

RESEARCH THAT MATTERS

PUBLIC OPINION OF TRANSGENDER RIGHTS in Turkey

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INTRODUCTION

This report presents information on public opinion about transgender people and their rights in Turkey. We analyzed data from the 2017 Global Attitudes Toward Transgender People survey, Turkey panel, to provide new information on views toward transgender people, their rights, and their status in society. There is a great deal that we do not know when it comes to the status of the transgender population in Turkey. Most research that focuses on transgender individuals in Turkey is derived from small sample sizes.¹

Although limited, this research provides us with valuable information regarding the status of transgender individuals in Turkey, indicating that they are at high risk for experiencing violence and discrimination at the individual level and discrimination and inequality at the institutional level.² Transgender women, in particular, are likely to experience discrimination due to their gender identity, thereby limiting their employment opportunities and increasing their likelihood of engagement in the sex industry.³ This, in turn, makes them even more susceptible to hate crime victimization and/or verbal, sexual, and physical abuse.⁴

Transgender individuals' experiences of violence and discrimination are intertwined with the lack of protection they receive from the government. Although neither being transgender nor homosexuality are explicitly criminalized in Turkey, this does not mean that the LGBT population has been accepted in Turkish society.⁵ The first memorandum against transgender persons, publicly known as the "performance ban," was issued in 1981 after the 1980 *coup d'état*. The ban in tavernas and night clubs prohibited the hiring of people who "resemble more a woman than a man in their clothes and behavior."⁶ The ban was designed to specifically target the popular singer and actress Bülent Ersoy, a transgender woman, and remained in effect for seven years.⁷ It was not until 1988 that, under Article 29 of the civil code, Turkish law allowed some transgender people to change official documents to reflect their gender identity. Article 29 only applied to transgender people who had had sex-reassignment surgery, excluding people who did not wish to undergo reassignment surgery.⁸

The Turkish Constitution does not protect people from discrimination on the basis of gender identity (or of sexual orientation). The lack of legal protection against discrimination has significant repercussions for sexual and gender minorities as they often experience discrimination in education, employment, and health care.⁹ Transgender people are at higher risk than cisgender LGB people for dropping out of school and being excluded from higher education. Moreover, transgender people are less likely to practice the occupation for which they were trained, as well as more likely to experience poverty, to lack health insurance, and to attempt suicide due to discrimination than their cisgender LGB counterparts.¹⁰

Turkish military service policy officially considers those who exhibit "sexual identity and behavioral defects" unfit for military service otherwise required for all Turkish men over the age of 18, thus excluding LGBT people from serving and issues them with what is called "çürük raporu" (the rotten report).¹¹ What is seen as a threat to the military is not necessarily homosexual relationships or transgender identity per se, but perceived effeminacy and failure to demonstrate traditional masculinity. While there have been cases of conscripts seeking exemption by proving their femininity, the rotten report is not desired by every gay man and trans person. Thus, this policy particularly

impacts gay men and trans women, where it manifests as discrimination and violence based on a perceived failure to perform traditional masculinity.¹²

Research on public opinion regarding transgender individuals' rights in Turkey is limited. According to the Ipsos 2016 Global Attitudes Toward Transgender People survey, a previous iteration of the survey used as the basis for this report, Turkey was ranked 18th out of the 23 countries that were surveyed regarding overall public support for transgender rights.¹³ But while tolerance toward transgender individuals remains low compared to other countries, more participants agreed than disagreed with the statement "transgender people should be protected from discrimination by the government."

In this report we expand on the 2016 findings by using data from the 2017 Global Attitudes survey to provide information about public attitudes toward transgender people in Turkish society.

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.¹⁴ The Turkish sample included panelists ages 16 to 64 who could complete a survey in Turkish (see Appendix II for methodological details). Weights provided by Ipsos were used to improve the representativeness of the panel sample; however, the sample cannot be considered a probability-based sample or one that reflects the general adult population of due to the low internet penetration rate in Turkey.¹⁵

The analytic sample included 500 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 excluded four individuals who identified as transgender because the group was too small to generate reliable estimates for transgender participants. 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

Among the survey participants, similar percentages were male (50.5%) and female (49.5%) (Table 1). Almost half (48.4%) of the sample were between the ages of 16 to 34; 37.2% of participants were between the ages of 35 and 49, and 14.4% of participants were between the ages of 50 and 64 (mean age=36.0 years).

The majority of participants (59.8%) reported having attained up to high school education, about a third (32.1%) of participants reported completing at least 4 years of university education, and the remaining 8.1% reported up to 2 years of university. The majority, about three-quarters (75.9%), of participants reported a high monthly household income (>2,000 YTL/Turkish Lira); about one in five (20.6%) reported a medium monthly household income (701-1,999 YTL), and the remaining 3.5% of participants reported a low monthly household income (<700 YTL). Majorities reported being married (54.5%) and employed (59.8%).

Table 1. Demographic and socioeconomic characteristics of survey participants (N=500)

	UNWEIGHTED FREQUENCY	WEIGHTED PERCENTAGE	95% CONFIDENCE INTERVAL
Sex			
Male	287	50.5%	44.5%, 56.5%
Female	213	49.5%	43.5%, 55.5%
Age (years)			
Mean	500	36.0	34.4, 37.6
16-34	258	48.4%	42.5%, 54.4%
35-49	197	37.2%	31.6%, 43.2%
50-64	45	14.4%	10.1%, 20.1%
Education†			
Low (Up to high school education)	120	59.8%	54.5%, 64.9%
Medium (University - 2 years)	73	8.1%	6.3%, 10.4%
High (University - 4 years or higher)	307	32.1%	27.8%, 36.7%
Monthly Household Income			
Low (<700 YTL‡)	13	3.5%	1.8%, 6.4%
Medium (701 YTL to 1,999 YTL)	66	20.6%	15.8%, 26.4%
High (>2,000 YTL)	421	75.9%	70.0%, 81.0%
Marital Status			
Married	311	54.5%	48.4%, 60.5%
Other††	189	45.5%	39.5%, 51.6%

