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BRUTAL REALITY:
A Research Study Investigating
Anti-LGBTIQ Violence,
Discrimination, and Hate Crime
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Zagreb Pride, 2013

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preface

It was an honor and a challenge to implement the largest research study on anti-LGBTIQ violence, discrimination, and hate crime in Croatia to date. Both activists and interested individuals from different parts of Croatia put a lot of energy, knowledge, and effort into this project.

Research studies conducted among LGBTIQ people are crucial for their visibility, for LGBTIQ rights advocacy, and also for listening to their needs. Until now such studies have been rare, so it is especially rewarding to see that between the moment this study was conceptualized and now, when its results have been published, the situation in Croatia has been changing. LGBTIQ organizations and activists are regularly being contacted by experts and students from various fields of social sciences — in particular psychology and sociology — asking for help in recruiting participants for their studies on LGBTIQ-related topics. We believe that this extensive research study using a large sample of 690 people will become both a solid basis for carrying out future studies, and an inspiration for choosing relevant and interesting topics. The findings of this study reveal that in recent years some aspects of the lives of LGBTIQ people in Croatia have improved — providing a reason for optimism regarding the future and for further work in activism — but they also serve as a warning, showing that anti-LGBTIQ violence and discrimination in Croatia is still not a relic of the past; the numbers and percentages presented are indicators of LGBTIQ people's truly brutal reality. The findings also serve as a warning and a call to both government institutions and nongovernmental organizations (NGOs) advocating for LGBTIQ people's human rights to ensure implementation of laws that are meant to protect our rights — otherwise they will be nothing but a dead letter.

Now that the implementation of this study has been completed, and this report is in your hands, we expect that its content will assist in familiarizing the public with the problems and needs of the LGBTIQ community, and that we will together create a truly safe and equal society for all.

Marina Milković

„BRUTAL REALITY: A Research Study Investigating Anti-LGBTIQ Violence, Discrimination, and Hate Crime in Croatia“

Can discrimination ever have a good side? It appears that it can, at least in terms of the research study we have before us. Of course, this good side is reflected in the value of research and the quality of data that bring to light experiences of violence, discrimination, and hate crimes against LGBTIQ people in Croatia. In and of itself it is concerning and bad that research studies as this one even need to be conducted, and that respondents in high percentages report experiences of violence, discrimination, and hate crimes, but this good research study surely stirs a discussion of this problem, and contributes to its ending.

Although admittedly there were some biases in the research and the report, there are many elements that support both the quality and the significance of this project. Firstly, this is an activism-oriented action study, and researchers approached their participants openly and supportively, which does not often happen in quantitative research. More specifically, in their textbook methodological form, quantitative studies treat participants in a general, depersonalized manner. In this study, however, both the questionnaire and the report reflect the value of treating every participant as a person who is worthy of being listened to, and all participants were given further information to aid them in dealing with a brutal reality. In addition to the carefully chosen data collection method and the extensive training of interviewers, there were many open-ended questions in the questionnaire where participants could express their experiences using their own words. As any experienced researcher knows, open-ended questions lead to a more difficult and complicated analysis, but LGBTIQ people's personal reflections needed to be a part of this study. Although they were primarily used to better illustrate quantitative data, it appears that these statements were treated in a systematic manner.

That this is an activism-oriented action research is further revealed through the desire to educate and inform study participants on topics investigated in this study. Various types of violence, discrimination, and hate crime itself were carefully defined, and researchers also made an effort to differentiate among LGBTIQ people's experiences that occurred on the

basis of their sexual orientation, sex/gender identity, and gender expression. Given the conceptual and experiential finesse, the questionnaire at times seems too complicated (in particular the part of the questionnaire regarding violence), and it is not known to what extent study participants see orientation, identity and expression as separate concepts. However, informing participants that these constructs indeed differ among each other is a worthy activist contribution to the LGBTIQ community which will, with time, gain an analytical value. Researchers also insisted on using the year 2006 — the year of the inclusion of hate crime in the Criminal Code — as a time boundary for experiences of violence, discrimination, and hate crime. In quantitative studies it is not methodologically advisable to include such a clear time boundary, because results are then dependent on the participants' memory. Furthermore, this study's results showed that only a small percentage of participants were even familiar with the Anti-Discrimination Act and the Criminal Code. However, considering that researchers were guided by their activist intentions, they transformed their study into a valuable platform for further public and political lobbying, as well as direct action.

