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2022 SWISS LGBTIQ+ PANEL

SUMMARY REPORT



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2022 SUMMARY REPORT

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FOREWORD

In 2022, many legal changes in favor of lesbian, gay, bisexual, trans, intersex, queer people (LGBTIQ+) were implemented in Switzerland. Since January 2022, trans and intersex people who are at least 16 years old can change their gender on identity documents by making a declaration at civil registry offices without the involvement of a doctor or a court. Adolescents, however, still need parental consent. Since July 2022, same sex or gender partners can legally marry, as well as have access to artificial insemination, joint adoption, and facilitated naturalization. Yet, in contrast with couples consisting of a man and a woman, artificial insemination for female couples is currently not reimbursed by Swiss health insurances, which results in unequal treatment of LGBTIQ+ people compared to cis-heterosexual people (i.e., heterosexual people who identify with the sex they have been assigned at birth). The annual surveys of the Swiss LGBTIQ+ Panel allow us to assess how the changing legal landscape affects LGBTIQ+ people living in Switzerland.

In the fourth wave of the Swiss LGBTIQ+ Panel, we present descriptive findings on experiences with coming out, discrimination, and support (see sections 1 and 2) as in our previous reports. In this year's report, we put further emphasis on experiences in the workplace and educational contexts (see section 3) and report data on the health and health behaviors of our participants (see section 4). Sections 5 and 6 of this report focus on the recent legal changes and the impact of the Swiss marriage equality referendum on LGBTIQ+ and cis-heterosexual people. Because there are still many legal changes that LGBTIQ+ people wish to see in the future, we highlighted some statements of respondents in the final part of this report (section 7).

To account for the specific challenges (e.g., legal situation, discrimination) that different subgroups of the LGBTIQ+ community face, we designed – as in the previous waves – different versions of a web questionnaire that were tailored to sexual minorities (e.g., gay, lesbian, bisexual, or pansexual people) and gender minorities (e.g., trans or intersex people). Interested cis-heterosexual people were also invited to participate in the survey. All versions were translated into English, German, French, and Italian. Thanks to the help of many LGBTIQ+ organizations, magazines, and people who shared our study widely through different media, 3'478 people replied to our questionnaire from January 2022 to August 2022.

In the present report, we focus on the key findings for sexual minority, gender minority, and cis-heterosexual people. The large dataset of the Swiss LGBTIQ+ Panel would allow us to further examine differences across various subgroups (e.g., language regions/cantons, age groups, populations within the LGBTIQ+ community, or different universities), report additional results of the survey such as findings on the workplace or educational contexts or run longitudinal analyses. While this is beyond the scope of this report, we are, however, happy to present additional results at workshops or invited talks. We are also looking for external funding to maintain and expand the outreach activities of the Swiss LGBTIQ+ Panel.

GLOSSARY¹

ASEXUAL A term used to describe a person who experiences limited to no sexual attraction.

BISEXUAL A term used to describe a person who is attracted to more than one gender. Distinct from pansexual, which includes attraction to people regardless of gender.

CIS-HETEROSEXUAL Used in this report to refer to people whose gender identity matches their sex assigned at birth (i.e., who are not members of gender minorities) and who are exclusively attracted to another gender.

CIS MAN Someone who was assigned male at birth and identifies as a man.

CIS WOMAN Someone who was assigned female at birth and identifies as a woman.

COMING OUT (PUBLIC) When a person first tells someone about their sexual orientation, gender identity, and/or intersex status.

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 individuals who choose 'other' as the category for their gender identity. In this category, participants reported, for instance, identifying as agender, gender fluid, gender questioning, queer, demiboy, or as not identifying with any gender.

GENDER MINORITY MEMBERS Individuals with a minority gender identity such as trans or people whose sex characteristics differ from those typically expected of men or women (i.e., intersex people).

HETEROSEXUAL A term used to describe a person who is exclusively attracted to another gender. Also referred to as straight.

HOMOSEXUAL A term used to describe a person who is exclusively emotionally, romantically, or sexually attracted to members 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 men or women.

JOINT ADOPTION A term used to describe adoption by two partners.

¹ Please note that the definitions belong to the community and might change over time.

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. Some non-binary people may identify as trans, others may not.

PANSEXUAL A term used to describe a person who is attracted to people regardless of gender.

SAME-SEX MARRIAGE A term used to describe the legal union between two people of the same gender.

SEXUAL MINORITY MEMBERS Individuals with a minority sexual orientation such as homosexual (gay, lesbian), bisexual, or pansexual people.

SEXUAL ORIENTATION Describes who a person is emotionally, romantically, or sexually attracted to.

SEXUAL ORIENTATION – OTHER An umbrella category used to describe people who choose ‘other’ as the category for their sexual orientation. In this category, participants mentioned, for instance, identifying as demisexual, fluid, polysexual, heteroflexible, homoflexible, queer, questioning, as well as not liking categories.

TRANS Umbrella term used to describe people who have a gender identity that is different to the gender assigned at birth. Non-binary people may or may not consider themselves to be trans.

TRANS MAN Someone who was assigned female at birth but identifies as a man.

TRANS WOMAN Someone who was assigned male at birth but identifies as a woman.

QUEER A term used mainly by people to describe their minority sexual orientation, gender identity, and/or intersex status.

QUESTIONING The process of exploring your own sexual orientation and/or gender identity.

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IMPORTANT METHODOLOGICAL NOTES

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

We included all data collected from January 2022 until August 2022 for this year's annual report of the Swiss LGBTIQ+ Panel. An online survey was considered the best way to reach out to many LGBTIQ+ and cis-heterosexual respondents and allowed respondents to provide anonymous and confidential responses. People who voluntarily participated in our study were mostly re-contacted via e-mail or informed by LGBTIQ+ and other organizations through posts, articles, newsletters, and chats. Hence, please note that our sample was self-selected and not randomly selected, which is a common practice for survey on marginalized groups. However, the Swiss LGBTIQ+ Panel represents a **wide range of sexual orientations, gender identities, age groups, educational levels, and people from all cantons and language regions.**

Most participating cis-heterosexual people learned about the survey either through participating LGBTIQ+ people or from various Swiss universities. **Importantly, the cis-heterosexual sample is partially matched (in terms of demographics such as age, level of education, and language regions) to the LGBTIQ+ sample. This means that we can compare findings (e.g., such as health or well-being) between the LGBTIQ+ and cis-heterosexual sample.**

KEY FINDINGS

Data collected among more than 2'568 LGBTIQ+ and 900 cis-heterosexual people coming from all Swiss cantons indicate that LGBTIQ+ people in Switzerland still experience unique challenges based on their sexual orientation, gender identity, and/or intersex status.

In 2022, LGBTIQ+ people are still carefully monitoring their process of coming out. For instance, more than 28% of sexual minority members were not out among their family, while this was the case for over 38% of gender minority members.

LGBTIQ+ people still experience various forms of discrimination.

The discrimination rates were similar to that of past years.

Gender minority members experienced significantly more discrimination than sexual minority members. 76% of gender minority participants reported having experienced structural discriminations (e.g., difficulties to change gender markers, absence of a third gender marker option), while only 34% of sexual minority participants reported experiences with structural discriminations.

LGBTIQ+ individuals do not feel fully accepted everywhere. In the educational and work contexts, the extent to which they feel they can be themselves and that they fit in is minor compared to cis-heterosexual people. This gap is especially pronounced among gender minority members. In addition, many LGBTIQ+ and cis-heterosexual people do not know where to seek help in case of discrimination, particularly in educational contexts.

The campaigns against and in favor of marriage equality affected many LGBTIQ+ people. People were exposed to the campaigns via many different channels such as billboards/posters, social media, or conversations. Many LGBTIQ+ people actively engaged in the yes-campaign by encouraging friends and families to vote yes (87% of them), putting up flags (70% of them), talking to cis-heterosexual people (64% of them), or posting on social media (59% of them). Cis-heterosexual participants – who were not the direct target of the possible law change – engaged as well, but to a lesser extent. The engagement in the yes-campaign made people vulnerable to various forms of discriminations: one out of five people who engaged in the campaign reported having experienced verbal violence and damaged campaign-related material. Physical attacks, however, were rather rare.

More LGBTIQ+ than cis-heterosexual people report having poor health – the “poor health” option being reported by 33% of gender minority and 20% of sexual minority members, compared to 12% of cis-heterosexual people. As for substance use, the results are mixed. While gender minority members drink less alcohol than sexual minority members and cis-heterosexual people, they smoke more and consume more drugs.

The large majority of our LGBTIQ+ participants (99%) still see remaining challenges in the LGBTIQ+ context. Results indicate that the goal should not only be the reduction of discrimination, but to also increase the acceptance of LGBTIQ+ people and education on LGBTIQ+ issues. While sexual and gender minority members see many challenges in common, the focus of gender minority members lays more on the improvement of trans, non-binary, and intersex rights, while sexual minority members (who have more legal protection) particularly focus on family planning.

THE RESULTS

In this section, we relay some of the main findings of the 2022 survey. The questionnaire was divided into three versions – one asking about experiences as a sexual minority member (e.g., lesbian, gay, bisexual, or pansexual person), one about experiences as a gender minority member (e.g., trans or intersex people), and a final one about experiences as a cis-heterosexual person. Please note that people can be both sexual and gender minority members. To reduce the time spent answering the survey, people who were trans and a sexual minority member or intersex and a sexual minority member were assigned to the gender minority version. The findings for the three groups (i.e., sexual minority, gender minority, cis-heterosexual) will be presented separately.

WHO RESPONDED?