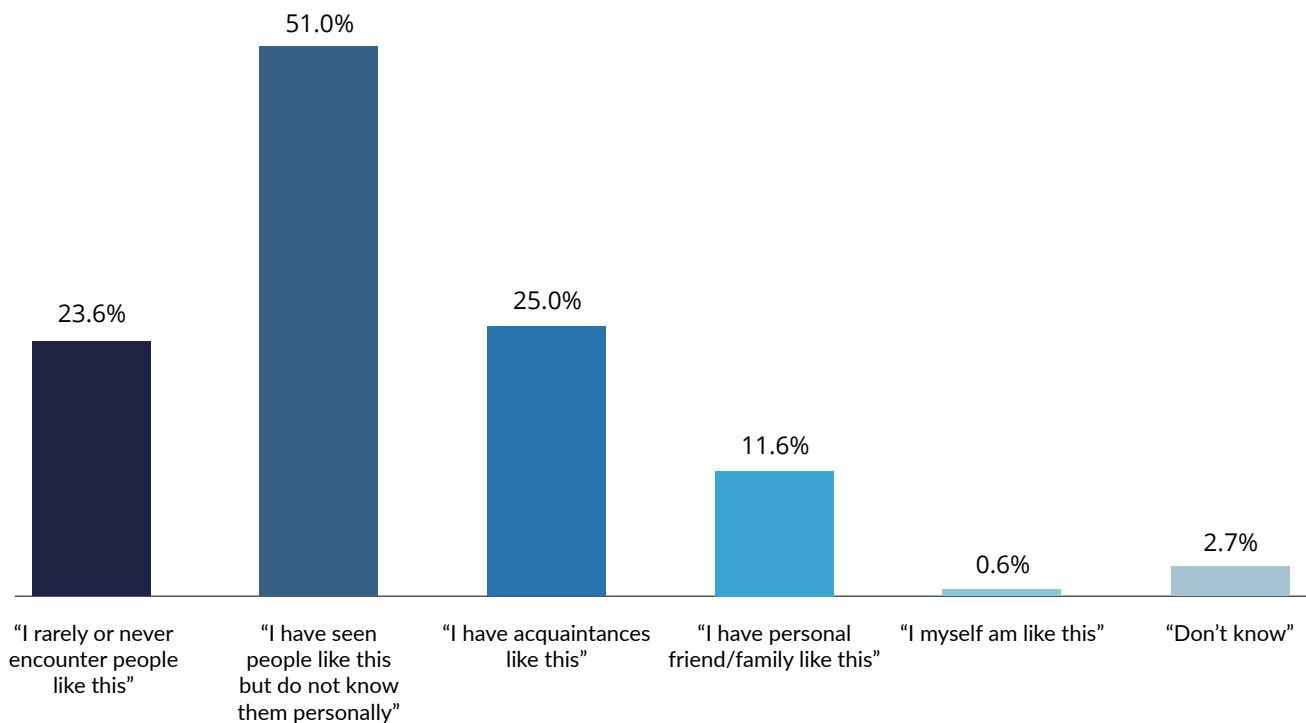
Employment Status ^{†††}			
Employed	369	59.8%	53.5%, 65.8%
Not Employed	131	40.2%	34.2%, 46.5%

† Turkish Lira; †† 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, unemployed, homemakers, and retired.

FAMILIARITY WITH TRANSGENDER PEOPLE

Slightly more than half of participants reported having seen transgender people before, but not knowing them personally (51.0%) (Figure 1). Similar proportions of participants reported having transgender acquaintances (25.0%) as those who rarely or never encountered transgender people (23.6%). About a tenth of participants (11.6%) reported having friends or family who are transgender, and 0.6% were classified as transgender according to the definition provided. Few participants (2.7%) reported “don’t know” in response to this question.¹⁶

Figure 1. Familiarity with transgender people among panel participants (N=500)



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.

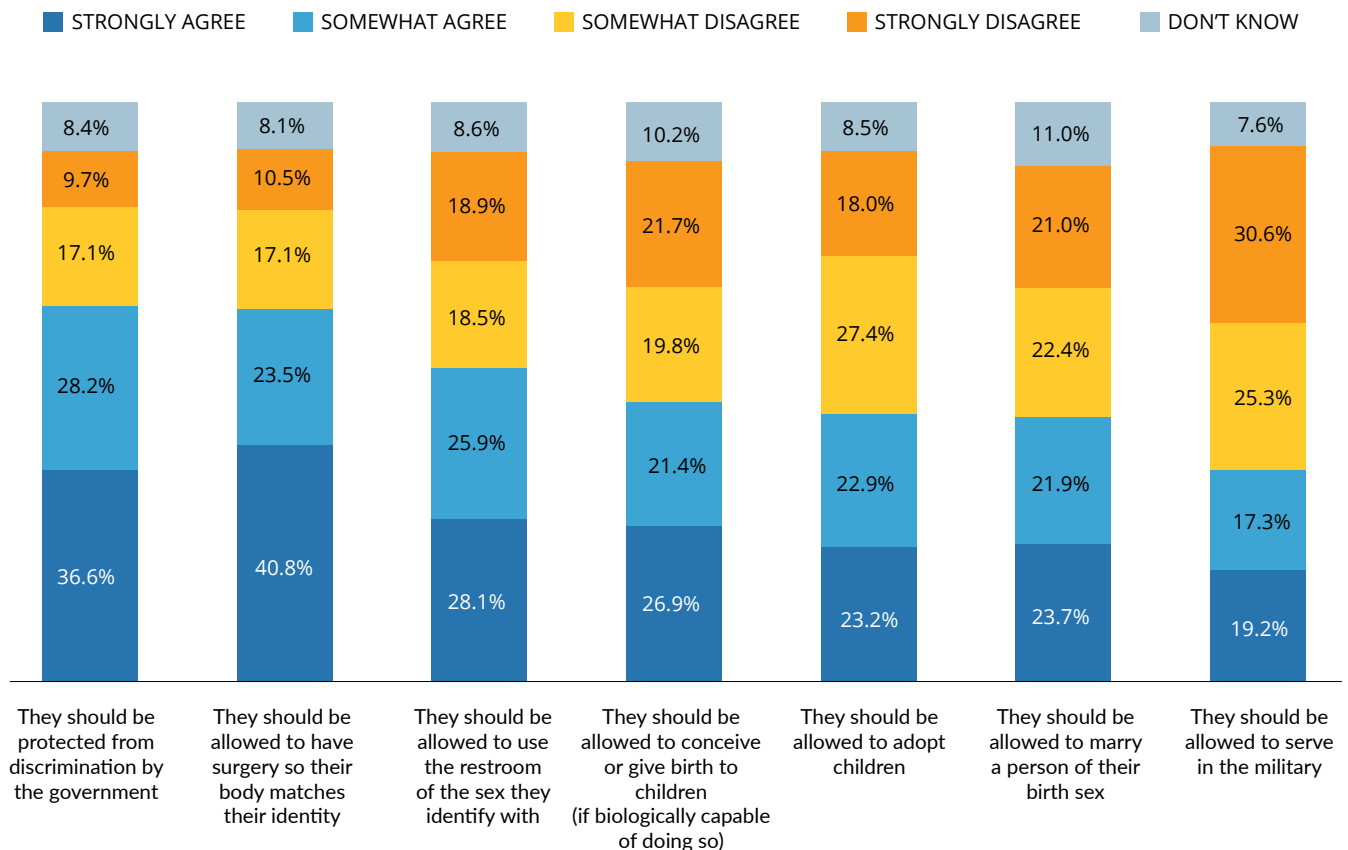
Some participants indicated different levels of familiarity with transgender people. By categorizing responses to the question in Figure 1 into mutually exclusive options, a majority (64.6%) of participants reported only having seen transgender people but not knowing them personally or rarely or never encountering transgender people (not shown). Approximately one in three (32.1%) participants reported having transgender acquaintances, friends, or family members (not shown).