This is further confirmed by another result from the research study: Among 690 study participants, 58 reported their experiences of violence to LGBTIQ NGOs, and only 53 reported them to the authorities. Considering that over 70% of study participants experienced violence, the number of police reports is not commensurable with the incidence of violence. The discrepancy confirms that NGOs' activities can be expanded and intensified, given that layers of prejudice and stereotypes that should be systematically disintegrated run very deep. Namely, the general conclusion is that LGBTIQ persons' exposure to violence grows in accordance with their openness about their orientation, identity or expression. It is interesting to notice that families can either be a place of refuge or a place of violence. One third of study participants experienced violence within their family, but there was an interesting twist – LGBTIQ people's family members who are aware of their orientation, identity, or expression present less of a danger to them, while LGBTIQ people's family members who suspect or are somewhat aware are more aggressive towards them.

In addition to revealing what LGBTIQ people's families are like, this study teaches us a lot about the Croatian society at large. It is thus valuable to learn that people who to a greater extent deviate from socially determined and discriminative gender norms are more likely to be exposed to violence. Although all LGBTIQ persons are exposed to violence, gay men and lesbians suffer less violence than people whose expression is even more queer. It can be said that brutality follows a sort of a stereotypical gender stratification. The more one deviates from the cultural norm, the more they are exposed to social sanctions. Furthermore, study results show an association between LGBTIQ people's exposure to violence and their satisfaction with their health, personal safety, community connectedness etc., pointing to social costs of violence against LGBTIQ persons. Comparison of experiences of violence on the basis of sexual orientation, sex/gender identity and/or gender expression suggests that Zagreb is more dangerous than Split and Rijeka. The study cannot answer if this is due to LGBTIQ population's higher visibility in the capital city, although this result points to greater processes that shape Croatian society. An additional value of this research project is that it speaks not only of LGBTIQ people, but of the Croatian society at large. One hopes that more studies as this one will be conducted in Croatia, and that they will help in recognizing and changing brutal cultural patterns.

Valerija Barada, PhD

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There are many people and groups to whom we owe a debt of gratitude for making the implementation of this research study possible.

Firstly, we are grateful to the Lesbian Organization from Rijeka “LORI” and Queer Sport Split for being our partners on the project of the European Instrument for Democracy and Human Rights “Another Society is possible: United for LGBT Equality,” as well as for collaborating with us during the implementation of this research study — in particular, for their assistance with data collection in Rijeka and Split. We are also grateful to LORI for data entry.

For their help with data collection we are also especially grateful to the Faculty of Humanities and Social Sciences’ LGBTIQ Initiative “AUT,” Trans Aid Croatia, Community Club Booksa, QSport, Centre for Peace Studies (CMS), Human Rights House Zagreb, CESI, Rišpet, Cenzura Plus, LiberOs, Rainbow Families, CroL, Iskorak, GONG, and the Zagreb Pride Parade 2013 Organization Committee.

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Finally, our deepest gratitude goes to all participants in this study, whom we want to thank for trusting us, and for sharing their experiences with us. Without the willingness to expose ourselves and to stand up for our rights, we cannot ensure the creation of a better society for all. This research study is thus only a small step in fighting for our rights, and in creating safer spaces in our society. Combating hate crimes and every other form of anti-LGBTIQ violence is Zagreb Pride’s main mission and the reason why we decided to conduct this research study and tell the story of a brutal truth to those who can stop the violence.



photo by: Edo Anušić

abstract

The largest Croatian field study using a sample of LGBTIQ participants so far was conducted during the spring and summer of 2013 by Zagreb Pride in cooperation with the Lesbian Organization from Rijeka "LORI" and Queer Sport Split. The data was obtained from 690 participants in three Croatian cities - Zagreb, Split and Rijeka. Its main goals were to explore experiences of violence, discrimination and hate crime on the basis of sexual orientation, sex/gender identity and/or gender expression; to examine whether participants are open about their identities and aware of their rights; to explore their general satisfaction and involvement in activities in the LGBTIQ community and finally, to examine their experiences and needs connected to family life.

