

**NATIONAL
LGBTIQ+
SURVEY 2019**
SUMMARY REPORT



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FOREWORD

In this report we will present the results of a large national survey of LGBTIQ+ people (i.e., individuals identifying as lesbian, gay, bisexual, trans*, intersexual, queer, and other sexual or gender minorities) in Switzerland. Despite changes toward greater acceptance and equality, LGBTIQ+ people in Switzerland still suffer from discrimination and face structural inequalities. For example, marriage for same-sex couples (sometimes called same-sex marriage) and joint adoption are currently not legal and LGBTIQ+ people are not protected against discrimination based on sexual orientation and gender identity.

In January 2019, we launched a survey to gather more information about the experiences of LGBTIQ+ people in Switzerland. We designed a web-based questionnaire asking people about their experiences living as a LGBTIQ+ person in Switzerland. While the primary aim of the study was to survey LGBTIQ+ people, interested cis-heterosexual individuals (heterosexual individuals who identified exclusively as men and women and where this was consistent with their sex as assigned at birth) were also invited to take part in the survey. These participants were asked about their opinions toward LGBTIQ+ individuals and their perception of the situation for LGBTIQ+ individuals in Switzerland. Therefore, we designed different versions of a web questionnaire that were tailored to sexual minorities (i.e., individuals with a minority sexual orientation such as gay, lesbian, bisexual, or pansexual people), gender minorities (i.e., individuals identifying as trans* or intersex), and cis-heterosexual individuals. All versions were translated into French, German, Italian, and English. The survey response was higher than expected. Thanks to the help of many LGBTIQ+ organizations, LGBTIQ+ magazines, and individuals who largely shared our study on different media, 1'664 people replied to our questionnaire from January 2019 to April 2019. This document provides a summary of the key findings of the survey.

GLOSSARY

Bisexual	A term used to describe a person who is attracted toward more than one gender or sex. Distinct from pansexual, which includes attraction toward people regardless of gender or sex.
Cis-female	Someone who was assigned female at birth and identifies and lives as a woman.
Cis-heterosexual	Used in this report to refer to people whose gender identity matches their sex assigned at birth (e.g. who are not members of gender minorities) and who are attracted to members of the opposite gender.
Cis-male	Someone who was assigned male at birth and identifies and lives as a man.
Coming out	When a person first tells someone about their sexual orientation or gender identity.
Gay man	A man who is attracted to other men.
Gender identity	A person's internal sense of their own gender.
Gender identity – Other	An umbrella category used to describe individual who choose 'other' as category for their gender identity. This includes individuals identifying as agender, demiwomen, female outside & inside as person, female but as male during childhood, genderqueer, gender fluid, mostly male, male and non-binary, male and female, non-binary, open, trans*, trans* genderqueer, trans* men, trans* women, queer, questioning and persons who do not need a gender.
Gender minority members	Individuals with a minority gender identity such as trans* or intersex people.

Heterosexual	A term used to describe a person who is attracted to members of the opposite gender. Also referred to as straight.
Homosexual	A term used to describe someone who has an emotional, romantic or sexual orientation towards someone of the same gender.
Intersex	An umbrella term for people with sex characteristics (hormones, chromosomes and external/internal reproductive organs) that differ to those typically expected of a male or female.
Joint adoption	A term used to describe adoption by two partners. Contrary to stepchild adoption, joint adoption is currently not legal in Switzerland.
Lesbian woman	A woman who is attracted to other women.
LGBTIQ+	An abbreviation used to refer to all people who identify as lesbian, gay, bisexual, trans*, intersex, queer, or as having any other minority sexual orientation or gender identity.
Minority sexual orientation	Used in this report to refer to anyone not identifying as heterosexual. This includes individuals identifying as gay, lesbian, bisexual, pansexual, queer, etc.
Non-binary	An umbrella term used to describe gender identities where the individual does not identify exclusively as a man or a woman. There are many categories included within this, such as agender, genderqueer, and gender fluid.
Pansexual	Attraction towards people regardless of gender or sex.
Same-sex marriage	A term used to describe the legal union between two people of the same gender.
Sexual orientation	Attraction towards people regardless of gender or sex.

Sexual orientation	An umbrella category used to describe individual who choose 'other' as category for their sexual orientation. This includes individuals identifying as asexual (partly with romantic attraction), demisexual, fluid, gray-asexual (partly with romantic attraction), heteroflexible, homoflexible, homosexual open for trans*, queer, questioning, as well as individuals who do not like categories or who say that they fall in love with a person.
- Other	
Trans*	Umbrella term used to describe individuals who have a gender identity that is different to the sex recorded at birth. Non-binary people may or may not consider themselves to be trans*.
Trans* female	Someone who was assigned male at birth but identifies and lives as a woman.
Trans* male	Someone who was assigned female at birth but identifies and lives as a man.
Queer	A term used mainly by people who identify with a minority sexual orientation.
Questioning	The process of exploring your own sexual orientation or gender identity.

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THE NATIONAL LGBTIQ+ SURVEY

WHY WE DID THE SURVEY

The aim of the survey was to develop a better understanding of the positive and negative experiences of LGBTIQ+ people in Switzerland. We were interested in better understanding where LGBTIQ+ individuals are comfortable being themselves and where they may not be. We wanted to know where LGBTIQ+ individuals still face discrimination but also from whom they receive support. We further wanted to hear to which degree both LGBTIQ+ and participating cis-heterosexual respondents demand equal rights and how much they engage themselves for LGBTIQ+ issues.

It is important to bear in mind that the LGBTIQ+ community consists of a plurality of identities and experiences and much research has fallen short of considering these diverse subgroups. In the present research we therefore tried to be inclusive of different subgroups. We tailored the questionnaires to either members of sexual minorities, members of gender minorities, or cis-heterosexual individuals on the basis of respondents answer to the question of sexual orientation and gender identity (members of gender minorities had the opportunity to also complete the sexual minority version, if applicable). In the current report, we will provide the results separately for sexual minority, gender minority and, where relevant, for cis-heterosexual respondents separately, to account for different legal situations and challenges.

IMPORTANT METHODOLOGICAL NOTES

Before interpreting the results of this report, please read these important methodological notes.

The LGBTIQ+ survey was hosted online for almost 4 months. An online survey was considered the best way to reach out to a large number of LGBTIQ+ respondents and allowed respondents to provide anonymous and confidential responses. LGBTIQ+ individuals and cis-heterosexual individuals who participated voluntarily in our study were mostly informed by LGBTIQ+ organizations through posts, articles, newsletters, and chats. Though the number of respondents to the survey was large, we still need to be careful when interpreting the data and extrapolating from the findings. The sample was self-selected and is **not representative of the entire LGBTIQ+ population in Switzerland**. In particular, LGBTIQ+ individuals who are/were not connected to LGBTIQ+ organizations or not “out” are probably less represented in our study. These people may have different experiences to those people who are connected to the LGBTIQ+ scene. In addition, most cis-heterosexual individuals who participated in this survey learned about the survey from LGBTIQ+ individuals (although some university students took part as well) and might be generally more supportive of LGBTIQ+ issues than the Swiss population. **This implies that responses by cis-heterosexual individuals displayed in the present report are particularly NOT representative of the cis-heterosexual population.** Please be aware of this when interpreting the results displayed in this report.