In total, 3'478 people participated in the 2022 survey: 2'031 filled out the sexual minority version of the questionnaire, 537 the gender minority version, and 910 the cis-heterosexual version. Table 1 below displays a summary of participants' sexual orientation, gender identity, intersex status, age group, geographical area, education, and religion.

For example, 36.8% respondents (1'279 people) were homosexual, 16.4% (569 people) bisexual, 10.1% (352 people) pansexual, 27.4% (953 people) heterosexual, 3.3% (114 people) asexual, and 6.1% (211 people) reported another sexual orientation (demisexual, questioning, queer, and other).

Table 1. Characteristics of the survey respondents

Participants by	TOTAL	HOMO-SEXUAL	BISEXUAL	PAN-SEXUAL	HETERO-SEXUAL	ASEXUAL	OTHER
Sex. Orien. %	100	36.8%	16.4%	10.1%	27.4%	3.3%	6.1%
N	3'478	1'279	569	352	953	114	211

Participants by	CIS WOMAN	CIS MAN	TRANS WOMAN	TRANS MAN	NON-BINARY	OTHER
Gender %	49.1%	33.1%	2.7%	2.4%	9.9%	2.7%
N	1'708	1'150	95	85	345	95

Participants by	INTERSEX	ENDOSEX (NOT INTERSEX)
Intersex %	1.2%	98.8%
N	43	3'435

Participants by	Under 20	20-29	30-39	40-49	50-59	Over 60
Age group %	9.1%	43.8%	19.7%	12.3%	9.7%	5.4%
N	317	1'521	685	429	336	188

Participants by	GERMAN	FRENCH	ITALIAN	ROMANSH	BILINGUAL
Geo area %	65.3%	27.1%	4.5%	0.5%	2.7%
N	2'268	940	155	16	94

Participants by	NO UNI	UNI DEGREE	OTHER
Education %	42.1%	53.0 %	4.9%
N	1'452	1'828	168

Participants by	ATHEIST	CATHOLIC	PROTESTANT	JEWISH	MUSLIM	BUDDHIST	OTHER
Religion %	61.7%	13.6%	13.4%	0.9%	1.1%	1.1%	8.2%
N	2'122	469	460	31	39	39	281

Note. Percentages have been rounded and may not add up to 100%.

Table 2 shows 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: 100 bisexual men participated, 11 of them are trans. 388 bisexual women participated, 19 of them are trans. 63 bisexual non-binary people participated, 43 of them are trans. Finally, 18 bisexual participants who identify with another gender identity participated, 11 of them are trans.

Table 2. Sample Composition

<i>Sexual Orientation/ Gender identity</i>	<i>Men</i>	<i>Women</i>	<i>Non-binary</i>	<i>Other</i>
<i>Heterosexual</i>	296 (12)	646 (10)	7 (6)	4 (3)
<i>Bisexual</i>	100 (11)	388 (19)	63 (43)	18 (11)
<i>Pansexual</i>	44 (18)	160 (16)	117 (85)	31 (19)
<i>Homosexual</i>	737 (19)	466 (28)	54 (26)	22 (10)
<i>Asexual</i>	16 (6)	57 (9)	33 (21)	8 (3)
<i>Other</i>	32 (9)	79 (6)	71 (50)	29 (16)
<i>Total</i>	<i>1'225 (75)</i>	<i>1'796 (88)</i>	<i>345 (231)</i>	<i>112 (62)</i>

Note. In brackets: People identifying as trans.

Table 3 shows the proportion of participants who also identified with one or more additional minority group(s) (e.g., being a person of color). Due to the fact that people could select multiple categories (e.g., select that they are an ethnic minority and a migrant), percentages cannot be summed up.

Table 3. Identification with other minority groups

	<i>N</i>	<i>%</i>
<i>A person of color</i>	118	3.4
<i>An ethnic minority</i>	144	4.2
<i>A religious minority</i>	108	3.1
<i>A refugee</i>	12	0.4
<i>A migrant</i>	189	5.5
<i>A person with (a) physical disability/disabilities</i>	147	4.3
<i>A person with (a) mental illness(es)</i>	584	17.0
<i>A neurodivergent person</i>	468	13.6
<i>Other</i>	254	7.4

In the category ‘other’, participants mentioned, for instance: being a target of fatphobia; suffering from chronic illness; poverty; second generation migrants; HIV positive. We are constantly working on our category system and will try to integrate some of the suggestions in the next surveys. We are currently working – as part of a master’s thesis by one of our students – on a project looking at specific experiences that LGBTIQ+ people with multiple marginalized identities face. The results of this research will be presented on our social media accounts and our website.

Finally, people from all Swiss cantons participated in our survey, with a overrepresentation of respondents from Zurich. Figure 1 below represents the distribution of our participants by cantons. Lighter colors indicate cantons with less respondents, and darker colors cantons with more participants.

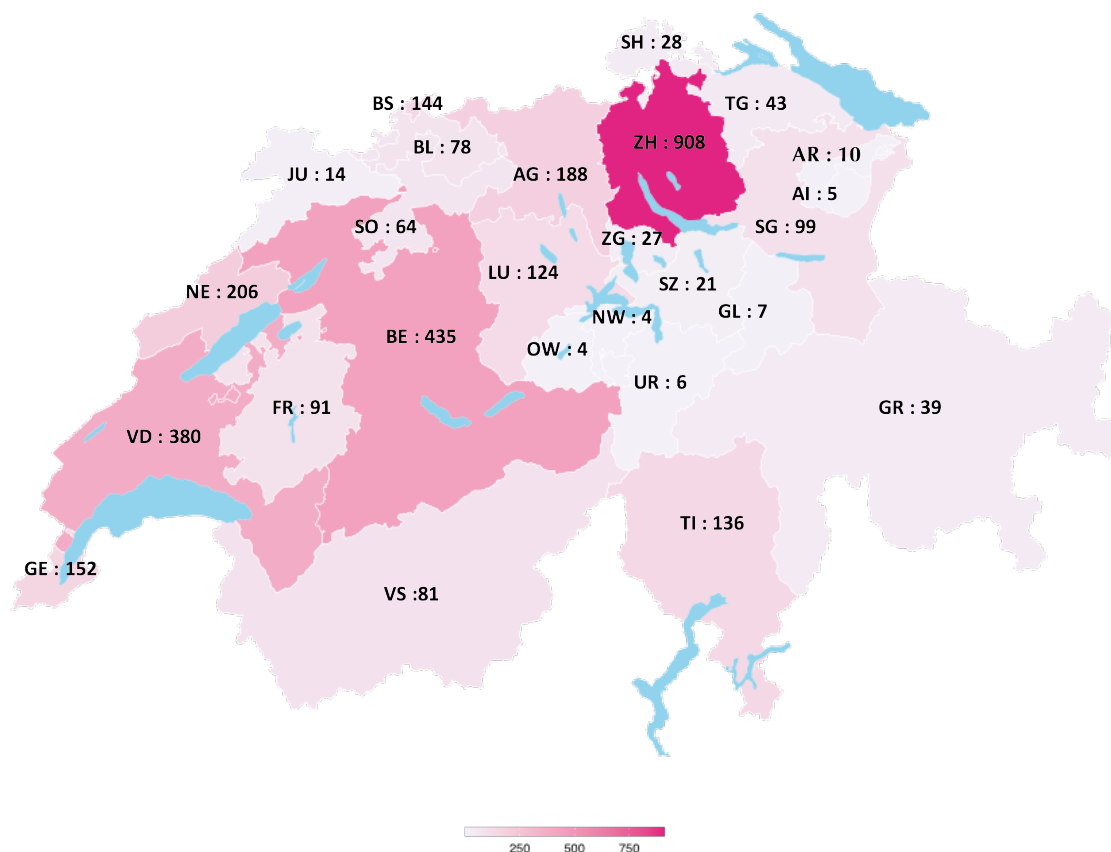


Figure 1. Overview of Panel Participants per Canton

SECTION 1: COMING OUT

CONTEXT OF COMING OUT

Survey respondents were asked in which contexts they were out and among how many people. Importantly, one's sexual orientation/gender identity (e.g., one's trans identity) or intersex status might not always be relevant and people might not feel the need to come out. However, this measure still provides a valid estimate of how openly people can talk about their identity and current relationships/activities. We grouped the answers into three categories, depending on the amount of people respondents were out to: (1) 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 attend school). Therefore, the valid number of responses vary between contexts. The number in the brackets represents the total number of participants answering the question. For example, among the 2'031 sexual minority members who replied to the coming out questions, 549 indicated that the religious context was relevant to them.

As in previous years, participants were most open about their sexual orientation among their friends and families (see Figure 2 below). Less than half of the respondents for whom the categories acquaintances, university, and workplace were applicable were openly out to most/all people. Further, the majority of participants did not (or only very selectively) reveal their sexual orientation in the school context (56.3%) and among their neighbors (59.9%). Finally, three-quarters (75.2%) of the respondents for whom the category church/religious organization was applicable were not out in this context.

