



Strengthening LGBTQI+'s Voice in Politics

National Report - Greece

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Contents

1.	Introduction.....	3
2.	Methodology	4
3.	State of art.....	5
3.1	National and EU LGBTQI+ rights.....	5
3.2	Existing legal framework that protects LGBTQI+ individuals.....	5
3.3	Perception of LGBTQI+ rights	7
3.4	Discriminatory behaviours against LGBTQI+ individuals.....	8
3.5	Obstacles faced by LGBTQI+ with minority ethnic and cultural background	9
3.6	Participation of LGBTQI+ in politics	10
3.7	Needs for policy reform	10
4.	Online survey findings.....	12
4.1	Social and demographical characteristics	12
4.2	Perceptions about LGBTQI+ rights	12
4.3	Perceptions on the occurrence of discriminatory incidents against the LGBTQI+ community	16
	<i>Occurrence of discriminatory incidents as indicated by members of the LGBTQI+ community with no minority ethnic or cultural backgrounds</i>	<i>20</i>
	<i>Occurrence of discriminatory incidents as indicated by members of the LGBTQI+ community with minority ethnic or cultural backgrounds</i>	<i>20</i>
4.4	Involvement of LGBTQI+ people in politics.....	22
4.5	Needs for policy reform	24
5.	Conclusions and recommendations.....	27
	<i>Limitations</i>	<i>28</i>
	<i>Recommendations</i>	<i>28</i>
6.	References.....	30
7.	Annexes.....	33
7.1	Annex I: Needs for policy reform percentages	33



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1. Introduction

Even though the levels of acceptance of LGBTQI+ people might have increased, discrimination, harassment, violence and hate crimes are still eminent. As depicted in the first EU survey conducted by the European Union Agency for Fundamental Rights – FRA on the perceptions and experiences of lesbian, gay, bisexual and transgender (LGBT) persons (2014), 47% of the total of 93,079 participants felt discriminated against or harassed on the grounds of sexual orientation during the 12 months preceding the survey. Lesbian women (55%) appeared to be more affected by the aforementioned forms of discrimination and violence, followed by bisexual women (47%) and transgender people (46%). The second largest EU survey, conducted by FRA in 2019, revealed that the numbers have decreased, as 38% of participants reported to have been harassed due to their LGBTQI+ identity during the year preceding the survey. Results indicated that trans people (48%) are more affected by such behaviours, followed by intersex people (42%) and lesbian women (41%).

As presented in the FRA survey (2016) regarding the views of public officials for LGBTQI+ equality, negative views are expressed by public servants as well. However, many indicated that public attitudes of intolerance and an unfavourable political climate undermine their work towards equality for LGBTQI+ people. The International Institute for Democracy and Electoral Assistance (International IDEA, 2017) has expressed that *'democracy is dependent on the participation and representation of all citizens in democratic institutions and processes'*; *'every citizen, regardless of class, age, gender, sexual orientation, ability, group, culture and ethnic or religious background, should have an equal right and opportunity to engage with and contribute to the functioning of these institutions and processes'*. The United Nations' Agenda 2030 for Sustainable Development (United Nations, N.D.) and the EU Strategy on Gender Equality (European Commission, 2020) stress the need for investing in LGBTQI+'s right to political participation as an essential step to achieve social, economic and political inclusion for all and subsequently global gender equality, human rights and sustainable democratic governance.

The project 'VoiceIt: Strengthening LGBTQI+'s Voice in Politics' aims to contribute to the inclusion of LGBTQI+ people in political decision-making processes in Greece, Cyprus, Italy, by creating a shared vision regarding LGBTQI+ inclusion in politics, increasing LGBTQI+'s participation in political decision-making, strengthening national/international networks for LGBTQI+ individuals interested in participating in such processes, raising the awareness of stakeholders and the public about misconceptions regarding LGBTQI+ rights, experiences of discrimination and the importance of including minorities in political decision making processes and by creating an action plan for policy change for an LGBTQI+ inclusive society.

The present report, developed in the context of Work Package 2 (WP2), on the one hand maps the situation in Greece in terms of how LGBTQI+ rights are perceived by government officials, representatives of political institutions, the general public and the LGBTQI+ community and on the other hand, analyses possible discrepancies of the four aforementioned groups on the topic.



2. Methodology

In order to map the national situation, desk and quantitative research was conducted. Former research and reports were studied to investigate the national and European LGBTQI+ rights, the relevant legal framework and the perceptions of LGBTQI+ rights, as expressed by the LGBTQI+ community, government officials, representatives of political institutions and the general public. Furthermore, desk research aimed to identify discriminatory behaviours against the LGBTQI+ community, obstacles faced by LGBTQI+ with minority ethnic and cultural background, as well as the forms of LGBTQI+'s participation in politics and the potential needs of policy reform, as expressed by the four target groups.

The purpose of the online survey was to identify the perceptions and experiences of the four target groups on the above-mentioned topics, as well as discrepancies in the perceptions between the groups. KMOP, as WP leader, developed the questionnaire with the contribution of all partners, which included closed and open-ended questions, based on former research and available tools. The data was collected through LimeSurvey, an online tool ensuring confidentiality and anonymity, as the IP address of the respondents is protected and undetectable. The introduction of the survey clarified that by answering the questions, respondents provided their consent to the analysis of their data.

The online survey run from January to April 2020 and was available in Greek and English. The intended sample size was 400 respondents per country and 1200 in all three countries; Greece, Italy and Cyprus. 417 participants completed the survey for Greece, after removing all missing cases (85). Out of the total sample, 137 respondents were LGBTQI+, 31 were government officials, 17 were representatives of political institutions and 232 were general public. The questionnaire was disseminated via the project's website, KMOP's and UNRISD's website, social media and targeted emails.

The null hypothesis (H_0) in terms of discrepancies was that the role of the respondents (i.e. which group they belong to) would not have a significant effect on their perceptions regarding LGBTQI+ rights, discrimination and needs for policy reform. In order to measure discrepancies amongst the groups, chi-square tests were used in questions where the answers were 'Yes-No-Not sure-Don't want to answer' and one-way ANOVA in questions that measured the degree of agreement.

3. State of art

3.1 National and EU LGBTQI+ rights

As depicted in the 'Rainbow Map', provided by ILGA Europe, 13 European countries have full marriage equality, while eight more have some form of registered partnership for same-sex couples, with or without limitations. Even though same-sex couples cannot get married in Greece, Italy or Cyprus, they can enter a registered/civil partnership, which provides the same level of rights with married couples. In Greece, same-sex couples are also included in the legislation on cohabitation (ILGA, 2020a).

All EU countries have legal protections against discrimination in employment based on sexual orientation, while 20 have such protections based on gender identity, including Greece, which is also amongst the six countries where the anti-discrimination legislation in employment specifically covers sex characteristics (ILGA, 2020a).

Greece and Cyprus are amongst the 17 countries where the legislative framework concerning hate crimes includes sexual orientation and amongst the 11 European countries that include gender identity as aggravating factors. Greece is also one of the three countries where hate crime on the basis of sex characteristics and/or intersex status is also criminalised. Similarly, Greece and Cyprus are two of the 20 countries that sanction hate speech on the basis of sexual orientation and are amongst the 12 countries where such legislation also includes gender identity as an aggravating factor (ILGA, 2020a).

Although over the past decades, many advancements in LGBTQI+ rights have been made, the situation has been stagnating over the past two years. ILGA Europe Rainbow Index findings show no positive improvement in 49% of countries in the last year, and in fact some countries are moving backwards, as laws and policies are being revoked (ILGA 2020a). There has also been a rise in hate speech in the last two years, in particular coming from public figures, including political and religious leaders. This has manifested in some places in the banning of events, including Pride parades. ILGA Europe notes that these setbacks have occurred throughout Europe, mentioning specifically Bulgaria, Cyprus, the Czech Republic, Finland, Greece, Hungary, Poland, Portugal and Spain (ILGA 2020b).

Several incidents of violence and hate speech against LGBTQI+ people are described in the 2020 ILGA report on the *Human Rights Situation of Lesbian, Gay, Bisexual, Trans and Intersex People in Europe and Central Asia*, such as the case of the homophobic and sexist remarks of Panos Kammenos, former Minister of National Defense, against a member of another Greek political party, Georgios Amyras, during a conflict they had in January 2019: Panos Kammenos addressed Mr. Amyras saying 'you look nice for a little bride', during a Plenary session of the Parliament. Colour Youth, an LGBTQI+ youth community promoting LGBTQI+ rights, issued a press release in order to express the organisation's opposition and raise awareness on the impact of the silencing of such events (Colour Youth, 2019).

3.2 Existing legal framework that protects LGBTQI+ individuals





The Article 2 of the Universal Declaration of Human Rights states that every person is entitled to the same rights and freedoms “without distinction of any kind” (UN General Assembly, 1948). In recent years, various Human Rights Council Resolutions have focused on sexual orientation and gender expression, specifically protection from discrimination and violence, requesting two UN reports in 2011 (UN Human Rights Council, 2011) and 2014 (UN Human Rights Council, 2014) and appointing an Independent Expert on sexual orientation and gender identity in 2016 (UN Human Rights Council, 2016). Various General Assembly Resolutions have focused on putting an end to killings motivated, amongst others, by a person’s sexual orientation and gender identity (UN General Assembly, 2013).

In Europe, the Treaty on the Functioning of the European Union, signed in 1957, gives the European Council the power to take action “to combat discrimination based on sex, racial or ethnic origin, religion or belief, disability, age or sexual orientation” (Part II, Article 19) (European Union, 2007). The EU Charter of Fundamental Rights, ratified in 2000, prohibits discrimination based on any grounds, specifically mentioning sexual orientation (Title III: Equality - Article 21) (European Union, 2012).

In 2010, the Council of Europe “Recommendation CM/Rec(2010)5 of the Committee of Ministers to member states on measures to combat discrimination on grounds of sexual orientation or gender identity” was agreed by all 47 member states, and its implementation progress has since been reviewed twice (Council of Europe: Committee of Ministers, 2010). There are additionally a number of other EU directives relating to gender identity, asylum and employment, as well as European Parliamentary Resolutions and reports relating to homophobia, fundamental rights and violence, among other topics. In 2019, the European Parliament adopted a Resolution on the rights of intersex people (European Parliament, 2018) deploring the human rights violations many intersex people face and laying out what needs to be done to end discrimination and protect intersex people’s bodily integrity.

In Greece, all fundamental rights are protected by the Constitution. In particular, article 2 - paragraph 1 ensures the respect for and protection of human dignity, article 4 - paragraph 1 ensures equality before the law, article 5 - paragraph 2 ensures the protection of life, honour and freedom, article 20 - paragraph 1 the right to judicial protection) and article 25 - paragraph 1 the unrestricted exercise of individual and social rights with regard to the State and relations between individuals (Hellenic Parliament, 2009).

Law No. 4285/2014 (Articles 1-5, Amendment of Law 927/1979) for combating certain forms and expressions of racism and xenophobia by means of criminal law punishes all public acts that have the intention to cause, incite, stimulate or provoke actions, verbally or through the press and the internet or other means, that may lead to discrimination, hate or violence against a person or a group defined by reference to race, colour, religion, descent or national or ethnic origin, sexual orientation or gender identity (SOGI), or disability in a way that endangers public order or is a threat for the life, freedom or the physical integrity of the aforementioned people. It also incriminates all relevant acts with the intention to cause, incite, stimulate or provoke actions that will damage possessions that are in use by the abovementioned person(s), in a way that endangers the public order. If the aforementioned provocation, incitement, stimulation or instigation leads to a criminal offence, or if it is committed by a public servant or employee during the exercise of their duty, the penalty or punishment is higher. The criminal acts protected by Law No. 4285/2014 follow the ex officio prosecution and during the file of the complaint the victim does not pay the relevant fee in favour of the State.