KEY FINDINGS

- Members of sexual minorities (i.e., individuals with a minority sexual identity such as gay, lesbian, bisexual, or pansexual) are more likely to be out compared to gender minority members (i.e., individuals identifying as trans* or intersex). For example, in the educational context (i.e., school and university) 2/3 of the responding gender minority members are not out.
- A valuable source of support for both members of sexual and gender minorities are friends, the LGBTIQ+ scene, and family members, while the school setting is experienced as less supportive.
- More frequent forms of discrimination for LGBTIQ+ individuals are jokes about members of sexual and gender minorities and feelings of not being taken seriously (e.g., being bisexual is “just a phase”). Moreover, sexual minority women and gender minorities reported particularly high levels of sexual harassment by men. Finally, gender minority members reported frequent experiences of structural discrimination (e.g., legal disadvantages and binary toilets).
- LGBTIQ+ individuals reported being (or having been) frequently discriminated against in the school context. Furthermore, gender minority members often face discrimination by legal institutions, hospitals, and family members. LGBTIQ+ individuals also mentioned being discriminated against in the medical context.
- Members of gender minorities report a lower well-being than sexual minority members and cis-heterosexual individuals.
- LGBTIQ+ individuals were largely in favor of extending protection from discrimination on the basis of **both** sexual orientation and gender identity. They were also largely in favor of the introduction of marriage for all **including equal rights** such as access to artificial insemination (‘one-step procedure’). This means that the decisions of the Swiss Parliament to not include gender identity in the discrimination law and to favorize a ‘marriage light’ stands in strong contrast with what most LGBTIQ+ people are hoping for.

THE RESULTS

In this section, we relay some of the main findings from the survey. Because different versions of the questionnaire were tailored to sexual minorities' and gender minorities' rights we will, in what follows, present the findings of sexual minority, gender minority, and cis-heterosexual respondents separately.

WHO RESPONDED?

In total, 1'664 individuals participated in our survey: 1'247 filled out the sexual minority version of the questionnaire, 182 the gender minority version, and 235 the cisheterosexual version. A summary of participants' sexual orientation, gender identity, age group, geographical area, education, and religion is presented in Table 1 below. We present the percentage and numbers of participants for each category.

For example, 57.0% respondents (949 people) identified as homosexual, 16.9% (281 people) as bisexual, 6.1% (101 people) as pansexual, 14.9% (248 people) as heterosexual, and 5.1% (85 people) as another sexual orientation (asexual, demisexual, questioning, queer and other).

Table 1. Who responded?

Participants by	HOMO-SEXUAL	BISEXUAL	PANSEXUAL	HETERO-SEXUAL	OTHER		
Sexuality %	57.0%	16.9%	6.1%	14.9%	5.1%		
N	949	281	101	248	85		
Participants by	CIS-FEMALE	CISMALE	TRANS* FEMALE	TRANS* MALE	NON-BINARY	OTHER	
Gender %	49.6%	37.9%	2.5%	2.5%	5.2%	2.2%	
N	826	631	42	42	87	36	
Participants by	Under 20	20-29	30-39	40-49	50-59	Over 60	
Age group %	8.8%	40.6%	21.5%	13.6%	10.5%	4.9%	
N	147	675	358	226	175	82	
Participants by	GERMAN	FRENCH	ITALIAN	ROMANSH			
Geo area %	61.0%	33.6%	4.6%	0.7%			
N	1015	559	77	12			
Participants by	NO UNI	UNI DEGREE					
Education %	48.6%	51.4%					
N	808	855					
Participants by	ATHEIST	CATHOLIC	PROTES-TANT	JEWISH	ISLAMIC	BUDDHISM	OTHER
Religion %	58.3%	15.5%	14.7%	0.5%	0.9%	1.3%	8.7%
N	969	257	244	9	15	22	145

Note. Percentages have been rounded; therefore, the sum might not round up to 100%.

In Table 2, we show the sample composition in greater detail, separating out respondents by both sexual orientation and gender (identity). The numbers in brackets represent trans* participants.

For example, the second line can be read as follows: There are 195 bisexual female participants, 12 of them identify as trans. There are 51 bisexual male participants, 12 of them identify as trans*. There are 21 bisexual non-binary participants and 15 of them are trans*. There are 14 bisexual participants who do not identify as either female, male, or non-binary and 8 of them are trans*.*

Table 2. Sample Composition

Sexual Orientation/ Gender identity	Female	Male	Non-binary	Other
Homosexual	409 (17)	511 (9)	24 (15)	5 (3)
Bisexual	195 (12)	51 (12)	21 (15)	14 (8)
Pansexual	60 (2)	12 (8)	21 (13)	8 (3)
Heterosexual	160 (2)	84 (6)	2 (2)	2 (2)
Other	44 (9)	15 (7)	19 (15)	7 (5)
Total	868 (42)	673 (42)	87 (60)	36 (21)

Note. In brackets: Individuals identifying as trans*.

SECTION 1:

COMING OUT

INNER AND PUBLIC COMING OUT

In this section, we present findings related to the coming out process for both members of sexual and gender minorities. Please be aware that the coming out is not a single moment in time but a continuous process.

First, respondents to the survey were asked about their age when they became aware of either their sexual orientation (sexual minority members) or gender identity (gender minority members) (inner coming out). They were also asked about their age when they first told someone about their sexual orientation/gender identity (public coming out). On average, sexual minority members had their inner coming out at the age of 16 and their first public coming out at the age of 20. Gender minority members had, on average, their inner coming out a bit later (see Figure 1). Members of gender minorities had their inner coming out on average at the age of 19 and their first public coming out at the age of 25. We further see more variation in the time of the coming out among members of gender minorities compared to sexual minorities. While most sexual minority members outed themselves in their teens (until their early twenties), the large majority of members of gender minorities outed themselves between their teens and their mid-thirties.

