

RESEARCH THAT MATTERS

PUBLIC OPINION OF TRANSGENDER RIGHTS in Serbia

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INTRODUCTION

This report presents information on public opinion about transgender people and their rights in Serbia. We analyzed data from The Global Attitudes Toward Transgender People survey, Serbia panel, to provide new information on attitudes towards transgender people and their rights and status in Serbian society. This is of particular importance, because only a few studies provide information on the social position of transgender persons and their experiences in Serbia.¹

There are about 20,000 transgender people in Serbia.² They are in a particularly vulnerable position because rules governing legal gender recognition still require undergoing medical procedures. Since 1989, after the first gender-affirming surgery was carried out,³ around 8 to 10 persons annually undergo the surgery.⁴ According to one estimate, 80% of transgender persons in Serbia are either interested or unable to undergo gender-affirming surgery.⁵

The Constitution of Serbia enshrines fundamental human rights and freedoms, and its equality clause⁶ prohibits discrimination on any ground; however, it does not explicitly mention sexual orientation or gender identity. Serbia adopted its first comprehensive anti-discrimination law that explicitly mentions sexual orientation and gender identity in March 2009, which is an important milestone in securing equality in Serbia. The anti-discrimination law prohibits a wide range of discriminatory acts in all areas of life, and on any ground.⁷ In addition, causing and encouraging inequality, hatred, and enmity based on sexual orientation and gender identity is considered to be a severe form of discrimination.⁸ The law established a special civil court procedure and an independent monitor, the Commissioner for the Protection of Equality, who has a broad mandate to address discrimination cases.⁹ The Commissioner receives complaints and issues decisions, brings discrimination complaints (on behalf of victims), intervenes in legal cases concerning discrimination, initiates criminal and misdemeanour procedures, and issues general recommendations and public warnings. Many other laws also contain anti-discrimination provisions, but only few explicitly mention gender identity.¹⁰

Apart from anti-discrimination protections, legislative changes have advanced the rights of transgender persons in Serbia. For example, in 2011 the national health insurance in Serbia was extended to cover at least 65% of the surgery costs.¹¹ In 2018, two important laws were adopted to provide a legal basis for changing data in the birth register and for issuing new personal documents after legal gender recognition.¹² This was six years after a landmark decision by the Constitutional Court, which held that the refusal of administrative state departments to change the birth register after gender-affirming surgery violates the Constitution.¹³ Additionally, in 2018, the Minister of Health issued a regulation that allowed transgender persons to change their gender markers before completing a gender-affirming procedure.¹⁴

Despite these legislative changes, transgender people continue to face numerous challenges in the application of the laws, such as lack of information in terms of access to rights, inconsistent practice by state authorities, misinformation provided by health professionals, or lack of processes in health institutions that affirm one's gender identity. Transgender people also face stigma, prejudice and discrimination,¹⁵ violence,¹⁶ hate speech, and hate crimes.¹⁷ Under the Criminal Code, violence based on gender identity constitutes aggravating circumstances.¹⁸ Since 2016, many anti-discrimination

training sessions for police officers were held together with training sessions for judges, public prosecutors, and police officers, with a view to improving their knowledge and skills as required for the efficient prosecution of hate crimes.¹⁹ However, the application of the legislation against hate speech and violent hate crime is still inefficient, and “there is no decisive action against the activities of racist, homophobic and transphobic hooligan groups.”²⁰

Also, there have been delays in introducing or adopting new legislation that would improve the well-being of transgender persons and fill in legal gaps. The first draft Law on Gender Identity was prepared in 2012, but it has not yet been adopted. A new draft Law, prepared by the non-governmental organization Geten (Center for LGBTIQ People’s Rights), was presented in December 2019. It envisages speeding up and facilitating the administrative procedure for changing documents, and guarantees rights in employment, as well as family and marital life. It also prescribes the right to change name, gender, and personal identification number immediately after a person is recognized as transgender, i.e. after receiving a diagnosis of “transsexualism” as required by the law.

Regarding marriage, same-sex unions are not recognized under Serbian law, and provisions of Family Law on extramarital unions are not applicable to stable same-sex unions. As such, there has not been any specific ruling regarding same-gender unions that involve transgender individual(s). Amendments to the Family Law, submitted to the National Assembly at the end of 2018, recognise same-sex couples and seek to equalize their status in non-marital relationships. Additionally, a Model Law on Registered Same-Sex Partnerships was prepared in 2013 by several NGOs. While it was under consideration, the media began to report news on the Model Law in a negative manner, and the Government withdrew from further negotiations, which have not resumed since.²¹ As of this writing, the main policy document recognizes LGBTI persons as a vulnerable group in Serbia is the Anti-Discrimination Strategy, adopted for the period 2013-2018, and accompanied by an Action Plan.²² However, the Strategy and the Action Plan expired, and a new strategy document has not yet been finalized.

There is little data available on the position of LGBTI people employed in the armed forces.²³ Formally, military service is optional and open to everyone in Serbia without discrimination. Therefore, sexual orientation or gender identity is not an obstacle for becoming a professional soldier in the Serbian Army. In practice, LGBTI organizations believe that a kind of “don’t ask, don’t tell” policy applies in practice.²⁴ Moreover, if the prevailing interest in society, expressed by key policymakers, is to promote inclusion of LGBTI persons within institutions, the hierarchical nature of police and the military suggests that it will likely happen in practice.²⁵ However, LGBTI persons believe that there is no real intention and ability to integrate them within the Army.²⁶ Additionally, the Military Academy continues to use teaching materials that are discriminatory and offensive towards LGBTI persons²⁷ and contribute to negative attitudes towards transgender persons.²⁸ By elucidating the attitudes of Serbians towards transgender people, this survey adds to the research around transgender people in Serbia and sheds light onto their lived reality.

METHODOLOGY

In this report, we present data gathered for the 2017 Global Attitudes Toward Transgender People survey about public familiarity with and attitudes toward transgender people.²⁹ The Serbian sample included panelists ages 16 to 64 (see Appendix II for methodological details). Data from the Serbian panel were weighted to reflect the Serbian population ages 16 to 64 and is considered nationally representative.³⁰

The analytic sample included 507 participants. Below, we present weighted percentages and 95% confidence intervals to describe participants' demographic and socioeconomic characteristics, familiarity with transgender people, and attitudes toward transgender people and related public policies. We conducted weighted multinomial logistic regression analyses to determine whether individual-level characteristics, such as sex, age, education, income, and familiarity with transgender people, were associated with dependent variables, such as attitudes toward transgender people, their rights, and their status in society. We dichotomized the education variable into low and medium education vs. high education, as the number of respondents with low education level was too small to generate reliable estimates. We included further methodological details in Appendix II, Ipsos Methodology Addendum for Single Country Briefs. The UCLA North General Institutional Review Board (NGIRB) deemed this study exempt from review as human subjects research due to the use of de-identified data.

PUBLIC OPINION OF TRANSGENDER PEOPLE AND RIGHTS

DEMOGRAPHIC AND SOCIOECONOMIC CHARACTERISTICS

In 2017, a total of 507 Ipsos panelists in Serbia participated in the Global Attitudes Toward Transgender People survey. Among these survey participants, similar proportions were female (49.6%) and male (50.4%) (Table 1). About a third (34.0%) of participants were between the ages of 16 and 34; 32.5% of participants were between the ages of 35 and 49, and 33.5% of participants were between the ages of 50 and 64 (mean age=41.1 years).

More than half (56.9%) of participants reported having finished tertiary education, 40.6% reported attending secondary education but not finishing tertiary education, and the remaining 2.5% reported up to primary education. Approximately one in ten (9.3%) participants reported a low monthly household income (<24,000 dinars), and similar proportions reported medium (46.6%) and high (44.0%) household incomes of 24,001 dinars to 64,000 dinars or >64,000 dinars, respectively. Nearly half reported being married (49.2%), and the majority reported being employed (83.1%).

Table 1. Demographic and socioeconomic characteristics of survey participants (N=507)

	UNWEIGHTED FREQUENCY	WEIGHTED PERCENTAGE	95% CONFIDENCE INTERVAL
Sex			
Male	241	50.4%	45.6%, 55.2%
Female	266	49.6%	44.8%, 54.4%
Age (years)			
Mean	507	41.1	39.9, 42.4
16-34	183	34.0%	29.7%, 38.6%
35-49	157	32.5%	28.1%, 37.2%
50-64	167	33.5%	29.1%, 38.3%
Education			
Low (unfinished elementary school, finished elementary school)	12	2.5%	1.3%, 4.9%
Medium (unfinished secondary school, unfinished secondary school but with a trade, finished secondary school, unfinished faculty)	207	40.6%	36.0%, 45.5%
High (finished college, finished faculty)	288	56.9%	52.0%, 61.6%
Monthly Household Income			
Low (<24,000 dinars)	44	9.3%	6.8%, 12.7%
Medium (24,001 dinars to 64,000 dinars)	203	46.6%	41.4%, 51.9%
High (>64,000 dinars)	185	44.0%	38.9%, 49.3%
Marital Status			
Married	248	49.2%	44.4%, 54.0%
Other [†]	259	50.8%	46.8%, 55.6%