The Employment Equality Directive, adopted by the EU in 2000, requires all states to implement legislation that bans employment discrimination based on sexual orientation (European Union, 2000). Equal treatment of employees regardless of race or ethnic background, religious or other beliefs, disability, age or sexual orientation was protected in Greece by law N. 3304/2005. The aforementioned law was repealed and replaced by law N. 4443/2016 which, amongst others, aimed at the integration of relevant EU Directive. The law defines discrimination based, amongst others, on sexual orientation, gender identity and gender characteristics as direct when a person is treated less favourably because of the mentioned reasons. On the other hand, discrimination is considered indirect when an apparently neutral fact can put people in a situation of particular disadvantage compared to other people. Harassment, is defined as an unwanted behaviour, connected, amongst others, to sexual orientation, gender identity and gender characteristics, aiming or resulting in the violation of the individual's dignity or the creation of an intimidating, hostile, humiliating, degrading or aggressive environment. Qualification of discrimination based on relations occurs when an individual is treated less favourably because of their relationship with person(s) of the above characteristics. Finally, the law N. 4443/2016 defines discrimination based on perceived characteristics and multiple discrimination, which characterizes discrimination when based on more than one of the reasons mentioned above. Furthermore, victims are protected from any kind of retaliation (Official Government Gazette, 2016).

Law N. 4356/2015 on *Civil Union, Exercise of Rights, Penal and other Provisions* introduced for LGBTQI+ persons the right to civil union (co-habitation), in which the relationship of the two parties follows the provisions for married couples, except if the parties have declared otherwise. Article 21 of the same law (amendment of Article 81A of the Criminal Code) introduces harsher penalties for criminal acts motivated by prejudice against a person's or a group of persons' characteristics, including sexual orientation, gender identity and sex characteristics (SOGISC). Furthermore, the aforementioned law incriminates the exclusion of people from goods or services or the announcement of such exclusion out of contempt for their characteristics, including SOGI.

Even though child adoption by same-sex couples is not regulated by the law, Article 8, paragraph 1 of the law N. 4538/2018 introduced the right of child fostering by couples that have entered a civil union (regardless of their sex).

3.3 Perception of LGBTQI+ rights

As depicted in the 2019 Special Eurobarometer 493 on the social acceptance of LGBTI people in the EU, there have been slight improvements on people's stances towards LGBTQI+ rights, in comparison to the similar survey conducted in 2015. Out of the total 27,438 respondents, 76% agree that gay, lesbian or bisexual people should have the same rights as heterosexual people, representing a 5% increase since 2015. However, this number varies widely across member states, with support at 98% in Sweden (highest) and 31% in Slovakia (lowest). The majority of Greek participants (64%) share the aforementioned view. Similarly, 72% of all EU participants, agree that '*there is nothing wrong in a sexual relationship between two persons of the same sex*'. However, most respondents from Greece (53%) have the opposite view.

In terms of marriage equality, 69% of the total sample agrees that same sex marriages should be allowed throughout Europe; however, 56% of the 1,016 Greek respondents disagree. It is worth mentioning that there is a 6% increase of people from Greece supporting marriage equality in 2019 (in comparison to the relevant report published in 2015) (European Commission, 2015, 2019).





Furthermore, 59% of the Europeans support the fact that transgender people should be able to change their civil documents to match their gender identity and 46% believe official documents should offer a third gender option besides female and male. Greek participants that agree with the aforementioned statements seem to be in line with the European average, with 54% and 41% respectively (European Commission, 2019).

As depicted in the latest FRA survey (2020), half (53%) of LGBTQI+ people are almost never or rarely open about their identity, whilst 61% stated that they avoid holding hands with their partner in public. The lack of openness of their identity seems to mostly affect bisexual men (77%), intersex people (70%) and bisexual women (65%). The percentages for Greece seem to be higher than the EU average, as 73% reported not to be open about being LGBTQI+ and to always or often avoiding holding their same-sex partner's hand in public out of fear of being assaulted, threatened or harassed.

With respect to work, Greece holds the highest rate (19%) of people who felt discriminated against due to being LGBTI when looking for work in the 12 months before the survey. Greece also holds the second highest rate (31%) in terms of respondents who felt discriminated against at work due to being LGBTI in the 12 months before the survey, with the EU average being 21%.

From the perspective of LGBTI identifying groups, 40% of respondents of the FRA survey said they felt that prejudice and intolerance against LGBTI people had decreased during the five years preceding the survey, while 36% said it increased. For those who said it decreased, the most common reason cited was visibility and participation of LGBTI people in everyday life (71%). For those who said it increased, the most common reason cited was negative stance and discourse by politicians and/or political parties (65%) (European Union Agency for Fundamental Rights, 2019).

3.4 Discriminatory behaviours against LGBTQI+ individuals

Former research reveals a great deal about both the general public's perceptions of discrimination and LGBTI persons' everyday lived experiences of discrimination. According to half of the sample of the Special Eurobarometer 493 (53%) (European Commission, 2019), discrimination on the basis of sexual orientation seems to be one of the most widespread forms of discrimination in the EU, following discrimination on the basis of being Roma and based on ethnic origin or skin colour. Even though a slight improvement regarding discrimination in Greece has been depicted (compared to the results of the 2015 Eurobarometer), 70% still believes that such discrimination is widespread.

The Special Eurobarometer 493, published in 2019, revealed that '*discrimination on the basis of being transgender is more often considered widespread than discrimination based on being a man or a woman or intersex*', as 48% of the European participants consider such discrimination as widespread. This percentage increases when it comes to Greece, as 57% of the Greek participants perceive it to be widespread. Discrimination on the basis of being intersex is perceived to be widespread by 39% of the European participants and by 54% of Greek participants.

Although the majority of people from Greece that participated in the abovementioned survey find discrimination based on SOGI to be widespread, the majority does not take action on a personal level to contribute tackling the phenomenon: 86% reported not to have publicly defended someone who was victim of discrimination, while 92% have not shared content on online social networks about incidents of discriminatory treatment. Similarly, 96% reported not to have publicly raised the



issue of discrimination in the workplace and 98% have not joined an association or campaign that defends people against discrimination.

Discrimination based on SOGI seems to be quite prevalent in the work environment as well. To elaborate, 44% of Greek participants believe that a candidate's gender identity (being transgender) would work as a disadvantage if a company wanted to hire someone and had to opt between two candidates with the same skills and qualifications, whilst 42% stated that sexual orientation is another factor that would work as a disadvantage (European Commission, 2019). The most recent FRA survey, conducted from May to July 2019, confirms these findings, as Greece holds the highest rate (19%) of people who felt discriminated against due to being LGBTI when looking for work in the 12 months preceding the survey. At the same time, Greece remains one of the three countries with the highest rates (31%) of people that have discriminated against at work during the year preceding the survey.

Prevalence of harassment seems to be quite frequent in the EU, as 38% of LGBTQI+ people reported to have been harassed during the year preceding FRA's latest survey, while this seems to mostly affect trans (48%), intersex (42%) and lesbian women (38%). With regards to the age groups that appear to be most affected, these are adolescents and young adults (15-17 and 18-24 years old). Out of the total sample of Greek respondents, 33% reported to have experienced harassment in the year preceding the survey, which ran from May to July 2019.

With respect to physical and sexual violence, 11% of the total sample of the last FRA survey and 9% of Greek respondents reported to have experienced a physical and/or sexual attack for being LGBTQI+ in the five years before the survey was conducted. Such violence mostly takes place in public (51%), in cafeterias, restaurants, pubs or clubs (12%) and public transport (10%). Intersex people (22%) are the ones that seem to be most affected by such violence, followed by trans (17%) and gay (12%). Such violence has an impact on the victims' and the community's life. In context of the consequences of the most recent incident they experienced, a 22-year-old bisexual woman from Greece stated *"I live in a country where I am afraid to be free and publicly express my feelings to my partner, because of the extreme right-wing perceptions of the majority of the population and the fact that many neighbourhood groups of a far-right party are attacking LGBTI people"*.

During 2017, the Racist Violence Recording Network (2018) in Greece recorded 102 cases of racist violence, from which 47 incidents targeted LGBTQI+ people. For the period of January-December 2018, they recorded a total of 117 incidents of racist violence that involved over 130 victims; 27 of the incidents targeted LGBTQI+ (Racist Violence Recording Network, 2019).

3.5 Obstacles faced by LGBTQI+ with minority ethnic and cultural background

Existing research evidence lacks of data in reference to LGBTQI+ people with minority ethnic and cultural background, as well as in terms of obstacles they face. A Eurobarometer study on difficulties for LGBTI people in cross-border situations stressed the need for studies that can identify *"specificities that might be experienced by same-sex couples of ethnic or religious minority origin who are in a cross-border situation"* (Kogovšek Šalamon, 2019:45).



LGBTQI+ people might experience intersectional and multiple discrimination, including discrimination on the basis of minority ethnic and/or cultural background. According to FRA, '40% of respondents who self-identify as members of an ethnic minority or have an immigrant background indicate ethnic origin or immigrant background as an additional ground for discrimination', apart from their LGBTQI+ identity, whilst 15% referred to their skin colour as another additional ground for discrimination. Twenty-eight per cent of the respondents belonging to a religious minority mentioned religion as another additional ground (European Union Agency for Fundamental Rights, 2020).

One source of discrimination against LGBTI persons with a minority ethnic and cultural background can come from within their own communities. A Eurobarometer study on EU minorities and discrimination (EU-MIDIS II, 2017) found that ethnic minorities feel less comfortable with having people with different sexual orientation as neighbours; 73% reported to feel comfortable with or neutral about having lesbian, gay or bisexual people as their neighbours and 66% about having transgender or transsexual persons as neighbours. Even though the percentages are quite high, the level of acceptance is much lower compared to people with different religion or ethnic minority and to people without an ethnic minority background or with disabilities (European Union Agency for Fundamental Rights, 2017).

Out of the total 27 incidents of racist violence against LGBTQI+ people that were recorded by the Racist Violence Recording Network in 2018 in Greece (RVRN, 2019), five of the victims were reported to be refugees and asylum seekers, whereas one was an EU citizen.

3.6 Participation of LGBTQI+ in politics

As indicated in the Eurobarometer 2019 on the social acceptance of LGBTI people in the EU, 64% of the European participants would feel comfortable if a gay, lesbian or bisexual person was in the highest elected political position. This percentage decreases when it comes to Greek participants; 44% would feel *comfortable*, 17% would feel *moderately comfortable* and 38% would feel *uncomfortable*. However, less people reported to feel comfortable when it comes to transgender and intersex people holding highest elected political positions; 32% and 33% would feel *comfortable*, 17% and 18% would feel *moderately comfortable* and 47% and 45% would feel *uncomfortable* respectively.

In 2019, the newspaper *Efimerida Syntakton* published an article regarding LGBTQI+ people participating in the elections of the European Parliament and Regional Governments. The article included small interviews of five candidates for the European Parliament elections and six candidates for Regional Governments on their stances and views on the national situation and the elements that need to change. One of the candidates for the European Parliament elections mentioned '*the puzzle of rights has still many gaps*', while another one added that '*this year we have more candidates than the past years, which means the enlargement and deepening of democracy. But this is not the only issue at stake. The LGBTQI+ movement must create links with the other movements that fight for rights including the labour movement, contributing to an inclusive society, eliminating social exclusion and building a wall to the far-right wing and fascism*'.

3.7 Needs for policy reform





There is not enough data available regarding needs for policy reform specifically in terms of promoting and protecting LGBTQI+ rights in the different spectrums of everyday life. Nonetheless, 66% of the Greek respondents in the Flash Eurobarometer 478 on the views of young people on how to build a stronger, more united Europe, indicated that fighting poverty and economic and social inequalities should be a priority for the European Union for the upcoming years, whereas 46% suggested that schools should provide everyone a chance to succeed and have access to the same opportunities.