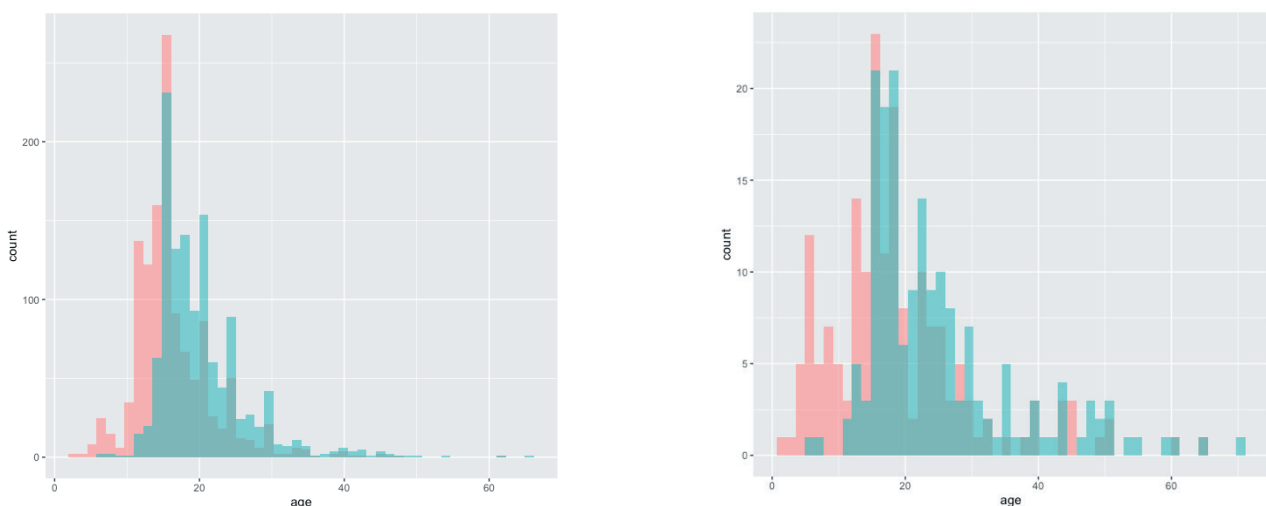


Figure 1. Age at inner (colored red) and public coming out (colored in blue) as a sexual minority member (left) and gender minority member (right).

CONTEXT OF COMING OUT

Next, respondents in the survey were asked in which contexts they were out and among how many people. While the sexual orientation/gender identity might not always be relevant, this measure still provides a valid estimate for how openly people can talk about their identity and current relationship/activities. We grouped the answers into three categories: (1) Being out to none or a few people, (2) approximately half of the people, and (3) most/all people. The results are shown separately for sexual minority (see Figure 2) and gender minority members (see Figure 3). Please keep in mind that respondents could also choose that a context was not applicable for them (e.g., if they do not visit a church or any other religious setting). Therefore, the valid number of responses vary widely between contexts.

Sexual minority group members (see Figure 2 below) were out among most of their friends and family. Half of the respondents for which the categories university and workplace was applicable were openly out to most/all people. However, almost half of the respondents did not come out in the school context and among their neighbors. Finally, most of the respondents for which the category church/religious organization was applicable were not out in this context.

Context Coming-Out: Sexual Minorities

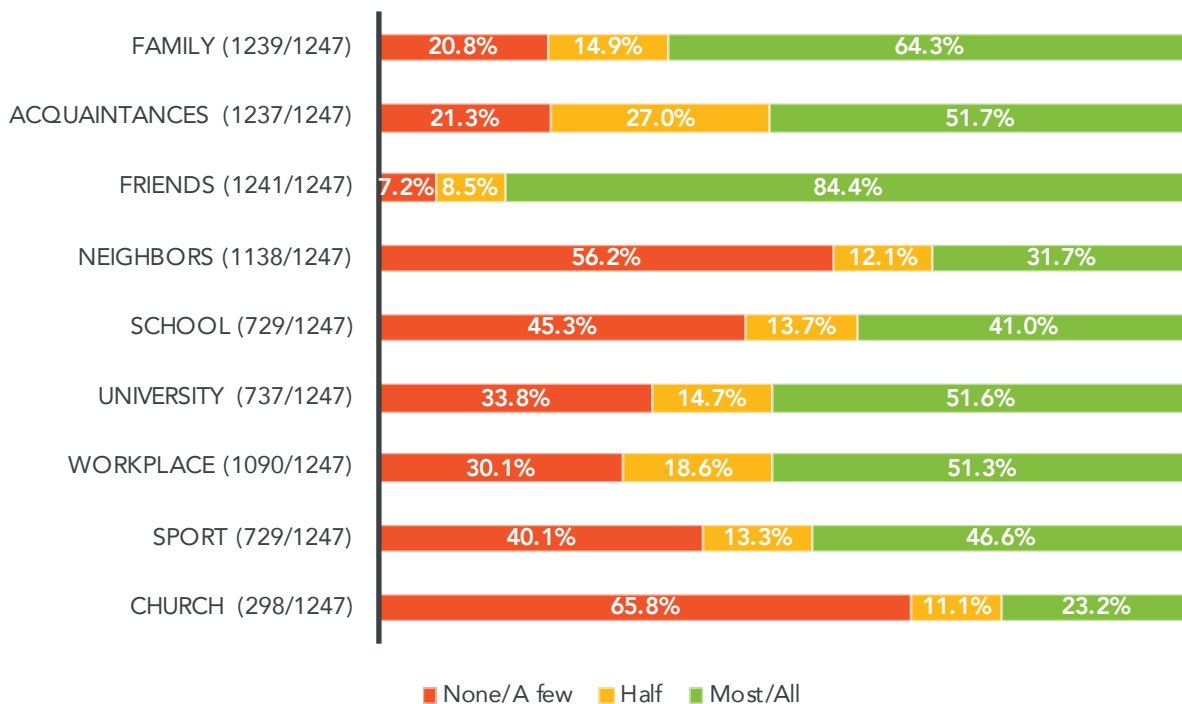


Figure 2. Context of Coming Out Among Sexual Minority Members

Members of gender minorities (see Figure 3 below) were on average more likely than sexual minority members to not reveal their gender identity. Two-thirds of respondents were out to most/all of their friends. More than half of gender minority respondents were out among most/all family members, while one third chose not to out themselves to family members at all. In the workplace, almost half of the respondents chose not to out themselves. These numbers were even higher in the school, university, sport and church contexts, and among neighbors, as approximately two-thirds of respondents did not reveal their gender identity to (almost) everyone.