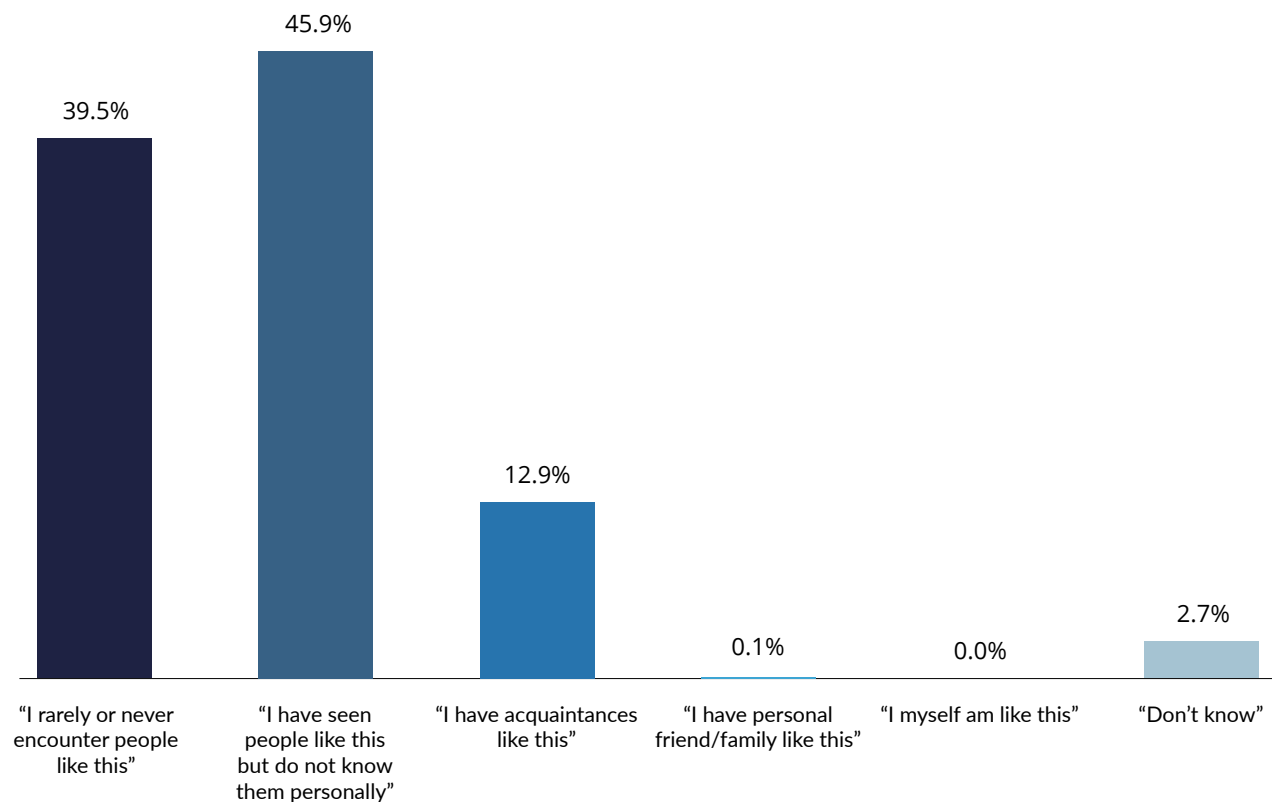
		UNWEIGHTED FREQUENCY	WEIGHTED PERCENTAGE	95% CONFIDENCE INTERVAL
Employment Status^{††}				
	Employed	423	83.1%	79.1%, 86.4%
	Not Employed	84	16.9%	13.6%, 20.9%

† Other includes domestic partnership/living as married, single, divorced, and widowed; †† Employed includes employed full-time, employed part-time, self-employed, and in the military; Not employed includes students, those who were unemployed, homemakers, and the retired.

FAMILIARITY WITH TRANSGENDER PEOPLE

Almost half of participants (45.9%) reported having seen transgender people before, but not knowing them personally (Figure 1). More than a third (39.5%) reported that they rarely or never encounter transgender people, and around a tenth (12.9%) reported having acquaintances who are transgender. Very few (0.1%) reported that have personal friends or family who are transgender, and no participants were classified as transgender according to the definition provided. Few participants (2.7%) reported “don’t know” in response to this question.³¹

Figure 1. Familiarity with transgender people among panel participants (N=507)



Percentages reflect participants' answers to the question "Some people dress and live as one sex even though they were born another. For instance, someone who was considered male at birth may feel they are actually female and so dresses and lives as a woman, and someone female at birth may feel they are actually male and dresses and lives as a man. How familiar, if at all, are you with people like this? Choose as many responses as apply". Percentages will not add up to 100% as participants were allowed to endorse multiple responses.

Participants indicated different levels of familiarity with transgender people. By categorizing responses to the question in Figure 1 into mutually exclusive options, the majority (84.3%) participants reported only having seen transgender people but not knowing them personally or rarely or never encountering transgender people (not shown). Few participants (13.0%) reported having transgender acquaintances, friends, or family members (not shown).

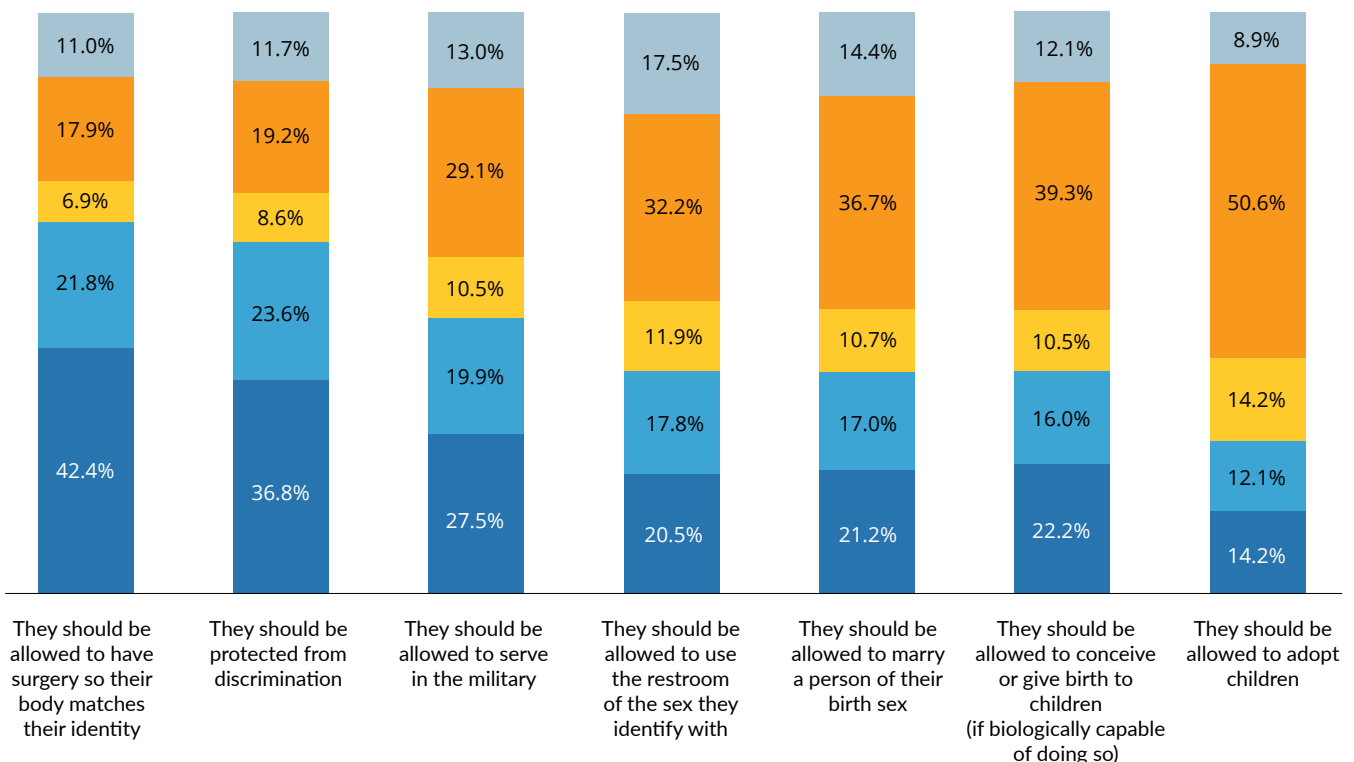
ATTITUDES TOWARD THE RIGHTS OF TRANSGENDER PEOPLE

When attitudes were assessed, greater percentages of participants agreed, strongly or somewhat strongly, with most of the policies assessed (Figure 2). A majority of participants agreed that transgender people should be allowed to have gender-affirming surgery (64.2% vs. 24.8%) and protected from discrimination by the government (60.4% vs. 27.8%). More participants agreed than disagreed that transgender people should be allowed to serve in the military (47.4% vs. 39.6%). In contrast, more participants disagreed than agreed that transgender people should be allowed to use the restroom consistent with their gender identity (44.1% vs. 38.3%), marry a person of their birth sex (47.4% vs. 38.2%), conceive or give birth to children (49.8% vs. 38.2%), and adopt children (64.8% vs. 26.3%). Across seven items, 8.9% to 17.5% of participants indicated a response of “don’t know.”

Figure 2. Attitudes toward the rights of transgender people among panel participants (N=507)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.

■ STRONGLY AGREE ■ SOMEWHAT AGREE ■ SOMEWHAT DISAGREE ■ STRONGLY DISAGREE ■ DON'T KNOW



With weighted regression analyses, we explored how participants' familiarity with transgender people³² and participants' demographic and socioeconomic status were associated with their agreement with these rights-based statements (Appendix I Table A). Specifically, participants who reported that they know a transgender person (relative to those who do not know a transgender person) were significantly more likely to agree than disagree on five of the seven specified rights regarding transgender people (controlling for age, sex, educational attainment, and household income). This includes transgender people's rights to marry a person of their birth sex (Relative Risk Ratio [RRR]=2.02; CI [1.07, 3.83]), conceive children or give birth (RRR=2.34; CI [1.24, 4.41]), adopt children (RRR=2.07; CI [1.09, 3.93]), protected from discrimination by the government (RRR=3.14; CI [1.28, 7.70]), and serve in the military (RRR=2.96; CI [1.40, 6.27]).³³

Participants ages 16 to 34 were significantly less likely than those ages 50 to 64 to agree that transgender people should be allowed to have gender-affirming surgery (RRR=0.42; CI [0.21, 0.81]).

Participants who reported a high level of education were significantly more likely than those reporting a low or medium level of education to agree that transgender people should be allowed to have gender-affirming surgery (RRR=3.50; CI [1.99, 6.16]), use the restroom consistent with their gender identity (RRR=1.70; CI [1.04, 2.80]), marry a person of their birth sex (RRR=2.69; CI [1.63, 4.43]), conceive or give birth (RRR=2.57; CI [1.57, 4.21]), and protected from discrimination by the government (RRR=1.88; CI [1.13, 3.13]).

Participants with a high household income were significantly more likely, compared to participants with a low household income, to agree that transgender people should be allowed to have surgery so their gender matches their identity (RRR=2.94; CI [1.24, 6.96]).