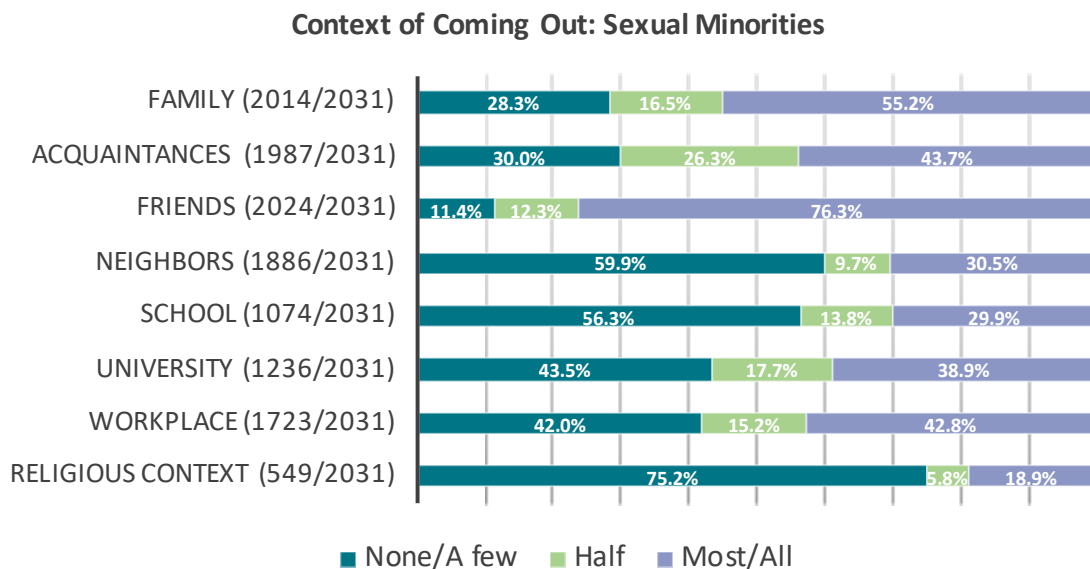


Figure 2. Context of Coming Out Among Sexual Minority Members

Members of gender minorities (see Figure 3 below) were on average less likely to reveal their gender identity or intersex status than sexual minority members were to reveal their sexual orientation. Approximately two-thirds (65.5%) of respondents were out to most/all of their friends. About half (46.8%) of the gender minority respondents were out among most/all family members. In the workplace, university, school, and church contexts as well as among their neighbors, gender minorities were particularly guarded: between half and two-thirds of respondents did not reveal their gender identity or intersex status to (almost) anyone.

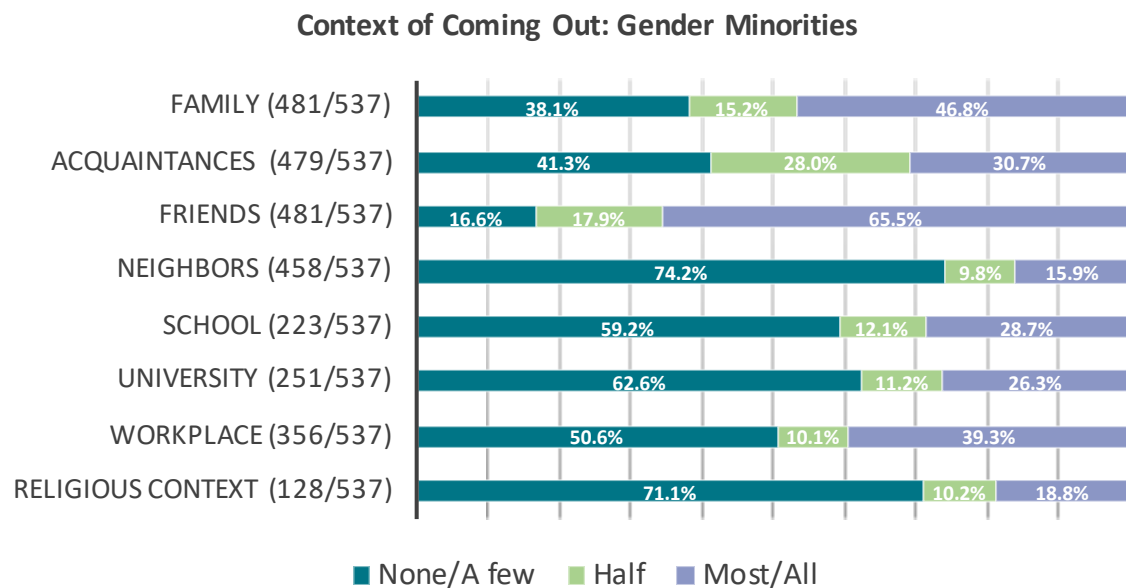


Figure 3. Context of Coming Out Among Gender Minority Members

SECTION 2: SUPPORT AND EXPERIENCED DISCRIMINATION

SUPPORT

This section will 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. Thus, higher numbers correspond to higher perceived support. Please note that the number of valid responses vary widely between contexts.

Both members of sexual and gender minority members reported that they felt most supported by their friends, followed by other members of the LGBTIQ+ community. While many sexual minority participants felt that they were supported by their family, this was much less the case for gender minority respondents. Further, sexual minority and gender minority respondents reported some support from their school, university, and workplace, but felt little support from their church/other religious settings. Overall, in line with the previous findings, members of gender minorities felt less supported than members of sexual minorities.

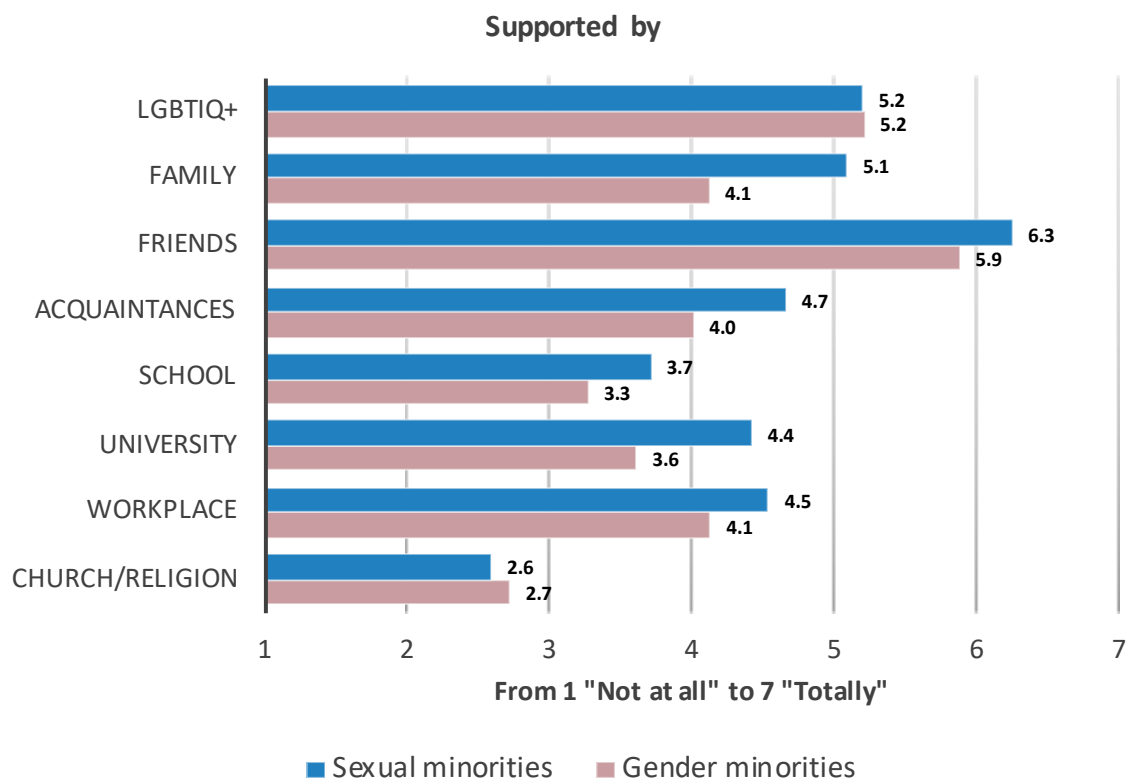


Figure 4. Support by Social Group

EXPERIENCES OF DISCRIMINATION

Next, as in the past years, members of sexual and gender minorities were asked to indicate how often they had experienced different types of discrimination in the past 12 months (see Figure 5). We grouped the answers into two categories: (1) Yes, experienced discrimination in the past 12 months and (2) No, experienced no discrimination in the past 12 months. Most members of both sexual and gender minorities reported that they had been exposed to jokes and that they had been stared at in public spaces. Further, more than one third of the gender minority (38.4%) and sexual minority (36.4%) members reported having experienced sexual harassment by men. Moreover, a large majority of members of gender minorities reported structural discrimination (76.3%), that their gender identity/being intersex was not taken seriously (69.7%), and that they were socially excluded because of their identity (51.8%). Importantly, 11.2% of gender minority members and 7.4% of sexual minority members reported having been the target of physical violence within the last year. Overall, the numbers are quite similar to the previous year.