Context Coming Out: Gender Minorities

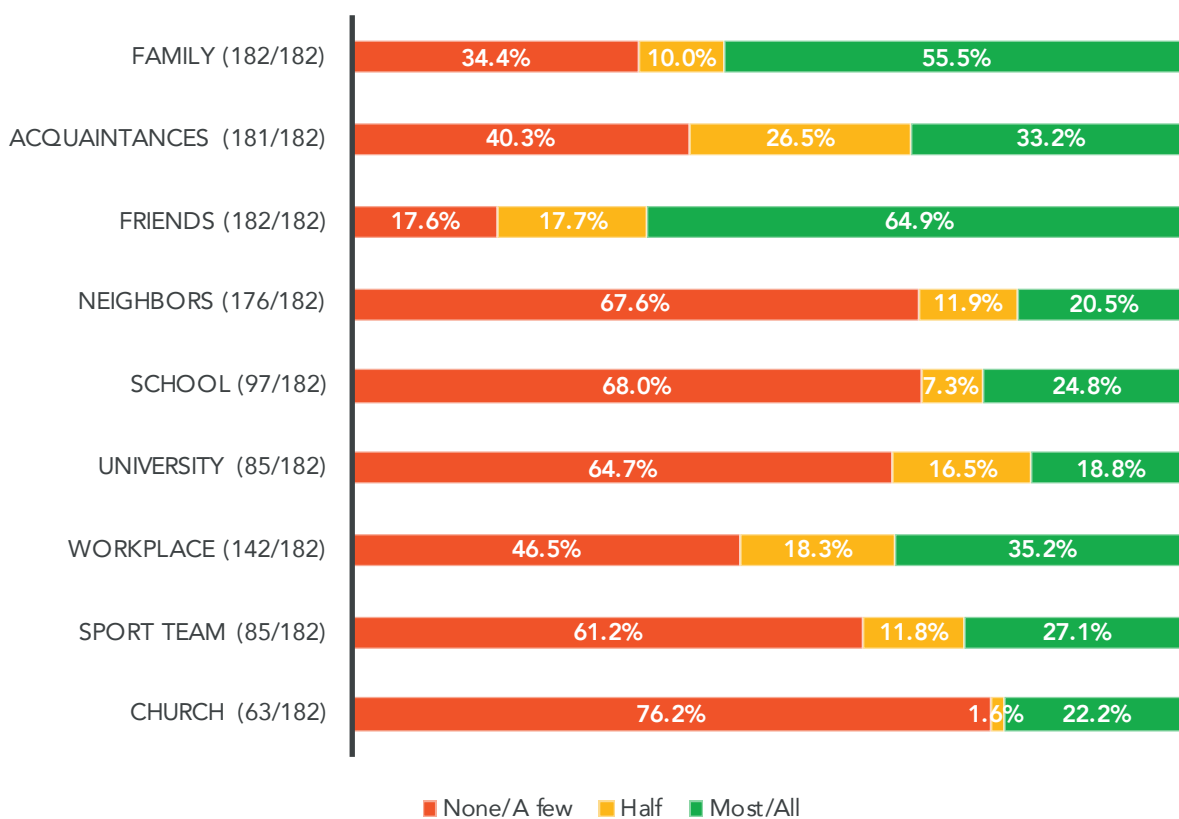


Figure 3. Context of Coming Out Among Gender Minority Members

SECTION 2: SUPPORT AND EXPERIENCED DISCRIMINATION

SUPPORT BY DIFFERENT GROUPS

In this section, we present findings related to support and experienced discrimination. First, members of sexual and gender minorities were asked to indicate how supported they felt in different contexts (see Figure 4). Respondents could choose values between 1 (Not at all) to 7 (Totally) or that a context was not applicable for them (e.g., if they do not participate in sport). Thus, higher numbers correspond to higher perceived support, while valid numbers of responses vary widely between contexts (see Table 3).

Both members of sexual and gender minorities (see Figure 4) reported that they felt most supported by their friends, followed by the LGBTIQ+ scene, and their families. Respondents reported mixed support from their neighbors, school, and university, and felt little support from their church/other religious settings. Overall, members of gender minorities perceived slightly less support than members of sexual minorities.

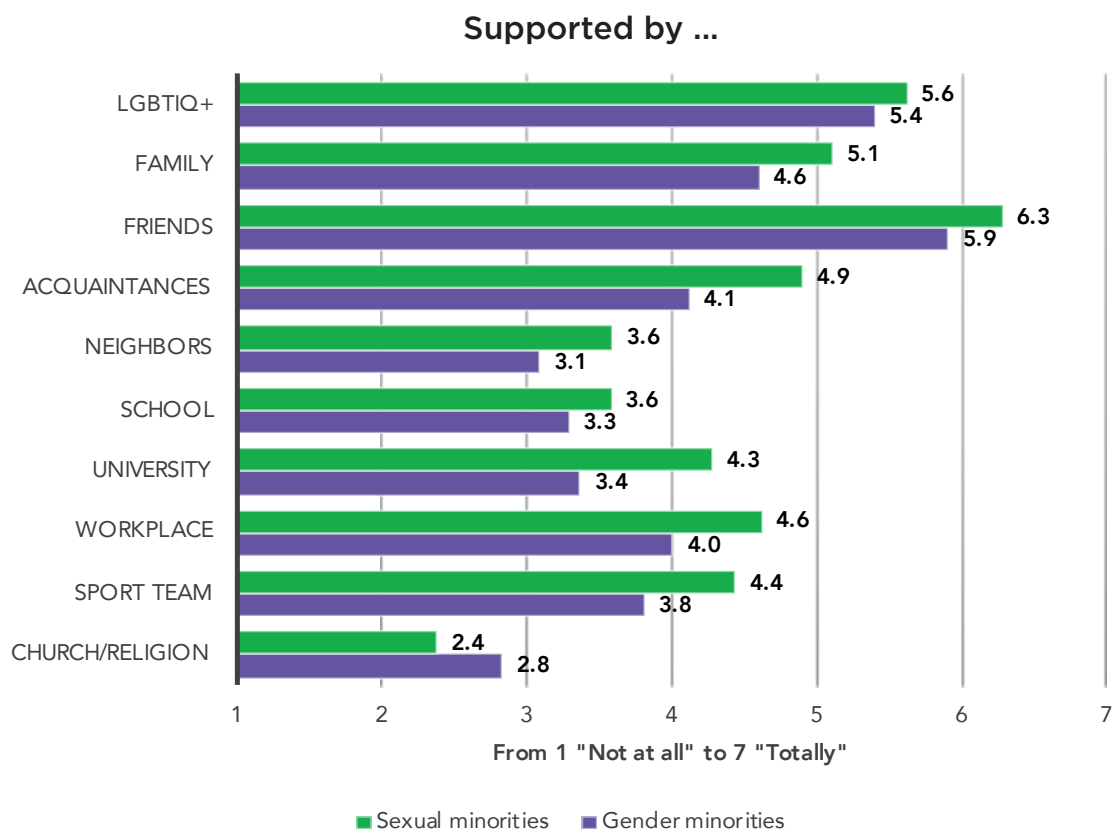


Figure 4. Support by Social Group

Table 3. Support by Social Group – Number of Valid Answers

Valid Answers	Sexual minorities	Gender minorities
LGBTIQ+	1'208	173
Family	1'197	169
Friends	1'232	173
Acquaintances	1'159	156
Neighbors	775	113
School	445	62
University	520	57
Workplace	957	109
Sport team	442	59
Church/religion	294	40

EXPERIENCES OF DISCRIMINATION

Next, members of sexual and gender minorities were asked to indicate how often they experience different types of discrimination (see Figure 5). Respondents could choose values between 1 (Never) to 7 (Very often). Thus, higher numbers correspond to higher exposure to discrimination. Members of gender minorities reported that they often face structural discrimination and exclusion, while members of sexual minorities reported less exposure to structural discrimination and exclusion. Both members of sexual and gender minorities, however, reported that they are often exposed to jokes and feel that their sexual orientation/gender identity is not taken seriously. While most respondents reported that they did not experience physical violence, members of gender minorities reported slightly more physical violence.