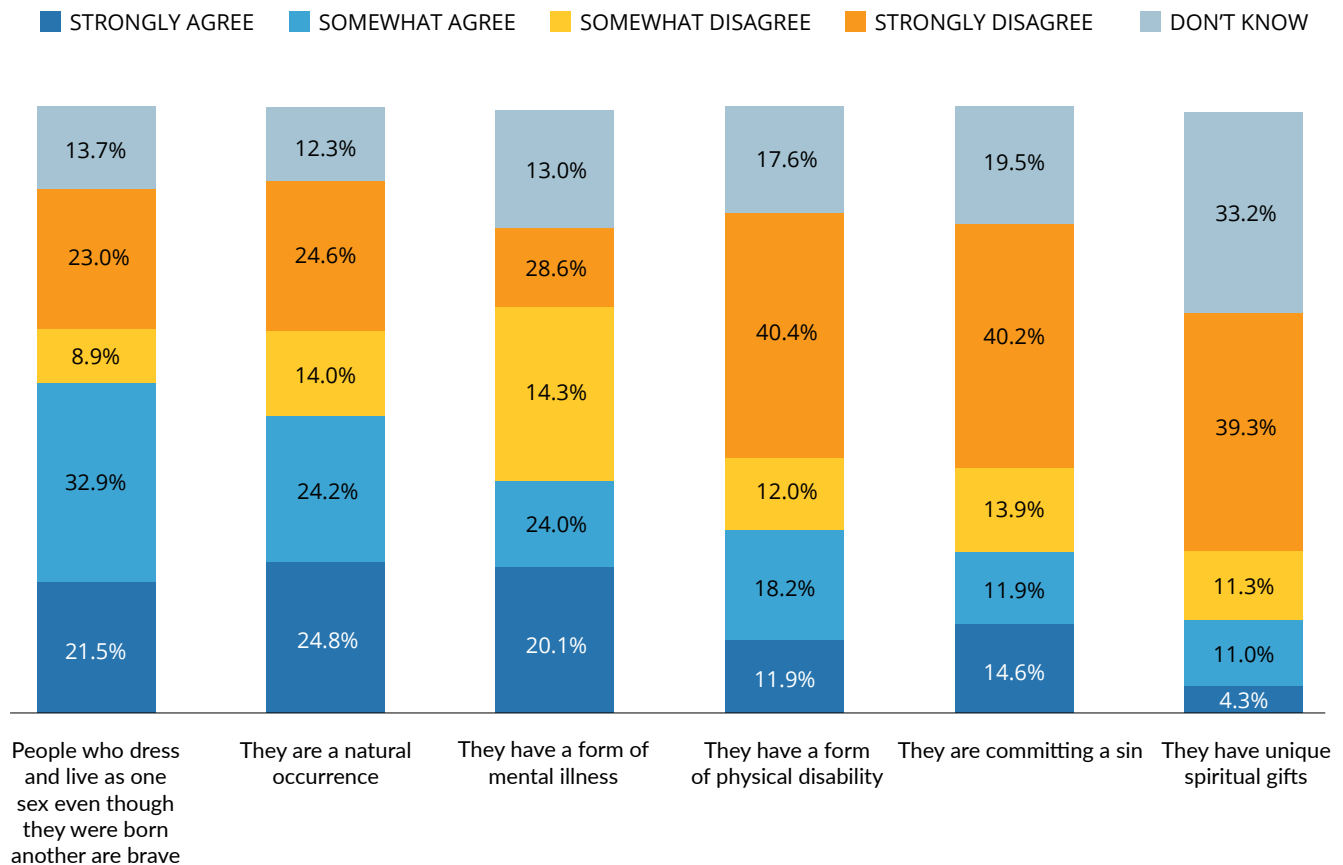
Sex of participants was not significantly associated with attitudes toward transgender rights. Due to poor model fit, we did not report regression results on whether transgender people should be allowed to adopt children.

ATTITUDES TOWARD TRANSGENDER PEOPLE³⁴

More than half of participants agreed that transgender people are brave (54.4% vs. 31.9%) (Figure 3). More participants agreed than disagreed that transgender people are natural (49.0% vs. 38.6%). Majorities of participants also disagreed that transgender people have a form of physical disability (52.4% vs. 30.1%), are committing a sin (54.1% vs. 26.5%), or have unique spiritual gifts (50.6% vs. 15.3%). About equal proportions of participants agreed (44.1%) and disagreed (42.9%) that transgender people have a form of mental illness. Across six items, 12.3% and 33.2% of participants indicated a response of "don't know."

Figure 3. Attitudes toward transgender people among panel participants (N=507)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.



As shown in Appendix I Table B, participants who reported that they know a transgender person were significantly less likely compared to people who reported not knowing a transgender person to agree that transgender people have a form of mental illness (RRR=0.41; CI [0.22, 0.77]) or have a form of physical disability (RRR=0.45; CI [0.23, 0.91]). Additionally, these participants were more likely to agree that transgender people have unique spiritual gifts (RRR=2.54; CI [1.17, 5.48]).

Younger participants ages 16-34 (RRR=0.39; CI [0.22, 0.69]) and 35-49 (RRR=0.46; CI [0.26, 0.83]) were less likely to agree compared to participants ages 50-64 that transgender people are a natural occurrence.

Participants with a high level of education were less likely to agree compared to participants with low or medium level of education that transgender people have a form of mental illness (RRR=0.47; CI [0.29, 0.77]), have a form of physical disability (RRR=0.49; CI [0.30, 0.80]), or committing a sin (RRR=0.50; CI [0.30, 0.85]). They are also more likely to agree that transgender people are a natural occurrence (RRR=2.54; CI [1.55, 4.17]).

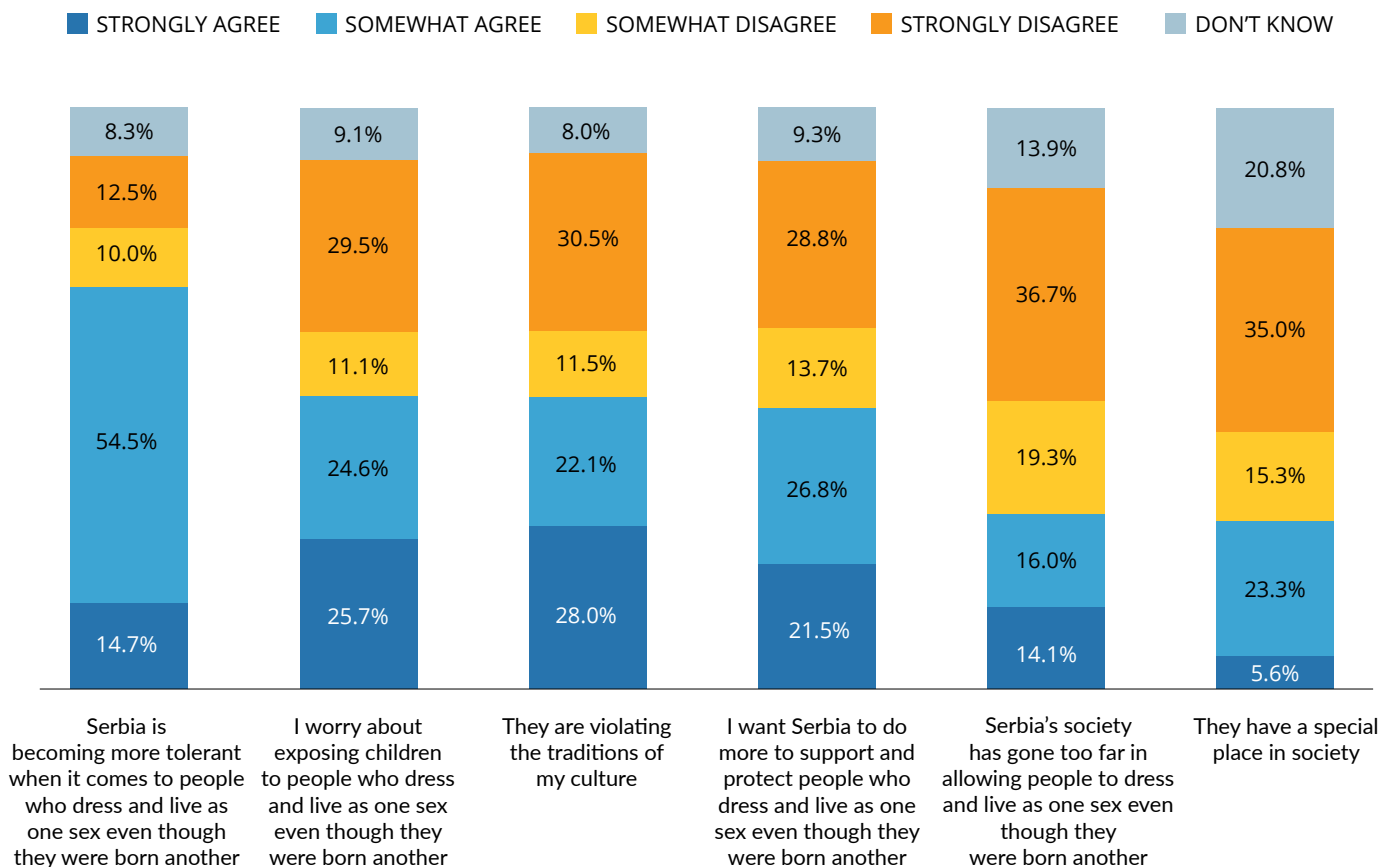
Sex and household income level of participants were not significantly associated with attitudes toward transgender people. Due to poor model fit, we did not report regression results on whether transgender people are committing a sin or whether transgender people are brave.

ATTITUDES TOWARD TRANSGENDER PEOPLE IN SOCIETY

Majorities of participants agreed that Serbia is becoming more tolerant when it comes to transgender people (69.2% vs. 22.5%) (Figure 4). Slightly more participants agreed than disagreed that they want Serbia to do more to support and protect transgender people (48.3% vs. 42.5%), while more than half disagreed that Serbia's society has gone too far in allowing transgender people (56.0% vs. 30.1%). Half of participants agreed with the statement that they worry about exposing children to transgender people (50.3% vs. 40.6%) and that transgender people are violating the traditions of their culture (50.1% vs. 42.0%), while half also disagreed that transgender people have a special place in society (50.3% vs. 28.9%). Across six items, between 8.9% and 20.8% of participants indicated a response of "don't know."

Figure 4. Attitudes toward transgender people in society among panel participants (N=507)

Q: Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.



Findings from weighted regression models, as shown in Appendix I Table C, indicated that participants who reported knowing a transgender person were significantly less likely to agree that they worry about exposing children to transgender people (RRR=0.44; CI [0.23, 0.87]) and that transgender people are violating the traditions of their culture (RRR=0.40; CI [0.21, 0.79]). These participants were also significantly more likely to agree that they want Serbia to do more to support and protect transgender people (RRR=2.17; CI [1.15, 4.12]).

Compared to participants with low or medium level of education, participants with a high level of education were less likely to agree that Serbia has gone too far in allowing transgender people (RRR=0.32; CI [0.19, 0.54], that they worry about exposing children to transgender people (RRR=0.52; CI [0.32, 0.85]), and that transgender people are violating traditions of their culture (RRR=0.52; CI [0.33, 0.83]). These participants were also more likely to agree that they want Serbia to do more to support and protect transgender people (RRR=1.65; CI [1.03, 2.63]).

Sex, age, and household income level of participants were not associated with significantly different rates of agreement with any statements regarding transgender people in society. Due to poor model fit, we did not report regression results on whether transgender people have a special place in society and whether Serbia is becoming more tolerant towards transgender people.