In addition, referring to the efforts made in Greece to fight all forms of discrimination, 25% of the Greek participants in the Special Eurobarometer 493 (European Commission, 2019) perceive them to be effective, 36% find them moderately effective and 35% believe they are ineffective. The percentage of people that find the aforementioned efforts effective has decreased by 3%, compared to the results of the similar 2015 Eurobarometer.

In terms of policy reform in education, most participants of the above survey (European Commission, 2019) believe that lessons and material should include information regarding diversity in terms of sexual orientation (71%), being transgender (65%) and being intersex (65%). The beliefs of Greek participants do not present major changes, as they agree that information about diversity in terms of sexual orientation (66%), being transgender (62%) and being intersex (63%) should be included in the school curriculum.

As depicted in the most recent FRA survey, published in 2020, there is an eminent need for policy reform targeting adolescents aged 15 to 17 years old with an LGBTQI+ identity, as Greece holds the highest rate (71%) of this age group being discriminated against. Furthermore, only 11% of LGBTQI+ people in Europe and Greece who felt discriminated against during the year preceding the survey in any area of their life stated that either they or someone else reported the most recent incident to any organisation or institution. In the context of the same survey, a 41-year-old lesbian woman from Greece stated that *“I find it very difficult to help my child understand my current relationship with a woman. Feels entangled. Social models are different from what one experiences at home and does not know how to manage it. At school these issues are still considered taboo. I don't think that issues like sexuality, diversity, family types, etc. have ever been discussed so that children would accept them as normal”*.

It is worth noting that the most frequent reasons stated for not reporting incidents is that *‘nothing would happen or change’* (41%), it is *‘not worth reporting it – ‘it happens all the time’* (33%), people were *‘concerned that the incident would not have been taken seriously’* (22%), people *‘did not want to reveal their sexual orientation or gender identity or variation of sex characteristics’* (22%) and they *‘do not trust the authorities’* (21%). These findings indicate a need for policy reform in terms of provision of support and the handling of cases by relevant authorities.



4. Online survey findings

4.1 Social and demographical characteristics

The online survey was completed by 417 respondents. Each participant belonged to one of the four target groups, i.e. LGBTQI+ Community, Government Officials, Representatives of Political Institutions and General Public. Table 1.1 describes the sociodemographic characteristics of each target group, in terms of gender, age and education.

Table 1.1 Sociodemographic characteristics of the four target groups of participants who took part in the survey.

	<i>LGBTQI+</i>		<i>Government Officials</i>		<i>Representatives of Political Institutes</i>		<i>General Public</i>	
	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>	<i>n</i>	<i>%</i>
Total participants	137	100	31	100	17	100	232	100
Gender								
Cis male	51	37.22	12	38.70	10	58.82	41	17.67
Cis female	52	37.95	14	45.16	4	23.52	140	60.34
Trans male	5	3.64	1	3.22	0	0	0	0
Trans female	4	2.97	0	0	0	0	1	0.43
Genderqueer	13	9.48	0	0	0	0	7	3.01
Other/don't want to answer	12	8.75	4	12.90	3	17.64	43	18.53
Intersex	1	0.72	2	6.45	2	11.76	5	2.15
Age								
15-18	6	4.37	0	0	0	0	0	0
19-25	53	38.68	1	3.22	1	5.82	60	25.86
26-35	53	38.68	7	22.58	11	64.70	96	41.37
36-45	13	9.48	13	41.93	2	11.76	45	19.39
46-55	7	5.1	8	25.80	2	11.76	24	10.34
56-65	5	3.64	2	6.45	1	5.82	6	2.58
66-75	0	0	0	0	0	0	1	0.43
Attending/not completed secondary school	4	2.91	0	0	0	0	2	0.86
Graduated from secondary school	9	6.65	0	0	0	0	15	6.46
Higher education	35	25.54	1	3.22	2	11.76	36	15.51
PhD / Higher Education	10	7.29	7	22.58	3	17.64	15	6.46
other/don't want to answer	10	7.29	3	9.67	0	0	16	6.89
Vocational training	11	8.02	0	0	0	0	20	8.62
University Degree	58	42.33	20	64.51	12	70.58	128	55.17
Education								
LGBTQI+ and ethnic minority status	14	10.21	0	0	0	0	0	0
LGBTQI+ status-yes	0	0	10	32.25	2	11.76	0	0
LGBTQI+ status-don't want to answer	0	0	0	0	1	5.82	0	0

4.2 Perceptions about LGBTQI+ rights



The online questionnaire aimed to investigate whether the four target groups are familiar with the existing LGBTQI+ rights, as well as to map their perceptions on the LGBTQI+ rights that should be protected. Chi-square tests were carried out to find out discrepancies of the groups' knowledge. The detailed results per statement and target group are presented in table 1.2.

The vast majority of the total sample appeared to be aware that same sex couples can sign a civil union in Greece. It should be noted that all 17 representatives of political institutions that participated in the survey were aware of that. Chi-square tests revealed a significant relationship between the independent variable (i.e. target groups) and the responses, $\chi^2(6, N=417)=15,761, p=.015$, meaning that the target group participants belong to is correlated to their knowledge. To elaborate, representatives of political institutions were the most likely to know that the aforementioned right is protected by the law, whereas the general public was least likely to be aware. In terms of same-sex marriage, most participants reported to know that this is not provided by law. LGBTQI+ people were significantly more likely to be aware that same-sex couples cannot get married in Greece, while the general public was the least likely to be aware of that, $\chi^2(9, N=417)=58,506, p<.001$.

On the other hand, most participants stated that same-sex couples cannot be foster parents or adopt a child. No significant relationship was found between the groups and their knowledge regarding child-fostering, $\chi^2(6, N=417)=11,913, p=.064$. In terms of discrepancies on knowledge that child adoption is not prescribed, LGBTQI+ people were significantly more likely to be aware, compared to the other groups, $\chi^2(9, N=417)=37,767, p<.001$.

Even though the majority of participants was aware that it is legal for people in Greece to change the gender marker on their legal documents, 31.9% of the general public declared to be unsure. In terms of discrepancies, the general public was significantly less likely to have this information, $\chi^2(9, N=417)=42,283, P<.001$.

In relation to LGBTQI+ people being legally protected against discrimination in Greece, half of the LGBTQI+ respondents (51.1%) did not find this to be true, while 38.7% of government officials, 41.2% of representatives of political institutions and 35.8% of the general public agreed. Tests showed that LGBTQI+ people and the general public are significantly more likely to have the aforementioned view, $\chi^2(9, N=417)=25,211, p=.003$. With regards to the existence of legal framework protecting the community from hate crimes, most LGBTQI+ participants (45.3%), government officials (51.6%) and representatives of political institutions (52.9%) seemed to be aware of the current framework; most participants of the general public (52.8%) stated that no such law is applicable in Greece. However, chi-square tests showed that all four target groups were significantly more likely to believe that LGBTQI+ people are legally protected from hate crimes, $\chi^2(9, N=417)=28,947, p=.001$, indicating no discrepancies amongst the groups. Most LGBTQI+ respondents (48.2%) stated that intersex people are not protected from 'normalising' medical interventions in Greece, while the majority of the other groups remained unsure; in terms of differences, the general public was significantly more likely to be uncertain, $\chi^2(9, N=417)=40,830, p<.001$.

		<i>LGBTQI+</i>	<i>GOVERNMENT OFFICIALS</i>	<i>REPRESENTATIVES OF POLITICAL INSTITUTES</i>	<i>GENERAL PUBLIC</i>
SAME SEX COUPLES CAN SIGN A CIVIL UNION IN GREECE	Yes	95,6%	83,9%	100,0%	87,1%
	No	2,9%	0%	0%	3,0%



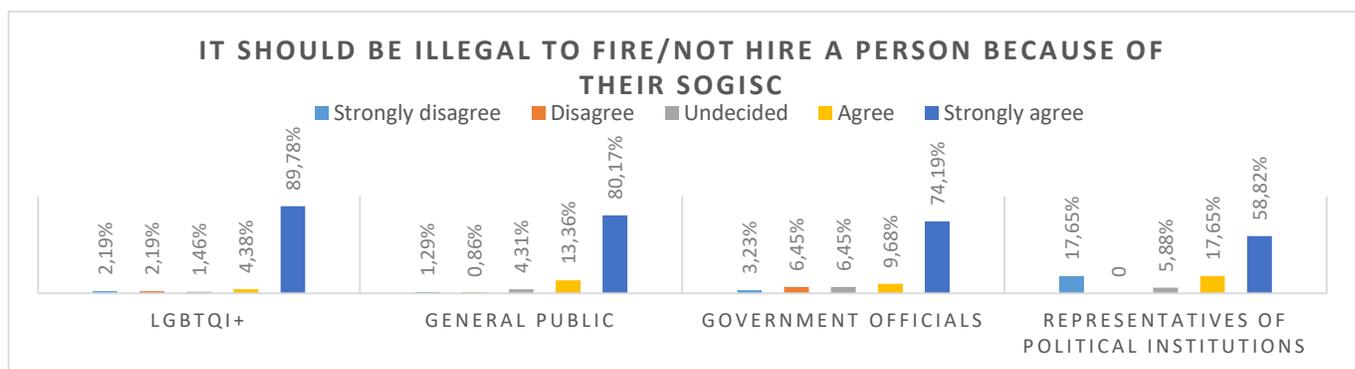
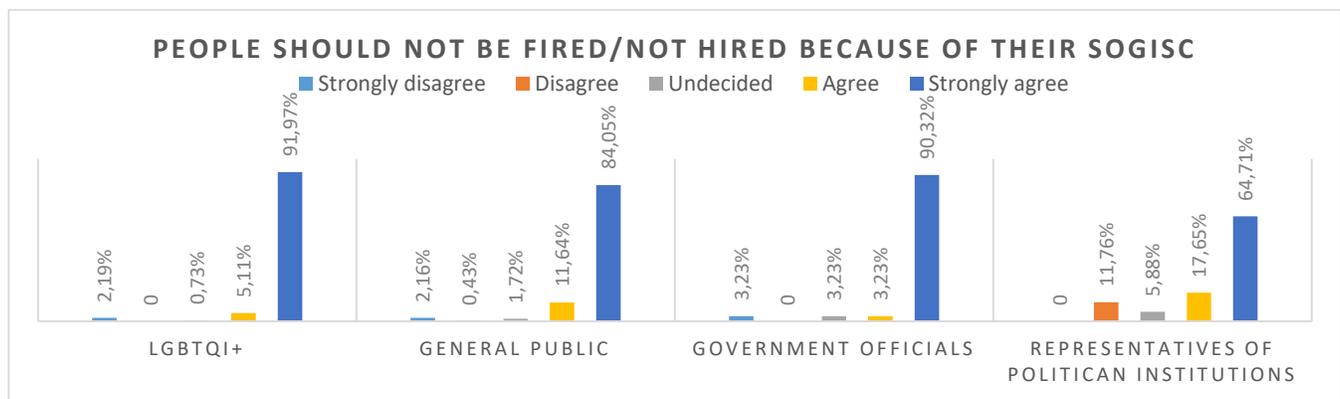
SAME SEX COUPLES CAN GET MARRIED IN GREECE	Yes	4,4%	9,7%	23,5%	5,9%
	No	93,4%	74,2%	70,6%	62,5%
	Not Sure	2,2%	12,9%	5,9%	19,8%
SAME SEX COUPLES CAN BE FOSTER PARENTS IN GREECE	Yes	35,0%	19,4%	35,3%	22,4%
	No	42,3%	38,7%	47,1%	45,3%
SAME SEX COUPLES CAN ADOPT A CHILD IN GREECE	Yes	45,3%	9,7%	5,9%	10,8%
	No	87,6%	67,7%	70,6%	64,2%
	Not Sure	9,5%	22,6%	17,6%	25,0%
IT IS LEGAL FOR PEOPLE IN GREECE TO CHANGE THE GENDER MARKER ON THEIR LEGAL DOCUMENTS	Yes	82,5%	83,9%	82,4%	59,1%
	No	7,3%	3,2%	0%	8,6%
	Not Sure	10,2%	12,9%	11,8%	31,9%
LGBTQI+ PEOPLE ARE LEGALLY PROTECTED AGAINST DISCRIMINATION IN GREECE	Yes	35,0%	48,4%	41,2%	34,5%
	No	51,1%	38,7%	41,2%	35,8%
	Not Sure	13,9%	12,9%	11,8%	28,9%
LGBTQI+ PEOPLE ARE LEGALLY PROTECTED AGAINST HATE CRIMES IN GREECE	Yes	45,3%	51,6%	52,9%	48,2%
	No	38,0%	32,3%	29,4%	52,8%
INTERSEX PEOPLE ARE PROTECTED FROM "NORMALISING" MEDICAL INTERVENTIONS IN GREECE	Yes	5,8%	29,0%	17,6%	13,8%
	No	48,2%	22,6%	35,3%	24,1%
	Not Sure	46,0%	45,2%	41,2%	61,2%

Table 1.2 Percentage responses of the four target groups to the questions analysed using Chi-Square test.