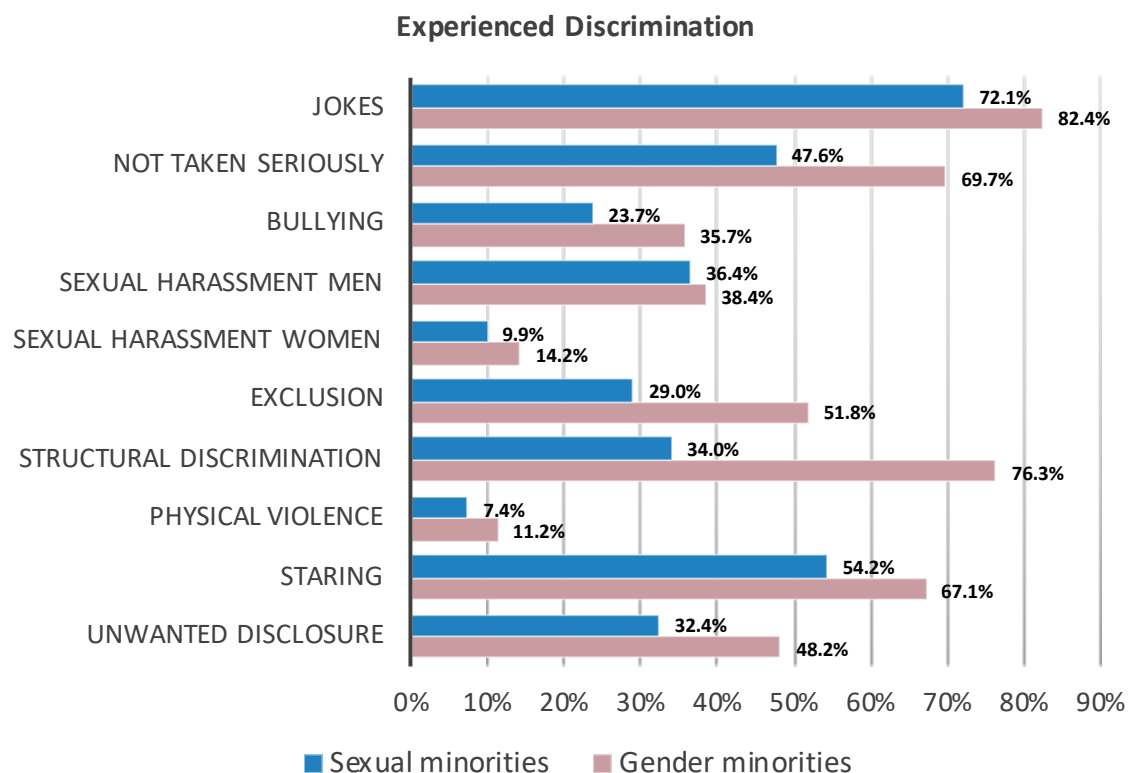


Figure 5. Types of Experienced Discrimination

SECTION 3: WORKPLACE AND SCHOOL / UNIVERSITY

In previous editions of the panel survey, we identified workplace and educational contexts as important sources of discrimination. In addition, LGBTIQ+ people felt only moderately supported in these contexts. For this reason, a special focus of the 2022 survey was put on current experiences in the workplace and in educational contexts. Participants who indicated being employed (i.e., main occupation) at the time of the study (i.e., 939 sexual minority members, 170 gender minority members, and 394 cis-heterosexual people) were invited to answer additional items about their experience in their current workplace. Furthermore, respondents who were currently studying either at a school or university (i.e., 748 sexual minority members, 243 gender minority members, and 425 cis-heterosexual people) were invited to answer additional items about their experience in their school or university.

First, sexual and gender minority participants were asked whether they had experienced any form of discrimination in the past 12 months in the relevant context (i.e., workplace, school, or university). We grouped the answers into two categories: (1) Yes, experienced discrimination in the relevant context in the past 12 months and (2) No, did not experience discrimination. The data in Figure 6 indicate that about half of the gender minority respondents experienced discrimination in the educational/work context within the past year, while about one out of five sexual minority members had experienced discrimination in these contexts.

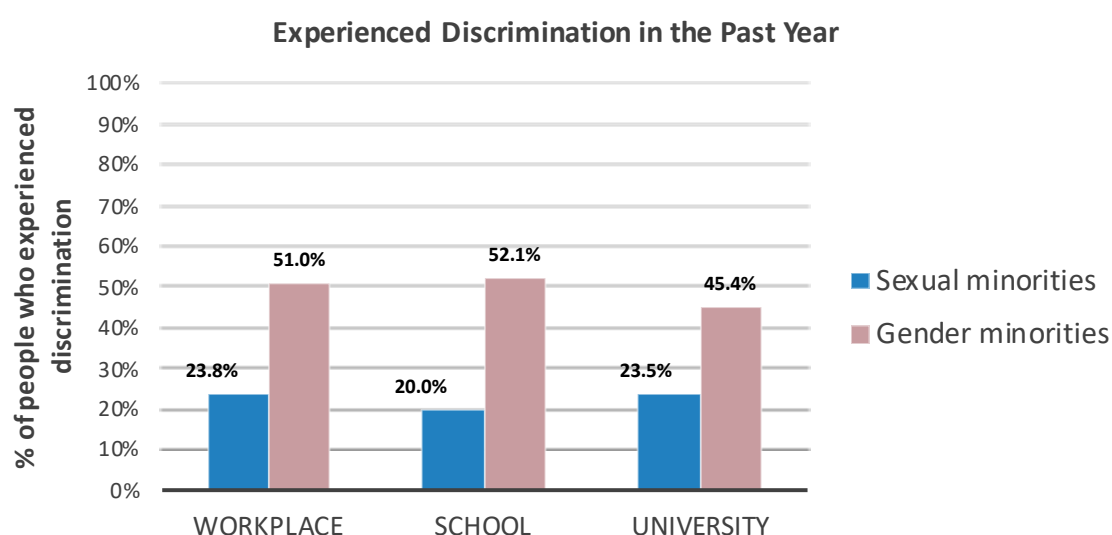


Figure 6. *Discrimination Experienced in the Past Year in Different Contexts*

All participants were also asked whether they knew where to find help in case of discrimination based on their or someone else's LGBTIQ+ identity. Among people who were currently employed, over two thirds of sexual minorities (70.4%) and cis-heterosexual respondents (73.8%), and over half of gender minorities (60.7%) indicated that they knew where to find help. In the educational context (i.e., school or university), however, less than half of the sexual minority (44.8%), gender minority (44.4%), and cis-heterosexual (37.4%) participants knew where to find help.

Finally, we asked respondents to indicate how they perceive the climate at their workplace or in their educational context. For instance, participants were invited to specify – on a scale from 1 (*Not at all*) to 7 (*Totally*) – the extent to which they felt that they a) Can be themselves and b) Fit in their workplace or school/university. Results (see Figure 7) show that the extent to which LGBTIQ+ individuals feel that they fit in and can be themselves is much lower than for cis-heterosexual people. This was particularly the case in the educational context, where the gap between gender and sexual minority members was also larger. These negative experiences have an impact on LGBTIQ+ people's experiences at the workplace or university/school and might undermine their performance and sense of belonging.

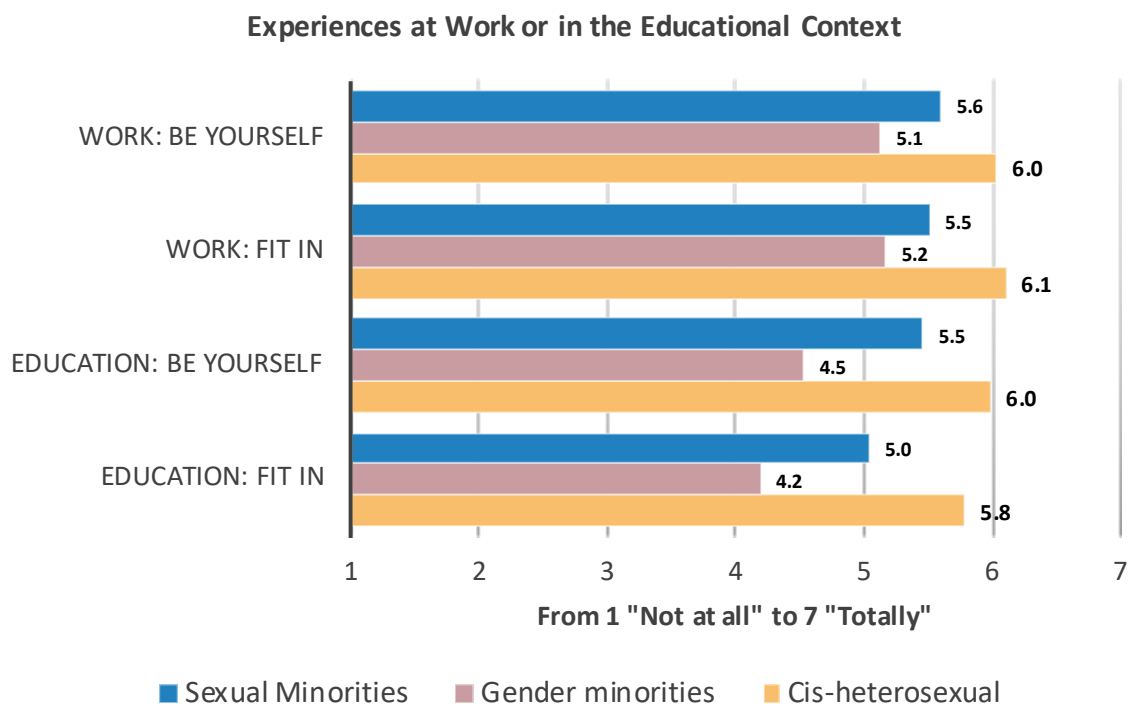


Figure 7. Experiences at Work or in the Educational Context

SECTION 4: HEALTH AND WELL-BEING

This section reports findings on respondents' subjective well-being, health, and substance use. First, we asked sexual and gender minority members as well as cis-heterosexual respondents about both their positive emotions (i.e., feeling enthusiastic, happy, and satisfied) and their negative emotions (i.e., feeling sad, ashamed, helpless, and dejected) within the last 12 months (see Figure 8). 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 or negative emotions. As in the previous years of our panel, cis-heterosexual respondents and members of sexual minorities do not significantly differ in positive and negative emotions, while members of gender minorities report less positive emotions and more negative emotions. This points out that members of gender minorities feel more distressed than both cis-heterosexual people and members of sexual minorities.