DISCUSSION

This study is one of the first to examine public opinion on transgender people and their rights among adults in Serbia. Interestingly, of all 27 countries covered by Ipsos in Global Attitudes Toward Transgender People survey, only Serbia has no respondents who identified as transgender. Participants are generally not familiar with transgender people, as a great majority of respondents reported not knowing a transgender person, or rarely or never encountering a transgender person (84.3%). Only 0.1% reported having personal friends or family who are transgender. This low percentage indicates that the number of people interacting with transgender people remains low in Serbia.³⁵ It also indicates that transgender people are still invisible in Serbian society and that transgender people may not disclose their identity due to fear of rejection, denial of services, and concern about their privacy and safety, as suggested in some research.³⁶

Participants with high levels of education were significantly more likely than those without high education to agree with statements supporting transgender people and rights, such as that transgender people should be allowed to have surgery so their gender matches their identity, use the restroom consistent with their gender identity, marry a person of their birth sex, conceive or give birth, and be protected from discrimination by the government.

Participants ages 16 to 34 were significantly less likely than those ages 50 to 64 to agree to supportive statements toward transgender persons. This result coincides with some research showing that young people in Serbia are more traditional, sometimes even more so than their parents, as they grew up during the post-Balkan conflict transition, which came with an increased adherence towards traditional notions of gender identities and roles and intolerance toward any deviation from these traditional models.³⁷ The trend observed among younger people may also be explained by a growing trend of apathy, alienation, and indifference amongst this population, which creates the potential for embracing radical and extremist ideas.³⁸ This likewise explains the intensifying rates of discrimination and harassment of LGBTI students by their peers in Serbian schools,³⁹ which has led to an effort to exclude discriminatory teaching materials in order to create a more inclusive educational environment.⁴⁰

Although 64.2% of participants agreed that transgender people should be allowed to have gender-affirming surgery, this percentage may still be low considering that this surgery has been successfully performed in Serbia since 1989 and that the Belgrade Center for Genital Reconstructive Surgery has become a global hub for gender-affirming surgery.⁴¹

It is also interesting to note that Serbia exhibited similar attitudes concerning the rights of transgender persons to other surveyed countries that strictly adhere to traditional gender roles, such as Hungary, Poland, South Korea, and Japan. In Serbia, religious institutions may influence law and policy impacting gender roles as well. When the Law on the Prohibition of Discrimination (LPD) was prepared, it was accompanied by heavy debate in Parliament that caused the final draft law to be withdrawn.⁴² Opposition primarily stemmed from the Serbian Orthodox Church, with the support of several other religious communities, in relation to a provision prohibiting discrimination based on sexual orientation.⁴³ As a compromise, some provisions of an initial draft were changed, demonstrating the power of the Church to influence this process.⁴⁴

The influence of traditional gender roles is especially visible in attitudes concerning marital and parental rights. According to the Ipsos survey, Serbia has the smallest percentage of participants, compared to other countries, who agree that transgender persons should be allowed to marry a person of their birth sex and conceive or give birth to children (38.2%)⁴⁵ or be allowed to adopt children (26.3%). Within mainstream Serbian culture, the right of transgender people to marry and adopt children is seen as tantamount to the “systematic destruction of ethical, moral, Christian and human” values,⁴⁶ and the destruction of the traditional family.⁴⁷ Also, only 38.3% agree with a transgender person’s use of a restroom consistent with their gender, and only 47.4% agree that transgender persons should serve in the military. It is especially important to note that participants who reported knowing a transgender person, as well as participants who reported a high level of education, were significantly more likely to support these rights. This suggests that personal contacts with transgender people significantly reduces prejudice and stereotypes against them.⁴⁸

A significant number of participants believe that transgender people are “not a natural occurrence” (38.6%), have a form of physical disability (30.1%), and are committing a sin (26.5%); those who reported not knowing a transgender person were more likely to harbor such attitudes. With respect to mental illness, 44.1% of Serbian respondents agree that transgender persons have a mental illness, which is the largest proportion of respondents across 16 countries in which nationally representative data were collected.⁴⁹ This attitude may be influenced by public officials⁵⁰ and religious figures,⁵¹ who often use the public space to express this opinion despite being recognized as hate speech.⁵²

When it comes to attitudes toward transgender people in society, majorities of participants agreed that Serbia is becoming more tolerant (69.2%). At the same time, only 48.3% agreed that they want Serbia to do more to support and protect transgender people, placing Serbia just behind Poland, Hungary, Japan and South Korea in the Ipsos survey. Also, almost one-third (30.1%) agreed that Serbian society has gone too far in allowing transgender people to live fully and openly. This result is likely a product of the false picture and negative rhetoric used in the media about LGBTI persons. For example, homosexual relationships are described as “lustful, petty, hedonistic, and consumerist”,⁵³ and LGBTI persons as those who rule the world imposing “aggressive transsexual propaganda and pedophilia.”⁵⁴ While not necessarily targeting transgender people per se, such false rhetoric may affect perceptions towards sexual and gender minorities in general. Thus, it is not a surprise that half of participants agreed with the statement that they worry about exposing children to transgender people (50.3%), and that transgender people are violating the traditions of their culture (50.1%). Finally, only 28.9% agreed that transgender people have a special place in society. Again, attitudes were split across educational attainment: compared to participants with low or medium levels of education, participants with a high level of education were less likely to agree that Serbia has gone too far with respect to transgender rights, that they worry about exposing children to transgender people, and that transgender people are violating cultural traditions. Participants with higher levels of education were also more likely to agree that they want Serbia to do more to support and protect transgender people.

This report helps set a baseline for future research on public opinion about transgender people and their rights and status in Serbian society. Given the less favorable attitudes towards transgender persons held by younger respondents, future research should focus on this group in order to better understand their attitudes towards the rights of transgender persons, with an eye towards informing

measures to improve public support. Future studies should also focus on the influence of tradition and religion on the negative attitudes towards transgender persons in Serbian society, as well the role of media in creating and reinforcing negative perceptions. Serbian media is viewed by some as perpetuating discriminatory attitudes towards LGBTI people,⁵⁵ and future research should focus more on the language used in public spaces and the detrimental effect of hate speech towards transgender persons. Furthermore, researchers should explore the difference in public opinion across regions in Serbia, and especially among cities and rural areas. Finally, more research is needed on the role of healthcare workers in Serbia, as some psychiatrists and endocrinologists impede the process of legal recognition of transgender people, acting as gatekeepers on the belief that being transgender is a mental disorder. Future research should focus on their attitudes in order to cast light on this issue and support the process of full inclusion of transgender people in Serbian society.

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RESEARCH THAT MATTERS



APPENDIX I

PREDICTORS OF ATTITUDES TOWARD TRANSGENDER PEOPLE, MULTINOMIAL LOGISTIC REGRESSION MODELS

There are a couple ways to discuss the coefficients from a multinomial logistic regression; in this report, we used the term relative risk ratio, which others have called the adjusted relative odds ratio.^{56, 57} In this report, we avoid describing results in terms of “risk”, “probability”, or “odds”, instead opting for the terms “likelihood” or “more/less likely”.⁵⁸ The following tables reflect adjusted RRRs of responding “agree” (combining ‘strongly agree’ and ‘somewhat agree’) or “don’t know” to each attitudinal item, relative to the referent category of responding “disagree” (combining ‘strongly disagree’ and ‘somewhat disagree’). We fit separate multinomial logistic regression models for each item to explore how sex, age, education, household income, and familiarity with transgender people were associated with one’s attitudes, adjusting for all other variables in the model. Relative risk ratios (RRR) above 1.0 indicate a higher likelihood of endorsing the given response (relative to “disagree”) associated with the variable in question (e.g. sex); RRR below 1.0 indicate a lower likelihood of endorsing the given response. Bolded text indicates an association that is statistically significant at a two-tailed $p < .05$.