In terms of the groups' perceptions about LGBTQI+ rights that should be protected, one-way ANOVA tests were used to measure potential discrepancies. The overall picture showed a positive stance towards LGBTQI+ rights; the mean responses of all groups ranged from "Undecided" to "Strongly Agree", indicating that none of the target groups had a clear negative attitude towards the LGBTQI+ community regarding those rights.

The majority of the sample agreed that people should be able to freely express their sexual orientation and/or gender identity. Nonetheless, Welch's ANOVA test revealed that mean responses differed significantly between groups ($F(3, 55.372)=4.612$, $p= .006$). The LGBTQI+ Community ($M=3.85$, $SD=0.601$) was significantly more likely to agree compared to the general public ($M=3.60$, $SD=0.805$). The same applied to the question on LGBTQI+ people having the same rights as cisgender heterosexual people, as only a few indicated they should not: three LGBTQI+ people, eight participants of the general public, three government officials and one representative of political institutions. In terms of discrepancies ($F(3, 52.729)=7.174$, $p< .001$), the LGBTQI+ community ($M=3.89$, $SD=0.565$) was significantly more likely to agree than the general public ($M=3.59$, $SD=0.827$). As above, the vast majority of the sample agreed that LGBTQI+ people should be treated equally, whereas again the LGBTQI+ community ($M=3.91$, $SD=0.513$) was significantly more likely to agree than the general public ($M=3.73$, $SD=0.683$).

With regards to employment equality and as depicted in the following charts, the vast majority agreed that people should not be fired or not hired because of their sexual orientation, gender identity and/or sex characteristics (SOGISC), and they agreed as well that it should be protected by the law. No discrepancies were found amongst the four groups.



In respect of marriage equality, the majority agreed that same-sex marriage should be legal. Nonetheless, 9.48% of the public remained undecided. With regards to differences ($F(3, 52.385)= 12,845$, $p< .001$), Post-Hoc tests showed that the LGBTQI+ community ($M=3.87$, $SD=0.553$) was significantly more likely to agree compared to the other groups. Even though the

majority also agreed that child fostering by same-sex couples should be legal, 8.62% of the public, four (12.61%) government officials and six (35.3%) representatives of political institutions disagreed. Welch’s ANOVA test showed that the LGBTQI+ community (M=3.83, SD=0.589) was significantly more likely to agree with the statement. Similarly, 8.62% of the public, three (9.68%) government officials and seven (41.18%) representatives of political institutions did not think that child adoption should be legal. The LGBTQI+ community (M=3.82, SD=0.584) was, again, significantly more likely to believe it should be legal.

Most agreed that people should be able to change the gender markers on their legal documents; however, 10.78% of the public remained undecided. In terms of discrepancies, the LGBTQI+ community (M=3.80, SD=0.640) was significantly more likely to agree than general public (M=3.47, SD=0.939).

Likewise, respondents agreed that the LGBTQI+ community should be equally represented in the political life (e.g. in parties, institutions and organisations). Some disagreed, while 9.05% of the public and six (35.29%) representatives of political institutions reported to be undecided. In terms of discrepancies, the LGBTQI+ community (M=3.77, SD=0.720) was significantly more likely to agree compared to representatives of political institutions (M=2.53, SD=1.231) and general public (M=3.50, SD=0.878). Government officials (M=3.48, SD=0.996) and the general public were significantly more likely to agree compared to representatives.

4.3 Perceptions on the occurrence of discriminatory incidents against the LGBTQI+ community

As depicted in the table hereunder, the majority of the total sample believes that the LGBTQI+ community is generally not accepted in Greece. The LGBTQI+ community was significantly more likely to believe so, $\chi^2(9, N=417)= 41,112, p< .001$.

		<i>LGBTQI+</i>	<i>GOVERNMENT OFFICIALS</i>	<i>REPRESENTATIVE S OF POLITICAL INSTITUTIONS</i>	<i>GENERAL PUBLIC</i>
DO YOU THINK THE LGBTQI+ COMMUNITY IS GENERALLY ACCEPTED IN GREECE?	Yes	13,9%	22,6%	29,4%	11,6%
	No	84,7%	77,4%	64,7%	79,7%
HAVE YOU EVER HEARD NEGATIVE COMMENTS TOWARDS THE LGBTQI+ COMMUNITY MADE PUBLICALLY IN GREECE?	Yes	97,8%	74,2%	76,5%	82,8%
	No	0%	16,1%	0%	7,8%
	Don't Know	2,2%	9,7%	17,6%	8,2%

Table 1.3 Percentage responses of the four target groups to the questions analysed using Chi-Square test.

Many LGBTQI+ participants referred to the progress that has been made, but highlighted that there is a long way to go; one underlined that ‘*people simply tolerate and don’t accept*’ the community. A few described a climate of hate, discrimination and under-representation in media, structures and employment, leading LGBTQI+ people to hide their identity. Two participants focused on the lack of established LGBTQI+ rights, such as marriage, adoption, the negative stance of the church

and the current government, that *'voted down the constitutional amendment on the protection of LGBT; 'we are treated as second class citizens [...]. We can't even walk holding our partner's hand'*. A few described that the level of acceptance may vary, depending on the identity; one specified that trans, intersex and asexual people are the ones that are least accepted. A few highlighted the differences found between urban and rural areas, as prejudice and stigma prevail in smaller areas.

The general public agreed that progress has been made, while some suggested that the community is mostly accepted by younger people and one pointed out that women tend to show higher levels of acceptance. A few reported that in spite of the aforementioned progress, the community is not generally and adequately accepted. Some others reported that the LGBTQI+ community is not accepted at all, as discrimination and homophobia are still prevalent. It should be noted that there was one homophobic comment made by one respondent, whereas another one indicated that SOGI diversity constitutes a mental health disorder and *'society, the State and people should help and support them and not treat them as voters or normal'*.

Only two representatives of political institutions and government officials elaborated on the acceptance of LGBTQI+ people in Greece. Representatives suggested that the community is not yet accepted. A representative described that Greek society remains conservative, *'due to tradition and religion, or due to the lack of information provision by institutions like the media and schools'* and underlined that the situation is better in big cities, where anonymity and marginalisation are dominant. One government official confirmed the aforementioned view, while both respondents believe that the community is only partially accepted.

As presented in Table 1.3, the majority of participants reported to have heard negative comments towards the LGBTQI+ community made publicly, with the LGBTQI+ community being significantly more likely to believe that, $\chi^2(9, N=417)=34,604, p<.001$. As elaborated by the LGBTQI+ community, such comments are usually made by members of the Parliament and church officials, as well as by journalists, scientists and citizens of all educational backgrounds; one suggested that they are usually made by elder people. These remarks can often be seen online, in the streets or in schools, while they are often expressed in the form of jokes or entail expressions like *'these people are everywhere', 'these things are not normal', 'they should not provoke'*. 'Faggot' was identified as an expression used in a derogative way, which does not always address to LGBTQI+ people, but also to people who are perceived to be LGBTQI+; one participant stated *'faggot is a common insult that I've heard in my life. The negative comments are many even from my own family.. (sic) they're calling us abnormal, confused and etc.'*. Another respondent provided the example of *'Mr. Mitsotakis [Greek Prime Minister, editor's note] when talking about trans people, compared them to aliens. Mr. Mpogdanos [MP – New Democracy & journalist, editor's note] believes that lesbians are Satanists'*.

LGBTQI+ participant: 'this has no beginning or end, it doesn't even affect those of us that are used to it, it has become a routine'

The general public suggested that negative remarks can be heard in the means of transport, public places, such as squares, or places with a lot of people, like stores and supermarkets, while they can also be found in the internet; one provided the example of misinformation regarding the pride parade that takes place every year. One respondent referred to the homophobic remarks made by Panos Kammenos in the Parliament [former Minister of National Defence, editor's note], as well as members of

other parties. The Church was identified as a structure that incites violence towards the community. There was also a homophobic comment, as one participant stated that they are not interested in the community, as there are more serious issues in Greece.

One representative of political institutions elaborated that negative remarks are usually publicly expressed towards many vulnerable groups, such as LGBTQI+ people, migrants, refugees and women, even for people with disabilities. Government officials did not elaborate further.

Most participants seemed to believe that negative comments towards people that behave in a different manner than expected according to their perceived gender are often or always being made, while 35 (15.09%) of the general public, three (9.68%) government officials and three (17.65%) representatives of political institutions believe it sometimes happen. In terms of discrepancies, Welch's ANOVA showed significant differences in mean responses, $F(3, 52.620) = 4.854, p = .005$, between LGBTQI+ ($M=3.13, SD=0.497$) and general public ($M=2.93, SD=0.657$).

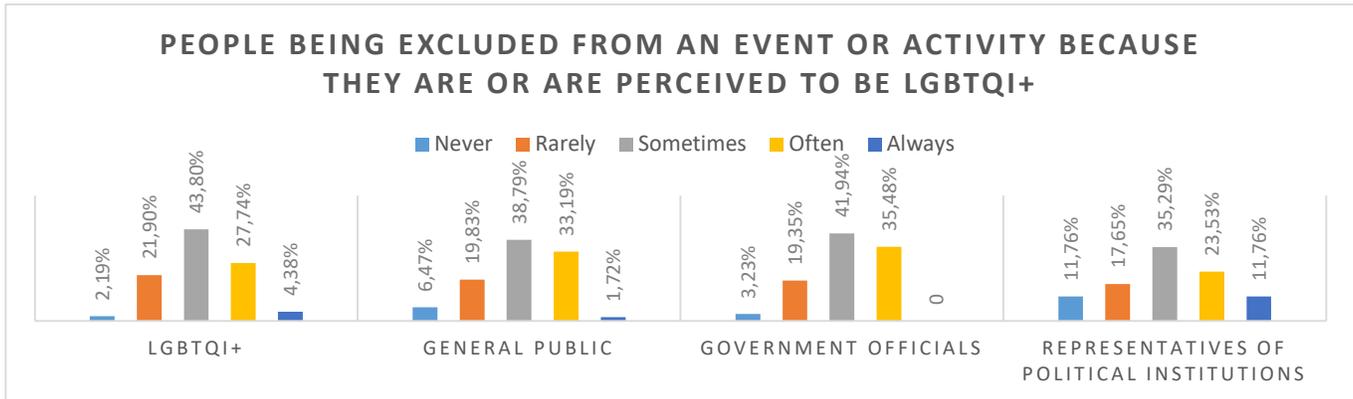
Eighty per cent of the LGBTQI+ people believe that it often occurs that people disclose someone's LGBTQI+ identity without their permission, while 35% believe it sometimes happens and 13% that it always takes place. Likewise, most respondents of the general public (56.90%) and government officials (41.94%) believe such events often take place and 29.31% and 35.48%, respectively, that it sometimes happens. Seven representatives (41.18%) believe that such disclosure often takes place. No significant discrepancies were found. The same applied to intentional misgendering; most believe that it often or sometimes happens. A regular ANOVA showed that the LGBTQI+ community ($M=2.59, SD=0.763$) reported significantly higher frequency on the above compared to representatives and the public. Moreover, the public reported significantly higher frequency than the representatives. Most groups believe that the use of the dead name of transgender people to address them happens sometimes, while most LGBTQI+ (62.77%) participants believe that this often happens.

