

# Attitudes towards LGBTIQ+ people in the Western Balkans

## Analytical Report of Public Opinion Poll

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IPSOS Strategic Marketing

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# Introduction


ERA - LGBTI Equal Rights Association for the Western Balkans and Turkey commissioned this public opinion poll. ERA is a regional LGBTIQ+ network of 82 member organizations operating in Albania, Bosnia and Herzegovina, Croatia, Kosovo, Montenegro, North Macedonia, Serbia, Slovenia, and Turkey.

The main objectives of this public opinion poll were to:

- Expand the evidence base concerning public attitudes towards lesbian, gay, bisexual, trans, intersex, and queer persons in the countries of the Western Balkans region.
- Collect data on specific attitudes and opinions of the general public towards LGBTIQ+ people, with a particular focus on visibility and acceptance, safety, hate speech and hate crimes, legal, social, economic, political, and family rights, gender rights, and political participation, and representation;
- Compare public attitudes of 2015 to those in 2023, understand and analyze reasons for changes.
- Analyze the impact of the LGBTIQ+ movement's work in the region in the last seven years.
- Enable ERA network and local LGBTIQ+ organizations to conduct effective evidence-based advocacy, capacity building, and campaign work.
- Make recommendations for further improvements in the future

The survey was conducted by Ipsos, the world's third-largest market research company, present in 90 markets and with a solid track record in executing complex surveys utilizing various methodologies. Ipsos has network partners in all the region's countries and engaged a multidisciplinary expert team for this survey. Equally important, Ipsos has valuable experience in carrying out similar surveys in the past, including the study conducted in 2015 with the National Democratic Institute, to which we are comparing this survey. In addition, IPSOS has conducted other large-scale studies on LGBTIQ+ issues, nationally and regionally, with numerous partners.

The region of the Western Balkans and Turkey where the ERA network operates is diverse and complex. The region's challenges include political instability, corruption, organized crime, weak rule of law, ethnic tensions, human rights violations, and economic difficulties.



Although the Western Balkans region has made significant progress in human rights in recent years, many challenges still need addressing. The rise of the anti-rights, anti-LGBTIQ+ and anti-gender movements deeply rooted in misogynistic, homophobic, and transphobic views, is bringing a huge backlash against LGBTIQ+ rights in this region and across Europe. According to Sloomaeckers' study (2020) It is important to acknowledge the significant impact of political processes on LGBTIQ+ individuals, including increased violence experienced abroad and the concealment of homophobia within the European Union. Understanding these dynamics is vital for enhancing the overall well-being and lived experiences of LGBTIQ+ people.

Regarding the legal framework, all countries of the region have ratified international human rights treaties and have made efforts to align their domestic legislation with international standards. Some of them have developed and implemented relatively progressive policy measures. However, one common problem that all countries of the region encounter is implementing and enforcing these laws and standards. The factors leading to poor implementation are lack of political will, fear of losing votes and electorates, inadequate budgeting, low institutional capacities, and the prevalence of homophobic attitudes.

The Rainbow Map and Index, developed by ILGA Europe, is a widely accepted tool for assessing the quality of protective policies and laws for the LGBTIQ+ community in different European countries since 2009. While there are some similarities across the region, significant differences exist. For instance, Turkey and Azerbaijan have been rated as the most hostile countries among the 49 European countries assessed. In comparison, Western Balkan countries, except for Montenegro (61%), have average ratings on this Map when compared to other European countries, with North Macedonia (29%) receiving the lowest rating (ILGA Europe, 2023).

Lyonga (2019) states that the term "homophobia" is transforming. Historically, it referred to the irrational fear, hatred, or intolerance of individuals who identify as LGBTQ+. However, Lyonga argues that the framework of homophobia has evolved to encompass various categories, such as radical, prohibitionist, denialist, avoidant, morbid, tepid, and veiled homophobia. These categories provide a more structured lens through which researchers can examine the different dimensions of discrimination and prejudice that fall under this broad definition.



The roots of homo/bi/transphobia are compound and influenced by various cultural, social, religious, and psychological factors. From a social and cultural standpoint, homo/bi/transphobia is learned through generations. Society often perpetuates negative stereotypes and attitudes towards LGBTIQ+ individuals, leading to fear, hatred, and discrimination, without regulation and negative consequences for those who share negative attitudes, hatred, discrimination, or use hate speech, in most severe cases committing a hate crime.

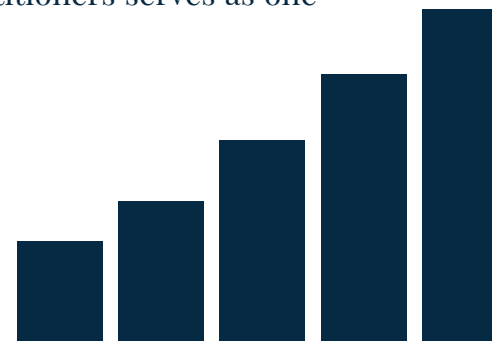
Religious beliefs also play a significant role in shaping attitudes. Unfortunately, most religious texts are interpreted to judge same-sex relationships. Religious institutions and leaders may also disseminate negative attitudes towards LGBTIQ+ individuals with unjustified legal impunity, which can further fuel homo/bi/transphobia.

Psychological factors also play a role in the development of homo/bi/transphobia, and sometimes it might be internalized due to the societal pressure on those who feel different from the majority.


Lack of education and exposure to diverse perspectives is another factor that contributes to negative attitudes. Homo/bi/transphobia can be continued by ignorance and lack of exposure to LGBTIQ+ individuals and their experiences.

Akker, Ploeg, and Scheepers (2012) found that personal disapproval of homosexuality is influenced by factors such as religiosity, support for conventionalism, attachment to traditions, and educational attainment. Cross-country differences in disapproval can be explained by the socializing circumstances of the national context, including religiosity and laws. Similarly, Dotti Sani and Quaranta (2022)[2] discovered that higher education, secularism, and non-conservative ideologies are associated with more positive attitudes toward homosexuality. They also highlight the importance of legal protections for same-sex rights in fostering positive attitudes. However, they note that legal recognition alone is not enough, and ongoing efforts in education and awareness are needed to bridge the gap between legislation and individual attitudes.

While sexual orientations other than heterosexual have been recognized as non-pathological traits for over half a century, and while non-cis gender identities have been recently recognized as natural varieties of genders, pathologization, and even medicalization still exist within many societies and among professionals. The persistence of these views and attitudes both in society and practitioners serves as one of the most prevalent barriers to acceptance.







Inequality creates oppression, which leads to minority stress for those at risk of social exclusion. This stress puts individuals at a higher risk of facing various challenges, many of which can last over very long periods of a person's life.

To contribute to enhanced well-being for the LGBTIQ+ community, we must gather, analyze and adequately understand the general public's attitudes and those of decision-makers, services providers, employers, and other targeted groups towards LGBTIQ+ individuals in a given country or region. We need to investigate the underlying causes of such attitudes and implement appropriate policy measures to reduce negative attitudes and their impact on the community.

It is the state's responsibility, and especially those states grounded on ideas of cohesion, solidarity, accessibility, and nurturing social protection, to ensure the quality of life of its citizens. The responsibility for improving the relationship between the LGBTIQ+ population, the general population, or any sub-populations lies within state institutions.

This report can serve as a guideline for how a responsible state can improve the legal and socio-economic framework for respecting the human rights of all its citizens, including LGBTIQ+ people.



# Executive Summary



**Public attitudes towards lesbian, gay, bisexual, trans, intersex and queer people were still predominantly negative** in December 2022 – January 2023, when this survey was conducted. They have, however, shown improvement compared to 2015 when the same survey was conducted by the National Democratic Institute and Ipsos.



**LGBTIQ+ people in the Western Balkans region are far from accepted.** At first glance, the general trend indicates that the public is more accepting of LGBTIQ+ people. This acceptance is predominantly expressed in relation to more neutral or socially acceptable issues, and not in areas that relate to so-called traditional values.



**With minor exceptions, attitudes have been moderately improved compared to 2015.** Regarding some measured indicators, there was a significantly high improvement in attitudes in some countries within the period 2015–2022.



**Personal contact significantly reduces prejudices and increases acceptance.** In 2015 only one in ten of citizens said they knew someone LGBTIQ+. In 2022, this has increased to one in three. This increase is important as 44.4% of respondents who reported personal interaction with an LGBTIQ+ person expressed full support for their children if they identified as LGBTIQ+. This is 2.5 times higher than the percentage of respondents who reported no interaction (17.9%).



**Interaction with LGBTIQ+ people is more frequent in bigger settlements,** which can be due to lack of visibility of LGBTIQ+ people in smaller settlements, a more conservative social environment, lack of access to resources and support networks for LGBTIQ+ individuals, but also barriers in access to education in rural areas. People in bigger cities show greater acceptance, including support for Pride and other visibility events.



**Women are slightly more supportive than men,** with the exception of Kosovo where the numbers are quite comparable. In Albania, Bosnia and Herzegovina, Kosovo and North Macedonia women have reported more contact with LGBTIQ+ people than men. These differences are not proven to be statistically significant on the national levels, but are on a regional.





**People with higher levels of education show higher acceptance of LGBTIQ+ rights.** Still, the reported readiness to provide full support to a person in a close relation with, if that person identifies themselves as an LGBTIQ+ individual, is not satisfactory in any given education category.



**The public generally does not approve of the public expression of the LGBTIQ+ population, which reflects incomplete acceptance.** When it comes to Pride Parades, although the public often recognizes the motive to bring attention to the unequal position of the LGBTIQ+ community in society, the vast majority still do not support its organization.



**According to many, human rights are not respected in their country.** However, at least one-quarter of respondents believe that LGBTIQ+ people do not deserve the same rights the majority enjoys. This might suggest that some people perceive LGBTIQ+ rights as special rights and cannot consider violence against LGBTIQ+ people as something that needs to be acted on in the way it would be treated in the case of heterosexual victims.