Table A. Attitudes Toward the Rights of Transgender People: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	THEY SHOULD BE ALLOWED TO HAVE SURGERY SO THEIR BODY MATCHES THEIR IDENTITY			THEY SHOULD BE ALLOWED TO USE THE RESTROOM OF THE SEX THEY IDENTIFY WITH			THEY SHOULD BE ALLOWED TO MARRY A PERSON OF THEIR BIRTH SEX			THEY SHOULD BE ALLOWED TO CONCEIVE OR GIVE BIRTH TO CHILDREN (IF BIOLOGICALLY CAPABLE OF DOING SO)		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 4.06, p<0.00			F(16, 19656) = 1.81, p<0.05			F(16, 19656) = 3.00, p<0.00			F(16, 19656) = 2.82, p<0.00		
Intercepts	1	1.18 (0.51, 2.75)	0.21 (0.07, 0.62)	1	0.39 (0.17, 0.92)	0.46 (0.16, 1.31)	1	0.55 (0.23, 1.29)	0.48 (0.18, 1.33)	1	0.54 (0.23, 1.27)	0.16 (0.05, 0.48)
Sex (ref: female)												
Male	1	0.66 (0.38, 1.14)	1.00 (0.44, 2.26)	1	0.74 (0.46, 1.19)	1.19 (0.64, 2.20)	1	0.67 (0.42, 1.08)	0.72 (0.36, 1.43)	1	1.12 (0.70, 1.79)	1.43 (0.66, 3.13)
Ages (ref: ages 50-64)												
Ages 16-34	1	0.42 (0.21, 0.81)	1.16 (0.43, 3.13)	1	0.92 (0.52, 1.63)	0.69 (0.33, 1.46)	1	0.86 (0.48, 1.53)	1.38 (0.65, 2.92)	1	0.76 (0.43, 1.35)	1.01 (0.41, 2.48)
Ages 35-49	1	0.55 (0.28, 1.06)	0.74 (0.27, 2.02)	1	1.03 (0.57, 1.86)	0.83 (0.40, 1.70)	1	0.68 (0.38, 1.23)	0.68 (0.30, 1.53)	1	0.77 (0.43, 1.36)	0.56 (0.23, 1.34)
Education level (ref: medium level of education)												
High level of education	1	3.50 (1.99, 6.16)	2.57 (1.08, 6.10)	1	1.70 (1.04, 2.80)	0.63 (0.34, 1.16)	1	2.69 (1.63, 4.43)	1.14 (0.57, 2.23)	1	2.57 (1.57, 4.21)	1.04 (0.49, 2.20)
Income (ref: low income)												
Medium income	1	2.13 (0.93, 4.87)	1.35 (0.48, 3.83)	1	1.50 (0.66, 3.43)	1.31 (0.50, 3.44)	1	1.05 (0.45, 2.45)	0.62 (0.25, 1.58)	1	0.76 (0.34, 1.72)	1.23 (0.45, 3.31)
High income	1	2.94 (1.24, 6.96)	0.70 (0.23, 2.18)	1	2.20 (0.95, 5.09)	0.85 (0.30, 2.39)	1	1.11 (0.47, 2.65)	0.46 (0.17, 1.23)	1	0.90 (0.39, 2.04)	0.73 (0.26, 2.05)
Know a transgender person (ref: do not know a transgender person)												
Know a transgender person	1	1.89 (0.79, 4.50)	1.63 (0.47, 5.68)	1	1.49 (0.76, 2.92)	1.22 (0.51, 2.91)	1	2.02 (1.07, 3.83)	1.03 (0.32, 3.29)	1	2.34 (1.24, 4.41)	1.16 (0.33, 4.04)
Don't know	1	0.20 (0.04, 0.96)	4.15 (0.98, 17.67)	1	0.97 (0.23, 4.14)	1.54 (0.31, 7.65)	1	0.53 (0.08, 3.27)	6.05 (1.39, 26.32)	1	0.63 (0.10, 3.91)	17.06 (3.54, 82.15)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table A (Continued). Attitudes Toward the Rights of Transgender People: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	THEY SHOULD BE ALLOWED TO ADOPT CHILDREN			THEY SHOULD BE PROTECTED FROM DISCRIMINATION			THEY SHOULD BE ALLOWED TO SERVE IN THE MILITARY		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 1.48, p>0.05			F(16, 19656) = 2.80, p<0.00			F(16, 19656) = 1.89, p<0.05		
Intercepts	1	0.44 (0.18, 1.05)	0.14 (0.04, 0.47)	1	1.21 (0.52, 2.82)	0.40 (0.13, 1.24)	1	1.29 (0.54, 3.09)	0.79 (0.26, 2.45)
Sex (ref: female)									
Male	1	0.91 (0.55, 1.50)	1.03 (0.44, 2.37)	1	0.90 (0.54, 1.50)	1.03 (0.44, 2.39)	1	0.70 (0.44, 1.12)	0.45 (0.23, 0.91)
Ages (ref: ages 50-64)									
Ages 16-34	1	1.19 (0.66, 2.15)	2.43 (0.87, 6.76)	1	0.66 (0.36, 1.23)	0.85 (0.33, 2.18)	1	1.25 (0.71, 2.19)	0.93 (0.40, 2.19)
Ages 35-49	1	0.76 (0.40, 1.42)	1.82 (0.65, 5.06)	1	0.81 (0.43, 1.53)	0.47 (0.19, 1.19)	1	1.20 (0.68, 2.12)	0.73 (0.32, 1.65)
Education (ref: medium level of education)									
High level of education	1	1.50 (0.90, 2.50)	0.79 (0.35, 1.78)	1	1.88 (1.13, 3.13)	0.92 (0.42, 2.05)	1	1.18 (0.73, 1.91)	0.77 (0.39, 1.52)
Income (ref: low income)									
Medium income	1	0.69 (0.30, 1.58)	0.66 (0.22, 1.97)	1	1.74 (0.75, 4.05)	1.65 (0.59, 4.61)	1	0.69 (0.30, 1.57)	0.66 (0.23, 1.86)
High income	1	0.70 (0.30, 1.64)	0.27 (0.08, 0.89)	1	1.55 (0.66, 3.65)	0.55 (0.17, 1.81)	1	0.81 (0.35, 1.89)	0.41 (0.13, 1.25)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	2.07 (1.09, 3.93)	0.81 (0.25, 2.65)	1	3.14 (1.28, 7.70)	1.87 (0.45, 7.82)	1	2.96 (1.40, 6.27)	1.89 (0.64, 5.61)
Don't know	1	0.41 (0.06, 2.82)	1.33 (0.21, 8.53)	1	0.19 (0.03, 1.11)	7.15 (1.20, 42.48)	1	0.81 (0.19, 3.55)	4.22 (0.76, 23.37)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table B. Attitudes Toward Transgender People: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	THEY HAVE A FORM OF MENTAL ILLNESS			THEY HAVE A FORM OF PHYSICAL DISABILITY			THEY ARE COMMITTING A SIN		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 2.28, p<0.00			F(16, 19656) = 2.44, p<0.00			F(16, 19656) = 1.44, p>0.05		
Intercepts	1	2.35 (1.00, 5.51)	0.34 (0.10, 1.12)	1	1.81 (0.78, 4.21)	0.54 (0.19, 1.55)	1	0.88 (0.38, 2.02)	0.36 (0.13, 1.00)
Sex (ref: female)									
Male	1	1.21 (0.75, 1.95)	1.89 (0.91, 3.91)	1	0.64 (0.39, 1.05)	1.08 (0.56, 2.05)	1	0.97 (0.58, 1.61)	1.03 (0.56, 1.89)
Ages (ref: ages 50-64)									
Ages 16-34	1	1.24 (0.69, 2.21)	0.90 (0.39, 2.06)	1	0.90 (0.49, 1.66)	1.18 (0.57, 2.44)	1	1.47 (0.80, 2.72)	1.85 (0.51, 2.19)
Ages 35-49	1	1.10 (0.61, 1.96)	0.86 (0.37, 1.97)	1	0.83 (0.46, 1.50)	0.55 (0.25, 1.21)	1	1.23 (0.65, 2.31)	0.89 (0.44, 1.79)
Education (ref: medium level of education)									
High level of education	1	0.47 (0.29, 0.77)	0.79 (0.40, 1.58)	1	0.49 (0.30, 0.80)	0.48 (0.26, 0.91)	1	0.50 (0.30, 0.85)	0.56 (0.31, 1.01)
Income (ref: low income)									
Medium income	1	0.77 (0.34, 1.72)	0.91 (0.29, 2.85)	1	0.91 (0.41, 2.01)	1.20 (0.44, 3.25)	1	0.70 (0.32, 1.55)	1.42 (0.53, 3.82)
High income	1	0.50 (0.22, 1.14)	0.74 (0.23, 2.43)	1	0.59 (0.26, 1.33)	0.91 (0.32, 2.59)	1	0.68 (0.30, 1.52)	1.18 (0.42, 3.33)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.41 (0.22, 0.77)	0.48 (0.16, 1.42)	1	0.45 (0.23, 0.91)	0.41 (0.14, 1.24)	1	0.50 (0.22, 1.12)	1.14 (0.51, 2.52)
Don't know	1	1.06 (0.22, 5.22)	5.65 (1.20, 26.65)	1	0.95 (0.19, 4.80)	3.64 (0.66, 20.16)	1	2.14 (0.42, 10.93)	7.03 (1.53, 32.32)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table B (Continued). Attitudes Toward Transgender People: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	THEY ARE A NATURAL OCCURRENCE			THEY HAVE UNIQUE SPIRITUAL GIFTS			PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER ARE BRAVE		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 1.87, p<0.05			F(16, 19656) = 1.95, p<0.05			F(16, 19656) = 1.13, p>0.05		
Intercepts	1	1.33 (0.59, 2.99)	0.19 (0.05, 0.68)	1	0.10 (0.02, 0.42)	0.48 (0.21, 1.08)	1	1.77 (0.80, 3.91)	0.35 (0.11, 1.07)
Sex (ref: female)									
Male	1	1.26 (0.78, 2.03)	1.01 (0.49, 2.08)	1	1.14 (0.62, 2.08)	0.91 (0.55, 1.49)	1	0.76 (0.47, 1.22)	1.37 (0.65, 2.89)
Ages (ref: ages 50-64)									
Ages 16-34	1	0.39 (0.22, 0.69)	0.83 (0.35, 1.96)	1	0.58 (0.26, 1.26)	1.41 (0.78, 2.54)	1	1.03 (0.58, 1.84)	1.55 (0.68, 3.56)
Ages 35-49	1	0.46 (0.26, 0.83)	0.88 (0.37, 2.08)	1	0.75 (0.36, 1.54)	0.92 (0.50, 1.68)	1	0.96 (0.54, 1.71)	0.98 (0.42, 2.30)
Education (ref: medium level of education)									
High level of education	1	2.54 (1.55, 4.17)	1.58 (0.77, 3.21)	1	1.77 (0.93, 3.38)	1.70 (1.04, 2.79)	1	1.72 (1.06, 2.81)	1.72 (0.88, 3.40)
Income (ref: low income)									
Medium income	1	1.05 (0.48, 2.28)	1.53 (0.50, 4.74)	1	3.70 (0.89, 15.32)	1.00 (0.46, 2.18)	1	0.86 (0.40, 1.86)	0.62 (0.23, 1.65)
High income	1	0.90 (0.40, 2.01)	1.28 (0.40, 4.07)	1	1.67 (0.39, 7.15)	0.78 (0.35, 1.73)	1	0.70 (0.32, 1.53)	0.55 (0.19, 1.60)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	1.20 (0.61, 2.34)	1.59 (0.58, 4.30)	1	2.54 (1.17, 5.48)	1.13 (0.55, 2.31)	1	1.70 (0.87, 3.33)	1.02 (0.32, 3.23)
Don't know	1	0.47 (0.10, 2.24)	2.53 (0.55, 11.61)	1	9.90 (1.64, 59.94)	10.23 (1.78, 58.83)	1	0.86 (0.18, 4.06)	2.71 (0.52, 14.00)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05

Table C. Attitudes Toward Transgender People in Society: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	SERBIA'S SOCIETY HAS GONE TOO FAR IN ALLOWING PEOPLE TO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER			SERBIA IS BECOMING MORE TOLERANT WHEN IT COMES TO PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER			I WORRY ABOUT EXPOSING CHILDREN TO PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 2.34, p<0.00			F(16, 19656) = 121.77, p<0.00			F(16, 19656) = 2.19, p<0.00		
Intercepts	1	0.86 (0.38, 1.95)	0.39 (0.12, 1.31)	1	3.37 (1.34, 8.48)	0.53 (0.14, 1.91)	1	1.94 (0.86, 4.42)	0.17 (0.04, 0.65)
Sex (ref: female)									
Male	1	1.09 (0.66, 1.79)	1.53 (0.81, 2.87)	1	1.26 (0.76, 2.09)	1.41 (0.63, 3.16)	1	1.12 (0.71, 1.79)	1.92 (0.79, 4.66)
Ages (ref: ages 50-64)									
Ages 16-34	1	1.54 (0.84, 2.83)	1.60 (0.74, 3.46)	1	0.89 (0.48, 1.67)	2.69 (0.92, 7.85)	1	1.50 (0.86, 2.60)	3.55 (1.38, 9.16)
Ages 35-49	1	1.39 (0.75, 2.59)	0.89 (0.40, 1.96)	1	0.78 (0.42, 1.42)	1.24 (0.42, 7.85)	1	0.85 (0.49, 1.48)	1.84 (0.64, 5.31)
Education (ref: medium level of education)									
High level of education	1	0.32 (0.19, 0.54)	0.82 (0.42, 1.59)	1	0.78 (0.46, 1.30)	0.51 (0.23, 1.14)	1	0.52 (0.32, 0.85)	0.76 (0.34, 1.68)
Income (ref: low income)									
Medium income	1	0.77 (0.34, 1.71)	0.56 (0.20, 1.53)	1	1.39 (0.56, 3.45)	0.59 (0.18, 1.93)	1	0.90 (0.41, 1.96)	0.51 (0.18, 1.49)
High income	1	0.98 (0.43, 2.21)	0.39 (0.13, 1.15)	1	0.98 (0.39, 2.44)	0.45 (0.14, 1.48)	1	0.83 (0.37, 1.85)	0.38 (0.12, 1.22)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.57 (0.28, 1.17)	0.51 (0.17, 1.55)	1	0.67 (0.35, 1.30)	0.45 (0.13, 1.54)	1	0.44 (0.23, 0.87)	0.67 (0.17, 2.55)
Don't know	1	4.92 (1.19, 20.28)	4.53 (0.62, 33.12)	1	3.25E06 (1.39E06, 7.62E06)	1.64E07 (4.59E06, 5.83E07)	1	2.22 (0.44, 11.30)	9.99 (1.76, 56.74)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