The majority of LGBTQI+ (66.42%), general public (69.04%) and government officials (61.29) believe that negative comments about the LGBTQI+ community are often made in public places; most representatives of political institutions (eight – 47.06%) believe that they are sometimes expressed. A regular ANOVA showed that the later ($M=2.12, SD=1.054$) were significantly more likely to believe that such remarks are made in lower frequency, compared to LGBTQI+ ($M=2.99, SD=0.707$) and the general public ($M=2.79, SD=0.769$). Likewise, most LGBTQI+ (57.66%), general public (65.95%), government officials (77.42%) and representatives of political institutions (52.94%) believe that such remarks are often made online. The LGBTQI+ community ($M=3.28, SD=0.683$) was significantly more likely to believe that this happens in a higher frequency than the general public ($M=2.97, SD=0.792$).

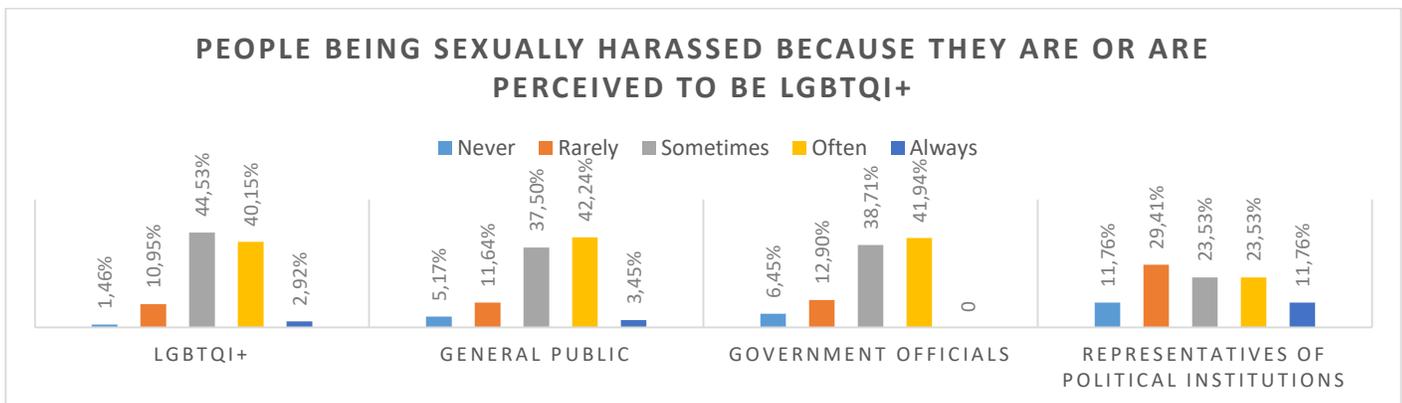
The majority of the sample also agreed that people often use LGBTQI+ terms in a derogative way, while people are often mocked because they are or perceived to be LGBTQI+. LGBTQI+ ($M=3.17, SD=0.733$) were again significantly more likely to believe that the use of LGBTQI+ terms in a derogative way takes place more frequently than the general public ($M=2.93, SD=0.781$), as well as that people are mocked because they are or are perceived to be LGBTQI+ ($M=3.03, SD=0.737$), compared to the general public ($M=2.78, SD=0.761$).

Most believe that people are often being verbally harassed (LGBTQI+ - 64.96%, public - 68.97%, government officials - 64.52%, representatives of political institutions - 58.82%) or not treated equally (LGBTQI+ - 52.55%, public - 56.90%, government officials - 54.84%, representatives of political institutions - 64.71%) because they are or are perceived to be

LGBTQI+. In terms of people being excluded from an event or activity due to the abovementioned reason, most believe it sometimes happens.



Most LGBTQI+ (56.20%), public (49.57%) and government officials (45.16%) believe that people are often discriminated against in public places, whilst most representatives of political institutions (58.82%) believe that it sometimes happens. With regards to physical attacks, 41.61% and 40.88% of LGBTQI+ believes they sometimes or often take place; 41.81% and 38.36% of the public believes they are often or less frequently; 13 (41.94%) government officials believe it sometimes happens and 11 (35.48%) that it happens more often; six (35.29%) representatives believe they happen sometimes and four (23.53%) that they rarely do. Regular ANOVA showed that the LGBTQI+ community ($M=2.28$, $SD=0.785$) was significantly more likely to believe that physical attacks take place more often than the representatives ($M=1.71$, $SD=1.160$). As depicted in the chart below, most LGBTQI+ people believe that people are sometimes sexually harassed due to their LGBTQI+ identity, most participants of the general public and government officials believe it is more often, and most representatives think that they rarely take place.





In terms of organised physical attacks, most LGBTQI+ (38.69%), public (40.09%) and government officials (51.61%) believe they sometimes happen, whereas five (29.41%) representatives of political institutions think they often take place and the same number believes they rarely do.

Occurrence of discriminatory incidents as indicated by members of the LGBTQI+ community with no minority ethnic or cultural backgrounds

Out of the 137 LGBTQI+ people that filled in the online questionnaire, 123 did not have a minority ethnic or cultural background. Most (47%) stated that they rarely receive negative comments because they behave in a different manner than the one expected according to their perceived gender; some (26.02%) that this rarely happens. The same applies to people having their LGBTQI+ identity disclosed without their permission. The majority (68.29%) reported to never experience intentional misgendering, whilst some (18.70%) stated it rarely happens. Furthermore, 80.49% stated that people never use their dead name to address them; even though nine of the LGBTQI+ participants stated that are trans male/female, one (0.81%) stated that they always experience the aforementioned behaviour, five (4.07%) that they often do, 10 (8.13%) that it sometimes happens and eight (6.50%) that it rarely does.

People rarely (39.02%) make negative comments about them due to their LGBTQI+ identity; 30.89% and 9.76% stated that this happens sometimes or often. Such comments never (41.46%) or rarely (32.53%) happen online; however, some stated that this happens sometimes (13.01%), often (11.38%) or always (1.63%).

According to the participants, people never (39.02%) or rarely (35.77%) use LGBTQI+ terms in an insulting way to address them; less reported that this happens sometimes (18.70%) or often (5.69%). Most (40.65%) indicated that people rarely mock them due to their identity, less (17.07%) suggested that this happens sometimes and fewer (7.32%) that it is often; 33.33% reported that they have never experienced such behaviour.

Most LGBTQI+ without a minority background reported that they have never been verbally harassed (47.97%), not treated equally (34.96%), excluded from an event of activity (60.98%) or experienced discrimination at public places (40.65%). Some indicated that they rarely experience the aforementioned behaviours (32.52%, 32.52%, 26.83%, 29.27% respectively), while less stated that it sometimes happens.

In terms of physical attacks, the majority of the sample (80.49%) reported to have never had relevant experiences, 11.38% stated it rarely happens and 7.32% it sometimes takes place. However, more people (21.95%) stated to rarely experience sexual harassment, 8.95% that they sometimes or often experience such events; 68.29% have never experienced something relevant. Lastly, the majority (87.80%) stated that they have never experienced organised physical attacks, whilst 10.57% stated that it rarely happens. Four (28.57%) reported that they are sometimes sexually harassed because of their LGBTQI+ identity and six (42.86%) reported that it rarely happens.

Occurrence of discriminatory incidents as indicated by members of the LGBTQI+ community with minority ethnic or cultural backgrounds

Fourteen LGBTQI+ people that participated in the survey reported to consider themselves LGBTQI+ with minority ethnic and cultural background. 42.86% and 35.71% of these respondents stated that they sometimes or often receive negative

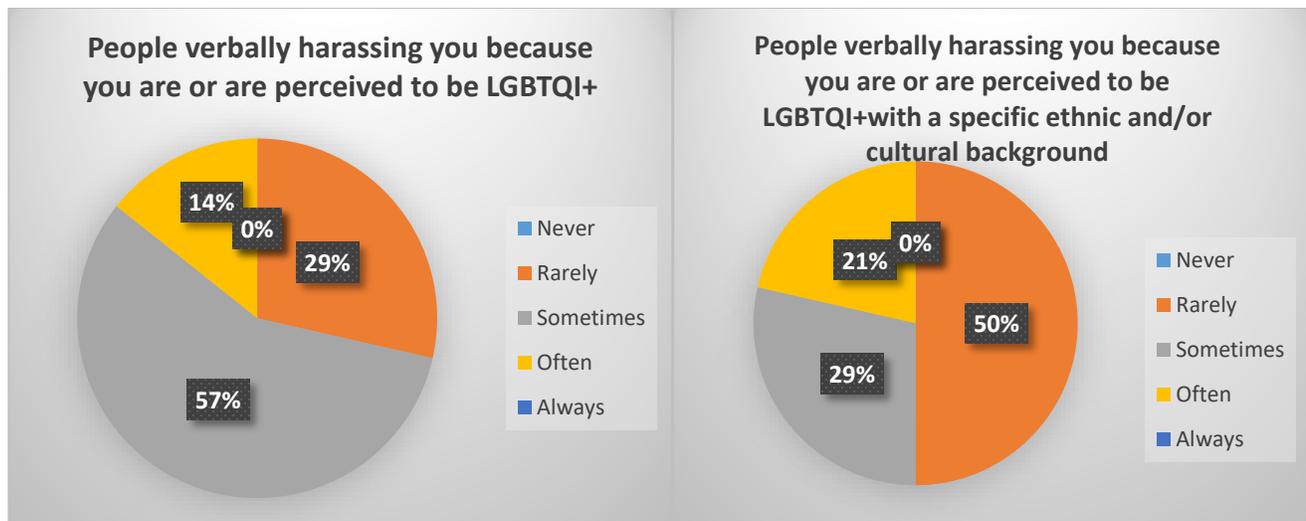


comments because they behave in a different manner than expected according to their perceived gender. Five (35.71%) reported that people rarely disclose their LGBTQI+ identity without their permission and six reported that it happens sometimes or often. More than half (57.14%) reported that people rarely intentionally misgender them and five (35.71%) that never happens to them. Two (14.29%) reported that people always use their dead name to address them, three (21.43%) that is sometimes happens and one that it rarely occurs.

Six (42.86%) reported that people make negative comments about them in general and online, because they are or perceived to be LGBTQI+ and have a minority ethnic and/or cultural background. It should be noted that four people suggested that negative comments are sometimes made due to their LGBTQI+ identity and three that they sometimes hear such remarks due to both identities. Five (35.71%) stated that people sometimes make these remarks online because of both of their identities.

Two participants (14.29%) reported that people often use LGBTQI+ terms in an insulting way to address them, while three (21.43%) reported that this often happens because they have a specific ethnic and/or cultural background. Six (42.86%) suggested that this sometimes happens to them and five (35.71%) that this happens in the same frequency, due to their ethnic and/or cultural background. Eight reported that people often or sometimes mock them because they are LGBTQI+. Eight reported that this happens often or sometimes because of both of their identities.

As depicted in the pie charts below, participants stated that they were not verbally harassed or unequally treated frequently because of both their identities. Four respondents reported to often or sometimes being excluded from an event or activity because they are or perceived to be LGBTQI+, whereas five reported the same frequency because they are or perceived to be LGBTQI+ with a specific ethnic and/or cultural background.