Results show that since 2006 as much as 73.6% of the participants experienced some form of violence because of their sexual orientation, sex/gender identity and/or gender expression. Participants mostly reported various forms of psychological violence, followed by sexual and physical violence. A particularly worrying fact was that only a small number of participants (n=53) reported violence to the police, and a roughly equal number (n=58) reported it to some of the LGBT organizations. As far as discrimination goes, most participants (29%) experienced it at least once in their families, closely followed by discrimination "in the area of catering and other services" (26.5%).

Results also show that LGBTIQ people in Croatia are more open about their identities than before. As much as 64.1% of the participants state that their mother is familiar with their sexual orientation, 47.2% state the same for their father and it is worth stressing that 43.6% of the participants state that their colleagues at work or school/college are familiar with their sexual orientation. Results on openness about gender expression and sex/gender identity are even better. Also, some 70% of the participants state that they never or only rarely adjust their behaviour in places which are not LGBTIQ friendly.

Answers to questions about family life show that 53.43% of the participants want to register their relationship as a life partnership, 35.15% plan to have children, and 5.09% (n=35) already have children of their own.

Furthermore, 50.81% of the participants have attended at least one of the pride marches in Croatia so far. The majority of the participants provided a positive answer to the question: "Do you support pride marches in Croatia?", resulting in the average value of $M=6.03$ ($sd = 1.66$) on the scale of possible responses from 1 to 7. The majority of the participants visit LGBTIQ friendly places in Croatia, and only 39 of them state that they never do that. From various services listed, participants most commonly use online content which is often or occasionally used by 74.7% of the participants; followed by places for hanging out, which are occasionally or often used by 72.6% of the participants. Study participants' knowledge about relevant legislation, however, is very poor. As much as 19.71% of the participants state that they are not familiar with the Anti-Discrimination Law at all, and 29.39% state that they are not familiar with the provisions of the Criminal Code related to LGBTIQ people.

It is important to consider the results of this study when planning future actions on improving the status of LGBTIQ people in Croatia and reducing violence and discrimination, primarily through ensuring an adequate implementation of existing laws and building trust of LGBTIQ individuals in the police and/or the justice system in order to increase the frequency of reporting violence and discrimination.

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Donji Lapac
Praja 2014

IT'S
GAY TIME

Bolje živjeti
100 godina
U LJUBAVI
nego
7 dana
U
MRŽNJI

I SAUJA JE
S VAMA!



1.

introduction

1.1.

THE SOCIAL CONTEXT OF THE STUDY

If we look back at recent years of the persistent and dedicated activism in Croatia, we can say that the status of LGBTIQ people (lesbian, gay, bisexual, trans*, intersexual, and queer people) has improved. Most importantly, Croatia today has a satisfactory legal framework that protects LGBTIQ people from violence, discrimination, and/or hate crimes. The Anti-Discrimination Act was passed in 2008, and hate crime — a category that was included in the Criminal Code in 2006 — was qualified as a criminal offense in 2013, when the new Criminal Code was passed. During the implementation of the study, a work team was holding meetings on the Same-Sex-Life-Partnership Act that was passed by the time of the completion of this study. This represents a big step forward in the protection of LGBTIQ people's family lives. By the time the implementation of the study was completed (August 2013.), 12 Pride Parades in Zagreb and 3 in Split were held. A series of activities were conducted with the aim of combating anti-LGBTIQ violence and discrimination, training programmes for police officers, employees of the state prosecutors' offices, attorneys, and employees of the offices of ombudspersons. To provide further assistance in combating anti-LGBTIQ violence, two handbooks were published in 2011 — *A Handbook for Combating Violence against LGBT People for Police Officers* [Priručnik o suzbijanju nasilja protiv LGBT osoba za policijske djelatnike/ice] (Zagreb Pride & The Center for LGBT Equality, 2011), and *A Handbook for Combating Discrimination and Hate Crimes against LGBT People* [Priručnik za suzbijanje diskriminacije i zločina iz mržnje protiv LGBT osoba] (Zagreb Pride, 2011). A system for reporting anti-LGBTIQ violence, discrimination, and hate crimes and for receiving legal assistance — *The Pink Megaphone* [Rozi megafon] — was also put into action. We are seeing an increase in the number of events aimed at members of the LGBTIQ community — e.g. debates, lectures, workshops, concerts, parties, etc. — mostly in Zagreb, but in recent years also in Rijeka and Split.