Table C (Continued). Attitudes Toward Transgender People in Society: Weighted Relative Risk Ratios and 95% Confidence Intervals from Multinomial Logistic Regression Model Adjusting for Sociodemographic Characteristics and Familiarity with Transgender People (n=432)

	THEY ARE VIOLATING THE TRADITIONS OF MY CULTURE			THEY HAVE SPECIAL PLACE IN SOCIETY			I WANT SERBIA TO DO MORE TO SUPPORT AND PROTECT PEOPLE WHO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER		
	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW	DISAGREE	AGREE	DON'T KNOW
	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)	RRR (95% CI)
F-statistic (df) (p-value)	F(16, 19656) = 2.04, p<0.01			F(16, 19656) = 1.12, p>0.05			F(16, 19656) = 2.07, p<0.01		
Intercepts	1	1.57 (0.66, 3.74)	0.45 (0.13, 1.51)	1	0.83 (0.35, 1.98)	0.50 (0.19, 1.33)	1	0.95 (0.42, 2.18)	0.10 (0.02, 0.38)
Sex (ref: female)									
Male	1	1.20 (0.76, 1.89)	1.56 (0.64, 3.77)	1	0.88 (0.54, 1.44)	0.70 (0.39, 1.27)	1	1.11 (0.70, 1.75)	1.19 (0.52, 2.72)
Ages (ref: ages 50-64)									
Ages 16-34	1	1.16 (0.67, 2.00)	0.73 (0.24, 2.25)	1	0.80 (0.45, 1.44)	1.62 (0.80, 3.30)	1	0.63 (0.36, 1.10)	2.73 (0.98, 7.55)
Ages 35-49	1	0.76 (0.44, 1.31)	0.83 (0.31, 2.20)	1	0.93 (0.51, 1.69)	1.42 (0.59, 2.89)	1	0.67 (0.39, 1.17)	1.81 (0.64, 5.12)
Education (ref: medium level of education)									
High level of education	1	0.52 (0.33, 0.83)	0.32 (0.14, 0.73)	1	1.73 (1.02, 2.93)	1.34 (0.75, 2.39)	1	1.65 (1.03, 2.63)	2.12 (0.96, 4.69)
Income (ref: low income)									
Medium income	1	1.38 (0.61, 3.08)	0.57 (0.17, 1.88)	1	0.58 (0.25, 1.35)	0.65 (0.27, 1.59)	1	1.01 (0.45, 2.27)	0.69 (0.23, 2.05)
High income	1	1.14 (0.50, 2.60)	0.61 (0.18, 2.03)	1	0.59 (0.25, 1.39)	0.43 (0.17, 1.12)	1	1.05 (0.46, 2.39)	0.37 (0.12, 1.20)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.40 (0.21, 0.79)	1.28 (0.42, 3.91)	1	0.95 (0.47, 1.90)	0.81 (0.35, 1.90)	1	2.17 (1.15, 4.12)	1.07 (0.25, 4.67)
Don't know	1	0.88 (0.21, 3.58)	3.01 (0.43, 21.13)	1	0.83 (0.15, 4.62)	2.53 (0.49, 13.04)	1	0.77 (0.20, 2.90)	4.02 (0.82, 19.76)

Notes: degrees of freedom (df); confidence interval (CI); bolded cells indicate differences that are statistically significant at p<0.05.

APPENDIX II

IPSOS METHODOLOGY ADDENDUM FOR SINGLE COUNTRY BRIEFS

In 2016, Ipsos, an international survey research firm, conducted, for the first time, The Global Attitudes Toward Transgender People survey in 23 countries, including Argentina, Australia, Belgium, Brazil, Canada, China, France, Germany, Great Britain, Hungary, India⁵⁹, Italy, Japan, Serbia, Peru, Poland, Russia, South Africa, South Korea, Spain, Sweden, Turkey, and the United States. The Williams Institute, Ipsos, and BuzzFeed News designed the survey to collect data about public opinion toward transgender people and related public policy issues, and Ipsos included it as a distinct section within its monthly online Global Advisor survey. Ipsos conducted the survey online with a panel it organized and maintains. Findings from the 2016 Survey are available in [*Public Support for Transgender Rights: A Twenty-three Country Survey*](#).

Ipsos maintains a large panel of more than 4.7 million potential survey participants in 47 countries, continuously managing the recruitment and retention of panelists. Ipsos conducts multisource recruitment in seeking to maintain a diverse panel of potential survey participants and sets sample goals for recruitment based on national censuses, populations that are in high demand for survey research, and panel parameters, such as attrition and response rates. Ipsos recruits a majority of panelists online, through advertisements, website referrals, direct email contact, and other methods. Individuals who consent to serve as panelists receive incentives for their panel participation, and Ipsos removes individuals from the panel who are inactive.⁶⁰ In order to draw a sample for The Global Attitudes Toward Transgender People survey, Ipsos used a router system to randomly select potential survey participants from panelists within country-specific census-derived sampling strata with quotas set for gender, age, educational attainment, and in-country region of residence. Online opt-in panels can be generalizable to the public by quota sampling and poststratification weighting if appropriate characteristics are selected to generate weights.^{61, 62, 63} For the current study, we used the sampling and weighting strategy developed by Ipsos.

In 2017, Ipsos conducted The Global Attitudes Toward Transgender People online survey with participants from 27 countries using the sampling approach described above. Ipsos conducted the surveys between October 24, 2017 and November 7, 2017 with panel participants in samples from Argentina, Australia, Belgium, Brazil, Canada, Chile, China, Ecuador, France, Germany, Great Britain, Hungary, India,⁶⁴ Italy, Japan, Malaysia, Serbia, Peru, Poland, Russia, Serbia, South Africa, South Korea, Spain, Sweden, Turkey, and the United States of America. Ipsos administered the 2017 survey to panelists in Chile, Ecuador, Malaysia, and Serbia for the first time, whereas it administered surveys to the remaining 23 countries in both 2016 and 2017. In order to participate, individuals had to be between 16 and 64 years old (with the exception of in the United States and Canada where individuals had to be between 18 and 64 years old), have access to the internet, and consent to participate in the survey. The 2017 survey contained many of the 2016 survey questions,⁶⁵ as well as some additional items. The survey was self-administered in the national language or most commonly spoken language in each country. Teams of in-country experts partnering with Ipsos were responsible for translation and adaptation of the original survey instrument for each country. Survey responses were anonymous, and Ipsos did not collect personally identifiable information from participants.⁶⁶

In countries where internet penetration was approximately 60% or higher, the Global Attitudes

Toward Transgender People survey data considered representative of the country's adult population, assuming the selection of appropriate weighting variables.^{67, 68} In 2017, there were 16 countries with better internet access and higher internet penetration including: Argentina, Australia, Belgium, Canada, France, Germany, Great Britain, Hungary, Italy, Japan, Poland, Serbia, South Korea, Spain, Sweden, and the United States of America. The eleven other countries, including Brazil, Chile, China, Ecuador, India, Malaysia, Serbia, Peru, Russia, South Africa, and Turkey, had lower levels of internet penetration, so findings from these countries are not nationally representative and instead represent a more affluent, internet-connected population. In addition, Ipsos did not collect data from individuals in China or Serbia with less than a secondary education or in Brazil from individuals with less than a primary education due to internet penetration constraints.

The 2017 survey sample included 19,747 adults across the 27 different countries. Approximately 500 panelists each from Argentina, Belgium, Chile, Ecuador, Hungary, India, Malaysia, Serbia, Peru, Poland, Russia, Serbia, South Africa, South Korea, Sweden, and Turkey completed surveys, in addition to approximately 1,000 panelists each from Australia, Brazil, Canada, China, France, Great Britain, Germany, Italy, Japan, Spain, and the United States of America.⁶⁹

We have reproduced the 2017 Global Attitudes Toward Transgender People survey items below.

1. Some people dress and live as one sex even though they were born another. For instance, someone who was considered male at birth may feel they are actually female and so dresses and lives as a woman, and someone female at birth may feel they are actually male and dresses and lives as a man.

How familiar, if at all, are you with people like this? Choose as many responses as apply.

- ☐ I rarely or never encounter people like this
- ☐ I have seen people like this but do not know them personally
- ☐ I have acquaintances like this
- ☐ I have personal friends/family like this
- ☐ I myself am like this⁷⁰
- ☐ Don't know

2. Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.

- ☐ They should be allowed to have surgery so their body matches their identity
- ☐ They should be allowed to use the restroom of the sex they identify with
- ☐ They should be allowed to marry a person of their birth sex
- ☐ They should be allowed to conceive or give birth to children (if biologically capable of doing so)
- ☐ They should be allowed to adopt children
- ☐ They should be protected from discrimination by the Government
- ☐ They should be allowed to serve in the military

- ☐ Strongly agree
- ☐ Somewhat agree
- ☐ Somewhat disagree
- ☐ Strongly disagree
- ☐ Don't know

3. Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.

They have a form of mental illness
 They have a form of physical disability
 They are committing a sin
 They are violating the traditions of my culture
 They are a natural occurrence
 They have a special place in society
 They have unique spiritual gifts

Strongly agree
 Somewhat agree
 Somewhat disagree
 Strongly disagree
 Don't know

4. Please indicate whether you agree or disagree with each statement below about people who dress and live as one sex even though they were born another.