Eight persons reported to sometimes experience discrimination in public places because of their LGBTQI+ identity and five because of both identities. Five (35.71%) reported that they are sometimes physically attacked because they are LGBTQI+ and because they are LGBTQI+ with a specific ethnic and/or cultural background. Four (28.57%) stated that they are sometimes and six (42.86%) that they are rarely sexually harassed because of their LGBTQI+ identity; one is often sexually

harassed because of both identities, three sometimes experience such harassment and four rarely do. Finally, three reported that they sometimes experience organised physical attacks because of their LGBTQI+ identity, while four (28.57%) reported them to be less frequent. Three reported to sometimes experience such attacks due to both their identities.

ANOVA tests were used to measure discrepancies on the frequency of violent acts experienced by the two aforementioned groups. The five-scale responses were modified as follows; Never=0, Rarely=1, Sometimes=2, Often=3, Always=4, and each statement was tested for the homogeneity of variance assumption using Levene's test. The mean responses of both groups to all questions ranged from "Never" to "Sometimes". On average, ethnic/cultural minority LGBTQI+ participants were more likely to report higher frequency by 0.5-1 point on the five-point scale.

Discrepancies in mean responses were shown regarding negative comments because people behave in a different manner than expected according to their perceived gender, $F(1, 135) = 6,541, p = .012$. Ethnic/cultural minority participants ($M = 2.14, SD = 0.770$) were more likely to report higher frequency compared to non-minority participants ($M = 1.41, SD = 1.032$), while they were also more likely to report higher frequency of negative comments due to their LGBTQI+ identity, compared to non-minority participants ($M = 1.37, SD = 0.952$). The same applied to being mocked due to their identities.

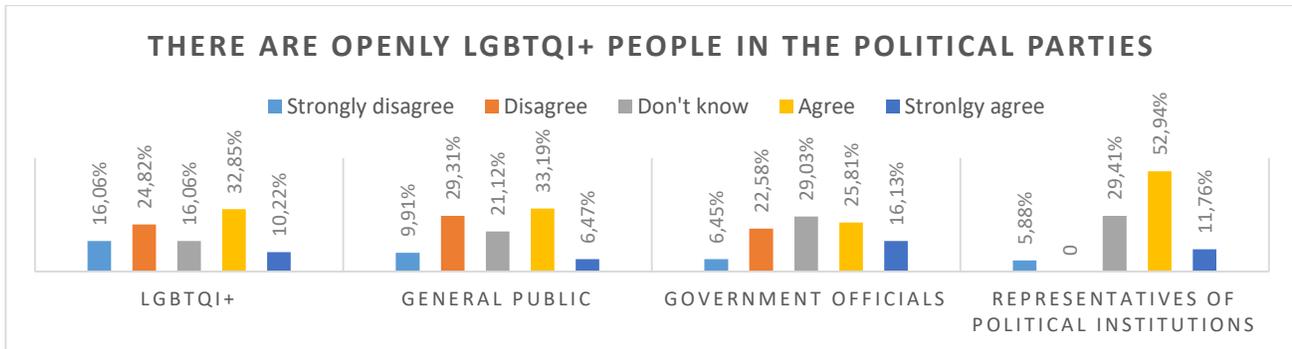
Ethnic/cultural minority participants ($M = 1.86, SD = 0.663$) were significantly more likely to report higher frequency of verbal harassment compared to non-minority participants ($M = 0.80, SD = 0.949$), as well as to not be treated equally. Likewise, they ($M = 1.14, SD = 1.027$) were significantly more likely to report higher frequency of exclusion from events and activities compared to the other group ($M = 0.55, SD = 0.822$).

Ethnic/cultural minority participants ($M = 1.00, SD = 0.877$) were as well more likely to report higher frequency of physical attacks compared to non-minority participants ($M = 0.29, SD = 0.674$). A regular ANOVA showed that this also applies to sexual harassment. Finally, discrepancies between the two groups were also found regarding organised physical attacks, with the participants with a minority background being significantly more likely to report higher frequency compared to non-minority participants.

4.4 Involvement of LGBTQI+ people in politics

The majority of participants agreed that the LGBTQI+ community is not equally represented in the political life in Greece, e.g. in political parties, institutions and organisations. In terms of discrepancies ($F(3, 413) = 6.494, p < .001$), a regular ANOVA showed that the LGBTQI+ community ($M = 0.72, SD = 0.897$) was significantly less likely to believe they are equally represented, compared to government officials ($M = 1.32, SD = 1.194$) and the general public ($M = 1.15, SD = 1.026$).

As presented in the following chart, in terms of the participation of openly LGBTQI+ people in political parties, answers varied. A Welch's ANOVA showed that representatives of political institutions ($M = 2.65, SD = 0.931$) were significantly more likely to believe that there are openly LGBTQI+ members of political parties compared to the general public ($M = 1.97, SD = 1.133$).



Most LGBTQI+ participants stated that there are openly LGBTQI+ people in the political party they voted for in the last elections and that there are none in the parties they did not vote for in the last elections. Most of the public reported to be unaware on the aforementioned topic; less suggested that there were LGBTQI+ people in the party they voted for and that there are none in other parties. Fourteen government officials stated that there are no openly LGBTQI+ people in the political party they voted for in the last election and 11 that there are none in other parties, while 12 suggested that there are LGBTQI+ member in the political party they voted and 11 that there are in other parties. Ten representatives of political institutions supported that there are openly LGBTQI+ people in the party they voted for and six that there are also in other parties.

The vast majority of LGBTQI+ people agreed that there are not enough openly LGBTQI+ people involved in politics in Greece; 14.60% remained unsure. Likewise, the majority of the general public agreed that there are not enough openly LGBTQI+ people involved in politics, while 25.86% reported the opposite. Most government officials and representatives of political institutions also reported that there are not enough LGBTQI+ people in politics; 10 government officials and four representatives believed the opposite, while nine and four, respectively, remained unsure. In terms of discrepancies ($F(3, 54.436) = 12.918, p < .001$), Welch's ANOVA showed that the LGBTQI+ community ($M = 1.00, SD = 1.022$) was significantly less likely to disagree compared to government officials ($M = 1.97, SD = 1.110$) and the public ($M = 1.63, SD = 1.101$). Finally, the majority of the sample found that there are not enough opportunities for LGBTQI+ people to engage in politics. There were some LGBTQI+ (19.71%) and general public (21.98%) that reported to be unaware.

Only 17 (12.41%) of the total 137 LGBTQI+ participants feel they can engage in political processes without risk of discrimination and 70.07% reported not to feel they can. One participant elaborated that they could participate *'in a small part of the anarchist-anti-authoritarian-autonomous sphere'*. One stated that discrimination might come from people with the same political positions as theirs. Another participant reported that *'politics in Greece entail a lot of machoism and conservatism'*. One suggested that there are more important barriers on entering the political life, such as the lack of *'inheritance'*, meaning that their family has not been involved in the political life, as well as the different political positions, compared to the positions of other parties. The majority (71.53%) did not feel that if they engaged in politics their positions would be taken into account as much as a cisgender heterosexual citizen, while 10.95% felt otherwise. Some focused on gender inequality in politics, while one elaborated that the positions of cisgender males are generally most accepted, while another one focused on the usual segregation of social stratification, with the richest being the most privileged. One further elaborated on the privileges of the different LGBTQI+ identities; *'I am a cis high femme bisexual woman, therefore I am more*

privileged than transgender and gender-non conforming individuals, feminine gay/bi men and masculine lesbian/bi women, but still less privileged than cis straight-passing men'.

Most government officials (70.97%) did not find that the LGBTQI+ community is equally represented in the political scene in Greece, while 19.35% thought otherwise. Seven (22.58%) indicated that there are no LGBTQI+ in their political party, whilst 38.71% did not know. On the other hand, 58.06% suggested that there are LGBTQI+ members in other political parties; 29.03% reported to be unaware. Most (51.61%) agreed that there are not enough openly LGBTQI+ people engaged in politics and 51.62% reported that there are not enough opportunities for LGBTQI+ to get involved.

With regards to the form LGBTQI+ are involved in politics, LGBTQI+ respondents reported that they are parliamentary candidates and/or candidates for European elections, public offices, or hold local or regional positions, even though *'they are not many'*. A few suggested that they take part as activists, providing guidelines regarding the legal framework. Some provided examples and names of openly LGBTQI+ members of political parties, whilst some reported not to be aware of any. One LGBTQI+ respondent added that *'attending a pride parade is a political act. Being out is a political act'*.

Respondents who identified as *general public* agreed that LGBTQI+ people are involved in politics as members of political parties and candidates of national and European elections, as well as for local and regional offices. One provided names, while one suggested that they were not interested in *'what people do in their personal lives, when we are talking about politics'*. Others suggested that LGBTQI+ people are also involved in politics by organising festivals and events to raise awareness and that they are members of organisations, such as Colour Youth, Red Umbrella and Orlando LGBT+. One participant suggested that they are also involved in university political unions, *'where there is not so much fighting against people of this group'*. Some stated that LGBTQI+ who are involved in politics are mostly focused on 'social justice', human and LGBTQI+ rights, racism, equality in employment and political and social life.

Government officials agreed that there are LGBTQI+ people who are members of political parties and candidates of national, regional and local elections or activists, whilst one indicated that there are LGBTQI+ people involved in politics who are not open about their identity. One respondent added that they *'know only one person that is a member of a European party for the promotion of LGBTQI+ rights'*. Representatives of political institutions agreed that LGBTQI+ people are involved in politics by being members of parties and candidates for national elections, as well as that they focus on the promotion of human rights. One of the representatives indicated that *'it would be a political suicide to admit it [their identity, editor's note] in public, considering the situation of the country regarding this topic'*.

4.5 Needs for policy reform

The majority of all four groups agreed that there is a need for policy reform, in terms of LGBTQI+, in public services, social protection, civil and family rights protection, anti-discrimination law, labour policy, education and provision of health services. As depicted in Annex I, the LGBTQI+ community expressed with the most participants the needs for policy reform on the aforementioned topics, whilst representatives of political institutions were the ones who least perceived this need as essential. Family rights protection and education are the sectors where more people agreed there is a need for policy reform.



With regards to discrepancies amongst the groups, Welch's ANOVA showed that the LGBTQI+ community ($M=3.63$, $SD=0.642$) was significantly more likely to agree on the need for policy reform in public services, as well as on the need for policy reform in social protection ($M=3.73$, $SD=0.562$) compared to the public ($M=3.38$, $SD=0.770$). The same applied to the need for policy reform in civil rights protection compared to representatives of political institutions and the general public. A regular ANOVA test showed that representatives of political institutions ($M=2.59$, $SD=1.228$) were significantly less likely to report a need for reform in family rights protection compared to LGBTQI+ community ($M=3.42$, $SD=0.810$) and the public ($M=3.28$, $SD=0.881$). Welch's ANOVA also showed that the LGBTQI+ community ($M=3.66$, $SD=0.678$) was significantly more likely to agree that the anti-discrimination law needs to be reformed compared to representatives ($M=2.53$, $SD=1.586$) and the Public ($M=3.42$, $SD=0.823$), as well as that they are significantly more likely to agree with reforms in education ($M=3.76$, $SD=0.576$), compared to the general public ($M=3.53$, $SD=0.749$).