ATTITUDES TOWARD THE RIGHTS OF TRANSGENDER PEOPLE

When we assessed attitudes directly, the majority of participants (64.7% vs. 26.8%) agreed that transgender people should be protected from discrimination by the government (Figure 2). Majorities of participants also agreed, somewhat or strongly, that transgender people should be allowed to have gender-affirming surgery (64.2% vs. 27.7%) and use the restroom consistent with their gender identity (54.0% vs. 37.4%). Furthermore, slightly more participants agreed than disagreed that transgender people should be allowed to conceive or give birth to children (48.3% vs. 41.5%), adopt children (46.1% vs. 45.4%), and marry a person of their birth sex (45.6% vs. 43.4%). However, more than half of participants disagreed (55.9% vs. 36.5%) that transgender people should be allowed to serve in the military. Across seven items, between 7.6% and 11.0% of participants indicated a response of “don’t know.”

Figure 2. Attitudes toward the rights of transgender people among panel participants (N=500)

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.



With weighted regression analyses, we explored how participants' familiarity with transgender people¹⁷ 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 knew a transgender person (relative to those who did not know a transgender person) were significantly more likely to agree than disagree with the provision of five of these seven specified rights

for transgender people (controlling for age, sex, educational attainment, and household income). This includes transgender people's rights to use a restroom in accordance with their gender identity (Relative Risk Ratio [RRR]=2.01; CI [1.12, 3.58]), marry a person of their birth sex (RRR=2.61; CI [1.47, 4.62]), conceive or give birth to children (RRR=2.21, CI [1.23, 3.97]),¹⁸ be protected from discrimination by the government (RRR=3.46; CI [1.78, 6.74]), and serve in the military (RRR=2.14; CI [1.22, 3.77]).¹⁹

Male participants were significantly less likely to agree, compared to female participants, that transgender people should be protected from discrimination by the government (RRR=0.47; CI [0.26, 0.83]) and that transgender people should be allowed to serve in the military (RRR=0.39, CI [0.24, 0.66]).

Participants ages 16 to 34 were significantly less likely than those ages 50 to 64 to agree that transgender people should be allowed to use the restroom in accordance with their gender identity (RRR=0.36; CI [0.15, 0.89]). These participants were also significantly less likely than those ages 50-64 to indicate "don't know" on the same statement (RRR=0.15; CI [0.03, 0.84]).

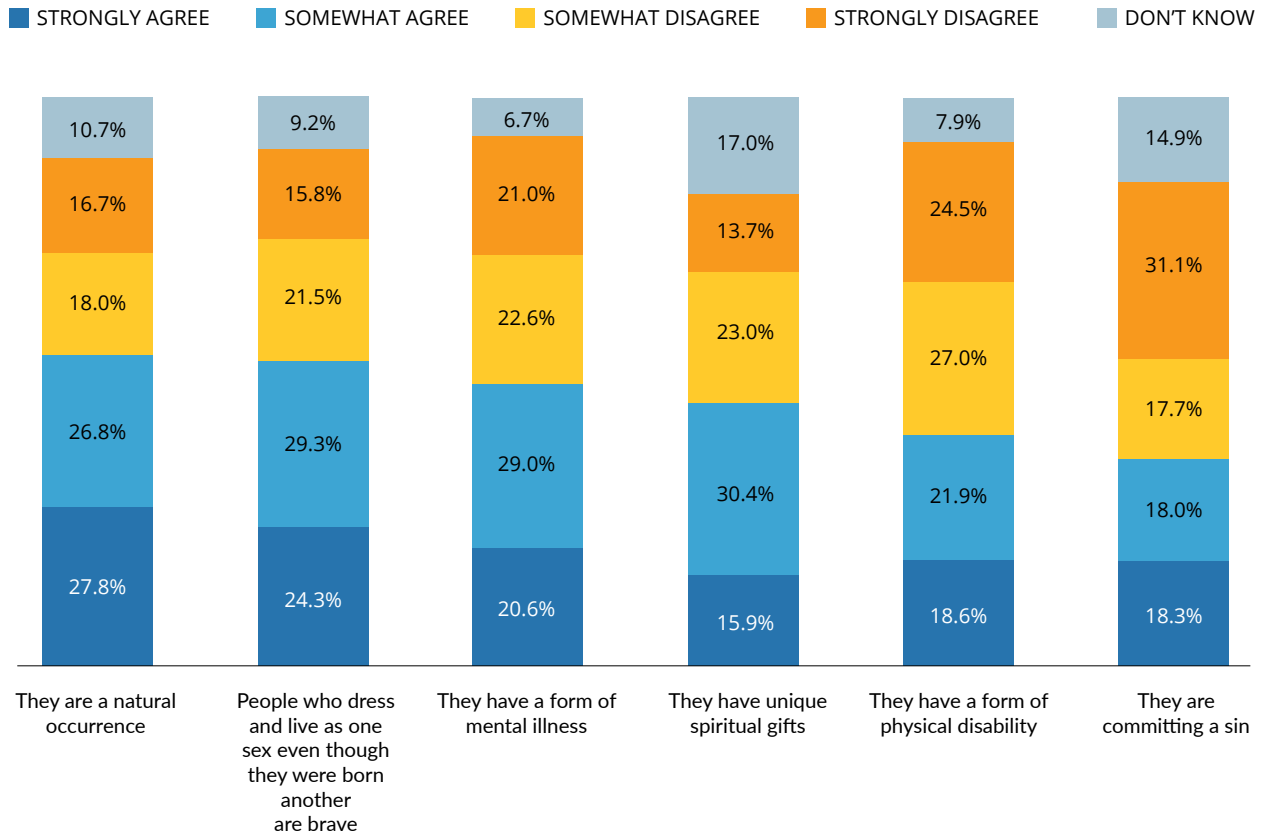
Participants who reported a high level of education were significantly more likely than those reporting a low level of education to agree that transgender people should be allowed to have surgery so their body matches their identity (RRR=1.86; CI [1.06, 3.26]). Household income was not a significant predictor on any of the rights presented.