**The general population shows low awareness of the psychological and physical violence against LGBTIQ+ people.** While in Albania it is perceived as a more frequent occurrence (46%), in Serbia it is less noticeable by the public (25%). Those with more close contact with LGBTIQ+ people tend to be more informed about this issue.



**At least two out of five citizens think that being LGBTIQ+ is a sickness,** which reflects the basic negative beliefs of local society towards LGBTIQ+ people. This is also suggested by the findings that refer to the reactions of close people – the majority would not fully support their child, friend, acquaintance, colleague, or neighbor if they found out they were LGBTIQ+. Instead, the majority would try “not to talk about it” or try to “find a cure”. In the case of children, even 50.2% of respondents stated that they would try to “find a cure” in case their child identifies as an LGBTIQ+ individual.



**There is a prevailing opposition to LGBTIQ+ couples having children, with a considerable majority of citizens (62%) believing they should not have children.** This negative view is especially prominent in Bosnia and Herzegovina, North Macedonia, and Serbia, where at least two-thirds of citizens share this perspective.



**Similarly, same-sex marriage is widely rejected in the region, with a vast majority of citizens opposing it (72.0%), while only 24.5% expressing support.** The lowest support for same-sex marriage is found in Kosovo (19.5%), while Montenegro shows a slightly higher level of support (36.0%). However, there seems to be a gradual increase in support for same-sex marriage across all countries since 2015, with Montenegro experiencing the most significant change from 9.0% to 36.0% support.



**Despite resistance towards same-sex marriage, there is greater support for specific rights of same-sex couples.** A majority of citizens (57.3%) support the right of same-sex couples to receive survivor pension in case of their partner's death. This support is higher in Albania (63%) and North Macedonia (66.0%), but lower in Kosovo (45.0%). Similarly, the right of same-sex couples to inherit their partner's property in case of death is supported by 63.0% of the population, a substantial increase from the regional average of 28.0% in 2015.



**Support for the right to be legally treated as a family member in case of a partner's illness or death is at 62.5% in the Western Balkans,** with Albania showing higher support (73.0%) and North Macedonia lower support (52.0%). Support for the right of same-sex couples to visit their partners in hospital or prison is high, with a regional average of 75.1%. Additionally, a majority of the public (71.3%) supports the right of same-sex couples to obtain health insurance based on their partner's policy, indicating significant progress from 41.0% in 2015.



**However, when it comes to the right of same-sex couples to adopt children, a majority of the public (67.8%) remains opposed,** with North Macedonia exhibiting the highest opposition (75.0%). Nevertheless, there has been an improvement in the proportion of those supporting adoption rights, increasing from 10% in 2015 to 29.0% in 2023. Albania demonstrates the highest support for adoption rights (39.0%).



**Despite some positive changes since 2015, a significant portion of the public remains unwilling to support political parties that prioritize LGBTI rights.** Around 60.0% of the population would not vote for a party that focuses on both important national issues and LGBTI rights. However, there has been an increase in support for such parties overall, rising from 6.0% in 2015 to 21% in 2023. The biggest improvements are seen in Montenegro and Albania. Nonetheless, except for Kosovo, the progress in acceptance is minimal.



# Research Methodology

The research was conducted between December 20, 2022, and January 12, 2023, on a representative sample of all countries included in the research (Albania, Bosnia and Herzegovina, Kosovo, Montenegro, North Macedonia and Serbia), consisting of a minimum of 800 respondents. The data was collected by a combination of a telephone survey (CATI) an online survey (CAWI), with a ratio of CAWI ranging between 10% and 23% depending on the country.

In the countries of the Western Balkans online data collection does not allow achieving nationally representative samples due to exclusion of different parts of the population – respondents are members of panels, which although composed from different sources is still quite biased and completely non-random. Because online samples are significantly skewed towards urban, more educated populations, they tend to under-represent people with primary and no education (which in most countries of the region represent a significant part of population. These groups are better reached through a telephone survey. However, previous experience shows that there are parts of the population that are difficult to reach by phone or F2F (such as the young, urban population), and are better reached through online means. With that in mind, choosing a combination of the two methods (telephone surveys supplemented with online surveys) would be needed to achieve representativeness.

The length of the questionnaire used for this research was 10 minutes on average. The questionnaires were translated into local languages by translators from local country teams based on the final questionnaire in English agreed upon between the Ipsos Strategic Marketing and ERA teams. All translators were highly experienced and native speakers of the respective target language. Furthermore, all translators received feedback on each of their translations.



Sample universe	Population of targeted countries (Albania, Bosnia and Herzegovina, Kosovo, Montenegro, North Macedonia, and Serbia) 18+
Method of data collection	Albania: Telephone (90%) and online (10%) interviews Bosnia and Herzegovina: Telephone (80%) and online (20%) interviews Kosovo: Telephone (90%) and online (10%) interviews Montenegro: Telephone (90%) and online (10%) interviews North Macedonia: Telephone (90%) and online (10%) interviews Serbia: Telephone (77%) and online (23%) interviews
Sampling frame	Data from the Telephone Directory (Electronic), the Population Census and Statistical Estimates of the Population for year 2017 (for telephone survey) and IPSOS online panel database (for online surveys) Albania: 2011 Population Census Bosnia and Herzegovina: 2013 Population Census Kosovo: 2011 Population Census Montenegro: 2011 Population Census North Macedonia: 2021 Population Census Serbia: 2011 Population Census
Type of sample	Telephone survey: Two stage stratified representative sample with quotas Online survey: Quota sample



<p>First stage: PSU</p>	<p>Telephone survey Households          Definition: One household comprises people living in the same apartment and sharing the expenditure for food.          Method of selection: Simple random sample</p> <p>Online survey Respondent Definition:          Member of online panel database member aged 18 and more years          Method of selection: Quota</p>
<p>Second stage: SSU</p>	<p>Telephone survey Respondent          Definition: Household member aged 18 and more years          Method of selection: Quota criteria</p>
<p>Stratification, purpose and method</p>	<p>Quotas are created so that the representation of each sub-category in the sample is equal to the representation of that sub-category in the population.          Strata: region, type of settlement (urban/rural).          Purpose: Optimization of the sample plan, and reducing the sampling error.          Allocation of the sample by stratum is proportional to size of the stratum.</p>
<p>Sample size and margins of error</p>	<p>Albania: 800 adults (3.95 Marginal error)          Bosnia and Herzegovina: 808 adults (3.93 Marginal error)          Kosovo: 805 adults (3.94 Marginal error)          Montenegro: 810 adults (3.92 Marginal error)          North Macedonia: 801 adults (3.95 Marginal error)          Serbia: 820 (3.90 Marginal error).</p>



# Results Analysis

## Personal experience, attitudes and prejudices towards LGBTIQ+ population:

On average, 3 out of 10 citizens of the Western Balkans have personal contact with persons who are known to be LGBTIQ+. There is however, regional variation with Montenegro having the highest proportion (41.0%), and Albania and Kosovo the lowest, 18.0% and 19.0% respectively.

There seems to be a moderate improvement compared to 2015, when only 10.0% knew personally someone who was LGBTIQ+ compared to 28.6% in 2023. Difference in proportion is especially significant in Montenegro, where the increase is 28.0%, and then Serbia with 20.0%. It is worth mentioning here that Montenegro has been the only country in the region that has adopted a law on same sex partnership.

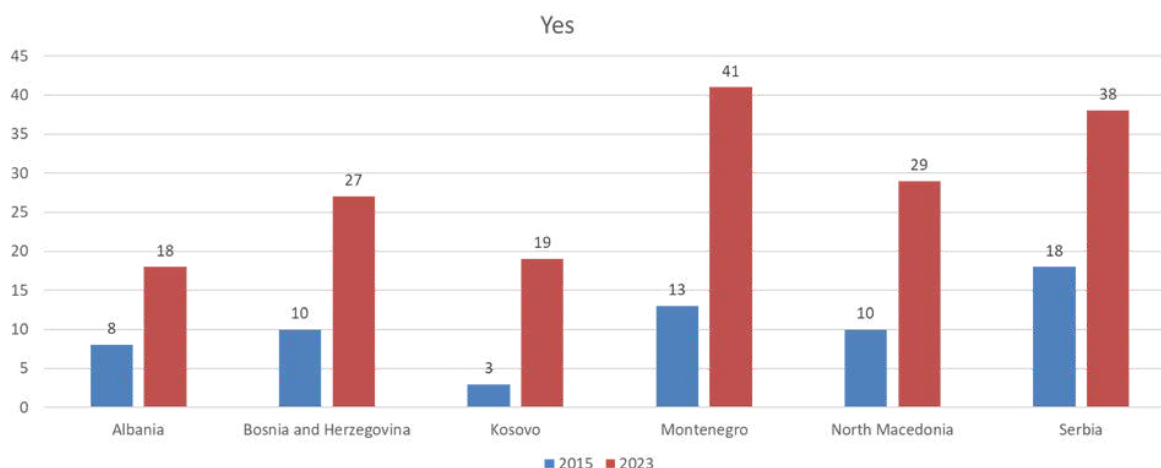


Figure 1: Proportion of those who have reported personal interaction with any person whom they know to be LGBTIQ+ (gay man, lesbian, bisexual, transgender, intersex). Base: Population of adult citizens.

The majority of the general population, if they discovered that their child identifies as LGBTIQ+, would generally not provide complete support. Instead, their most common response would involve attempting to alter their child's sexual orientation or gender identity by seeking a cure. The country with the highest percentage of people holding this position is Kosovo, at 57.0%, while the lowest percentage is found in Albania, at 39.0%. On average, only 22.0% of the population in the Western Balkans would offer full support to their child. Among the countries in the region, Montenegro and Albania have the highest percentages of individuals in this supportive stance, with 29.0% and 28.0% respectively, whereas Kosovo has the lowest percentage at 15.0%.