In terms of needs for policy reform, one LGBTQI+ participant indicated that policy reform in general, and not specifically regarding LGBTQI+ rights, constitutes an essential need in order to meet the European standards, but such actions are usually not implemented by politicians. A few commented that reforms need to be made towards equality, inclusiveness, acceptance of diversity in general and the elimination of institutional racism. Two respondents focused on the needs for policy reform in education and one suggested that education on SOGI should be provided from early school years, as well as training to mental health professionals, educators, social workers, etc. One underlined that lower social strata have less rights, regardless of other identities. One respondent suggested constitutional amendments, while another one suggested that more structured and organised policies should be implemented, in order to ensure the already established rights and provided the example of the recent constitutional reform and Article 5¹. Holistic reform in all sectors, following the example of Northern Europe was also proposed. Another participant suggested the creation of a political party with LGBTQI+ members. One respondent reported that trans people are usually refused services, thus an inclusive law for the protection against discrimination is needed. Participants stated that same-sex marriage should be legal, while same-sex marriage that took place abroad should be recognised, as well as child adoption. Policy reform is also perceived as needed when it comes to police treatment.

One participant from the general public highlighted that policy reform should not target one group, but it should rather be holistic and addressing all members of society. Another one added that LGBTQI+ rights should not differ from other people's rights, as they are also protected by law. The problem seems to remain on unwritten laws and perceptions of the society. *'The only reforms that, in my opinion, should be made are in regards to the knowledge of discrimination and the protection of LGBTQI+ people'*. Sexual orientation should be added in education, while preventive measures against bullying should be applied. One of the participants elaborated that the State should *'develop a concrete framework to eliminate Nazis and far-right wing organisations/behaviours, separate the State from the Church'*, improve the quality of education and organize awareness raising campaigns regarding the LGBTQI+ community and other vulnerable groups.

Others focused on the need for policy reform in the judicial system and the implementation of the law. They elaborated that institutional protection is needed, while the legal framework should include same-sex marriage, the change of the gender marker in official documents, child adoption, labour law, hate crimes and also focus on LGBTQI+ refugees and migrants.

¹ On November 25th, 2019, during the Parliamentary meeting, the proposition of the reformation of Article 5, paragraph 2, of the Constitution on the protection from discrimination on the basis of gender, sexual orientation and gender identity was voted down. The minutes of the aforementioned meeting can be found in the following link: <https://www.hellenicparliament.gr/UserFiles/a08fc2dd-61a9-4a83-b09a-09f4c564609d/es20191125pr.pdf>



Two participants suggested that the current system protects and favours those who are in the highest levels of social stratification, regardless of other identities. LGBTQI+ people should be equally represented in the political life. Two participants expressed negative comments, indicating, amongst others, that LGBTQI+ people are not normal or that SOGI diversity constitutes a mental health disorder making these people unable to '*govern the country*', while another one suggested that SOGI is not something that should be used to gain more privileges than other people.

One representative of political institutions focused on the need '*to establish an open society and free market*', while another one suggested that reforms need to be made in the sectors of education, health and rights, as there are many retrogressions at national and EU levels. Another respondent explained that policy reforms should be inclusive, rather than focused on a specific group, as this will be more easily accepted and implemented.

One government official elaborated that policy reforms constitute an important need in Greece, for all people to exercise their rights, while awareness raising campaigns are needed for the public to understand the importance of such reforms. Furthermore, they suggested that medical staff, administrative officers, police officers and journalists should be trained and relevant subjects should be added in the respective education centres. Education professionals should support the integration of training programmes in schools and countries should cooperate for the exchange of knowledge and practices in the sectors of education and policy reform. Another participant confirmed the need for policy reforms in education.



5. Conclusions and recommendations

Even though the majority of responses revealed a general positive stance towards LGBTQI+ people and their rights, it remains evident that discrimination and lack of inclusion still prevail in the Greek society. Participants supported the acquisition and protection of LGBTQI+ rights, contradicting the 2015 and 2019 Eurobarometer findings indicating that 56% and 50% do not support marriage equality (European Commission, 2015, 2019). The same applied to the change of the gender marker in legal documents to match their gender identity, confirming the results of the 2019 Eurobarometer that revealed that 54% of the Greek participants supported this right (European Commission, 2019). However, it was also clear that many participants were not familiar with the current legal framework and the established LGBTQI+ rights. Most respondents reported that the right of same-sex couples to become foster parents is not protected by the law, indicating a lack of knowledge, since the law N. 4538 of April 2018 enacted this right.

The majority of the respondents believes that the LGBTQI+ community is generally not accepted in Greece; even though progress has been made, a lot need to be done, as one LGBTQI+ participant reported *'people simply tolerate and don't accept'* the community. Another participant of the same target group highlighted that *'we are treated as second class citizens [...]. We can't even walk holding our partner's hand'*, which is in line with the results of the last FRA survey, where 73% of Greek participants indicated that they are not open about their LGBTQI+ identity and always or often avoid to hold their same-sex partner's hand in public. Many LGBTQI+ participants described the different forms of discrimination they face in everyday life, ranging from negative comments to rare physical and sexual harassment and violence. Negative comments are expressed by different persons: citizens, scientists, politicians and church officials, in many spectra of everyday life. LGBTQI+ people with minority ethnic and/or cultural background seemed to believe that their double identity constitutes an additional reason for which they are discriminated against, but this does not apply to all forms of discrimination or violence. Nonetheless, it should be noted that even though survey respondents (of all four target groups) perceived that discrimination/violence on the basis of SOGISC is frequent, LGBTQI+ participants did not report to experience discrimination and violence so often. Either the latter so not experience discrimination/violence as often and/or identify incidents of violence /discrimination as such, or participants do not have a clear picture on the prevalence of such incidents and behaviours.

A general negative picture was identified in terms of LGBTQI+ people's involvement in politics, as the number of LGBTQI+ people in politics remains low. The majority of the total sample agreed that the LGBTQI+ community is not equally represented in the Greek political scene and reported that there are not enough LGBTQI+ people involved. For those who are, they are candidates of European, national and regional elections, activists, while some respondents suggested that attending the Pride Parade constitutes a political act. LGBTQI+ participants explained that they felt that in case they were involved in politics they would experience discrimination and their political positions would not be taken into account as much as those of cisgender heterosexual citizens. One of the representatives added that *'it would be a political suicide to admit it [their identity] in public, considering the situation of the country regarding this topic'*. These findings are in line with the lack of relevant literature and the findings of former research, demonstrating that people are uncomfortable with certain LGBTQI+ identities being elected in the highest elected political positions.

Finally, the majority of participants found that there is a need for policy reform in terms of LGBTQI+ rights, in public services, social protection, civil and family rights protection, anti-discrimination law, labour policy, education and provision of health services. It is worth mentioning that the ones who less believed in the need for such policy reforms were the representatives

of political institutions. Few participants suggested that holistic reforms should be implemented without focusing on a specific group, either because this is an issue affecting different groups, or because this would make it easier for the general public to accept potential reforms. It was clear that reforms on all spectra of everyday life are essential to foster the inclusion of all citizens and build a democratic society, complying with the results of the Flash Eurobarometer 478, where 66% of Greek respondents suggested that social inequalities are amongst the topics the European Union should focus on the upcoming years and 46% reported that schools should provide everyone the chance to succeed. Nonetheless, even though the degree of agreement varied depending on the target group, it remains evident that the majority considers the need of policy reform essential to foster an inclusive society, where LGBTQI+ voice is heard and LGBTQI+'s rights are respected and all people are treated equally.

Limitations

Due to the lack of homogeneity of the sample and the small number of participants in two of the target groups (government officials, representatives of political institutions), the results cannot be generalised, but they provide an insight on the national situation regarding the topics under research, as well as potential discrepancies amongst the four target groups. In addition, although the responses of LGBTQI+ people with minority ethnic and/or cultural background were homogenous, the number of participants with these characteristics was limited.

The targeted dissemination of the online survey might have had an influence on the results, as the survey was promoted through the project's, KMOP's and UNRISD's websites and social media, as well as through targeted emails, increasing the possibility of bias. The dissemination targeted people that resided in Attica and Thessaloniki, leading to an unclear view of the situation in smaller areas.

It should also be mentioned that many of the participants seemed to be confused regarding the LGBTQI+ identities, even though definitions were provided in the demographics section. For example, seven participants from the general public identified as genderqueer, one as a trans female, whilst others selected the option 'other' and elaborated that they are 'women' or 'men'.

Recommendations

Taking the results and the suggestions of the respondents into account, the following recommendations are proposed:

-  Policy reform in public services, social protection, civil and family rights protection, anti-discrimination law, labour policy, education and provision of health services should be initiated and implemented, in order to be more inclusive and protective of LGBTQI+ rights;
-  First line professionals (such as police officers, health professionals, educators) should be trained on the needs and rights of LGBTQI+ people, in order to prevent and combat mal-/mistreatment and discrimination;
-  More awareness raising events and initiatives should be organised for LGBTQI+ people to foster their participation in politics;
-  Awareness raising campaigns on the existing legal framework should be implemented, in order for LGBTQI+ people to familiarise with the rights that are foreseen by the law;



-  Awareness raising campaigns addressing the public should be focusing on the discrimination against the community and relevant misconceptions and stereotypes that are still prevalent;
-  Reforms towards equality, inclusiveness, acceptance of diversity should be implemented in all spectra of everyday life;
-  LGBTQI+ content should be included in the school books and the educational curricula, while students should be introduced to SOGISC diversity from early age;
-  Preventive measures and clear guidelines should be integrated in education addressing bullying, violence and discrimination against LGBTQI+ students;
-  Trainings on SOGISC matters to mental health professionals, educators, social workers and other front line professionals should be available and continuous;
-  Clear references protecting LGBTQI+ rights should be integrated in the legal framework, in order to cover all forms of discrimination in all spectrums of everyday life;
-  Special focus should be laid on LGBTQI+ people with additional minority identities, such as LGBTQI+ refugees and migrants;
-  Family rights and marriage equality should be provided by law and disseminated by relevant awareness campaigns.