ATTITUDES TOWARD TRANSGENDER PEOPLE²⁰

In general, pluralities of participants reported positive attitudes toward transgender people. A majority of participants agreed that transgender people are a natural occurrence (54.6% vs. 34.7%) and that transgender people are brave (53.6% vs. 37.3%) (Figure 3). A greater percentage of participants also agreed than disagreed that transgender people have unique spiritual gifts (46.3% vs. 36.7%). A majority of participants disagreed that transgender people have a form of physical disability (51.5% vs. 40.6%), and more participants disagreed than agreed that transgender people are committing a sin (48.8% vs. 36.3%). However, there were slightly more participants who agreed than disagreed with the statement that transgender people have a form of mental illness (49.7% vs. 43.6%). Across six items, between 6.7% and 17.0% of participants indicated a response of "don't know."

Figure 3. Attitudes toward transgender people among panel participants (N=500)

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 to agree that transgender people have a form of mental illness (RRR=0.39; CI [0.22, 0.68]) or are committing a sin (RRR=0.42; CI [0.23, 0.76]) compared to people who reported not knowing a transgender person. Additionally, these participants were more likely to agree than disagree that transgender people are brave (RRR=4.08; CI [2.14, 7.78]) compared to those who reported not knowing transgender people.

Some demographic factors were significant predictors of attitudes toward the identity of transgender people in the model. Male participants were significantly more likely than female participants to agree that transgender people have a form of mental illness (RRR=1.86; CI [1.11, 3.11]) and that they are committing a sin (RRR=2.67; CI [1.56, 4.57]). They were also less likely to agree that transgender people have unique spiritual gifts (RRR=0.49; CI [0.28, 0.85]) compared to female participants in the survey.

Compared to participants ages 50-64, younger participants ages 16-34 were more likely to agree than disagree that transgender people are committing a sin (RRR=5.69; CI [2.03, 15.91]) and that transgender people have a form of mental illness (RRR=3.04, CI [1.23, 7.50]). Participants ages 35-49 were also more likely to agree than disagree, compared to participants ages 50-64, that transgender

people are committing a sin (RRR=4.37; CI [1.51, 12.63]) and that transgender people have a form of mental illness (RRR=2.71; CI [1.09, 6.73]).

Participants reporting a high education level were more likely to agree than disagree that transgender people are brave (RRR=1.86; CI [1.10, 3.16]), compared to participants with a low education level. Household income level was not a significant factor predicting attitudes toward the identity of transgender people in these models.

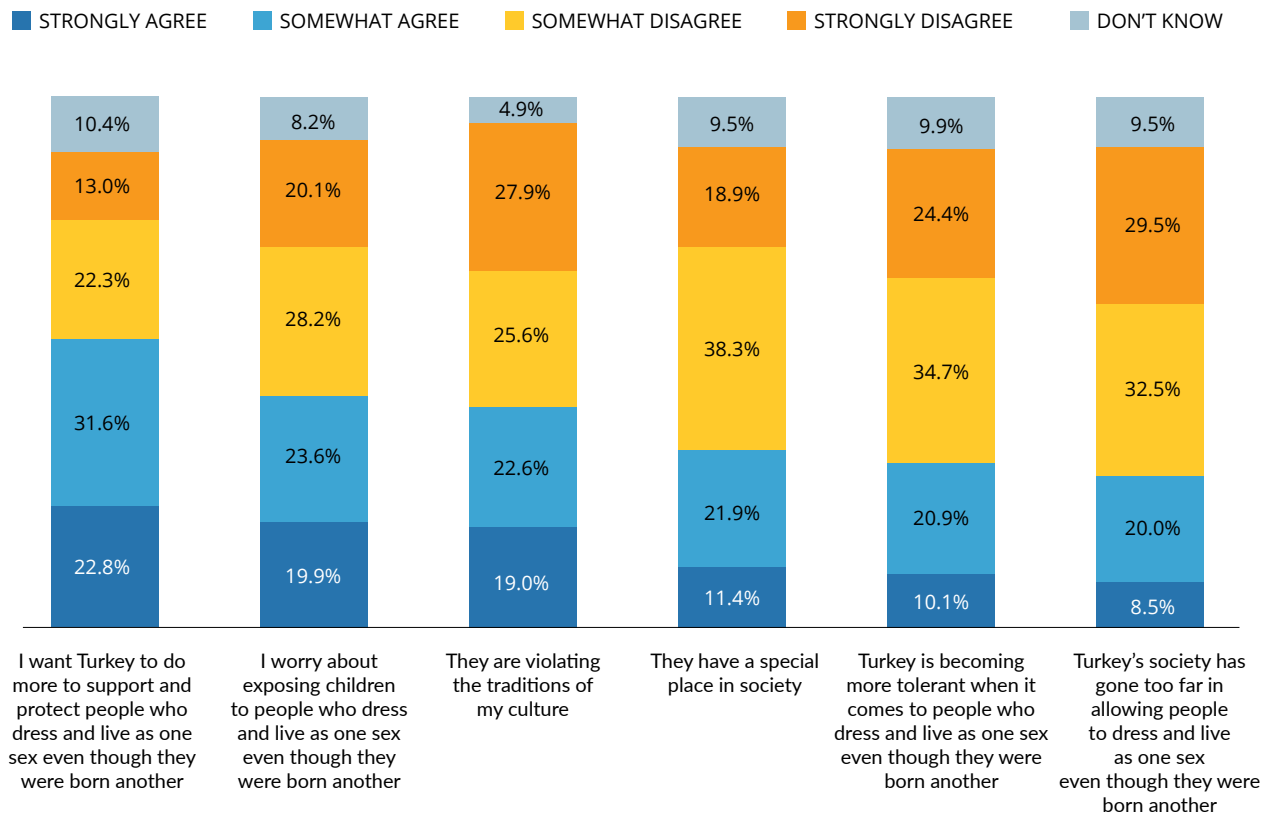
Due to poor model fit, we do not report the regression results for assessing attitudes about whether transgender people are a natural occurrence.

