Project Manager

Nikolaos Nikolakakis

Computer Scientist, Biostatistician (MSc)

Foteini Diakoumakou

Psychologist, Health Promotion and Education Expert (MSc)

Konstantinos Grammenidis

Architect Engineer NTUA (MA)

Anna Papazoglou

Graduate of Department of Management Science and Technology (AUEB), student of Social Work

Luke Vasilakis

Student of Statistics in AUEB

Georgios Kourogiorgas

Lawyer (LL.M), Data Protection Officer (CIPP/E)