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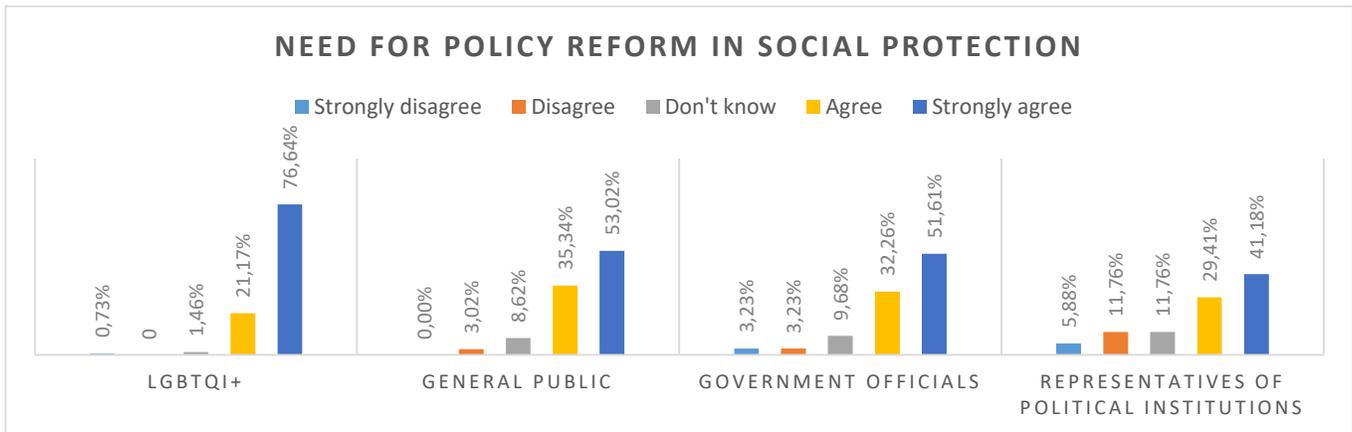
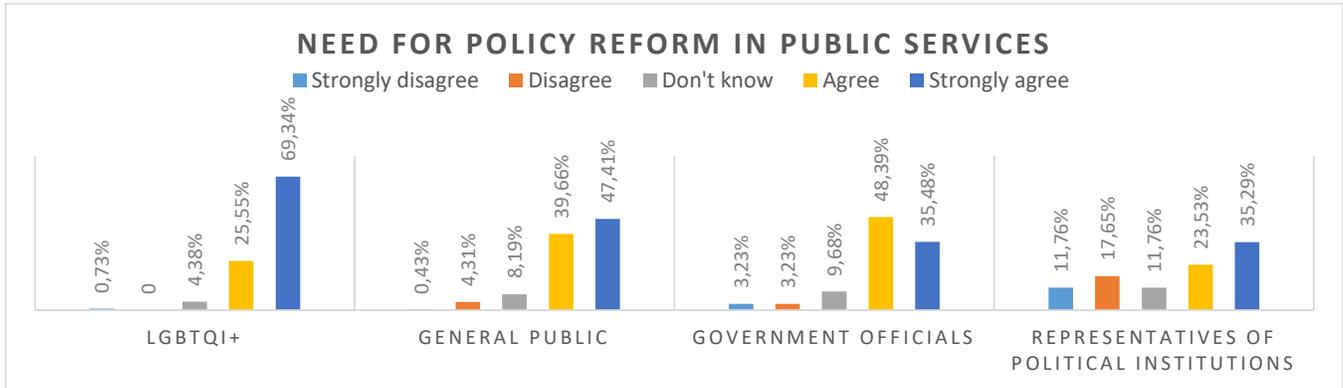
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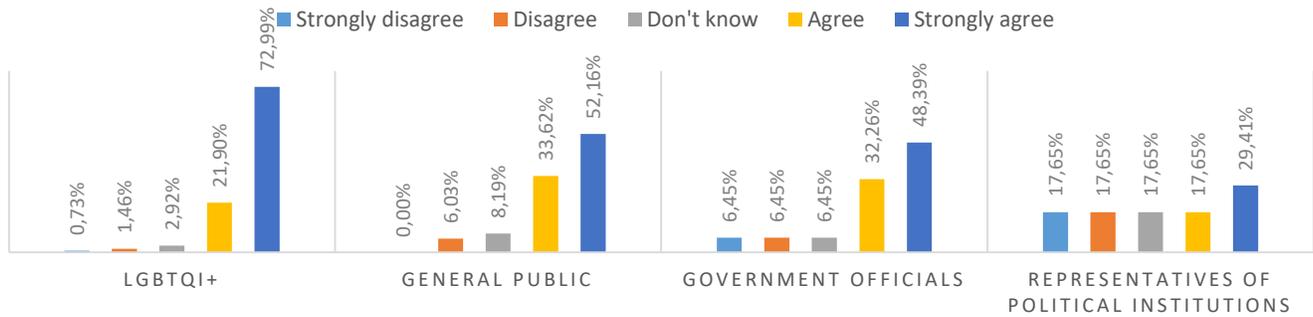


7. Annexes

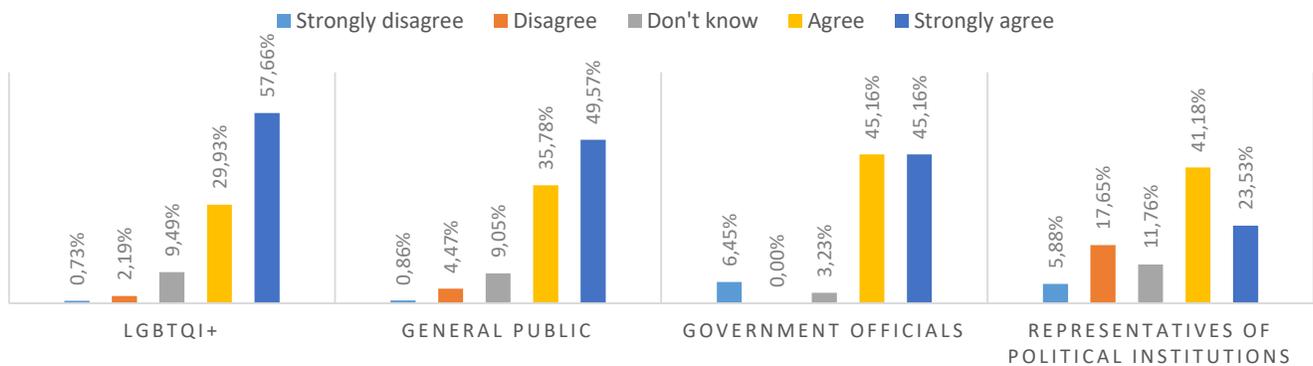
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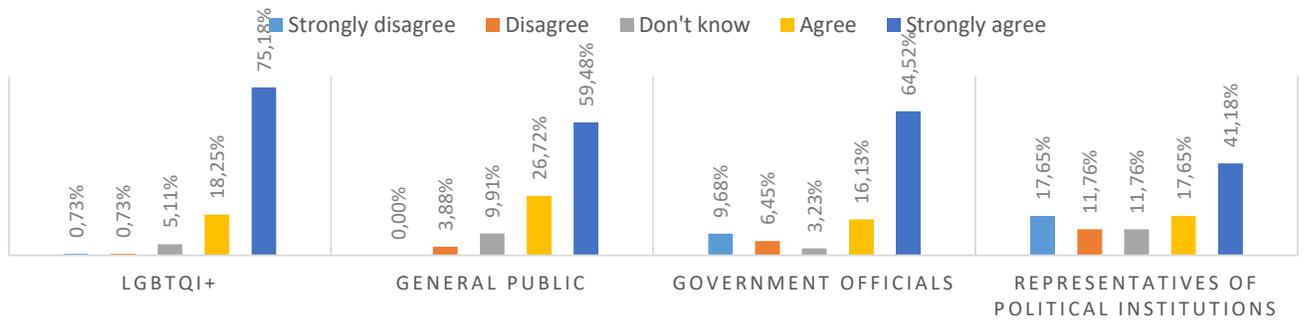
NEED FOR POLICY REFORM IN CIVIL RIGHTS PROTECTION

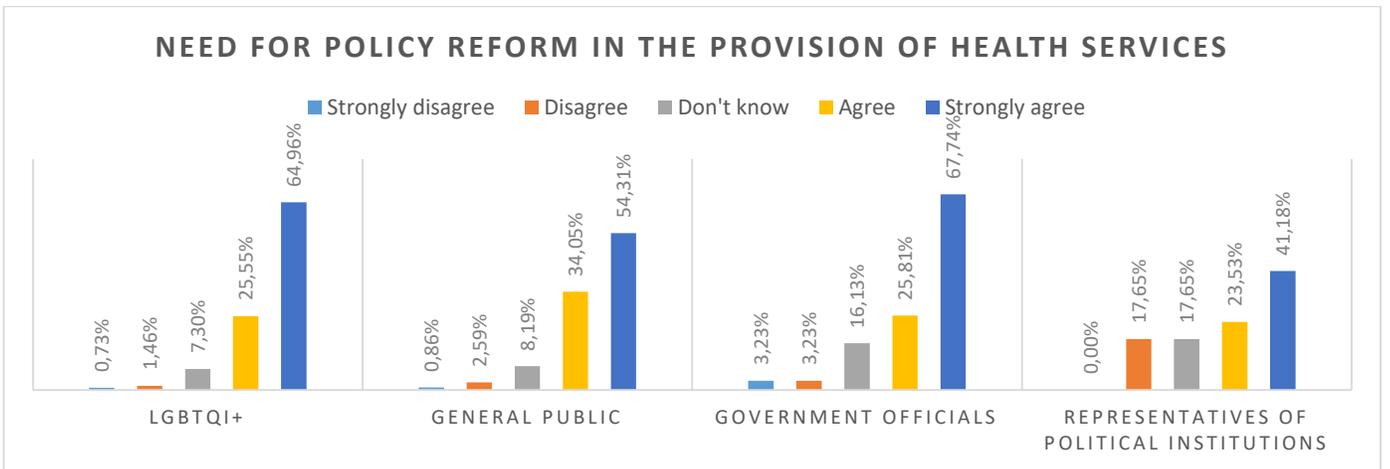
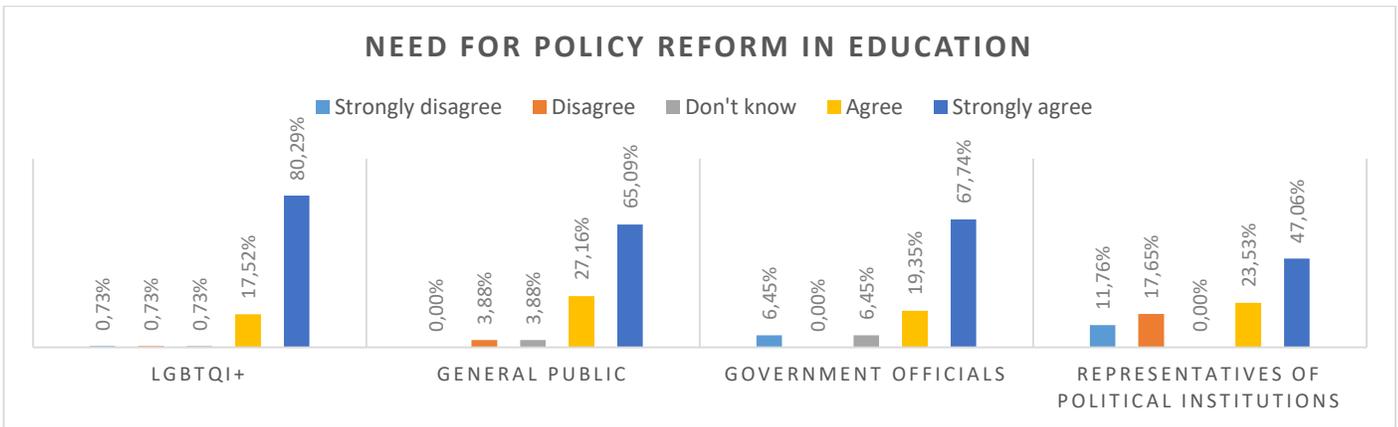
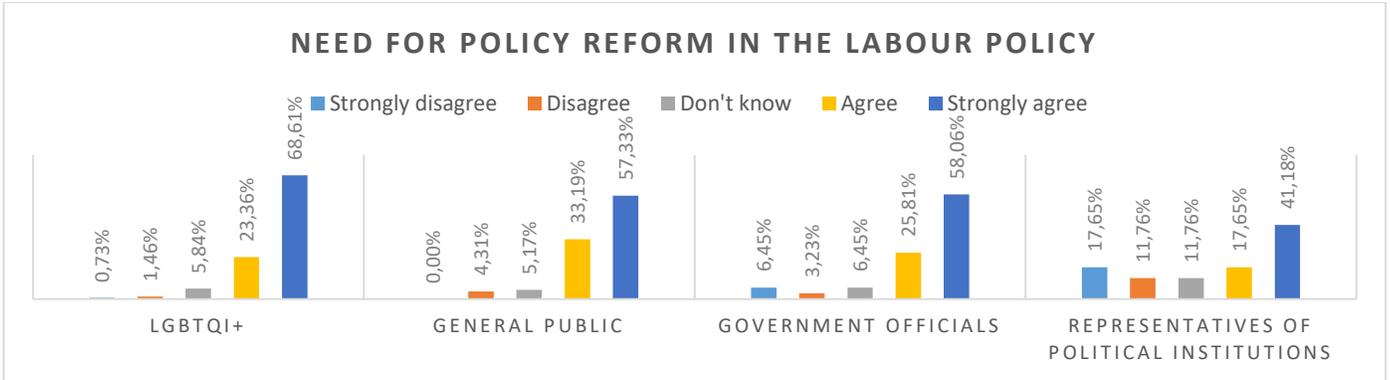


NEED FOR POLICY REFORM IN FAMILY RIGHTS PROTECTION



NEED FOR POLICY REFORM IN THE ANTI-DISCRIMINATION LAW







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