ATTITUDES TOWARD TRANSGENDER PEOPLE IN SOCIETY

Majorities of participants agreed that they want Turkey to do more to support and protect transgender people (54.4% vs. 35.2%) (Figure 4). Majorities of participants also disagreed with the statements that Turkey's society has gone too far in allowing people to dress and live as one sex even though they were born another (61.9% vs. 28.6%) and that transgender people are violating the traditions of their culture (53.5% vs. 41.6%). In addition, a greater percentage of participants reported disagreeing than agreeing with the statement that they worry about exposing children to transgender people (48.3% vs. 43.5%). By contrast, majorities of participants disagreed that transgender people have a special place in society (57.2% vs. 33.3%) and that Turkey is becoming more tolerant when it comes to transgender people (59.1% vs. 31.0%). Across six items, between 4.9% and 10.4% of participants indicated a response of "don't know."

Figure 4. Attitudes toward transgender people in society among panel participants (N=500)

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 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=0.58; CI [0.33, 1.00]) and that transgender people are violating the traditions of their culture (RRR=0.39; CI [0.22, 0.70]). These participants were also significantly more likely to agree (relative to “disagree”) that they want Turkey to do more to support and protect transgender people (RRR=2.76; CI [1.52, 5.03]).

Some demographic characteristics were also predictors of significantly different attitudes toward transgender people in society in the models. Male participants were significantly more likely than female participants to agree with statements that Turkey's society has gone too far in allowing people to dress and live as one sex even though they were born another (RRR=1.81; CI [1.03, 3.18]), that they worry about exposing children to transgender people (RRR=1.88; CI [1.14, 3.09]), and that transgender people are violating the traditions of their culture (RRR=2.37; CI [1.42, 3.96]). Male participants were also significantly less likely than female participants to agree with the statement that they want Turkey to do more to support and protect transgender people (RRR=0.45; CI [0.27, 0.78]).

Compared to participants ages 50 to 64, participants ages 35 to 49 were significantly more likely to agree with the statement that Turkey's society has gone too far in allowing people to dress and live as one sex even though they were born another (RRR=3.34; CI [1.07, 10.42]) and that transgender people are violating the traditions of their culture (RRR=2.65; CI [1.08; 6.49]).

Educational attainment and household income did not predict significantly different rates of agreement with any of these statements regarding transgender people in society.

DISCUSSION

Research on transgender people in Turkey remains extremely limited. Filling a gap in the literature, this report examines public opinion regarding transgender people and their rights in Turkey. Analyzing the data from the 2017 Global Attitudes Toward Transgender People survey, our findings indicated that majority of survey participants in Turkey showed supportive attitudes toward the rights of transgender individuals.

Overall, most participants agreed that transgender people should be protected from discrimination by the government. A majority of participants also agreed (strongly or somewhat) that transgender people should be allowed to have gender-affirming surgery and use the restroom congruent with their gender identity, while a plurality agreed that transgender people should be allowed to conceive or give birth to children, adopt children, and marry a person of their birth sex. However, the majority of participants also disagreed that transgender individuals should be allowed to serve in the military. This finding demonstrates support for current policy that people who exhibit “sexual identity and behavioral defects” are deemed unfit for military service by the Turkish Armed Forces.²¹

More participants than not also reported that being transgender is a natural occurrence, and more participants considered transgender people to be brave and said they possess unique spiritual gifts. Our results showed that attitudes toward transgender people in Turkish society were generally tolerant: most people agreed that Turkey should do more than it is doing today to support and protect transgender individuals. Most participants also disagreed with the statements that Turkish society has gone too far in allowing transgender people to dress and live as one sex even though they were born another, that transgender people are violating their culture, and that they worry about exposing their children to transgender people. Considering the state of transgender rights and findings from published studies about the well-being of transgender people in Turkey, as outlined in the introduction, this high level of support of support is somewhat surprising, and may be a reflection of the particular sample drawn for this survey—a more affluent, internet-connected panel. But it should be noted that a majority of participants disagreed that Turkey is becoming more tolerant towards transgender people, or that transgender people have a special place in society.

Moreover, while a majority of participants did not consider being transgender a physical disability or a sin, they did consider it a form of mental illness. This finding could imply that people believe that transgender rights should be protected—not because they legitimize transgender identity, but because they consider it an illness. In other words, the general tolerance we observe toward transgender individuals in Turkey may be more of a reflection of attitudes about mental illness than an acceptance of transgender individuals and their rights per se. This hypothesis could be tested in future research.

Similar to previous findings, we find that familiarity with transgender people is a major predictor of acceptance of transgender people and their civil rights. One in three survey participants reported having transgender acquaintances, friends or family members. Those who report knowing a transgender person were significantly more likely to support the rights of transgender individuals and generally show more positive attitudes toward transgender individuals. About 5 to 17 percent of survey participants did not express an opinion across each question. This finding may be an indication

that a small segment of the Turkish public is lacking familiarity with and knowledge regarding transgender individuals.

Similar to research findings on attitudes toward homosexuality in Turkey,²² our results demonstrate acceptance of transgender individuals to be highest among females, those with more education, and older individuals. Since there is a close relationship between disapproval of homosexuality and religious and political beliefs, the age cohort deviation in Turkey could be related to increasing levels of politico-religiosity among the younger population—particularly since the 1990s.²³ The fact that older people are more tolerant than younger people may indicate that public tolerance could diminish over time, which raises concerns about the future of transgender rights in Turkey. Future research that measures the relationship between politico-religiosity and attitudes toward the transgender population is needed. Lastly, we should note that our findings overrepresent the views of affluent individuals who have access to the internet. Research that measures public opinion on transgender individuals that is generalizable to the whole population is needed.