Serbia's society has gone too far in allowing people to dress and live as one sex even though they were born another
 Serbia's is becoming more tolerant when it comes to people who dress and live as one sex even though they were born another
 I worry about exposing children to people who dress and live as one sex even though they were born another
 People who dress and live as one sex even though they were born another are brave
 I want Serbia's to do more to support and protect people who dress and live as one sex even though they were born another

Strongly agree
 Somewhat agree
 Somewhat disagree
 Strongly disagree
 Don't know

Note: The survey did not use the term *transgender*. While the term *transgender* is increasingly common in international and non-English contexts, it is not known whether the term is universally understood. In order to develop questions that were more likely to be understood across countries, Ipsos asked survey participants about people whose current gender identity is different from their sex at birth. Prior to administering the survey, participants received a definition, similar to a transgender status definition provided on the optional sexual orientation and gender identity (SOGI) [module](#)⁷¹ of the Behavioral Risk Factor Surveillance System (BRFSS). This BRFSS definition stated: "Some people describe themselves as transgender when they experience a different gender identity from their sex at birth. For example, a person born into a male body, but who feels female or lives as a woman would be transgender."

ENDNOTES

¹ The most comprehensive academic research is: Zorica Mrsevic, *Transrodno lice pravde* (A transgender face of justice), Beograd, Institut društvenih nauka, 2017, p. 79.

² Gordana Ćosić, *Biti transrodna osoba u Srbiji* (To be Trans Person in Serbia), Radio Free Europe, 20 february 2019, available at <https://www.slobodnaevropa.org/a/transrodnost-zakon-srbija/29781427.html>.

³ "How a Homophobic Country Became a Go-To Spot for Gender Reassignment Surgery", *Vice*, January 5, 2016, available at https://broadly.vice.com/en_us/article/how-a-homophobiccountry-became-a-go-to-spot-for-gender-reassignment-surgery

⁴ Zorica Mrsevic, *Op. cit.*, p. 79.

⁵ Transgenderfeed, *State of transgender rights in Serbia: Trans people still hope for a brighter future*, 4 January 2018, available at <https://transgenderfeed.com/2018/01/04/state-transgender-rights-serbia-trans-people-still-hope-brighter-future/>.

⁶ Article 21(3) of the Constitution of Serbia (*Ustav Republike Srbije*), *Official Gazette of the Republic of Serbia* No. 98/2006, 10 November 2006.

⁷ Article 2(1) of the LPD.

⁸ Article 13 (1) of the LPD.

⁹ The most important competence is to provide opinion on the complaints. In 2019, 12 compliants were submitted claiming discrimination based on gender identity (1,6% of total complaints).

¹⁰ Article 5 of the Law on the Youth (*Zakon o mladima*), *Official Gazette of the Republic of Serbia*, No. 50/2011; Article 51 of the Law on Electronic Media (*Zakon o elektronskim medijima*), *Official Gazette of the Republic of Serbia*, Nos. 83/2014, 6/2016 - other laws; Article 5 of the Law on the Police (*Zakon o policiji*), *Official Gazette of the Republic of Serbia*, Nos. 6/2016, 24/2018, 87/2018; Article 21 of the Law on the Health Protection (*Zakon o zdravstvenoj zaštiti*), *Official Gazette of the Republic of Serbia*, No. 25/2019.

¹¹ See Amendments to the Law on Health Protection, „*Official gazette of the RS*“, no. 107/2005, 72/2009, 88/2010, 99/010 i 57/2011, and Amendments to the Law on Health Insurance, „*Official gazette of the RS*“, no. 107/2005, correction 109/005, 57/011. However, the problem of lifelong hormonal therapies and expensive drugs have not been resolved. See Samo neka je sarena - istraživanje potreba i problema LGBT zajednice u Srbiji za 2018. godinu (*Just let it be colorful - research of the needs and problems of the LGBT community in Serbia for 2018*), p. 43.

¹² The Law on National Identification Numbers prescribes that if a citizen changes data concerning his/her sex, the competent authority is obliged to issue a new ID number within 15 days. Law on National Identification Number of Citizens (*Zakon o jedinstvenom matičnom broju građana*), *Official Gazette of the Republic of Serbia*, No. 24/2018, 3 April 2018. In addition, amendments to the Law on Registers provide for the possibility of entering data on ethnicity and a change of sex by decision of the competent authority based on the certificate of the competent medical institution. Amendments to the Law on Registers (*Zakon o izmenama i dopunama Zakona o matičnim knjigama*), *Official Gazette of the Republic of Serbia*, No. 47/18, 28 June 2018.

¹³ The Constitutional Court of Serbia established that denial of legal recognition of the sex change of a post-operative trans person violated the applicant's right to privacy and right to dignity. See more on this Tatjana Papic, Right to privacy and legal recognition of gender identity in Serbia - Constitutional Court of Serbia at Work, *Annals - Belgrade Law Review*, 2016, no. 3, pp. 113 - 125.

¹⁴ Rulebook on the manner of issuance and the form of the certificate of the competent health institution on gender reassignment (Pravilnik o načinu izdavanja i obrascu potvrde nadležne zdravstvene ustanove o promeni pola), no. 110-00-392/2018-26, Minister of health, 21 December 2018.

¹⁵ In 2011, the Ombudsperson (the Protector of Citizens) produced a special report on LGBTI population in Serbia, claiming that the status of transgender persons is not adequate. Some of identified problems were: very expensive surgery costs, diverse practice with respect to entering the new identity in the registers, and obstacles in issuing new documents. Ombudsman, Special report on LGBT population in Serbia – human rights and social status, Belgrade, September 2011, pp. 14 – 18. In 2019, the European Commission requires from Serbia to step up measures to protect LGBTI persons from discrimination. See European Commission, Serbia Progress Report 2019, 29 April 2019, p. 23.

¹⁶ The high rate of physical or sexual attacks motivated by the victim being LGBTI is observed in Serbia (17 %), including recent incidents. FRA, A Long Way to Go for LGBTI equality, 2020, pp. 39, 41. See also the results of 2016 research on the perception of LGBTI on the reasons of being exposed to violence in Svetlana Đurđević Lukić, Tanja Jakobi (eds.), *Kako reforma sektora bezbednosti utiče na ljudsku bezbednost u Srbiji: Ponovna procena uticaja reforme sektora bezbednosti na LGBT populaciju (How the Security Sector Reform Affects Human Security in Serbia: Reassessing the Impact of Security Sector Reform on the LGBT Population)*, OSCE, Center for Public Policy Research Center, 2017, p. 25.

¹⁷ Almost half of the respondents to the 2012 survey (47 %) said they avoided certain places for fear of being assaulted, threatened or harassed because they are LGBTI. In 2019, overall, one in three LGBTI respondents (33 %) said they always or often avoid certain places. The highest shares of respondents avoiding certain places are in Poland (79 %), North Macedonia (77 %) and Serbia (76 %). FRA, A Long Way to Go for LGBTI equality, 2020, p. 25.

¹⁸ Article 54a of the Criminal Code. Also, in 2016, an amendment to the Criminal Code expanded the prohibited grounds of discrimination in a criminal act concerning violation of equality to cover gender identity. Article 128, Amendments to the Criminal Code (Zakon o izmenama i dopunama Krivičnog zakonika), *Official Gazette of the Republic of Serbia*, No. 94/2016, 24 November 2016, Article 9.

¹⁹ UN Committee on the Elimination of Racial Discrimination, *Concluding observations on the combined second to fifth periodic reports of Serbia*, 12 December 2018, para. 3.

²⁰ ECRI, report on Serbia (fifth monitoring cycle), Council of Europe, adopted on 22 March 2017, p. 10. See also, the Annual Report of the Commissioner for the Protection of Equality for 2019, March 2020, pp. 15, 109, 117.

²¹ Since the report for 2016, the Commissioner called for the adoption of this law.

²² Strategy for the Prevention and Protection from Discrimination (Strategija prevencije i zaštite od diskriminacije za period od 2013. do 2018. godine), *Official Gazette of the Republic of Serbia* No. 60/2013.

²³ Being LGBT in Eastern Europe: Serbia Country Report, USAID, UNDP, 2017, p. 24. More on discrimination of LGBTI persons in the workforce see IPSOS, Survey on Income and Living Conditions - Socio Economic Outcomes for LGBTI People in Comparison to General Population in Serbia, October 2017; IDEAS, GLIC and XY Spektrum, Research on the position of LGBT+ persons in the labour market (Istraživanje o položaju LGBT+osoba na tržištu rada), Belgrade, 2018.

²⁴ Public Policy Research Centre, Biti gej ipak nije sasvim ok (Being gay though isn't quite ok), available at <http://www.publicpolicy.rs/Vojna%20slu%C5%BEba%20i%20seksualna%20orijentacija?lang=rs#.WBXCECTP3IU>.

²⁵ Svetlana Đurđević Lukić, Tanja Jakobi (eds.), *Op. cit.* p. 36.

²⁶ *Ibid*, p. 41.

²⁷ *Ibid*, p. 42.

²⁸ Egal, Commissioner for Protection of Equality: Trans Major Helena has been discriminated against, available at <http://www.egal.org.rs/en/about-us/important-announcements/110-commissioner-for-protection-of-equality-trans-major-helena-has-been-discriminated-against>.

²⁹ We used the term “transgender” throughout this report to refer to “people [who] dress and live as one sex even though they were born another.” This definition was intentionally broad so as to encompass the diversity of identities of gender minority peoples in the 27 countries surveyed in the larger Ipsos survey project.

³⁰ Clark, J. & Jackson, C. (2018, January). *Global Attitudes Toward Transgender People*. Ipsos. Retrieved from: <https://www.ipsos.com/en-us/news-polls/global-attitudes-toward-transgender-people>

³¹ It is not clear from participants’ responses what those who selected “don’t know” were indicating, whether it was that they did not understand the meaning of the question, they did not know if they knew any transgender people, or something else.

³² Among participants who were not transgender, those who reported having transgender acquaintances, friends, or family members we coded as “know a transgender person”; participants who reported rarely or never encountering transgender people or seeing transgender people but not knowing them personally and did not indicate that they have transgender acquaintance, friends, or family we coded as “do not know a transgender person;” and any participants who indicated that they “don’t know” in response to the question about familiarity with transgender people we coded as “don’t know.”

³³ We fit multinomial logistic regression models for each item to explore how participants’ sex, age, education, household income, and familiarity with transgender people were associated with attitudes, adjusting for all other variables in the model. Relative risk ratios (RRR) above 1.0 indicate a higher likelihood of endorsing the given response (relative to “disagree”) associated with the variable in question (e.g. sex); RRR below 1.0 indicate a lower likelihood of endorsing the given response.

³⁴ Attitudes towards minority group members (e.g., religious minorities, sexual minorities, and racial or ethnic minorities) have long been the subject of public opinion polls and surveys of social attitudes as a way for researchers to gauge and assess change in levels of social acceptance. See, for example, findings from the 2018 General Social Survey about racial inequality: <http://www.apnorc.org/projects/Pages/Changing-Attitudes-about-Racial-Inequality.aspx>

³⁵ Being LGBT in Eastern Europe, *Op. cit.*, p. 11.