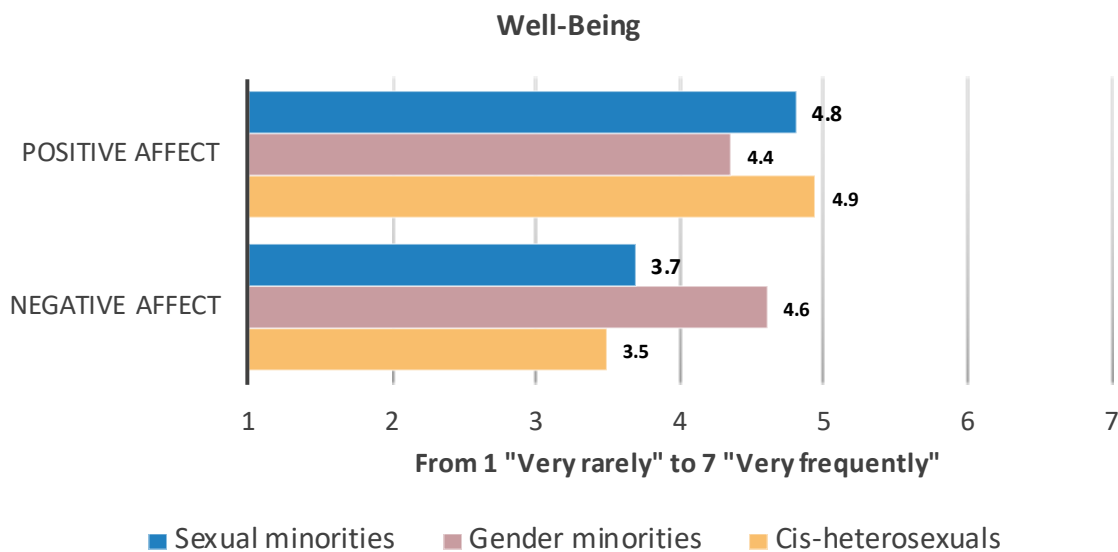


Figure 8. *Well-Being*

Next, participants were asked to rate their health for the past 12 months. We grouped the answers into three categories: (1) Bad or poor health, (2) Neither bad nor good health, and (3) Good or excellent health. Results displayed in Figure 9 highlight a health gap – one out of ten cis-heterosexual participants (12.1%), one out of five sexual minority members (19.6%), and one out of three gender minority members (33%) were assigned to the “poor health” category.

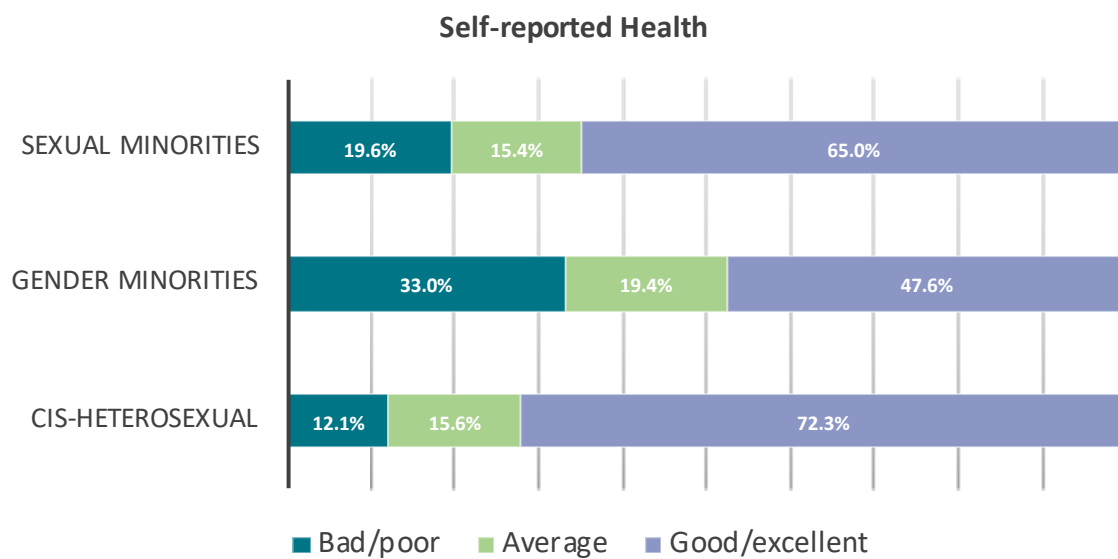


Figure 9. Self-Reported Health

Finally, respondents were asked to indicate their substance use (i.e., alcohol consumption, smoking, and drug intake). The patterns vary greatly depending on the substance. Interestingly, more gender minority members did not drink any alcohol compared with both sexual minority members and cis-heterosexual people. Indeed, one out of three gender minority participants (29.9%) reported not drinking at all, while this answer was given by 18.4% of sexual minority participants and 16.7% of cis-heterosexual participants. Further, 20.7% of gender minority participants reported drinking more than 3 times a week while this was the case for 29.2% of sexual minority participants and 29.5% of cis-heterosexual participants. Yet, gender minorities were more likely to smoke (i.e., 35% of smokers) and to take drugs (28.4% reported taking drugs in the past month) compared to sexual minorities (i.e., 29.1% smokers; 19.4% drugs users) and cis-heterosexual participants (i.e., 26.3% smokers; 14.5% drug users).

SECTION 5: SITUATION IN SWITZERLAND

This year, two major legal changes have been implemented in Switzerland. First, following amendments passed by the Swiss Parliament, the procedure to change one's name and (binary) gender marker in the official civil register has been facilitated since January the 1st, 2022. This affects gender minority members over 16 years old. In contrast with Germany and other countries, a third gender option is not yet possible in Switzerland. Second, on September 26, 2021, Swiss citizens voted in favor of legalizing marriage "for all" including joint adoption, artificial insemination, and facilitated naturalization. This law change was implemented in July 2022.

LGBTIQ+ participants were asked to what extent these changes affected them. About half of them indicated they were impacted (either directly or via one of their friends, colleagues, or family members) by the simplification of the gender marker change procedures (see Figure 10). Many gender minorities selected the "other" response category. In these additional answers, people mentioned that non-binary individuals cannot directly benefit from this law change. For instance, a trans non-binary person wrote: "Yes and no. I could change my name, but there is no gender option outside of the binary to change the gender marker too", while another wrote: "Unfortunately it doesn't apply to non-binary people, I am very angry about that, but happy for my binary trans fellows." Furthermore, some people specified that this change does not apply to them because they are not Swiss citizens. For example, a respondent stated: "Unfortunately, I have citizenship of a very transphobic country. While I welcome the change of the procedure, it is not applicable to me."

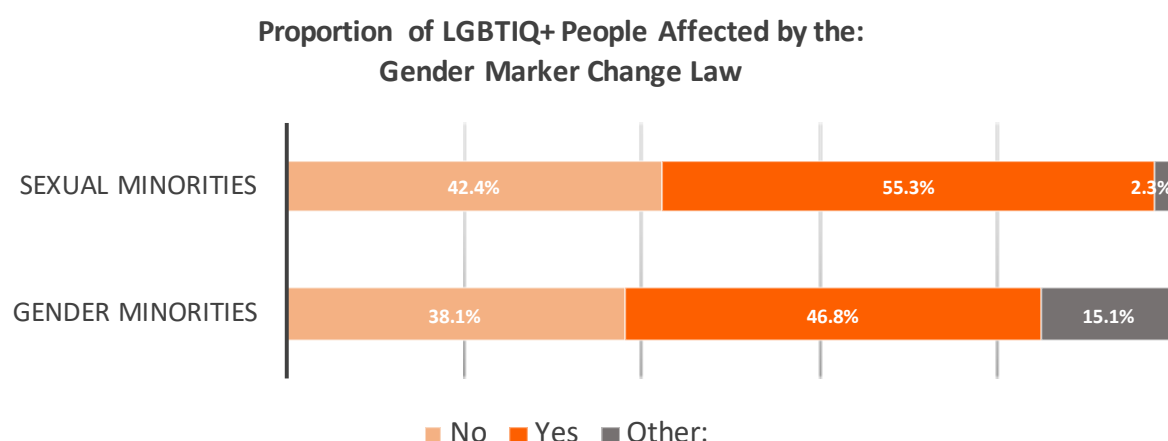


Figure 10. Impact of the New Law to Facilitate Gender and Marker Changes.

A similar proportion of sexual and gender minorities indicated being directly impacted by the marriage equality law (see Figure 11). People who selected the “other” response category pointed out, for example, that they might want to get married in the future. For instance, a bisexual woman wrote: “Not at the moment, but if I should ever decide to marry I could do it even with someone of the same sex”. Other people highlighted the additional challenges that trans people might face. A queer trans masculine person stated: “It’s great to get married and now that our legal gender changes (we’re both trans) won’t make us forced to divorce or change status. But we would have get married nonetheless! (ftm/mtf couple)”. Finally, many people mentioned that there are still many challenges besides marriage equality. A non-binary lesbian individual commented: “I can marry now. But I still have multiple obstacles (as a migrant, as not having my artificial insemination being covered by insurance, by not being able to give my frozen gametes to my partner or friend in case something happens to me etc.)”. See also Section 7 for more information about remaining challenges.