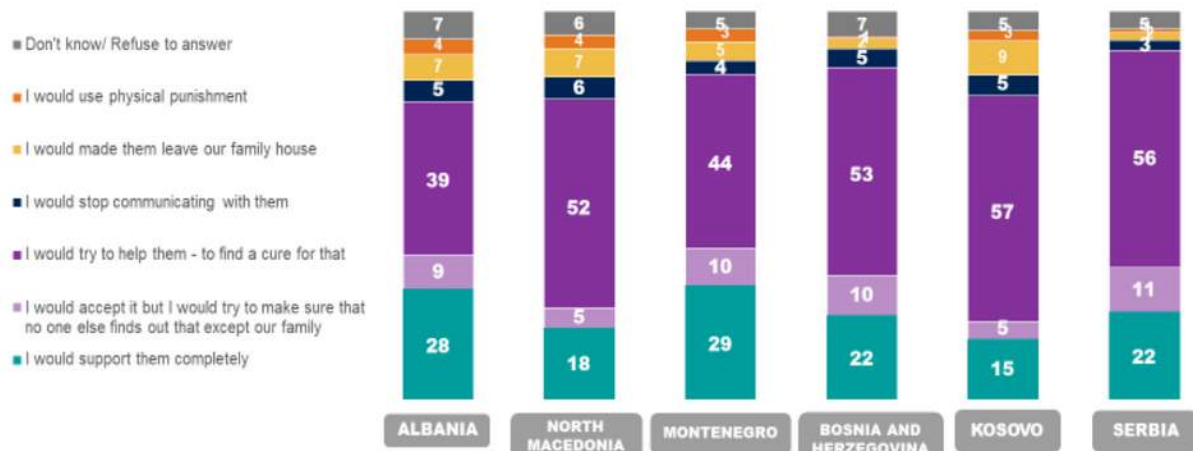


Figure 2 Reported reaction on the potential situation in which respondents find out that their child is gay, lesbian, bisexual, transgender or gender non-conforming. Base: Population of adult citizens.

Compared to 2015, a marked shift can be observed. In 2015 the regional average of the proportion of people who would offer their children full support was 7.0% compared to 22.3% in 2023.

According to the research, personal interaction significantly impacts attitudes towards the LGBTIQ+ community. Specifically, 44.4% of respondents who reported having personal interaction with an LGBTIQ+ person expressed full support for their children if they identified as lesbian, gay, bisexual, or transgender. This is 2.5 times higher than the percentage of respondents who reported no interaction (17.9%).

In the region, it is noteworthy that, on average, women tend to be slightly more supportive than men. At the regional level, approximately 32.1% of female respondents would provide complete support, whereas only 20.5% of male respondents share the same level of support. Parents who live in larger towns or cities are more likely to offer full support to their children. Education also plays a significant role. More educated people are more likely to provide adequate support if their child is an LGBTIQ+ individual. Nevertheless, one should remain cautious in interpreting these results as we find that whilst the highest educated people may be the most supportive, the proportion of them who would offer full support in case their child identifies as LGBTIQ+ individual is only reported by 36.8% of those who have finished university or college.

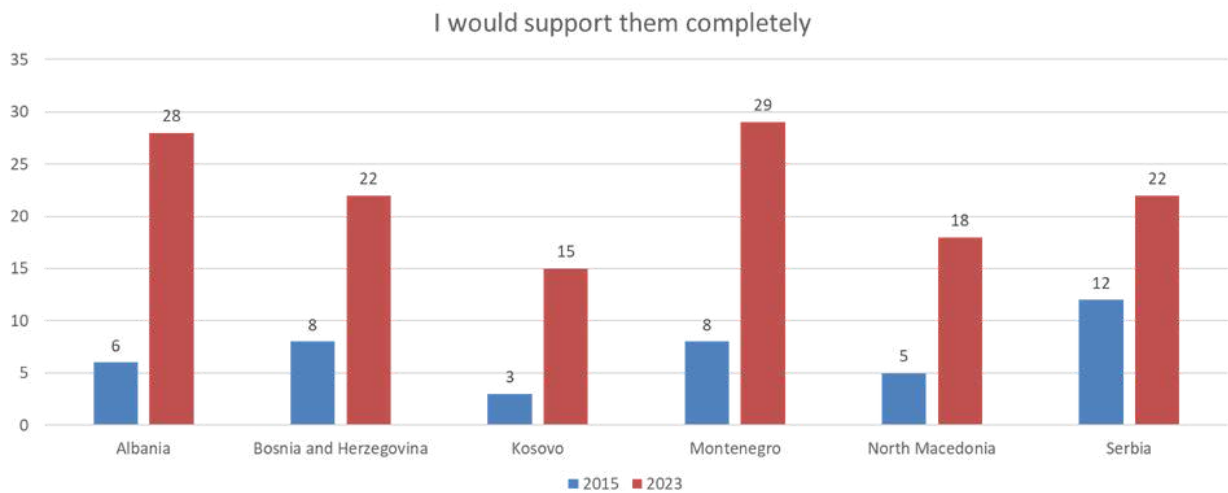


Figure 3 Proportion of those who have reported readiness to provide full support in case their child is LGBT individual. Base: Population of adult citizens.

The readiness to provide support was measured not only for the relationship between child and parents, but also in relations with friends, acquaintances, colleagues or neighbors. Most members of the general population would not be completely supportive in the case of close people such as friends, acquaintances, colleagues or neighbors coming out to them as LGBTIQ+ individuals. An average of 23.0% of respondents would offer complete support, while the rest would accept it but try not to talk about it (27.0%), would try to help them find a cure for it (26.0%) or completely stop communication with them (18.0%). The support is higher in Montenegro (32.0%) and Serbia (30.0%) and the lowest in Kosovo (14.0%).

Again, we notice a potential improvement in attitudes compared to 2015, when only 8.0% of respondents would offer full support to friends, acquaintances, colleagues or neighbors, compared to 23.0% in 2023.

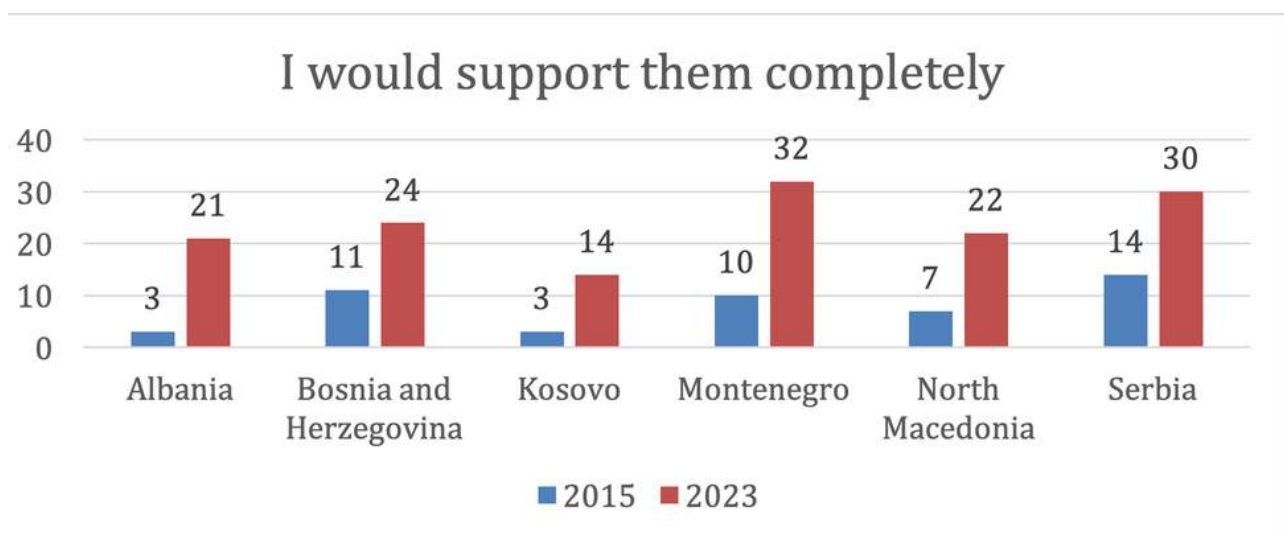


Figure 4 Proportion of acceptance and support reported in potential situations in which respondents find out that their friend/acquaintance/colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming. Base: Population of adult citizens.

Society in the Western Balkans remains divided on whether being LGBTIQ+ is a sickness or not. 51.2% of the public believes that it is and 42.3% believe it is not. This is also one of the most negative views found in the survey. The view that being LGBTIQ+ is a sickness is particularly high in Kosovo (60%) and lowest in Albania (43.0%).



Figure 5 Extent of agreement with the statement that being LGBT „is a sickness” across the Region. Base: Population of adult citizens.

This attitude seems to remain prevailing also compared to 2015, and the overall change is very small. In 2015, 58.0% of the public believed that being LGBTIQ+ is a sickness compared to 51.2% in 2023. While all other countries show a very small improvement in percentage, again we notice a negative trend in Kosovo where this view has increased from 45.0% in 2015 to 60% in 2023.

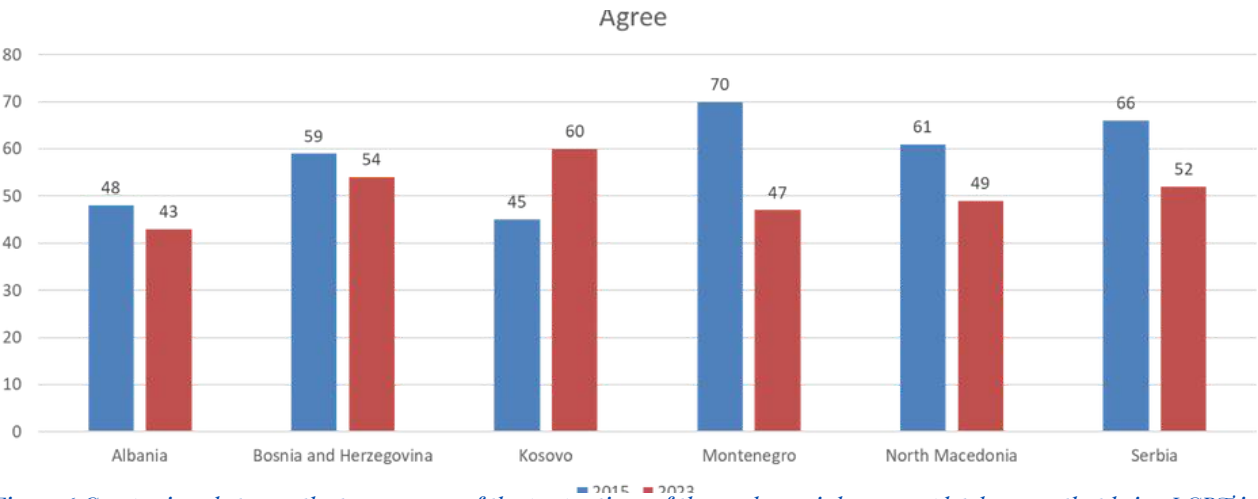


Figure 6 Comparison between the two surveys of the proportions of those who mainly or completely agree that being LGBT is a sickness. Base: Population of adult citizens.