When comparing subgroups, we see that especially lesbian, bi- and pansexual women as well as trans* respondents report that they experience sexual harassment by men, while this is less of a problem for gay men. Further, especially bi- and pansexual respondents, lesbian women, and trans* respondents report that their sexual orientation/gender identity is not taken seriously.

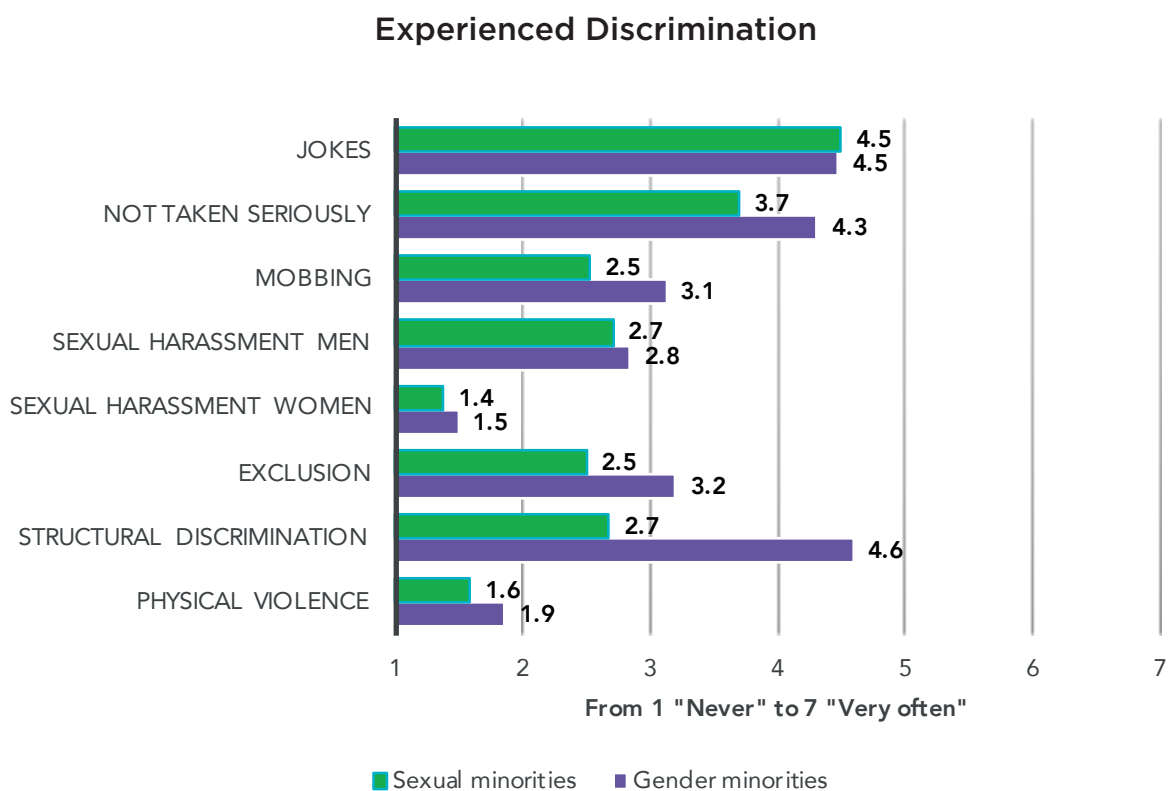


Figure 5. Types of Experienced Discrimination

CONTEXTS OF DISCRIMINATION

Because we know that discrimination can occur in very different situations, we wanted to get a better understanding of the contexts in which LGBTIQ+ individuals feel discriminated against. Again, respondents could choose values between 1 (Never) to 7 (Very often) or that a context was not applicable to them. Please keep in mind that numbers of valid responses vary widely between contexts (see Table 4). In general (see Figure 6), members of gender minorities reported more discrimination in all contexts. Yet, this was different for the church/other religious settings, as both members of gender and sexual minorities reported similar degrees of discrimination (importantly, more than two-thirds said that the religious context was not applicable for them). Gender minorities reported that they sometimes experience discrimination in school, church/other religious settings, legal institutions, hospitals, and by their families (all means around 3). Members of sexual minorities reported that they more often experienced discrimination in church/other religious settings and school (both means around 3) than in other contexts.