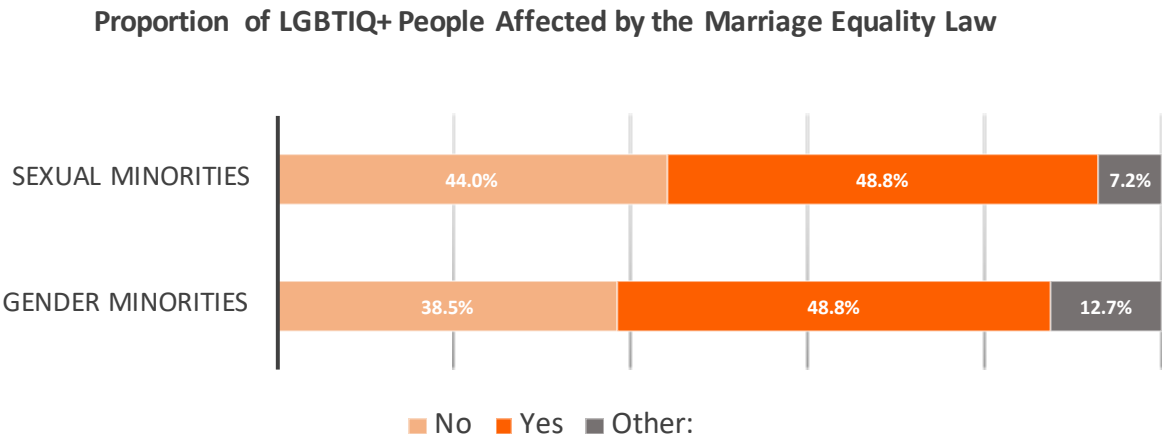


Figure 11. *Impact of the Marriage Equality Law.*

SECTION 6: MARRIAGE EQUALITY STUDY

To investigate the impact of the marriage equality referendum on individuals' health and well-being, we ran an additional study among some participants of the Swiss LGBTIQ+ Panel. In this study, LGBTIQ+ people and cis-heterosexual people were invited to answer to additional surveys and have biological data collected through hair samples (i.e., cortisol as a marker of stress levels) before, during, and after the referendum. To achieve this, we teamed up with Dr. Susanne Fischer – a clinical psychologist – as well as Professor Robert-Paul Juster – a health scientist.

In total, 1'831 people completed the first additional survey, which took place before the start of the official campaigns. Among those, 560 sent their hair samples to assess their stress levels in the past month. Further, 1'125 people completed the second additional survey – among them, 403 sent their hair samples – one week before the vote. Finally, 1'095 people completed the third additional survey, which took place two months after the vote, and 370 of them sent their hair samples. We are currently working on the first scientific publications based on these data. The research findings will be shared with all participants and presented on our social media accounts as soon as the manuscripts are accepted for publication.

In the meantime, some preliminary findings on people's experiences with the campaign surrounding the referendum can already be presented. For this, we focus on the findings of the survey data collected during the campaign (i.e., in the week before the referendum). This data is based on answers from 807 LGBTIQ+ people and 318 cis-heterosexual people. Please note that a large majority of the cis-heterosexual participants are allies of LGBTIQ+ people and thus more supportive than the general population.

First, we asked participants to indicate to what extent they have been exposed to arguments against (see Figure 12) and in favor (see Figure 13) of marriage equality via different channels. In general, LGBTIQ+ and cis-heterosexual participants related exposure via a variety of channels. They reported more exposure to the yes-campaign than to the no-campaign, with posters and billboards being the most frequent channel of exposure. For the yes-campaign, exposure via direct conversations and group chats like Telegram or WhatsApp was very common as well.

Channel of Exposure: Arguments Against Marriage Equality

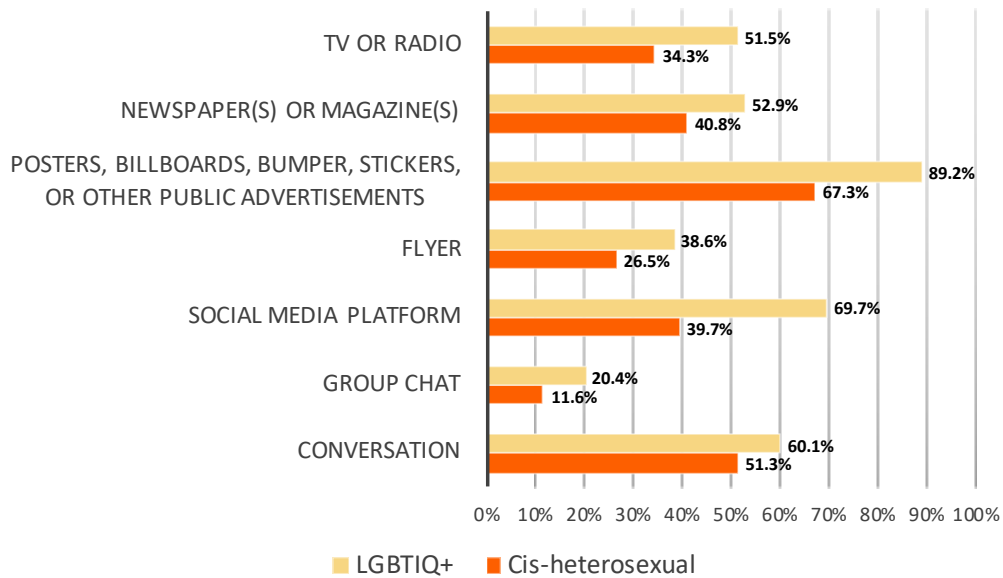


Figure 12. Exposure Arguments Against Marriage Equality

Channel of Exposure: Arguments in Favor of Marriage Equality

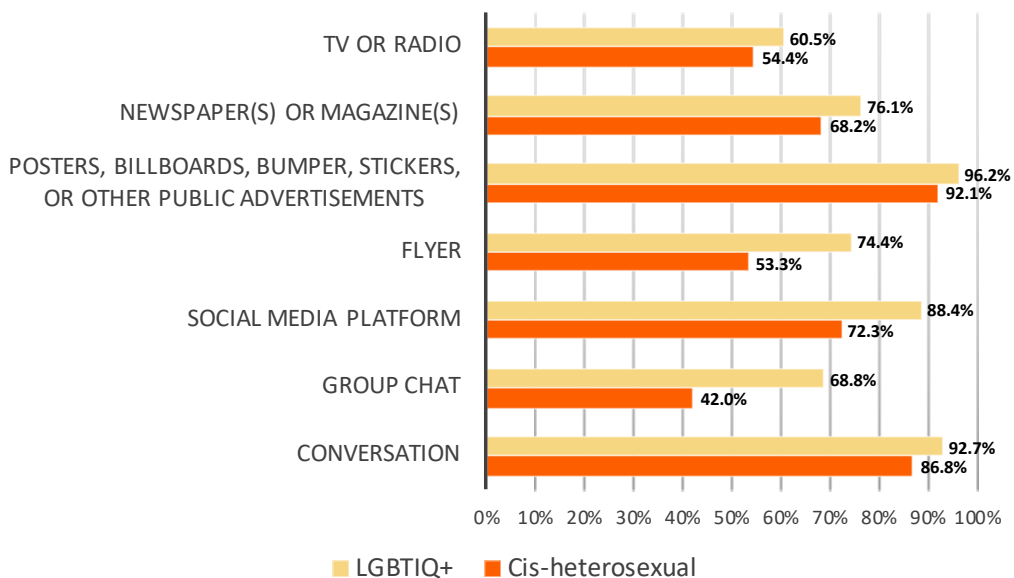


Figure 13. Exposure Arguments in Favor of Marriage Equality

Participants were also invited to indicate the sources of the arguments they had been exposed to against or in favor of marriage equality came from (see Figures 14 and 15). While arguments in favor of marriage equality came from a wide array of sources, those against marriage equality came most from committees against marriage equality and strangers in the public sphere.