It is concerning to discover that there is a significant correlation between the belief that being LGBT is a sickness and the belief that LGBT individuals should not be granted the same rights as everyone else. This finding underscores the worrisome nature of this connection. We have measured a strong association between a statement that being LGBTIQ is a sickness and many other negative perceptions and disinformation.

*Table 1 Crosstabulation LGBT people deserve to have rights like any other citizen. \* Being LGBT is a sickness.*

Crosstab			Being LGBT is a sickness.				Total
			Do not agree at all	Mainly disagree	Mainly agree	Completely agree	
LGBT people deserve to have rights like any other citizen.	Do not agree at all	Count	207	39	111	589	946
		% within LGBT people deserve to have rights like any other citizen.	21.9%	4.1%	11.7%	62.3%	100.0%
	Mainly disagree	Count	89	65	120	192	466
		% within LGBT people deserve to have rights like any other citizen.	19.1%	13.9%	25.8%	41.2%	100.0%
	Mainly agree	Count	268	236	276	311	1091
		% within LGBT people deserve to have rights like any other citizen.	24.6%	21.6%	25.3%	28.5%	100.0%
	Completely agree	Count	1027	244	215	483	1969
		% within LGBT people deserve to have rights like any other citizen.	52.2%	12.4%	10.9%	24.5%	100.0%
Total	Count	1591	584	722	1575	4472	
	% within LGBT people deserve to have rights like any other citizen.	35.6%	13.1%	16.1%	35.2%	100.0%	

Chi-Square Tests			
	Value	df	Asymptotic Significance (2-sided)
Pearson Chi-Square	801.957a	9	.000
Likelihood Ratio	778.061	9	.000
Linear-by-Linear Association	481.064	1	.000
N of Valid Cases	4472		
a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 60.86.			



There exists a significant correlation between the pathologization of LGBTIQ+ individuals (viewing being LGBTIQ+ as a "sickness") and the willingness to offer complete support to their child. Among those who firmly believe that being LGBTIQ+ is not a sickness, 50.5% expressed their readiness to fully support their child if they were to discover their child identifies as an LGBTIQ+ individual. People who believe that being LGBTIQ+ is an illness, tend to state that they have nothing against LGBTIQ+ people but that their sexual orientation should not be visible. Such attitudes are an example of homo/bi/transphobia that is manifested as avoidance. Those two findings could partially explain why those who are pathologizing LGBTIQ+ people more frequently opt for "I would try to help them - to find a cure for that" (73.8% of those who mainly agree and 65.8% among those who completely agree that being LGBT is a sickness) then "I would support them completely" (9.2% of those who mainly agree and 8.3% of those who completely agree) in case their child identifies as LGBTIQ+ individual. However, it is noteworthy that a significant number of individuals who assert that being LGBT is not a sickness still harbor some uncertainty regarding their stance. Among those who strongly disagree that being LGBT is a sickness, approximately 32.0% would still entertain the notion of trying to "cure" their child if they were to discover that their child identifies as an LGBT individual.

On a more positive note, the majority of Western Balkan public tends to think that LGBTIQ+ people deserve the same rights as everyone else (64.0%), still a third (33%) oppose this. The support is highest in Montenegro (71.5%) Albania (70.0%) and Serbia (69.0%) and lowest, but still high, in Kosovo (58.0%). This might sound like a contradiction to the previous findings that on average people would not provide full support to those close to them who are coming out. It might be due to the fact that all Western Balkan countries have a communist history where equality was one of the main values, meaning that still, fortunately, opposition to "same rights as everyone else" would not be a socially acceptable response, while unfortunately support to LGBTIQ+ people to live free and fulfilling life still is not.



Figure 7 Extent of agreement with the statement that LGBT people deserve to have rights like any other citizen. Base: Population of adult citizens.

Whilst on average, the majority of the population tends to agree that people raised in a heterosexual family can be LGBTIQ+, there is still a substantial proportion of respondents that think it is not possible (42.0%). This proportion is the highest in Albania and Kosovo (45.0% and 43.0%) respectively, and the lowest in Bosnia and Herzegovina (23.0%)."

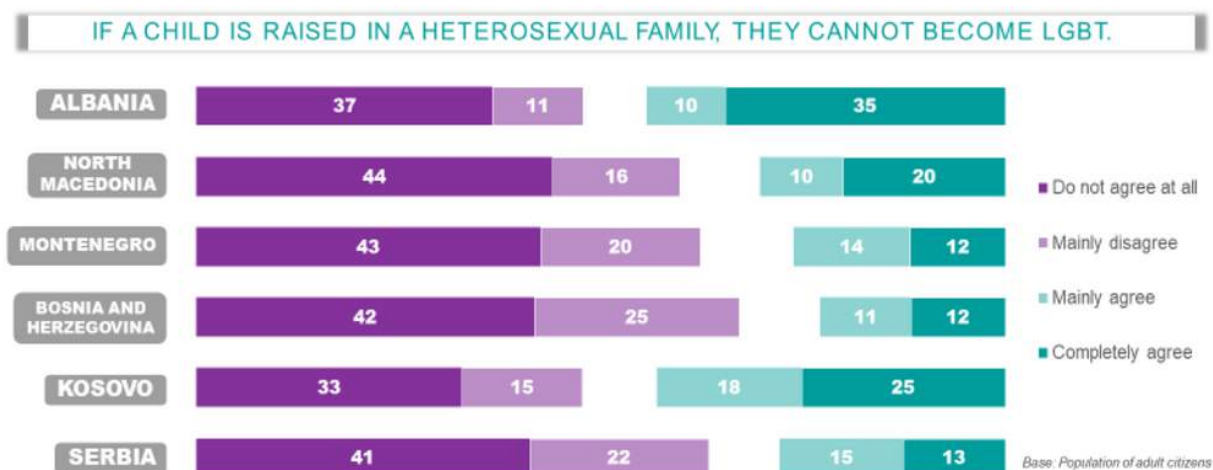


Figure 8 Extent of agreement with the statement that a child raised in a heterosexual family they cannot become LGBT. Base: Population of adult citizens.

We see a very small potential improvement in this regard compared to 2015. Back in 2015, 49.0% of respondents believed that a child raised in a heterosexual family cannot become LGBTIQ+ compared to 32.0% in 2023. We notice however a negative trend in Kosovo, where the percentage of those who hold such a view has increased from 38.0% to 43.0%. The most positive change is noticed in Bosnia and Herzegovina where we see a decrease from 51.0% to 23.0%.

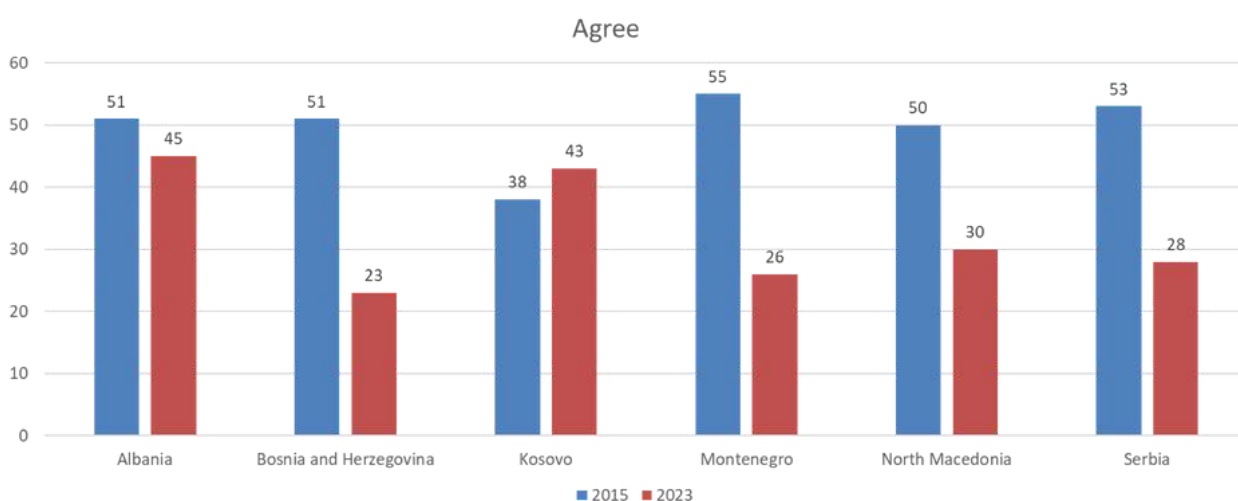


Figure 9 Comparison between the two surveys of the proportion of those who mainly or completely agree that a child raised in a heterosexual family cannot become LGBT. Base: Population of adult citizens.

With regards to open expression and visibility of LGBTIQ+ people, a big part of the public (63.0%) does not approve it and only 34.0% are in support. Relatively, the smallest opposition is in Albania where 46.0% of the public are against LGBTIQ+ visibility and highest in Bosnia and Herzegovina and Serbia where 70.0% of the public respectively are against it.



Figure 10 Extend of agreement on the statement "I do not have anything against LGBT people, but they shouldn't exhibit that they are part of the LGBT population outside of their homes".

Compared to 2015, there is no change in these attitudes. The public continues to remain generally opposed to public visibility of LGBTIQ+ people as the regional average remains unchanged at 63.0%.