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ABOUT THE WILLIAMS INSTITUTE

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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.^{24, 25} In this report, we avoid describing results in terms of “risk”, “probability”, or “odds”, instead opting for the terms “likelihood” or “more/less likely”.²⁶ 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=496)

	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, 19731)=3.32, p<0.00			F(16, 19731)=2.35, p<0.00			F(16, 19731)=2.88, p<0.00			F(14, 19733)=1.73, p<0.05		
Intercepts	1	2.83 (0.87, 9.23)	0.15 (0.02, 0.93)	1	3.70 (1.26, 10.85)	0.81 (0.12, 5.41)	1	1.01 (0.33, 3.07)	0.22 (0.04, 1.20)	1	1.41 (0.49, 4.06)	0.69 (0.13, 3.69)
Sex (ref: female)												
Male	1	0.70 (0.40, 1.25)	0.73 (0.26, 2.15)	1	0.78 (0.46, 1.30)	0.81 (0.27, 2.39)	1	0.52 (0.30, 0.87)	0.44 (0.19, 1.02)	1	0.60 (0.35, 1.00)	0.43 (0.16, 1.15)
Ages (ref: ages 50-64)												
Ages 16-34	1	0.58 (0.21, 1.61)	1.80 (0.30, 10.93)	1	0.36 (0.15, 0.89)	0.15 (0.03, 0.84)	1	0.74 (0.30, 1.83)	1.13 (0.23, 5.63)	1	0.80 (0.33, 1.96)	0.36 (0.08, 1.60)
Ages 35-49	1	0.59 (0.20, 1.70)	1.95 (0.32, 11.86)	1	0.73 (0.29, 1.89)	0.84 (0.16, 4.34)	1	0.75 (0.30, 1.87)	1.04 (0.20, 5.47)	1	0.61 (0.24, 1.52)	0.48 (0.10, 2.30)
Education level (ref: low level of education)												
Medium level of education	1	1.02 (0.51, 2.06)	0.60 (0.19, 1.95)	1	0.88 (0.44, 1.75)	0.64 (0.19, 2.12)	1	1.20 (0.59, 2.43)	1.05 (0.37, 2.99)		N/A	N/A
High level of education	1	1.86 (1.06, 3.26)	0.85 (0.30, 2.39)	1	1.47 (0.87, 2.50)	0.82 (0.29, 2.31)	1	1.30 (0.77, 2.19)	0.75 (0.31, 1.81)	1	1.59 (0.98, 2.57)	0.78 (0.33, 1.84)
Income (ref: low and medium income)												
High income	1	1.17 (0.56, 2.45)	0.89 (0.25, 3.19)	1	0.53 (0.26, 1.07)	0.42 (0.12, 1.49)	1	1.34 (0.66, 2.73)	1.88 (0.64, 5.52)	1	0.98 (0.50, 1.93)	0.84 (0.26, 2.71)
Know a transgender person (ref: do not know a transgender person)												
Know a transgender person	1	1.64 (0.85, 3.16)	1.80 (0.51, 6.30)	1	2.01 (1.12, 3.58)	2.74 (0.89, 8.50)	1	2.61 (1.47, 4.62)	0.92 (0.30, 2.89)	1	2.21 (1.23, 3.97)	2.19 (0.80, 5.98)
Don't know	1	0.40 (0.07, 2.17)	13.26 (1.97, 89.21)	1	0.86 (0.15, 4.99)	11.22 (1.72, 73.34)	1	0.31 (0.06, 1.51)	5.63 (1.23, 25.80)	1	0.77 (0.15, 3.97)	3.42 (0.60, 19.48)

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=496)

	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, 19731)=2.48, p<0.00			F(16, 19731)=2.58, p<0.00			F(16, 19731)=3.26, p<0.00		
Intercepts	1	0.50 (0.16, 1.59)	0.07 (0.02, 0.31)	1	0.89 (0.32, 2.49)	0.06 (0.01, 0.37)	1	0.19 (0.06, 0.57)	0.13 (0.02, 0.67)
Sex (ref: female)									
Male	1	1.86 (1.11, 3.11)	1.32 (0.51, 3.41)	1	1.42 (0.84, 2.38)	0.90 (0.37, 2.17)	1	2.67 (1.56, 4.57)	1.32 (0.63, 2.74)
Ages (ref: ages 50-64)									
Ages 16-34	1	3.04 (1.23, 7.50)	2.61 (0.64, 10.59)	1	1.04 (0.45, 2.43)	4.02 (0.81, 19.97)	1	5.69 (2.03, 15.91)	4.42 (1.04, 18.84)
Ages 35-49	1	2.71 (1.09, 6.73)	2.54 (0.58, 11.19)	1	0.88 (0.37, 2.10)	3.31 (0.60, 18.24)	1	4.37 (1.51, 12.63)	1.86 (0.40, 8.60)
Education (ref: low level of education)									
Medium level of education	1	0.91 (0.43, 1.90)	1.46 (0.42, 5.06)	1	1.11 (0.55, 2.22)	1.95 (0.62, 6.11)	1	0.62 (0.30, 1.30)	0.72 (0.27, 1.93)
High level of education	1	0.74 (0.44, 1.24)	1.63 (0.58, 4.60)	1	0.75 (0.45, 1.24)	1.26 (0.46, 3.48)	1	0.80 (0.45, 1.41)	0.81 (0.38, 1.72)
Income (ref: low and medium income)									
High income	1	0.98 (0.49, 1.99)	0.56 (0.17, 1.86)	1	0.84 (0.43, 1.65)	0.74 (0.24, 2.32)	1	0.84 (0.42, 1.67)	1.35 (0.53, 3.44)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	0.39 (0.22, 0.68)	0.82 (0.27, 2.49)	1	0.77 (0.44, 1.35)	0.39 (0.13, 1.20)	1	0.42 (0.23, 0.76)	0.26 (0.11, 0.60)
Don't know	1	2.86 (0.72, 11.33)	13.96 (2.50, 77.86)	1	5.18 (1.22, 21.95)	16.05 (3.35, 76.89)	1	0.96 (0.18, 5.05)	2.63 (0.60, 11.52)
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=496)