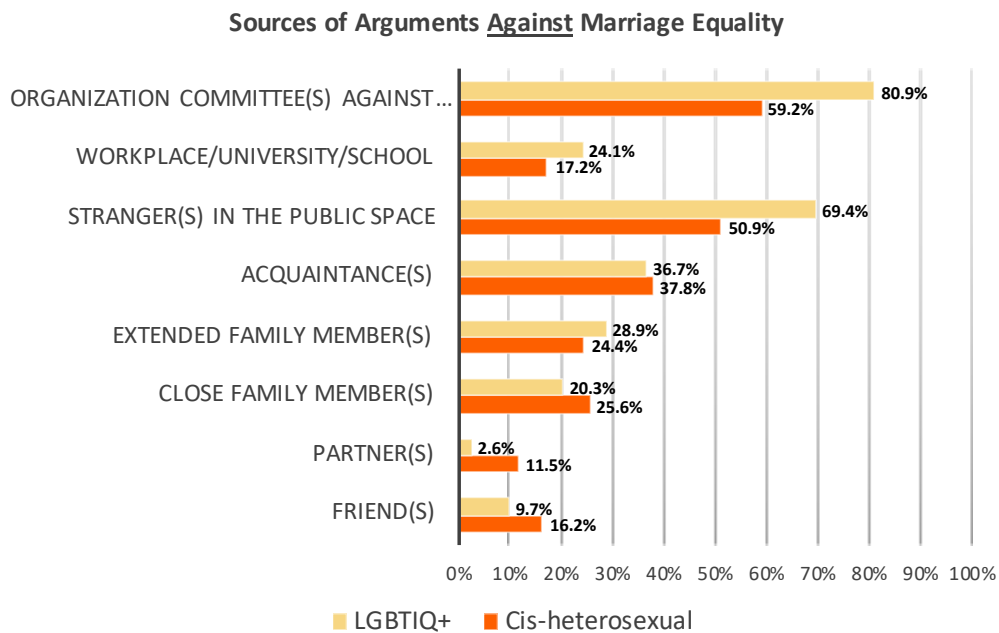


Figure 14. Sources of Arguments Against Marriage Equality

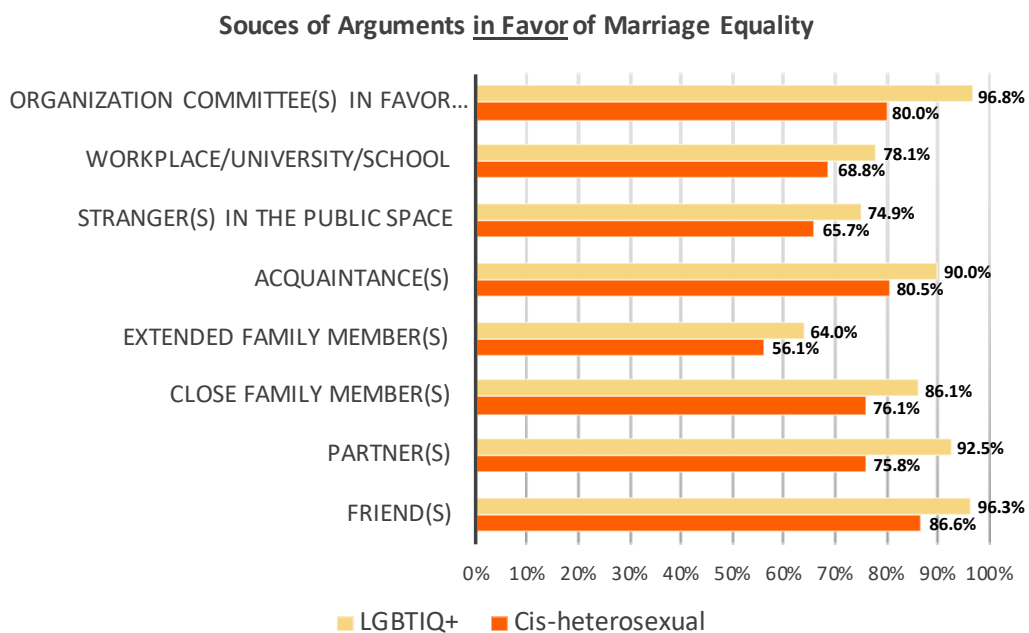


Figure 15. Sources of Arguments in Favour of Marriage Equality

Respondents were also invited to specify the extent to which their well-being had been affected by the different campaigns. All in all, 77.6% of LGBTIQ+ people and 52.4% of cis-heterosexual people indicated that their well-being had been negatively affected by the campaign against marriage equality. On the other hand, 69.2% of LGBTIQ+ people and 38.6% of cis-heterosexual people indicated that their well-being had been positively affected by the campaign in favor of marriage. This reveals that the yes-campaigns might have been an important buffer against potential detrimental effects of the no-campaign on well-being and feelings of inclusion in LGBTIQ+ people and their family and friends. Participants were also given the option to comment on their experience with the campaign(s) related to the marriage equality referendum. Below are some selected quotes from the respondents.

“The [rainbow family] community is great... both those I knew from 2020 and those I met now, both in real life and on Telegram.”

– 53-years-old trans non-binary pansexual person

“The campaign in general was extremely violent - constant we really got to see the homophobic and deeply conservative side of Switzerland and Canton de Geneve. I have never seen a campaign as aggressive as this. There were posters for both sides everywhere: trams, public places, and social media. I personally went to Pride March in Geneva and distributed flyers in my neighborhood.”

– 16-years-old gay man

“The campaign posters against same-sex marriage were very confusing, I did not understand the implications/what they meant. The campaign against same-sex marriage has been scary (I have been scared for my life/of being assaulted in public for looking queer more so than usually). I have been extremely aware of how hated we queer people are and it has made me very deeply depressed on a daily basis. It has been emotionally exhausting to hear so many people be vocal about their homophobia and transphobia. It has made me afraid for queer children and adults and the suicide rates of those.”

– 28-years-old trans non-binary pansexual person

“I just had a child with my partner and it’s very difficult to receive comments from complete strangers about our family, the well-being of children, the fact that being legally protected isn’t a real question, that our donor is still the father of our child, etc. I knew we would face comments, but not that many and I never thought my family would be a political topic.”

– 39-years-old lesbian woman

“In favor: very empowering. It puts a huge smile on my face to see so many rainbow flags hanging from balconies in Zurich! Against: I was literally shocked by some of the posters / ads. They are absolutely disrespectful, impious, and misleading.”

– 38-years-old bisexual woman

To better understand the involvement in the campaigns, we also asked respondents to what extent they engaged in different actions to support (or oppose) marriage equality. We report here the findings based on the engagement to support marriage equality. Not surprisingly, LGBTIQ+ people – the main target of the legal change – engaged more than cis-heterosexual people. The most common form of engagement adopted by the respondents was to encourage family and friends to support marriage equality, an action that was done by 87.3% of LGBTIQ+ people and 67.3% of cis-heterosexual people. In order of prevalence, this action was followed by putting “a visible rainbow flag/trans flag” for LGBTIQ+ participants (70.2%) and talking to other cis-heterosexual people for cis-heterosexual respondents (33.3% of them).

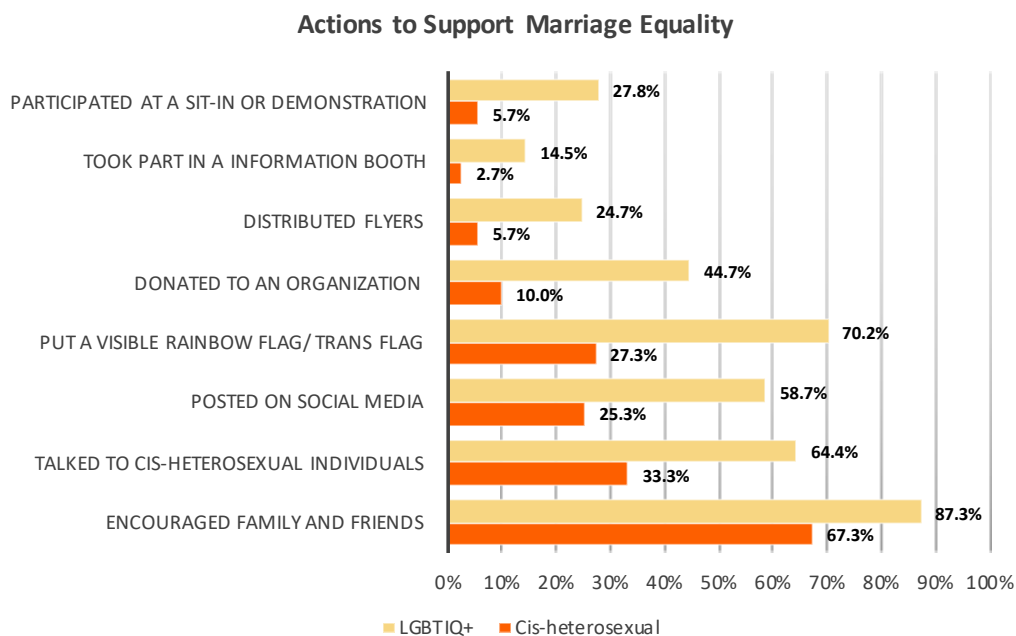


Figure 16. *Actions to Support Marriage Equality*

Because the involvement in the campaign might expose people to discrimination, we also assessed if and which forms of discrimination people experienced due to their engagement. 418 participants reported being actively engaged in the yes-campaign. About one out of three respondents reported having experienced jokes or stupid sayings (38.3%), one out of five participants reported having experienced verbal violence (20.8%) and/or damaging of material (19.9%) such as burned rainbow flags. Some respondents (2.2%) were even exposed to physical violence due to their engagement.

Because the no-campaign focused mainly on children of LGBTIQ+ parents and artificial insemination, we also asked participants who were part of a rainbow family to indicate whether their family member(s) had experienced negative reactions due to the campaign. More than one out of five (21.4%) rainbow family members reported that their child/children experienced negative reactions. Furthermore, two out of five rainbow family members (41.7%) related that they or their partner(s) had experienced negative reactions.

SECTION 7: FUTURE DIRECTIONS

The fourth wave of the Swiss LGBTIQ+ Panel was a great success thanks to the help of various organizations, LGBTIQ+ magazines, and individual efforts. In this 2022 summary report, we provided an overview of the fourth wave of data collection. As in the previous wave, the findings reveal that members of sexual and gender minorities in Switzerland still face structural inequalities, experience discrimination, and do not feel fully accepted. The 2022's survey placed a specific focus on experiences in the workplace and in educational contexts. Our findings indicate, in particular, that a lot of work still has to be done to better integrate LGBTIQ+ people in educational contexts. Indeed, it is a context in which the majority of LGBTIQ+ and cis-heterosexual people do not know where to find support in case of discrimination. These findings indicate the need for establishing and actively communicating support points. To conclude, our results reveal that there is still a health gap between LGBTIQ+ people and cis-heterosexual people, which is even more pronounced among gender minorities – such as trans, non-binary, and intersex people – making them a particularly vulnerable group within the LGBTIQ+ community.

Since recent years brought several legal changes such as the facilitation of gender changes in official registers and marriage equality, we assessed the remaining challenges for the LGBTIQ+ community (see next section). We plan to continue data collection and hope that our data will shed light on how the recent law changes and future actions improve the acceptance and inclusion of LGBTIQ+ people. Your support by filling out and sharing the survey is vital to drawing valid conclusions. The Swiss LGBTIQ+ Panel is only possible due to the support of many LGBTIQ+ and cis-heterosexual people. Therefore, we wish to thank you for your precious contribution and hope that many people will continue to participate in our panel in the future.

WHAT ARE THE REMAINING CHALLENGES?

A seminar paper by Leo Theissing (supervised by Dr. Andrea Zimmermann, in collaboration with Dr. Tabea Hässler and Dr. Léila Eisner) examined the answers to the questions about the biggest remaining challenges for the LGBTIQ+ community in Switzerland after achieving marriage equality and facilitation of gender change in official registers. 1'474 LGBTIQ+ people (1'180 sexual minority and 294 gender minority members) answered the question in total (see Figure 17 for sexual minority and Figure 18 for gender minority members).