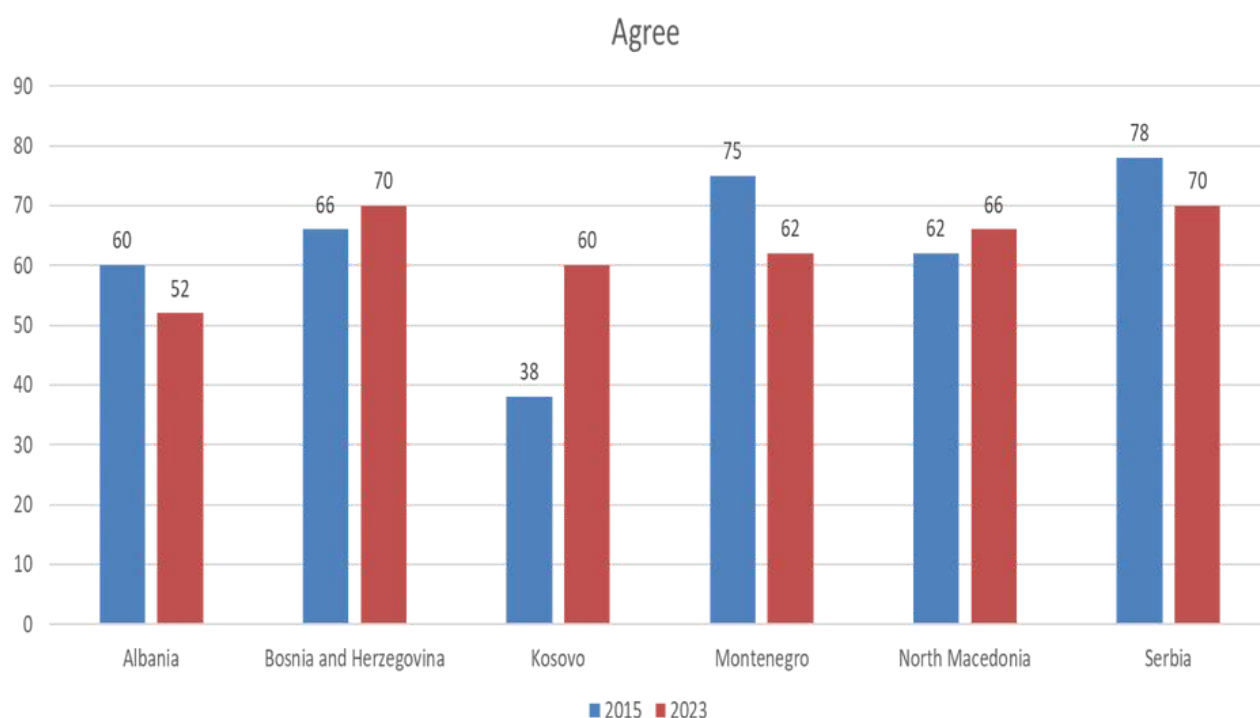


Figure 11 Comparison between the two survey of the proportion of those who mainly or completely agree with a statement that "I do not have anything against LGBT people, but they shouldn't exhibit that they are part of the LGBT population outside of their homes". Base: Population of adult citizens.

The majority of the Western Balkans public continues to believe that LGBTIQ+ ideas are imported from the west (62.0%). This idea is strongest in Bosnia and Herzegovina (66.0%) and lowest in Albania (51.0%).

It is more likely that citizens of the Western Balkans do not perceive transgender people as a danger to women (54.0%), however there is still a big portion who believe the opposite (35.0%).

The public is generally against LGBTIQ+ couples having children. A considerable majority (62.0%) believe that LGBTIQ+ couples should not have children, whilst 33.6% believe the opposite. In Bosnia and Herzegovina, North Macedonia and Serbia this negative view is shared by at least two thirds of citizens.



Figure 12 Extend of agreement on the statement "I do not have anything against LGBT couples, but they should not have any children".  
Base: Population of adult citizens.

Although most disagree with the view that LGBTIQ+ people are more privileged in rights today than others (50.6%) still at least a third of the public think the opposite. Opinions are quite polarized on the question in Serbia.

Attitudes have not improved significantly compared to 2015, when 49,3% of the population thought LGBTIQ+ people had more rights than the rest, compared to 2023 where it is down to 43,1%. Again we notice a negative trend in Kosovo, where this view has increased from 36.0% to 43.0%. This might be suggesting that among general public there is a perception of LGBT rights are "special rights" and that people do not recognize existing inequalities.

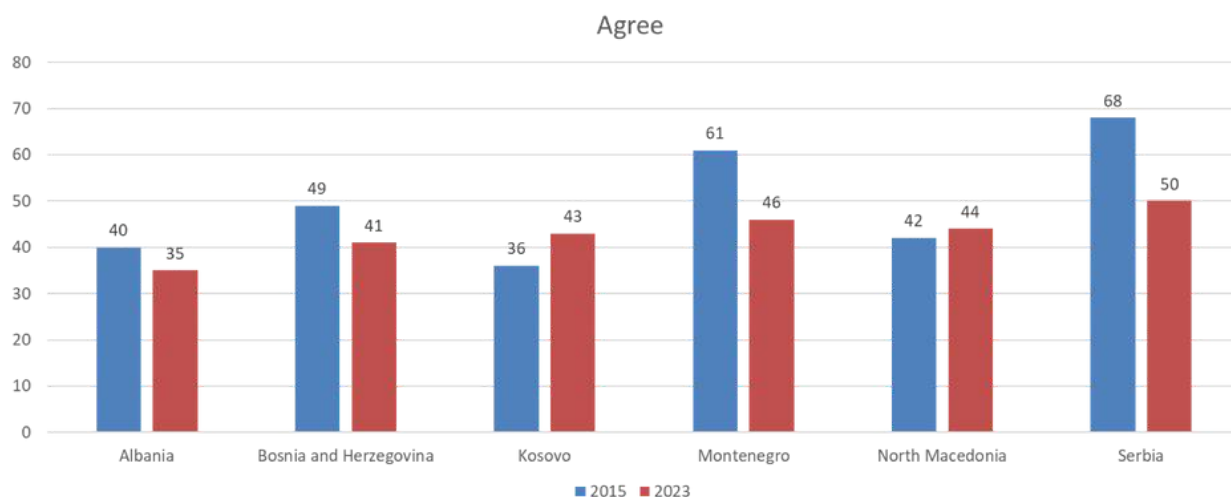


Figure 13 Extent of agreement with the statement that “LGBT people have gone to other extremes and now they have more rights than the rest.” Base: Adult population of citizens

A higher percentage of citizens (55.8%) share the impression that human rights are not respected in their country. This stands out especially in Bosnia and Herzegovina (77.0%) compared to the average. The only difference from the average, is Kosovo, where the public tends towards a slightly more positive view with 34.0%.



Figure 14 Extent of the agreement with the statement “In your opinion to what extent are human rights respected in your country”. Base: Population of adult citizens.

Same-sex marriage seems to be unacceptable to the vast majority of citizens of the Western Balkans. 72.0% of the citizens oppose same-sex marriage and only 25.0% of the public is in support. The only country with a slightly higher support for same-sex marriage is Montenegro, with 36.0% and the lowest in Kosovo with only 20.0%.



Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in [country]?

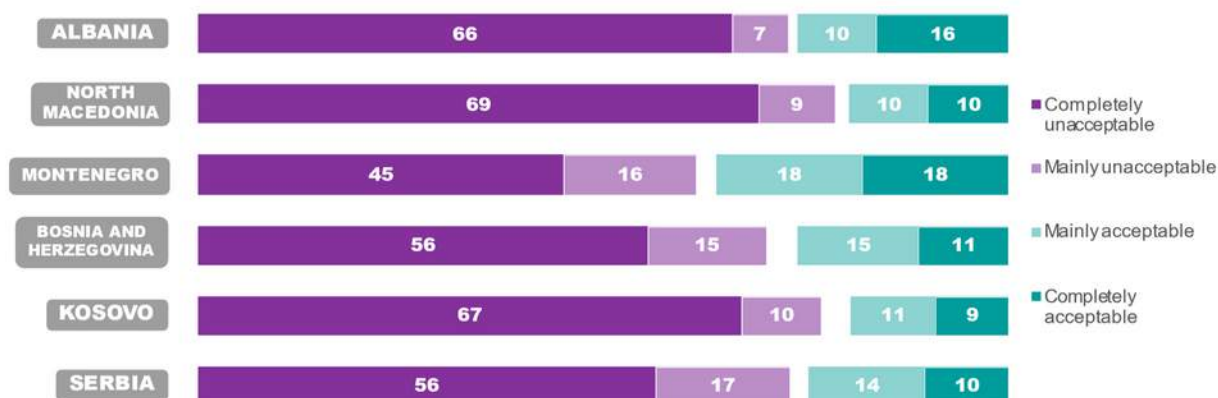


Figure 15 Extend of acceptability of same sex marriages. Base: Population of adult citizens.

We do notice, however, a potential increase in support for same-sex marriage in all countries of the region. In 2015 only 9.6% of the population deemed same-sex marriage acceptable compared to 25,3% in 2023. The biggest change is noticed in Montenegro where support has increased from 9.0% to 36.0%.