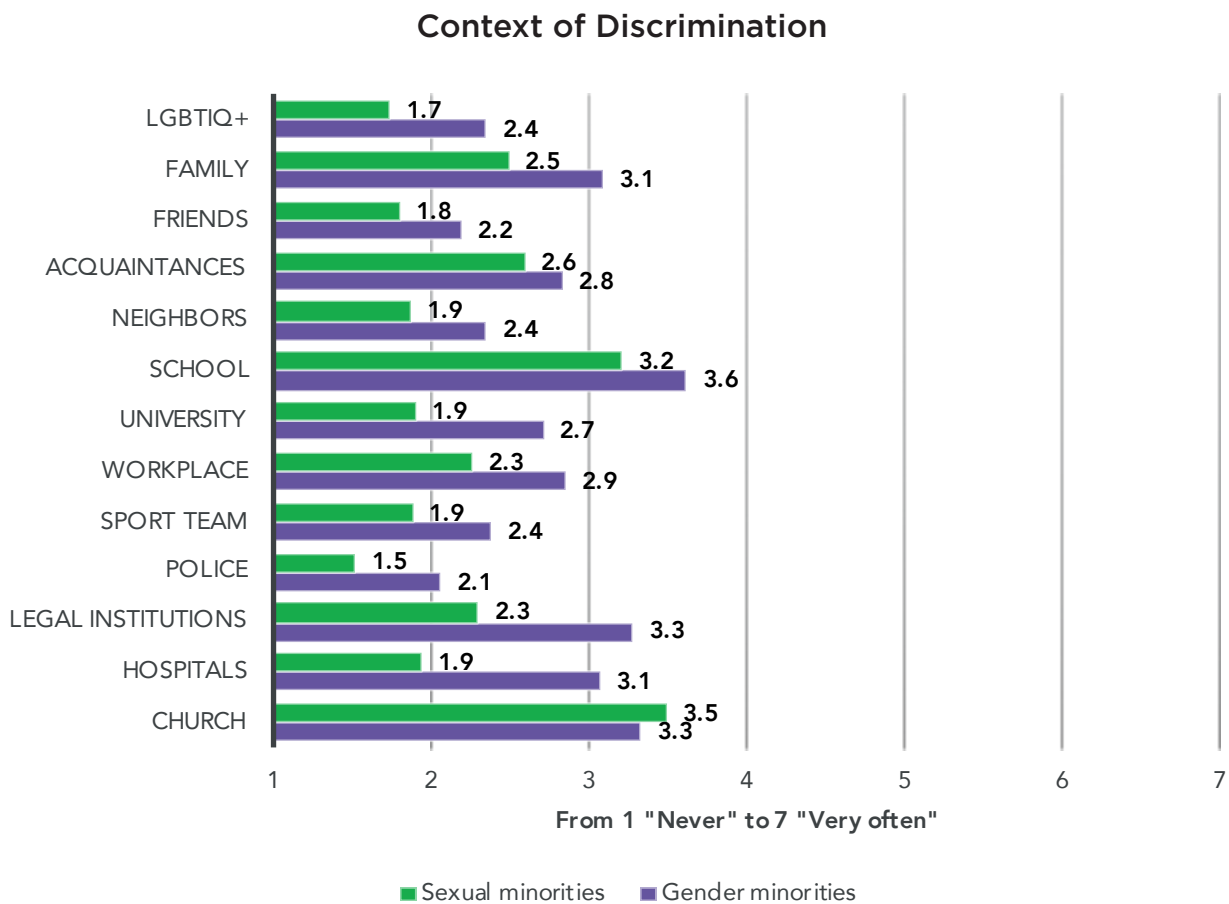


Figure 6. Context of Discrimination

Table 4. Context of Discrimination – Number of Valid Answers

Valid Answers	Sexual minorities	Gender minorities
LGBTIQ+	1117	161
Family	1143	166
Friends	1178	167
Acquaintances	1119	149
Neighbors	826	111
School	701	76
University	641	59
Workplace	973	104
Sport team	577	56
Police	806	103
Legal institutions	848	119
Hospitals	970	133
Church	426	46

In order to also give respondents the possibility to suggest other contexts of discrimination, we added an open category “other”. Three main contexts appeared to be relevant. First, respondents often mentioned being the target of discrimination in the streets or in other public spaces. This includes verbal harassment by strangers or being stared at. Second, respondents also often mentioned invisibility as a form of discrimination (e.g., “bisexual erasure”, marginalization of members of gender minorities). Finally, respondents often mentioned discrimination in the medical sphere (e.g., “I find the medical profession including places specifically directed towards the community as the worst source of harassment and discrimination in daily life.”).

SECTION 3: WELL-BEING

In this section we report on respondents' subjective well-being. We ask sexual and gender minority members as well as cis-heterosexual respondents about both their positive affect (i.e., feeling enthusiastic, happy, satisfied) and their negative affect (i.e., feeling sad, helpless, and dejected) in the last 12 months (see Figure 7). This allowed us to compare the well-being between the respondents. Values range between 1 (Very rarely) to 7 (Very frequently), thus higher numbers indicate both higher positive and negative affect. Cis-heterosexual respondents and members of sexual minorities do not differ in positive affect and negative affect, while members of gender minorities report less positive affect and more negative affect. This indicates that members of gender minorities feel worse off than both cis-heterosexual individuals and members of sexual minorities.

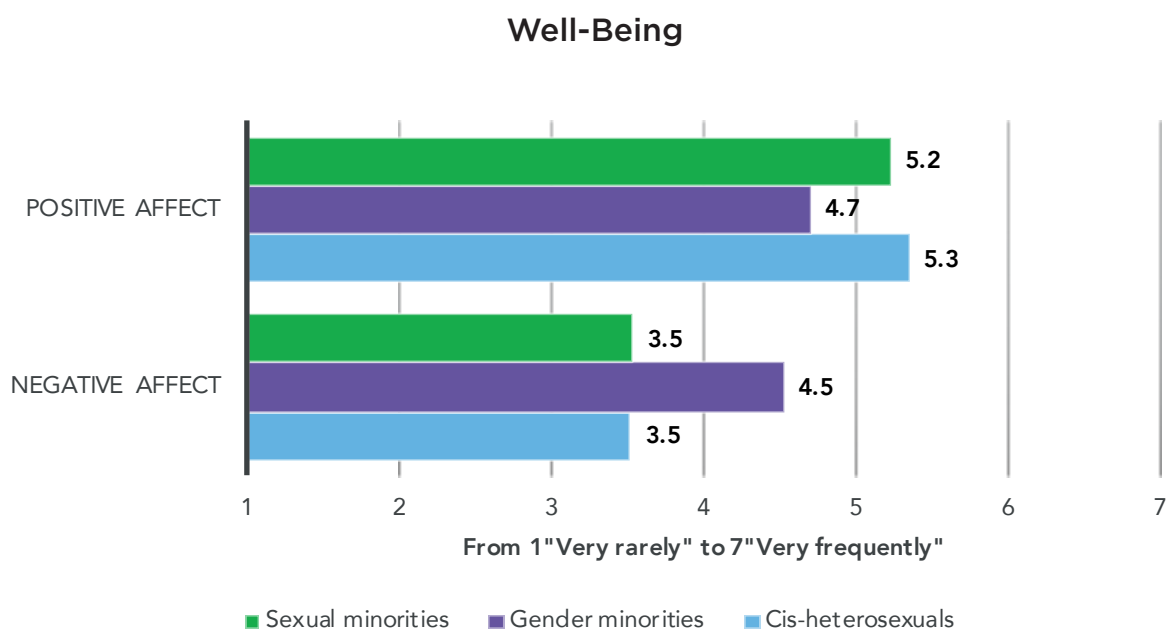


Figure 7. Well-Being

SECTION 4:

OPINIONS ON THE SITUATION IN SWITZERLAND

SUPPORT LGBTIQ+ RIGHTS

In this section we report on opinions on the situation of LGBTIQ+ individuals in Switzerland and support for LGBTIQ+ issues. We asked sexual and gender minority members as well as cis-heterosexual respondents about their disapproval (1 = strongly disagree) or approval (7 = strongly agree) of different rights that affect LGBTIQ+ individuals. Importantly, some of these rights are already in place in Switzerland, while others are currently still lacking. Overall, all three groups of respondents are very supportive of the different LGBTIQ+ rights (see Figure 8). While cis-heterosexual respondents in the current sample are likely to be more supportive of LGBTIQ+ individuals than the average population (see Methodological section), they nevertheless report less support than respondents who are directly affected by the different rights.