The data indicate that only 0.8% of participants think that LGBTIQ+ people in Switzerland already have sufficient rights. The large majority of people still sees several remaining challenges that can only be tackled through a collaborative effort of institutions, organizations, as well as cis-heterosexual and LGBTIQ+ individuals. Findings indicate that the goal should not only be the reduction of discrimination (26.9% of sexual and 32.3% of gender minority members), but to also increase the acceptance of LGBTIQ+ people (39.6% of sexual and 36.1% of gender minority members) and education on LGBTIQ+ issues (15.3% of sexual and 23.5% of gender minority members). Further, the improvement of reproductive rights like adoption, surrogacy, or artificial insemination and general improvement for trans, non-binary, and intersex people were frequently mentioned.

While there are many similarities between sexual and gender minority members, some differences emerge: 56.5% of trans, non-binary, and intersex people wrote about the specific challenges for gender minority members while 27.7% of sexual minority members did mention this topic. The following rights for gender minorities were frequently mentioned:

- 1.** A third/fourth gender marker option or the abolition of gender markers in IDs
- 2.** Adding trans, non-binary, and intersex people to the anti-discrimination law
- 3.** Access to safe health care, including medical transitioning, depathologization
- 4.** Degendered and safe infrastructure like bathrooms
- 5.** Rights for body integrity for intersex people in Switzerland, like prohibition of non-consensual surgeries on intersex infants (“intersex surgeries”)

In contrast, sexual minority members (29.0%) focused more on reproductive rights than gender minority members (12.9%).

Finally, LGBTIQ+ people who belong to additional minority groups (e.g., PoC, migrants, disabled people) are also represented –yet, to a lesser extent– in the Swiss LGBTIQ+ Panel. These groups see challenges in missing intersectionality, as one queer Person of Color points out: “Addressing the complete lack of intersectionality. I have experienced far too much racism by members of the LGBTIQ+ community - the main reason I refuse to identify myself with the community or the movement. Queer spaces in Switzerland are made for white people and that needs to change.” In conclusion, the fight for LGBTIQ+ rights and acceptance of LGBTIQ+ people in Switzerland is far from over for most LGBTIQ+ people, intersectionality should be considered more (as also stated in the report of the Federal Council)², and there are still a lot of remaining challenges toward full acceptance and inclusion of LGBTIQ+ people.

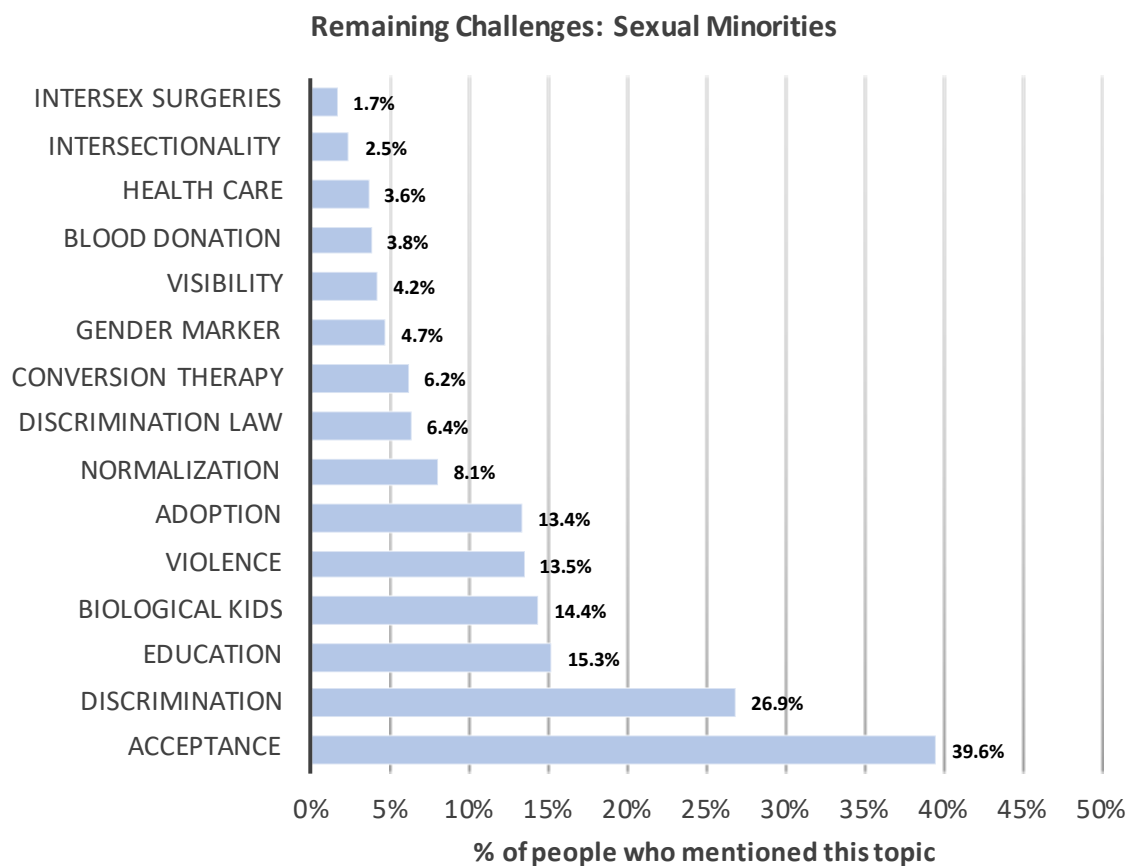


Figure 17. Remaining Challenges Listed by Sexual Minority Members

² Schweizer Eidgenossenschaft (2022). Datenerhebung zu Diskriminierungen, die auf sexueller Orientierung und Geschlechtsidentität beruhen, mit Augenmerk auf Mehrfachdiskriminierungen. Bericht des Bundesrates in Erfüllung des Postulats 16.3961 Reynard vom 08.12.2016. Access via <https://www.parlament.ch/centers/eparl/curia/2016/20163961/Bericht%20BR%20D.pdf>

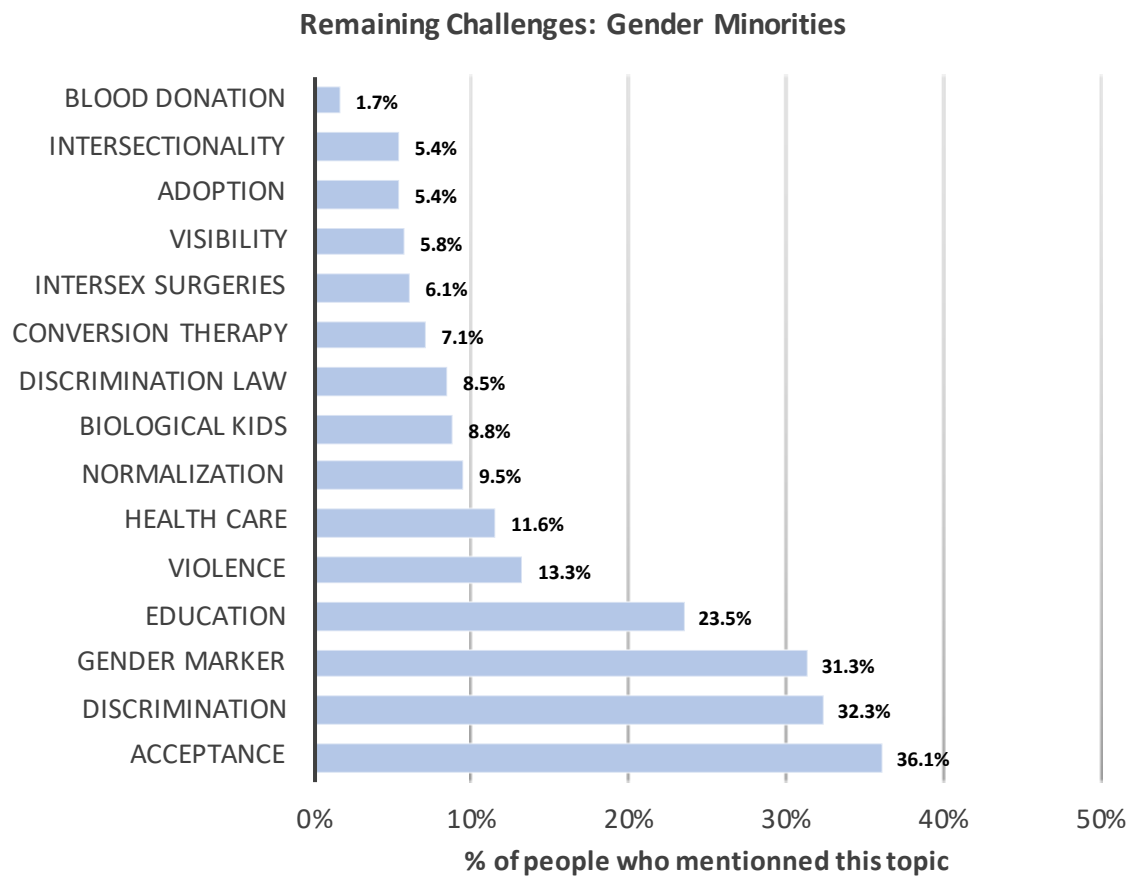


Figure 18. Remaining Challenges Listed by Gender Minority Members

If you want your voice to be heard in the next report, participate in the 2023 survey. You can find the link to the survey on our website (www.swiss-lgbtqi-panel.ch) starting mid-January 2023.



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