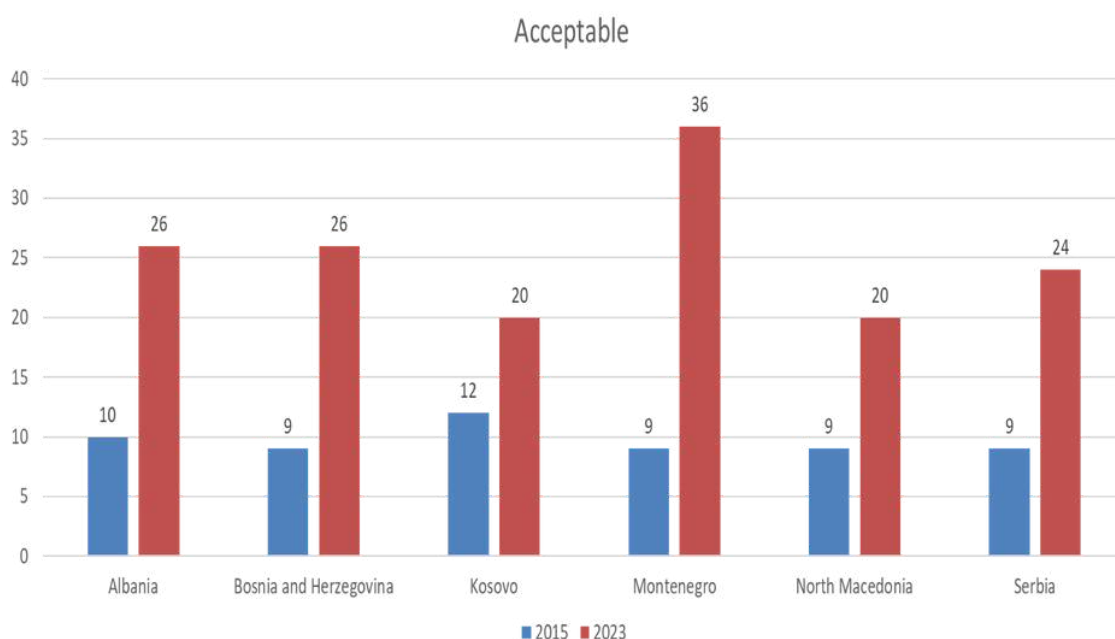


Figure 16 Extent of acceptability of same sex marriages across the Region. Base: Population of adult citizens

On the other end of the spectrum, whilst a modest decrease in opposition can be observed, from 88.0% in 2015 to 72.0% in 2023, the general trend remains that an overwhelming majority of people are against same-sex marriage.

Support is much higher, however, when it comes to specific rights of same-sex couples. For instance, the majority of citizens (57,3%) support the right of same-sex couples to receive survivor pension in case of the partner's death. This support is higher in Albania (63.0%) and North Macedonia (66.0%) and lower in Kosovo (45.0%).

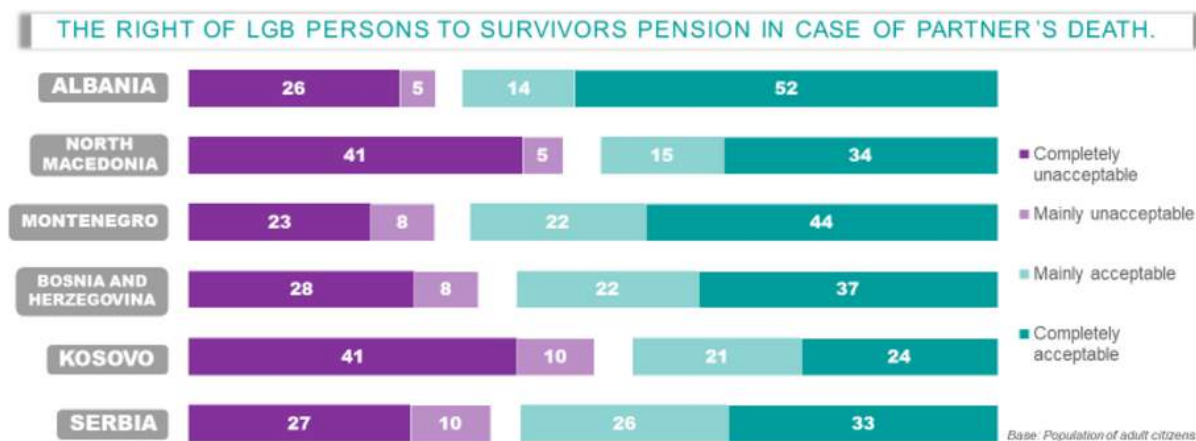


Figure 17 Extent of the agreement with the statement that LGB person has right to survive pension. Base: Population of adult citizens

There is a significant improvement from 2015, when the regional average was 28,6%.

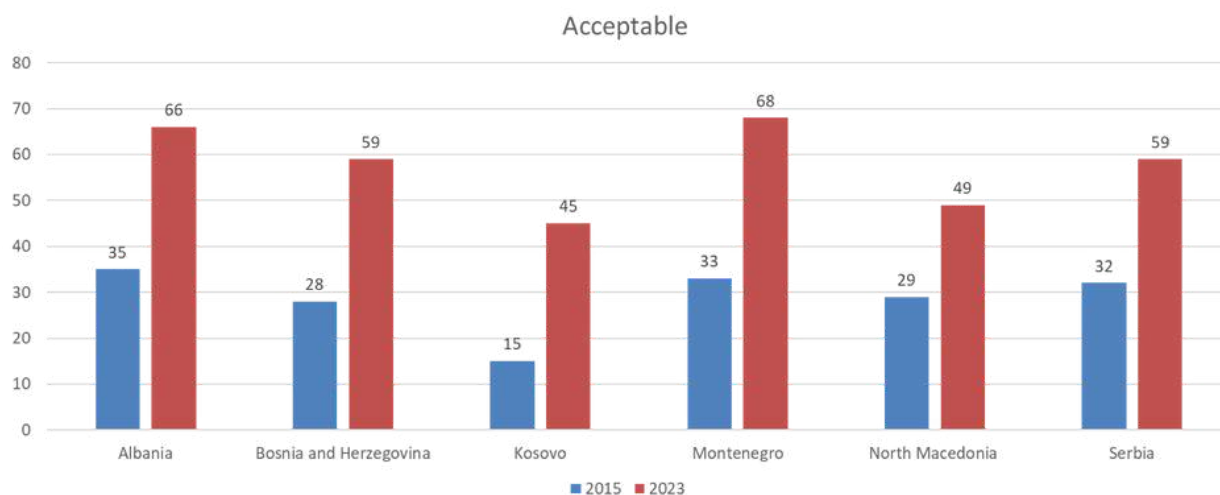


Figure 18 Extent to the agreement with the statement "The right of LGB persons to survivor pension in case of partner's death." Base: Adult population of citizens

A similar trend is observed when it comes to the right of same-sex couples to inherit their partner's property in case of partner's death, with 63.0% in support, which is a big increase compared to a regional average of 28% in 2015. This support is seen to be much higher in Albania (77.0%) and lower in Kosovo (53.0%) and North Macedonia (50.0%).

Similarly, 62.5% of the population in the Western Balkans supports the right to be legally treated as a family member in case of a partner's illness or death (up from 30.0% in 2025). The support is once again higher in Albania at 73.0% and lower in North Macedonia (52.0%).

We also find strong support for the right of same-sex couples to visit their partners in hospital or prison, and is higher compared to all other rights, with a regional average of 75.1%. A majority of the public (71.3%, up from 41% in 2015) also support the right of same-sex couples to get health insurance based on their partner's health insurance.

However, when it comes to the right of same-sex couples to adopt children, we find the opposite. A majority of the public (67.8%) is against, with this being more noticeable in North Macedonia (75.0%). We do however see that the proportion of those supporting adoption rights has improved from only 10.0% in 2015 to 29.0% in 2023. Support for adoption rights is highest in Albania (39.0%).

Perceptions of psychological violence towards LGBTIQ+ persons vary by country. While in Albania it is perceived as a more frequent occurrence (46.0%), in Serbia it is less noticeable by the public (25.0%).

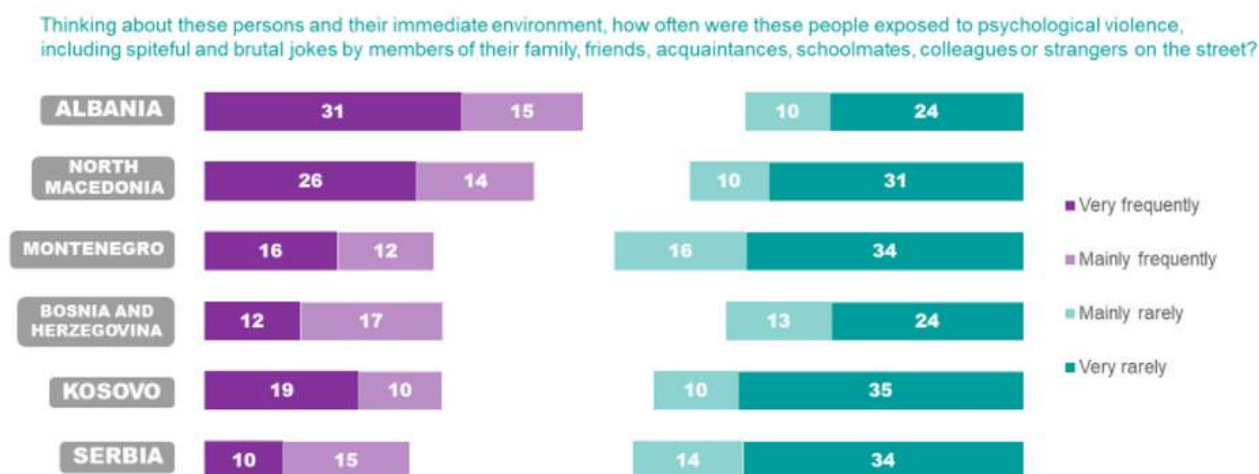


Figure 19 Recognizing the vulnerability of LGBT population to psychological violence. Base: Adult population of citizens

The public is more likely to believe that LGBTIQ+ people are rarely exposed to physical violence. Only an average of 22.0% of the Western Balkans public believes that LGBTIQ+ people are exposed to violence by members of their family, friends, acquaintances, schoolmates, colleagues or strangers on the street, and a large percentage (49.1%) believe that it is a rare phenomenon.

When it comes to physical violence, how often were the people perceived or known to belong to the LGBTI population exposed to physical violence by members of their family, friends, acquaintances, schoolmates, colleagues or strangers on the street?