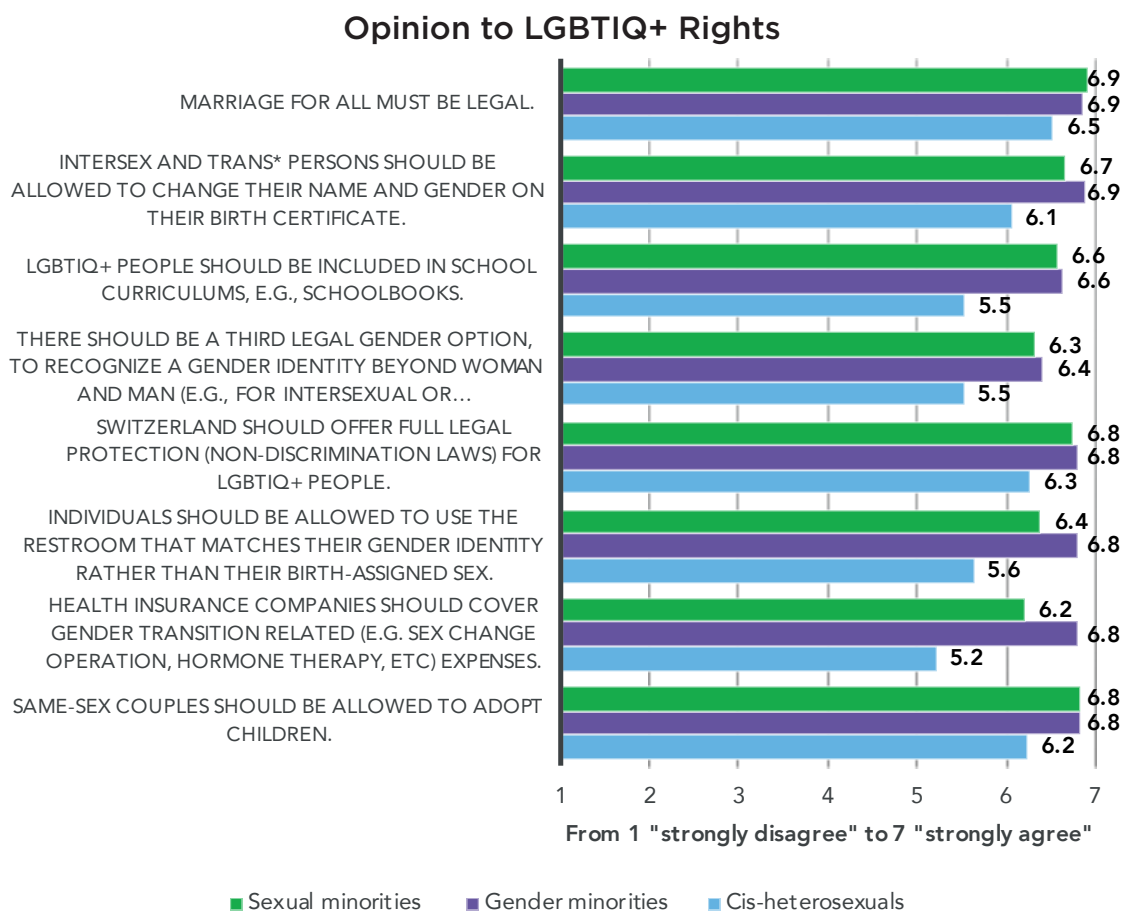


Figure 8. Support of LGBTIQ+ Rights

LAW SAME-SEX MARRIAGE

Shortly before we conducted the survey underlying this report, the Swiss Parliament suggested to first introduce a law on same-sex marriage (“marriage light”). In a second step, other rights such as assisted procreation for same-sex couples and female widow pension (until now women in a partnership receive the reduced male widow pension instead of the highest female widow pension) would be included. We wanted to know whether LGBTIQ+ individuals and participating cis-heterosexual individuals were in favor of this so-called two-step procedure or whether they preferred a one-step procedure (marriage and equal rights at the same time). We found a clear preference for the 1-step procedure among all three groups:

- **Sexual Minority Members**
65.4% (816 sexual minority members) reported being in favor of the 1-step procedure, 24.8% (309 sexual minority members) reported being in favor of the 2-step procedure, and 9.8% (122 sexual minority members) were indifferent.
- **Gender Minority Members**
61.0% (111 gender minority members) reported being in favor of the 1-step procedure, 19.8% (36 gender minority members) reported being in favor of the 2-step procedure, and 19.2% (35 gender minority members) were indifferent.
- **Cis-Heterosexual Individuals**
Among cis-heterosexual respondents, 48.8% (121 cis-heterosexual individuals) reported being in favor of the 1-step procedure, 37.9% (94 cis-heterosexual individuals) reported being in favor of the 2-step, and 13.3% (33 cis-heterosexual individuals) were indifferent.

LAW PROTECTION AGAINST DISCRIMINATION

Before we launched the survey, the Swiss Council of States voted on another issue that was relevant for the current report. Parliament voted in favor of a law adjustment offering protections from discrimination on the basis of sexual orientation. While the Swiss National Council included gender identity in the bill, the Swiss Council of States decided against including discrimination on the basis of gender identity. We wanted to know to which degree members of gender minorities and sexual minorities as well as our cis-heterosexual respondents disagreed or agreed with this decision. We found a clear disagreement with the decision to not include protection on the basis of gender identity in the law.

- **Sexual Minorities**

82.4% (1026 sexual minority members) reported being against the decision to not include protection on the basis of gender identity in the law, 9.6% (119 sexual minority members) were indifferent, and only 8.0% (100 sexual minority members) reported agreeing with this decision.

- **Gender Minorities**

90.1% (164 gender minority members) reported being against the decision to not include protection on the basis of gender identity in the law, 7.7% (14 gender minority members) were indifferent, and only 2.2% (4 gender minority members) reported agreeing with this decision.

- **Cis-Heterosexual Individuals**

69.7% (173 cis-heterosexual respondents) reported being against the decision to not include protection on the basis of gender identity in the law, 21.0% (52 cisheterosexuals) were indifferent, and only 9.3% (23 cis-heterosexuals) reported agreeing with this decision.

SECTION 5: INVOLVEMENT IN THE LGBTIQ+ CONTEXT

PRESENT ENGAGEMENT IN THE LGBTIQ+ CONTEXT

In this section we report on respondents' involvement in the LGBTIQ+ context. We asked sexual and gender minority members as well as cis-heterosexual respondents whether they are currently engaged in the LGBTIQ+ context. A little less than half of the sexual minority members, more than half of the gender minority members, and one fourth of the cis-heterosexual respondents are currently engaged in the LGBTIQ+ context (see Table 5). The relatively high engagement from participating cis-heterosexual individuals indicates that our cis-heterosexual respondents are often allies of LGBTIQ+ individuals (e.g., some are involved in FELS – friends or parents of sexual minorities and other in school projects that inform students about LGBTIQ+ individuals). Therefore, we want to emphasize once again that the reported results among cis-heterosexual participants must not be generalized to the Swiss population, which are likely to be less supportive of LGBTIQ+ individuals.

Table 5. Present Engagement

	Sexual minority members	Gender minority member	Cis-heterosexual individuals
Yes	44.7 %	54.4 %	25.4 %
No	43.3 %	34.6 %	71.4%
Not Anymore	12.0 %	11.0 %	3.2%
Total N	1245	182	248

REASONS OF ENGAGEMENT IN THE LGBTIQ+ CONTEXT

We also wanted to better understand why people are engaged in the LGBTIQ+ context. Therefore, we asked respondents to write down the reasons for their engagement. On the next page, you can find some selected answers of respondents.

"I am only able to be out thanks to the activism of others. I feel that all LGBTIQ+ people have a duty to engage in some form of activism in a way that it is safe for them. (E.g. those not comfortable being out can donate money or engage in online advocacy.) It also benefits me directly (e.g. my workplace now recognizes homophobia as undermining personal integrity in its policies which was not the case in the past.)"

"I don't believe rights are given for free. I believe in the value of being together fighting for our rights."

"I want the rights and justice we deserve, not only for myself but also for my friends, the LGBTIQ+ community at large, and for the generations to come."