	TURKEY'S SOCIETY HAS GONE TOO FAR IN ALLOWING PEOPLE TO DRESS AND LIVE AS ONE SEX EVEN THOUGH THEY WERE BORN ANOTHER			TURKEY 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, 19731)=2.34, p<0.00			F(16, 19731)=1.83, p<0.05			F(16, 19731)=2.72, p<0.00		
Intercepts	1	0.22 (0.06, 0.76)	0.13 (0.03, 0.50)	1	0.39 (0.14, 1.11)	0.15 (0.03, 0.90)	1	0.59 (0.23, 1.53)	0.05 (0.01, 0.29)
Sex (ref: female)									
Male	1	1.81 (1.03, 3.18)	0.95 (0.42, 2.16)	1	1.42 (0.83, 2.42)	1.61 (0.66, 3.94)	1	1.88 (1.14, 3.09)	1.27 (0.45, 3.56)
Ages (ref: ages 50-64)									
Ages 16-34	1	2.61 (0.85, 8.01)	1.53 (0.41, 5.71)	1	1.44 (0.57, 3.64)	0.65 (0.15, 2.92)	1	1.66 (0.75, 3.64)	3.44 (0.64, 18.44)
Ages 35-49	1	3.34 (1.07, 10.42)	4.22 (1.10, 16.11)	1	1.56 (0.61, 4.01)	2.33 (0.57, 9.49)	1	1.80 (0.80, 4.07)	6.67 (1.14, 38.86)
Education (ref: low level of education)									
Medium level of education	1	0.56 (0.27, 1.18)	0.86 (0.28, 2.66)	1	0.81 (0.40, 1.62)	0.62 (0.20, 1.89)	1	1.33 (0.68, 2.62)	0.48 (0.14, 1.65)
High level of education	1	0.64 (0.37, 1.08)	1.00 (0.38, 2.60)	1	0.93 (0.56, 1.57)	0.54 (0.22, 1.29)	1	1.66 (1.00, 2.76)	0.74 (0.27, 2.00)
Income (ref: low and medium income)									
High income	1	0.59 (0.29, 1.22)	0.42 (0.14, 1.23)	1	0.70 (0.35, 1.40)	0.82 (0.25, 2.67)	1	0.59 (0.30, 1.16)	1.11 (0.29, 4.31)
Know a transgender person (ref: do not know a transgender person)									
Know a transgender person	1	1.14 (0.63, 2.06)	0.66 (0.21, 2.14)	1	1.32 (0.74, 2.37)	0.66 (0.20, 2.14)	1	0.58 (0.33, 1.00)	0.40 (0.10, 1.60)
Don't know	1	2.36 (0.32, 17.27)	11.03 (2.06, 59.11)	1	0.23 (0.04, 1.27)	5.33 (1.24, 22.86)	1	2.31 (0.43, 12.31)	11.87 (3.03, 46.51)
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, India,²⁷ Italy, Japan, Mexico, 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.²⁸ 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.^{29, 30, 31} 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,³² Italy, Japan, Malaysia, Mexico, 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,³³ 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.³⁴

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.^{35, 36} 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, Mexico, 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 Mexico 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, Mexico, 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.³⁷

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

1. Sonraki birkaç soru hassas içerikli olabilir. Lütfen bunları dikkatli bir şekilde okuyun.
Bazı insanlar, cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinmekte ve yaşamaktadır. Örneğin, erkek olarak doğduğu düşünülen bir kimse kendisini aslında kadın olarak hissedebilir ve ona uygun giyinip yaşayabilir; ve aynı şekilde kız olarak doğan bir kimse kendisini aslında erkek olarak hissedebilir ve ona uygun giyinip yaşayabilir.

Böyle insanlara ne kadar aşinasınız? Geçerli olan tüm yanıtları seçin.
Böyle insanlara nadiren rastlıyorum veya hiç rastlamıyorum
Böyle insanları gördüm fakat şahsen tanımıyorum
Böyle tanıdıklarım var
Böyle arkadaşlarım / yakınlarım var
Ben şahsen böyleyim³⁸
Bilmiyorum

2. Lütfen, cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlar ile ilgili aşağıdaki ifadelerin her birine katılıp katılmadığınızı belirtin.

Bedenleri kimliklerine uygun düşecek şekilde ameliyat olmalarına izin verilmelidir
Kendilerini özdeşleştirdikleri cinsiyete ait tuvaletleri kullanmalarına izin verilmelidir
Doğdukları cinsiyetten bir kişi ile evlenmelerine izin verilmelidir
(Eğer biyolojik olarak mümkünse) hamile kalmalarına veya çocuk doğurmalarına izin verilmelidir
Evlatlık almalarına izin verilmelidir
Hükümetin gösterdiği ayrımcılığa karşı koruma altına alınmalıdır
Orduda görev almalarına izin verilmelidir

Kesinlikle katılıyorum
 Biraz katılıyorum
 Pek katılmıyorum
 Kesinlikle katılmıyorum
 Bilmiyorum

3. Lütfen, cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlar ile ilgili aşağıdaki ifadelerin her birine katılıp katılmadığınızı belirtin.

Bir tür ruhsal bozukluğa sahipler
 Bir tür fiziksel engele sahipler
 Günah işliyorlar
 Kültürümüzün geleneklerini çiğniyorlar
 Doğal bir vaka
 Toplumda özel bir yere sahipler
 Kendilerine özgü manevi yetenekleri var

Kesinlikle katılıyorum
 Biraz katılıyorum
 Pek katılmıyorum
 Kesinlikle katılmıyorum
 Bilmiyorum

4. Lütfen, cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlar ile ilgili aşağıdaki ifadelerin her birine katılıp katılmadığınızı belirtin.

[Ülke] toplumu, insanların, cinsiyetleri başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinmelerine ve yaşamalarına izin verme konusunda aşırıya kaçmış
 Cinsiyetleri başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlar söz konusu olduğunda [ülke] daha toleranslı bir hale geliyor
 Çocukların, cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlarla karşılaşmasından endişe duyuyorum
 Cinsiyeti başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanlar cesurdurlar
 Cinsiyetleri başka olmasına rağmen karşı cinsi yansıtacak şekilde giyinen ve yaşayan insanları destekleme ve koruma konusunda [ülke]'nin daha fazla şey yapmasını istiyorum

Kesinlikle katılıyorum
 Biraz katılıyorum
 Pek katılmıyorum
 Kesinlikle katılmıyorum
 Bilmiyorum