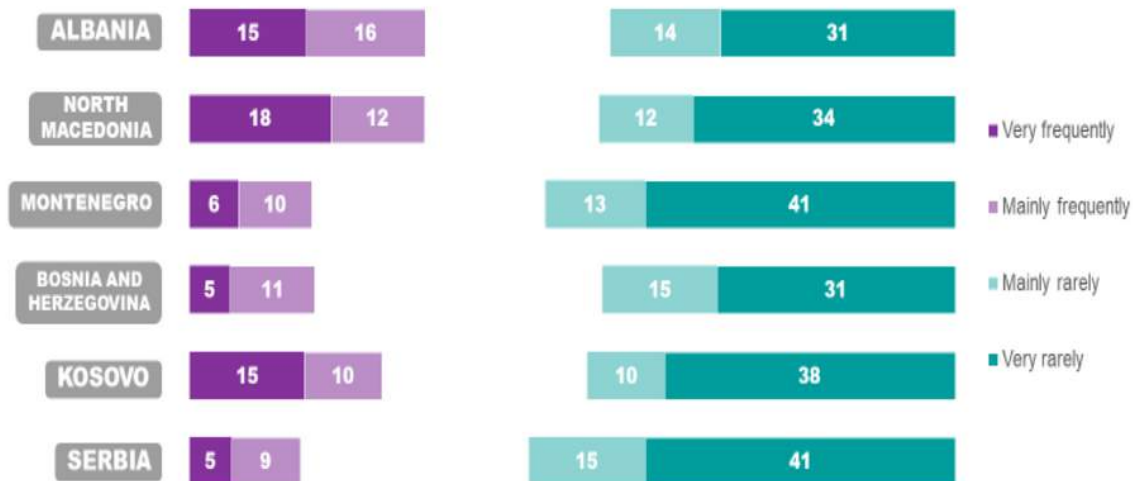


Figure 20 Recognizing the vulnerability of LGBT population to physical violence. Base: Adult population of citizens

When it comes to Pride Parades the public often recognizes that the motive of the LGBTIQ+ community is to bring attention to their unequal position in society (53.6%) and this is most prevalent in Albania (65.0%). However, the opinion that pride parades are a form of provocation also exists (35.6%), especially in Serbia (45.0%). Nevertheless, at least two-thirds of the Western Balkans public would not support holding a pride parade. On average 72% of the citizens are against, with the support being even lower in Serbia, at 80.0%.

People have different opinions about the reason why LGBTI persons are organizing Pride Parade. With which of these two opinions do you personally agree?

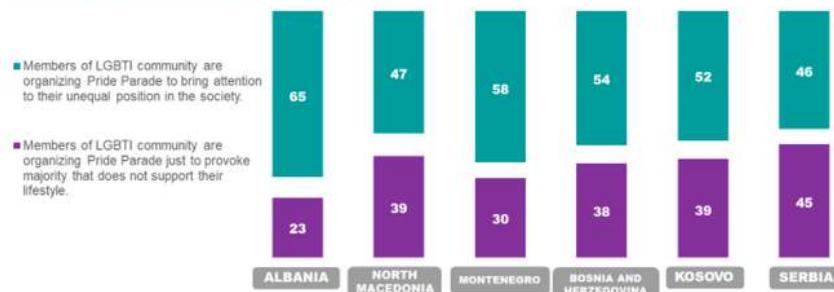


Figure 21 Opinion on the Pride. Base: Adult population of citizens

Organization of Pride Parade is a topic which is brought up in our region over and over each year. Would you personally support organization of Pride Parade in your country?

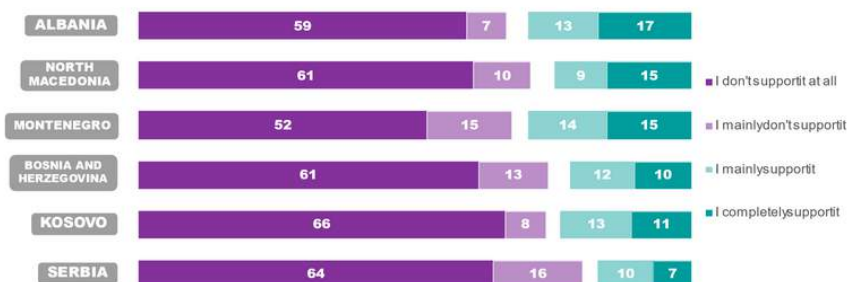


Figure 22 Support to Pride. Base: Adult population of citizens



## Attitudes towards LGBTI persons and political choice:



Even if the political party were to deal with the main state problems, if it also focused on LGBTIQ+ rights - most would not support it. 60.0% of the public would not vote for a political party whose priority would be to actively deal with the most important problem in their country while at the same time focus on protecting the rights of LGBTIQ+ people. Compared to the average, Kosovo has a particularly high rate of people who would be unwilling to support an LGBTIQ+ friendly party (71.0%). The same tendency is observed also when it comes to the engagement of candidates declared as LGBTIQ+ persons. If a candidate publicly declared to be LGBTIQ+ 52.8% of the public would not vote for that party. Again, in Kosovo this figure is highest at 69.0%.

Whilst these figures may seem negative at first sight, when comparing them to 2015, we do notice a big increase in the proportion of people who would vote for a party that would also focus on LGBTIQ+ people. The average for such support in 2015 was only 6.0% and since then it has increased to 21.0%. The biggest changes are observed in Montenegro (support increasing from 8% to 32.0% and in Albania from 5% to 24.0%).

## Attitudes disaggregated by gender:



A detailed examination of attitudes between men and women reveals that, across the Western Balkans region, women generally display greater support and openness towards the LGBTIQ+ community compared to men. The exception to this trend is Kosovo, where the numbers are relatively similar between genders. In Albania, Bosnia and Herzegovina, Kosovo, and North Macedonia, women have reported having more interactions with LGBTIQ+ individuals than men. The largest difference is observed in Albania, where 20.8% of women know someone who identifies as LGBTIQ+ compared to 15.4% of men. However, it is important to note that due to relatively small differences and sample sizes, the statistical significance of these disparities is mainly observed at a regional level. It is crucial to interpret these findings cautiously, as it is rare to find instances of complete support from either gender.

## Additional information:



In Bosnia and Herzegovina, disaggregation by entity is also relevant. Republika Srpska is generally more closed to LGBTIQ+ rights when cooperating with the other entities, despite their reported contact with the community being comparable (26.0% in RS and 27.0% in FBiH).

Albania shows some interesting numbers with regards to the elderly population. They show higher support than other age groups in case of children or friends coming out, and support for rights which is comparable to the 18-29 years old age group. They are also the most supportive age group when it comes to Pride events, (36% while other groups stay under the 29.0% mark).

In North Macedonia, the 18-29 age group has higher support for LGBTIQ+ friends and colleagues but comparable support when it comes to their own children. Also in North Macedonia, the group of higher education are the ones who understand that Pride is about rights the most, but support is the least.



# Conclusions and Recommendations



**Compared to 2015, we notice a change in sentiments and attitudes towards the LGBTIQ+ community**, showing less radical perspectives. However, the study shows that much more work is needed before we can say that LGBTIQ+ people are accepted and safe in the Western Balkans region.



**Being in personal contact with an LGBTIQ+ person significantly impacts the acceptance and support**, especially when it comes to direct support of people who come out. Exposure is vital, and more public outreach in media and other public channels will contribute to increased acceptance. The study shows that real interaction in a safe environment makes a significant difference. We have not asked about the nature, intensity, or sentiment of the interaction, which might be asked in future studies to measure which kind of interaction plays an important role.



**Women are more accepting of LGBTIQ+ rights** compared to men. To further advance LGBTIQ+ acceptance in society, it is essential to strengthen and amplify the voices of supportive women, especially those with a broader outreach. At the same time, more efforts are needed to reach out to men and develop messages that are more targeted to them and their understanding of issues around sexual orientation and gender identity and expression.



**Education plays a critical role in shaping attitudes** towards the LGBTIQ+ community, with higher education correlating to more supportive attitudes and greater recognition of human rights violations. More efforts are needed to reach audiences with lower education and information.

# Conclusions and Recommendations



**The general lack of support for LGBTIQ+ people when they come out highlights the importance of establishing services that support the mental health and well-being of LGBTIQ+ people, especially younger generations.** Services should include the provision of educational materials via schools and media, increasing psycho-emotional support in schools and for families and relatives of LGBTIQ+ people as well as provision of additional funds and resources to LGBTIQ+ organizations who need to provide spaces and support to young people in this process.



**Considering that concepts of marriage and family are persistently traditional and conservative in the region, the narrative should focus more on the rights that the community lacks.** For example, since the support for specific rights related to family is considerably high, the focus should be on recognizing civil unions, similar to what is now in Montenegro.



**The fact that the public understands why the LGBTIQ+ community organises pride parades but does not support them reveals the need to diversify events that target the general public.** While Parades are a tool for empowering the LGBTIQ+ community and their allies and supporters, additional public events that target the general public are needed to increase their understanding of the needs, issues, and challenges that LGBTIQ+ face as well as their demands.



**Those living in larger cities are more likely to support Pride events.** Awareness of LGBTIQ+ rights violations lead to greater support for Pride, especially among those who have interacted with LGBTIQ+ individuals. More focused interventions are needed on rural areas, to ensure wellbeing of LGBTIQ+ people living there.

# Conclusions and Recommendations



Since younger people tend to respond better to Pride, messaging targeting them could focus on awareness-raising about LGBTQ+ issues, promoting inclusivity, and celebrating diversity. For those over 30, messaging could focus on more practical matters, such as the importance of equal rights and opportunities for all and the adverse effects of discrimination. In order to reach a wider audience, it is essential to emphasize the importance of inclusion and diversity beyond just the LGBTQ+ community and show empathy and solidarity for other groups.



Governments and other state institutions should provide better and more comprehensive legal protection for LGBTQ+ persons, including recognizing same-sex relationships and equal rights in inheritance, healthcare, and parenting. Governments should increase their efforts in enacting progressive laws and ensuring effective implementation and enforcement.



State institutions should ensure safe and supportive environments for LGBTQ+ individuals in all settlements, including rural areas, by establishing supporting networks, providing resources, organizing events of different scales, and promoting inclusive policies and practices in schools, workplaces, and community organizations.