"I want to make a difference to other younger LGBTIQ perhaps closeted kids. They shouldn't have to worry and fail school 'cause of that. Been there done that 20 years ago. Let's make it a happy place for these kids and less harmful for them."

"To support human rights in general, make an impact in my environment and be informed for me and my family. My partner and I are foreign and we are willing to have a family. Once we started our project, we realized all the obstacles and the lack of information. My motivation today is to support other LGBTQ families or in becoming families in their journey."

"I want to show them that although in our canton people don't talk about all the issues but also good experiences that come with being a part of the LGBTIQ+ community, they are not alone and that there are people with whom they can talk and ways to get information of the subject."

"My main motivation is to live in a place where I would feel accepted. And even though I am a foreigner, Switzerland is my home, and I will do my best to make my home the best place to live for LGBTIQ+."

"Reducing misinformation and spreading acceptance. I saw it within my hetero friends, that information can change their mind. Sometimes it's not hatred, but just ignorance."

We further wanted to know whether our respondents intended to support LGBTIQ+ issues in different ways such as signing petitions, talking to cis-heterosexual people to improve the public opinion, or demonstrating for equal rights. The questionnaires were tailored to either sexual minorities or gender minorities rights. Overall, respondents were very motivated to act up for LGBTIQ+ rights (see Figure 9).

Intentions to Support LGBTIQ+ Issues

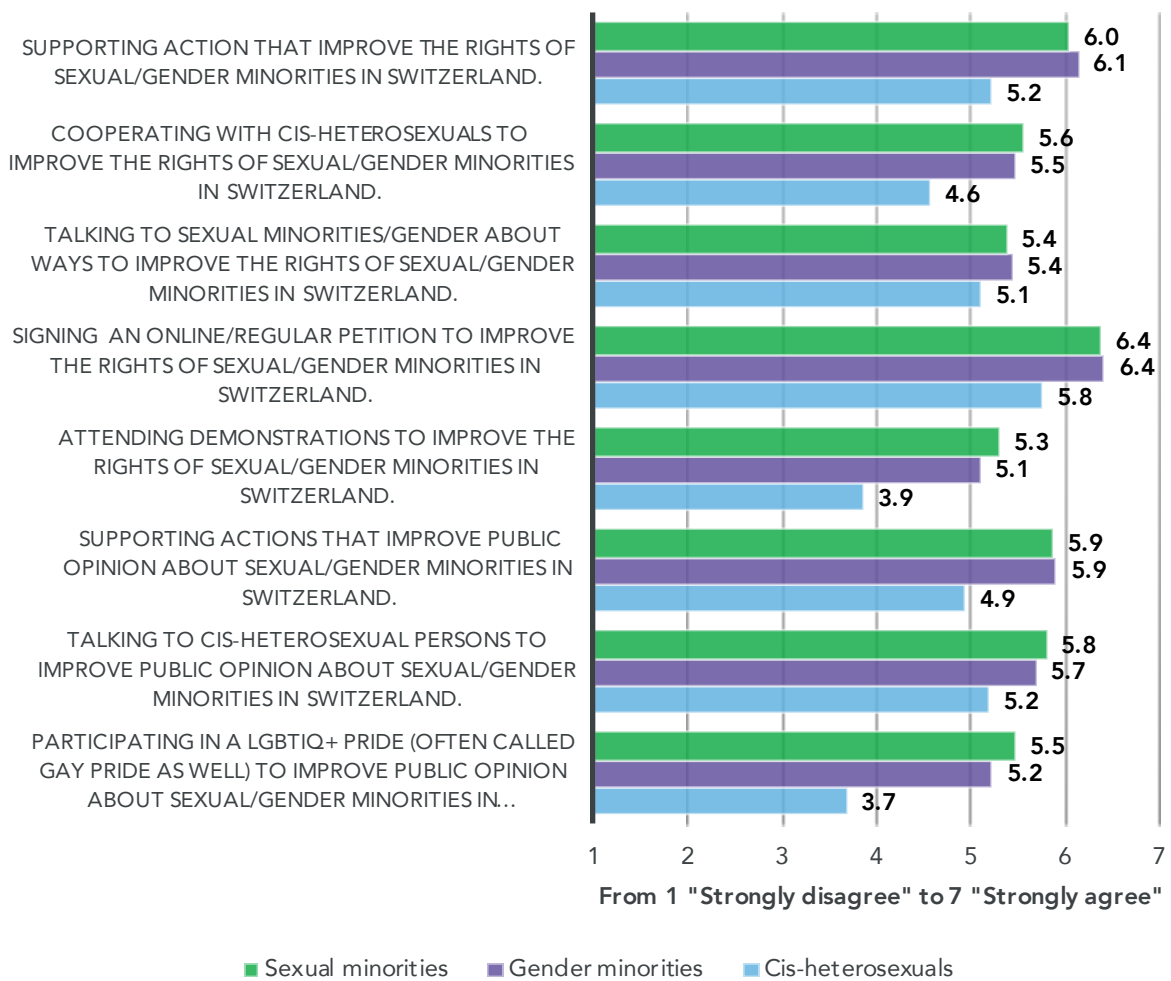


Figure 9. Intention to Support LGBTIQ+ Issues

SECTION 6: FUTURE DIRECTIONS

The Swiss national LGBTIQ+ survey has yielded a substantial amount of data thanks to all respondents and the help of various LGBTIQ+ organizations, LGBTIQ+ magazines, and individual efforts. In this summary report, we have provided an overview of the data. The results demonstrate that despite some achievement, members of sexual and gender minorities in Switzerland still face structural inequalities, discrimination, and don't feel fully accepted everywhere. These inequalities are more pronounced among gender minority compared to sexual minority members. In addition, the results of the present report reveal that participating sexual minority members are equally well off as cis-heterosexual respondents in terms of well-being, while gender minority members report more negative well-being, which is likely to result from lower rates of acceptance and higher structural inequalities. Importantly, LGBTIQ+ and cisheterosexual respondents of the present survey overwhelmingly support equal legal status for LGBTIQ+ individuals and many LGBTIQ+ individuals as well as cisheterosexual allies are united in their struggle for greater acceptance of LGBTIQ+ individuals and greater equality for all.

We are planning to follow up this initial report with an annual survey because we think that it is important to better understand how the situation for LGBTIQ+ individuals in Switzerland develops. Switzerland will soon vote on topics that will have a direct impact on the lives of many sexual and gender minority members as well as their families and friends. We also asked all of our respondents in which contexts they see the need for additional research. The word cloud in Figure 10 provides a rough overview of the many responses we received. Many of the covered topics were mentioned by our respondents – e.g., experience of discrimination, lacking rights (e.g., marriage for all, joint adoption), and mental health. Importantly, many respondents still see a need to improve the situation for younger LGBTIQ+ individuals for example in the educational context. Finally, many respondents would like to raise awareness of the plurality of identities and experiences in the LGBTIQ+ community, which is not always accurately represented by the general public, the media, and even within the LGBTIQ+ community itself.

In every survey, we will add some questions to take these remarks into account. We are also planning to look at interdependencies between different answers –

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