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) module³⁹ 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 Engin, C. (2018). Sex Work in Turkey: Experiences of Transwomen. In L. Nuttbrock (Ed.), *Transgender Sex Work and Society*. New York, NY: Harrington Park Press; Lambda Istanbul. (2012). "İt İti Isırmaz!" Bir Alan Araştırması: İstanbul'da Yaşayan Trans Kadınların Sorunları. İstanbul, Turkey: Lambda Istanbul. Retrieved from: <http://www.lambdaistanbul.org/s/wp-content/uploads/2019/02/%C4%B0t-%C4%B0ti-Is%C4%B1rmaz-%C4%B0stanbulda-Ya%C5%9Fayan-Trans-Kad%C4%B1nlar%C4%B1n-Sorunlar%C4%B1-2010.pdf>; Ördek, K. (2014, December). *Violence Directed Towards Sex Worker Trans Women in Turkey: a Struggle for Existence Caught Between the Crossfire of Invisibility and Impunity*. Ankara, Turkey: Kırmızı Şemsiye Cinsel Sağlık ve İnsan Hakları Derneği (Red Umbrella Sexual Health and Human Rights Association). Retrieved from: <http://www.kirmizisemsiye.org/SourceFiles/pdf-2018525135952.pdf>; Ördek, K. (2015, March). "Those Women": *Violence Stories From Sex Worker Trans Women*. Ankara, Turkey: Kırmızı Şemsiye Cinsel Sağlık ve İnsan Hakları Derneği (Red Umbrella Sexual Health and Human Rights Association). Retrieved from: http://www.swannet.org/userfiles/THOSE%20WOMEN_Turkey.pdf; Göregenli, M., O'Neil, M. L., Ergün, R., Değirmenci, S., Erkengel, D., & Köylü, M. (ed.). (2019a). *Türkiye'de Kamu Çalışanı Lesbilen, Gey, Biseksüel, Trans ve Intersekslerin Durumu*. Ankara, Turkey: Kaos GL. Retrieved from: http://www.kaosgldernegi.org/resim/yayin/dl/kamu_calisanlari_2019_web.pdf; Göregenli, M., O'Neil, M. L., Ergün, R., Değirmenci, S., Erkengel, D., & Köylü, M. (ed.). (2019b). *Türkiye'de Özel Sektör Çalışanı Lesbilen, Gey, Biseksüel, Trans ve Intersekslerin Durumu*. Ankara, Turkey: Kaos GL. Retrieved from: http://www.kaosgldernegi.org/resim/yayin/dl/kamu_calisanlari_2019_web.pdf
- ² Engin (2018); Lambda Istanbul (2012)
- ³ Göregenli et al. (2019a, 2019b)
- ⁴ Engin (2018); Lambda Istanbul (2012); Ördek (2014); Ördek (2015)
- ⁵ Yılmaz, V. (2013). The New Constitution of Turkey: A Blessing or A Curse for LGBT Citizens? *Turkish Policy Quarterly*, 11(4), 131-140. Retrieved from: <http://turkishpolicy.com/Files/ArticlePDF/the-new-constitution-of-turkey-a-blessing-or-a-curse-for-lgbt-citizens-winter-2013-en.pdf>
- ⁶ Original news of the ban appeared in *Milliyet*. (1981, January 28). Bülent Ersoy giyimini düzeltmesi için emniyete çağrılarak uyarıldı. *Milliyet*, p. 10. Retrieved from: <http://gazetearsivi.milliyet.com.tr/Arsiv/1981/01/28>. Translation of the quote cited in text came from Ertür, B. & Lebow, A. (2014). Coup de Genre: The Trials and Tribulations of Bülent Ersoy. *Theory & Event*, 17(1). Retrieved from: <https://muse.jhu.edu/article/539135>
- ⁷ NTV-MSNBC. (2008, February 27). Bülent Ersoy'un 12 Eylül'deki hukuk savaşı [Legal War of Bülent Ersoy on September 12th]. NTV-MSNBC. Retrieved from: <https://web.archive.org/web/20151208074239/http://arsiv.ntv.com.tr/news/437238.asp>
- ⁸ Yılmaz (2013); Atamer, Y. (2006, September 21). *Transseksüellerin Türk Hukukundaki Durumu*. İstanbul, Turkey: Lambda Istanbul. Retrieved from: <http://www.lambdaistanbul.org/s/etkinlik/transseksuellerin-turk-hukukundaki-durumu/>
- ⁹ Göregenli et al. (2019a, 2019b); Göçmen, İ. & Yılmaz, V. (2016). Exploring Perceived Discrimination Among LGBT Individuals in Turkey in Education, Employment, and Health Care: Results of an Online Survey. *Journal of Homosexuality*, 64(8), 1052-1068. Retrieved from: <https://doi.org/10.1080/00918369.2016.1236598>
- ¹⁰ Göçmen and Yılmaz (2016)
- ¹¹ Atuk, T. (2019). Comrades-in-[Each Other's]-Arms: Homosociality, Masculinity and Effeminacy in the Turkish Army. *Men and Masculinities*, 1097184X19866874. Retrieved from: <https://doi.org/10.1177/1097184X19866874>
- ¹² Atuk (2019)

¹³ Flores, A. R., Brown, T. N. T., & Park, A. S. (2016, December). *Public Support on Transgender Rights: A Twenty-Three Country Survey*. Los Angeles, CA: The Williams Institute. Retrieved from:

¹⁴ 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.

¹⁵ 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>

¹⁶ 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.

¹⁷ 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.”

¹⁸ The regression model examining individual-level correlates of attitudes toward the statement, “They should be allowed to conceive or give birth to children (if biologically capable of doing so),” included a dichotomized education variable which provides comparison between participants with high educational attainment and those with medium or low educational attainment. The use of the dichotomized education variable improved model fit.

¹⁹ 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. We only report findings of significant correlations in this text. See Appendix I for additional information.

²⁰ 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>

²¹ Atuk (2019)

²² Pals, H. & Engin, C. (2018). Attachment to Society and Cognitive Deviance: The Case of Turkey. *Deviant Behavior*, 40(7), 799-815. Retrieved from: <https://doi.org/10.1080/01639625.2018.1441685>

²³ Engin, C. (2018). *The Clash of Demography and Politico-Religiosity: Attitudes toward Homosexuality in Turkey*. (Doctoral dissertation), Texas A&M University. Retrieved from: <https://oaktrust.library.tamu.edu/handle/1969.1/173834>

²⁴ Heeringa, S. G., West, B. T., & Berglund, P. A. (2017). *Applied survey data analysis*, 2nd ed. New York, NY: Chapman and Hall/CRC.

²⁵ 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.

²⁶ <https://stats.idre.ucla.edu/stata/output/multinomial-logistic-regression-2/>

²⁷ 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.

²⁸ 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.

²⁹ 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/>

³⁰ 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/>

³¹ Mercer, A. et al. (2018)

³² 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.

³³ 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.

³⁴ 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.

³⁵ 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.

³⁶ Mercer et al. (2018)

³⁷ 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>

³⁸ This response option was used to identify transgender participants in the sample.

³⁹ CDC. (2018). *2018 BRFSS Questionnaire*. Atlanta, GA: CDC. Retrieved from: https://www.cdc.gov/brfss/questionnaires/pdf-ques/2018_BRFSS_English_Questionnaire.pdf