³⁶ *Ibid*, p. 12; See also FRA, *Op. cit.*, p. 25, where 53% of respondents in Serbia are almost never open about being LGBTI.

³⁷ Dunja Potočnik, Howard Williamson, Youth Policy in Serbia, Council of Europe, p. 19; Homophobia and internalized homophobia in Serbia (*Homofobija i internalizovana homofobija u Srbiji*), Center for Queer Studies, Belgrade, 2016, p. 20.

See also Smiljka Tomanović, Dragan Stanojević, Mladi u Srbiji 2015, Stanja, opažanja, verovanja i nadanja (*Youth in Serbia 2015, Conditions, perceptions, beliefs and hopes*), SeCons, 2015, p. 46 where it is showed very high percentage of young having traditional approach to the notion of marriage and partnership. Also, being married and having children are seen not only as social roles that are required, but as very desirable roles, according to Dragan Popadić, Zoran Pavlović, Srećko Mihajlović, *Youth Study Serbia 2018/19*, Friedrich Ebert Stiftung, p. 33.

³⁸ CeSID Survey Report, *Drivers of Youth Radicalism and Violent Extremism in Serbia*, UNDP, November 2016, p. 10.

³⁹ See, e.g., Svetlana Đurđević Lukić, Tanja Jakobi (eds.), *Op. cit.*, p. 29.

⁴⁰ See, e.g. Commissioner for Protection of the Equality, complaint no. o7-00-564/2017-02, opinion from 5 April 2018.

⁴¹ "How a Homophobic Country Became a Go-To Spot for Gender Reassignment Surgery", *Vice*, January 5, 2016, available at https://broadly.vice.com/en_us/article/how-a-homophobic-country-became-a-go-to-spot-for-gender-reassignment-surgery.

⁴² The pressure was caused by seven "traditional religious communities" which protested against religious freedoms given in Article 18, as well as against inclusion of gender equality in Article 21. Also, a reference to transsexuals was intentionally omitted from the final version of Article 21, which provides prohibition of discrimination based on sexual orientation. See more at Belgrade Center for Human Rights, *Report on Human Rights in Serbia in 2009: the Law, Practice and International Standards of Human Rights*, Belgrade, 2010, pp. 57-58.

⁴³ However, many politicians and members of "intellectual elite" were against a broad definition of discrimination. One of them said: "In the next step, anti-discrimination will not be enough anymore. They will require equality. After the legal equality is obtained, they will go further and request the recognition of social equivalence. And in a few years we will be required to officially declare homosexuality to have the equal value as heterosexual orientation." See Slobodan Antonic, *Tolerance is not Enough*, *Politika*, 19 March 2009, text available at <http://www.politika.rs/pogledi/Slobodan-Antonic/TOLERANCIJA-NIJE-DOVOLJNA.sr.html>, 23 March 2013.

⁴⁴ The Holy Assembly of Bishops of the Serbian Orthodox Church emphasized that there is no scientific evidence that sexual orientation is an inborn trait, adding that "a number of eminent scientists deem transsexuality to be a mental disorder." See Isidora Stakic, *Homophobia and Hate Speech in Serbian Public Discourse: How Nationalist Myths and Stereotypes Influence Prejudices against the LGBT Minority*, *The Equal Rights Review*, Vol. Seven (2011), p. 55.

⁴⁵ This predominant attitude is linked with the practice of mandatory sterilization for trans people undergoing gender reassignment surgery. Being LGBT in Eastern Europe, *Op. cit.*, p. 28.

⁴⁶ Commissioner for Protection of Equality, complaint no. 07-00-390/2018-02, opinion from 2 August 2018.

⁴⁷ Commissioner for Protection of Equality, complaint no. 07-00-293/2018-02, opinion from 19 June 2018.

⁴⁸ This was also suggested by another study, Bojan Tepavčević, Isejin Fetoski, Prekoputa homofobije, *Analiza životnog iskustva LGBT osoba u Srbiji i preporuke za smanjenje diskriminacije (Across homophobia, Analysis of the life experience of LGBT people in Serbia and recommendations for reducing discrimination)*, Siguran puls mladih, Belgrade, 2014. See also *LGBTI Public Opinion Poll*, Western Balkans, National Democratic Institute, June/July 2015.

⁴⁹ Clark & Jackson (2018). The believe that homosexuality is a disease is one of the most rooted prejudices in Serbia. Development of policies for the protection of LGBT persons - Advocacy measures (*Razvoj politika za zastitu LGBT osoba - Mere za zagovaranje*), Beograd, USAID, 2017, p. 5.

⁵⁰ One academic expressed his negative attitudes against the members of the LGBTI population in a magazine. He referred to LGBTI people in the context of abnormalities and diseases, which leads to the idea that persons of different sexual orientation are not people like others, that they should not enjoy equal rights and that homosexuality is a terrible phenomenon. In his statements, the author also compared the brain function of someone with a different sexual orientation with that of someone who shows deviant behaviour, such as paedophilia. The Higher Court in Belgrade delivered a decision stating that the author committed an act of discrimination towards the LGBT population, violating their dignity and expressing views that are harmful and which support widespread prejudices towards that group. See Higher Court in Belgrade, 11 P. no. 2908/18, 28 June 2018.

⁵¹ See, e.g. Commissioner for the Protection of Equality, complaint no. 171/2011, opinion from 23 February 2011.

⁵² Commissioner for Protection of Equality, complaint no. 159/2010, opinion from 23 December 2010; Commissioner for the Protection of Equality, complaint no. 162/2010, opinion from 27 December 2010; Commissioner for Protection of Equality, complaint no. 168, opinion from 18 January 2012. See also *Annual review of the human rights situation of lesbian*,

gay, bisexual, trans and intersex people in Serbia covering the period January - December 2018; ILGA EUROPE, available at <https://www.ilga-europe.org/sites/default/files/serbia.pdf>.

⁵³ Commissioner for Protection of Equality, complaint no. 07-00-293/2018-02, opinion from 19 June 2018.

⁵⁴ Commissioner for Protection of Equality, complaint no. 07-00-390/2018-02, opinion from 2 August 2018.

⁵⁵ The Attitudes of Citizens towards Discrimination in Serbia in 2019, p. 30.

⁵⁶ Heeringa, S. G., West, B. T., & Berglund, P. A. (2017). *Applied survey data analysis*, 2nd ed. New York, NY: Chapman and Hall/CRC.

⁵⁷ Note that this estimate is different from the use of the term “relative risk ratio” as used in fields such as epidemiology. The interpretation of the exponentiated estimated coefficients of a multinomial logistic regression are an extension of odds ratios in binary logistic regression. Since the baseline category for comparison may change in a multinomial logistic regression model, the odds ratios are interpreted relative to that baseline, which is why the term relative risk ratio was adopted; see also StataCorp. (2017). *mlogit – multinomial (polytomous) logistic regression. Stata 15 Base Reference Manual*. College Station, TX: Stata Press.

⁵⁸ <https://stats.idre.ucla.edu/stata/output/multinomial-logistic-regression-2/>

⁵⁹ Prior Ipsos research found that samples of panelists administered online surveys in India are not representative of the general population. Data from the online survey of panelists in India provided additional evidence for this. Therefore, Ipsos conducted additional face-to-face interviews with a sample of 610 adults and excluded data from the original online survey panelists in India from published data. Data from the face-to-face interviews in India are presented in *Public Support for Transgender Rights: A Twenty-three Country Survey* and in all Ipsos publications containing data from the Global Attitudes Toward Transgender People survey, while data from the original online survey of panelists in India have not been published. The survey administered in the face-to-face interviews included the same questions as the Global Attitudes Toward Transgender People survey, as well as a series of additional questions specific to the Indian legal and social environment. Survey participants in India were identified through randomized sampling of postal addresses in five localities. Individuals did not receive incentives for participation or completion. Personal identifiers were removed by Ipsos while cleaning these data.

⁶⁰ Panelists receive points based on survey completion. The number of points received is a function of survey length and complexity. Benefits do not accrue to panelists who do not complete surveys. Panelists’ participation in surveys is tracked (for inactivity, speed, and other variables) to identify quality issues. Regular participation in surveys is required for panelists to maintain standing in the panel; although, panelists are given a significant time frame in which to respond to surveys before they are identified as inactive. Panelists who are disengaged or presenting other problems are regularly removed from the panel.

⁶¹ Kennedy, C., Mercer, A., Keeter, S., Hatley, N., McGeeney, K., & Gimenez, A. (2016, May 2). *Evaluating online nonprobability surveys*. Washington, DC: Pew Research Center. Retrieved from: <https://www.pewresearch.org/methods/2016/05/02/evaluating-online-nonprobability-surveys/>

⁶² Mercer, A., Lau, A., Kennedy, C. (2018, Jan. 26). *For weighting online opt-in samples, what matters most?* Washington, DC: Pew Research Center. Retrieved from: <https://www.pewresearch.org/methods/2018/01/26/for-weighting-online-opt-in-samples-what-matters-most/>

⁶³ Mercer, A. et al. (2018)

⁶⁴ In 2017, the Global Attitudes Toward Transgender People survey was administered online to the sample of Ipsos panelists in India. Face-to-face interviews were not conducted in India in 2017.

⁶⁵ The 2017 version removed the social proximity questions about not wanting to have transgender people as neighbors, coworkers, teachers, members of the military, elected leaders, and family members and a question about how transgender individuals should or should not be able to legally change their gender on identity documents. Ipsos added new questions about gender pronoun use and political and social developments.

⁶⁶ This is with the exception of data from India where Ipsos collected personally identifiable information from respondents who participated in the face-to-face interviews. Data collected in these interviews are confidential, and Ipsos removed personal identifiers while cleaning the data.

⁶⁷ While the use of census-based weights allows these data to be balanced to reflect the general adult population, as with any methodology, there are limitations in the generalizability of data based on differential probabilities of inclusion in the sampling frame.

⁶⁸ Mercer et al. (2018)

⁶⁹ The precision of Ipsos online polls are calculated using a credibility interval +/- 3.1 percentage points in samples of 1,000 and of +/- 4.5 percentage points in samples of 500. For more information on the Ipsos use of credibility intervals, please visit the Ipsos website at <https://www.ipsos.com/en>

⁷⁰ This response option was used to identify transgender participants in the sample.

⁷¹ CDC. (2018). *2018 BRFSS Questionnaire*. Atlanta, GA: CDC. Retrieved from: https://www.cdc.gov/brfss/questionnaires/pdf-ques/2018_BRFSS_English_Questionnaire.pdf