State institutions need to make more efforts to make violence against LGBTQ+ people a pressing issue. The law enforcement and justice sector need to increase their efforts in addressing violence and hate crimes against LGBTQ+ persons. They need to become increasingly more open and accessible to LGBTQ+ people who are generally hesitant to report incidents. The media needs to raise more awareness on this issue by highlighting the struggles that LGBTQ+ people face in reporting incidents and receiving justice.

# Conclusions and Recommendations



**The media needs to make more efforts to work with the general public, promote acceptance, increase knowledge, and improve attitudes toward the LGBTIQ+ community.** There must be more than an excellent legal framework and solid guarantees to protect against discrimination. Social support for LGBTIQ+ people needs to improve in parallel with laws and policies. Addressing pervasive negative attitudes and increasing public awareness through education and positive engagement is crucial.



**In some countries, such as Albania, young people show even more negative attitudes than older generations, or at best similar ones,** which means that state institutions need to make a lot more effort in educating the younger generations on issues of sexual orientation and gender identity and expression. Ministries of Education and the media are responsible for addressing this issue with more focus on youth.



**This comparative study of 2015 attitudes with those of 2022/3 shows how important it is to conduct this study periodically.** Seeing and understanding where and how attitudes have changed helps civil society organizations, governments, media, and other stakeholders as they develop community programs, laws, policies, and other tools. This study also provides an opportunity for further and deeper research on a case-by-case basis.



# Annex 1: Public Opinion Poll 2015 – 2023 – Regional



Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	10%	28.6%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	7%	22.3%
	- I would try to help them - to find a cure for that	46.6%	50.1%
	- I would make them leave our family house and/or I would use physical punishment	13.3%	8%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	31.8%	18%
	- I would help them find a cure for that	24.5%	26%
	- I would accept them but not talk about it	22%	27%
	- I would support them completely	8%	23%
18	If a child is raised in a heterosexual family they cannot become LGBT		
	- Agree	49.6%	32.5%
19	Being LGBTI is a sickness	58%	51.2%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	63.1%	63.3%
24	LGBT people have gone to other extremes and now they have more rights than the rest	49.3%	43.1%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	9.8%	25.3%
	- Unacceptable	88%	72.5%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	28.6%	57.3%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	29.6%	63.1%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	30.6%	62.5%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	39.6%	75.1%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	32%	70.5%
33	The right of LGB persons to adopt children		
	- Acceptable	10%	29.1%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I would not vote for that party	72.3%	60%
	- I would vote for that party	17.3%	32.3%

# Annex 2: Public Opinion Poll 2015 & 2023 – Albania

Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	8%	18%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	6%	28%
	- I would try to help them - to find a cure for that	42%	39%
	- I would make them leave our family house and/or I would use physical punishment	18%	11%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	34%	24%
	- I would help them find a cure for that	25%	22%
	- I would accept them but not talk about it	17%	28%
	- I would support them completely	3%	21%
18	If a child is raised in a heterosexual family they cannot become LGBT	51%	45%
19	Being LGBTI is a sickness	48%	43%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	60%	52%
24	LGBT people have gone to other extremes and now they have more rights than the rest	40%	35%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	10%	26%
	- Unacceptable	90%	73%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	35%	66%
	-		
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	37%	77%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	39%	73%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	48%	83%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	36%	84%
33	The right of LGB persons to adopt children		
	- Acceptable	12%	39%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I would not vote for sure for that party	58%	50%
	- I would vote for sure for that party	5%	24%



# Annex 3: Public Opinion Poll 2015 & 2023 Bosnia and Herzegovina



Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	10%	27%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	8%	22%
	- I would try to help them - to find a cure for that	44%	53%
	- I would made them leave our family house and/or I would use physical punishment	9%	9%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	30%	16%
	- I would help them find a cure for that	23%	24%
	- I would accept them but not talk about it	25%	32%
	- I would support them completely	11%	24%
18	If a child is raised in a heterosexual family they cannot become LGBT	51%	23%
19	Being LGBTI is a sickness	59%	54%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	66%	70%
24	LGBT people have gone to other extremes and now they have more rights than the rest	49%	41%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	9%	26%
	- Unacceptable	86%	71%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	28%	59%
	- Unacceptable		36%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	28%	65%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	28%	64%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	36%	76%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	29%	80%
33	The right of LGB persons to adopt children		
	- Acceptable	9%	27%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I wouldn't vote for sure for that party	52%	41%
	- I would vote for sure for that party	6%	17%

# Annex 4: Public Opinion Poll 2015 & 2023 – Kosovo



Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	3%	19%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	3%	15%
	- I would try to help them - to find a cure for that	41%	57%
	- I would made them leave our family house and/or I would use physical punishment	21%	8%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	33%	27%
	- I would help them find a cure for that	30%	41%
	- I would accept them but not talk about it	8%	14%
	- I would support them completely	3%	14%
18	If a child is raised in a heterosexual family they cannot become LGBT	38%	43%
19	Being LGBTI is a sickness	45%	60%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	38%	60%
24	LGBT people have gone to other extremes and now they have more rights than the rest	36%	43%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	12%	20%
	- Unacceptable	85%	77%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	15%	45%
	- Unacceptable		51%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	17%	53%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	20%	56%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	32%	67%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	20%	66%
33	The right of LGB persons to adopt children		
	- Acceptable	14%	28%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I wouldn't vote for sure for that party	60%	63%
	- I would vote for sure for that party	3%	15%

# Annex 5: Public Opinion Poll 2015 & 2023 – Montenegro



Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	13%	41%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	8%	20%
	- I would try to help them - to find a cure for that	47%	44%
	- I would made them leave our family house and/or I would use physical punishment	13%	8%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	34%	11%
	- I would help them find a cure for that	24%	21%
	- I would accept them but not talk about it	25%	34%
	- I would support them completely	10%	32%
18	If a child is raised in a heterosexual family they cannot become LGBT	55%	26%
19	Being LGBTI is a sickness	70%	47%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	75%	62%
24	LGBT people have gone to other extremes and now they have more rights than the rest	61%	46%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	9%	36%
	- Unacceptable	90%	61%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	33%	68%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	33%	66%
	- Unacceptable		31%
29	The right of LGB persons to inherit property in case of partner's death		
	- Acceptable	33%	68%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	34%	67%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	43%	78%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	36%	79%
33	The right of LGB persons to adopt children		
	- Acceptable	10%	32%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I wouldn't vote for sure for that party	49%	26%
	- I would vote for sure for that party	8%	32%

# Annex 6:Public Opinion Poll 2015 & 2023 – North Macedonia

Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	10%	29%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	5%	18%
	- I would try to help them - to find a cure for that	58%	52%
	- I would made them leave our family house and/or I would use physical punishment	11%	10%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	34%	24%
	- I would help them find a cure for that	25%	30%
	- I would accept them but not talk about it	25%	17%
	- I would support them completely	7%	22%
18	If a child is raised in a heterosexual family they cannot become LGBT	50%	30%
19	Being LGBT is a sickness	61%	49%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	62%	66%
24	LGBT people have gone to other extremes and now they have more rights than the rest	42%	44%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	9%	20%
	- Unacceptable	89%	78%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	29%	49%
	- Unacceptable		46%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	29%	53%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	29%	52%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	44%	67%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	36%	62%
33	The right of LGB persons to adopt children		
	- Acceptable	7%	24%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I wouldn't vote for sure for that party	61%	50%
	- I would vote for sure for that party	6%	21%

# Annex 7: Public Opinion Poll 2015 & 2023 – Serbia

Slide		2015	2023
13	Do you personally interact with any person whom you know to be LGBTI (gay man, lesbian, bisexual, transgender, intersex...)?	18%	38%
14	If you would find out that your child is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would support them completely	12%	22%
	- I would try to help them - to find a cure for that	48%	56%
	- I would made them leave our family house and/or I would use physical punishment	8%	6%
15	If you would find out that your friend/acquaintance/ colleague or neighbor is gay, lesbian, bisexual, transgender or gender non-conforming, how would you react?		
	- I would stop communicating with them	26%	11%
	- I would help them find a cure for that	20%	20%
	- I would accept them but not talk about it	32%	38%
	- I would support them completely	14%	30%
18	If a child is raised in a heterosexual family they cannot become LGBT	53%	28%
19	Being LGBTI is a sickness	66%	52%
20	I don't have anything against LGBTI people, but they shouldn't exhibit that they are part of LGBT population outside of their homes	78%	70%
24	LGBT people have gone to other extremes and now they have more rights than the rest	68%	50%
27	Thinking about same-sex marriages (man with man or woman with woman), to what extent would it be acceptable to you if sexual minorities were allowed to get married in your country?		
	- Acceptable	9%	24%
	- Unacceptable	89%	73%
28	The right of LGB persons to survivor pension in case of partner's death		
	- Acceptable	32%	59%
	- Unacceptable		37%
29	The right of LGB persons to inherit property in case of partners' death		
	- Acceptable	34%	63%
30	The right of LGB persons to be treated as family members (allowed to make decisions about their partner) in case of partner's illness or death		
	- Acceptable	34%	63%
31	The right of LGB persons to visit the partners in hospital or in prison		
	- Acceptable	43%	80%
32	The right of LGB persons for health insurance based on their partner's health insurance		
	- Acceptable	35%	67%
33	The right of LGB persons to adopt children		
	- Acceptable	8%	25%
40	Would you vote for a political party whose priority is to actively deal with the most important problem in [COUNTRY] and at the same time is focused on protecting and promoting the rights of LGBTI people?		
	- I wouldn't vote for that party	47%	27%
	- I would vote for sure for that party	8%	19%

# Annex 8: Tables with Results



The tables with results are available here:

<https://docs.google.com/spreadsheets/d/1Azh-6CvoRlMSapivkrZpphuVkUWvmBvV/edit#gid=415796964>



# Annex 9: List of References

- Turkey was not included in the study due to the limited resources available. ERA hopes to be able to include Turkey in the next study.
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