At the same time, we were constantly being reminded of a "brutal reality" that LGBTIQ people experience in Croatia. The first Split Pride Parade was marked by a violent attack on its participants. We also witnessed a rise of the far right and their imposition of conservative attitudes towards health and civil society education in schools. The entire 2013 was marked by the initiative "In the name of the family" ["U ime obitelji"]; under the guise of protecting families, they systematically encouraged citizens of Croatia to take part in a referendum that LGBTIQ people found to be humiliating and discriminating. The referendum was finally held on 1 December 2013, and it consequently led to the inclusion of a definition of marriage in the Constitution of the Republic of Croatia as the union between a man and a woman. Through its system of legal assistance, Zagreb Pride has also regularly been encountering LGBTIQ people who have experienced violence and/or discrimination. We are thus constantly reminded of the high incidence of such experiences, and that a satisfactory legal framework should not necessarily be equated with an adequate implementation of the laws.

The main aim of this research study was to investigate violence, discrimination, and hate crimes experienced on the basis of sexual orientation, sex/gender identity, and/or gender expression. This study aspires to fill a gap in knowledge, considering that the few previous studies carried out among the Croatian LGBTIQ population investigated only victimization experienced on the basis of sexual orientation.

The following paragraph brings a brief explanation of terminology we use in this report. **Sexual orientation** is defined as emotional, romantic, sexual and/or other types of attraction towards members of the same or of different sex/gender. Although three types of sexual orientation are most common — bisexual, homosexual, and heterosexual — there are also other, less known, sexual orientations used to define one’s attraction (e.g., pansexual, asexual, etc.). **Sex/gender identity** is considered to be the internal and individual experience of sex/gender. It may or it may not correspond to the sex one was ascribed at birth, and it may or it may not fit within the binary concept of male/female. **Gender expression** is a mode of expression of gender through any sort of external markers — for example, through behavior, clothes, hairstyles, voice, and body language, or through other characteristics of the body. When a non-heterosexual person experiences violence, it is often assumed that this occurred on the basis of their sexual orientation. However, perpetrators of violence are often not explicitly aware of their victim’s sexual orientation, but assume that it is non-heterosexual based on the modes of gender expression.

Art. 1, para. 1 of the Anti-Discrimination Act (Official Gazette 85/08) stipulates protection and advocacy of equality as the highest value of the constitutional order of the Republic of Croatia, ensuring the attainment of equal opportunities, and prescribing protection from discrimination on the basis of race or ethnicity or skin color, sex, language, religion, political or other belief, national or social background, asset, membership in a union, education, social condition, marital or family status, age, health condition, disability, genetic heritage, **gender identity and expression, and sexual orientation**. Discrimination is considered to be an act of placing an individual in an unfavorable position due to a possession, or the wrong assumption of a possession, of any of the aforementioned characteristics. Art. 87, para. 20 of the Criminal Code (Official Gazette 125/11, 144/12) defines hate crime as a criminal offense committed out of hatred of the other person’s race, skin color, religion, national or ethnic background, disability, sex, **sexual orientation or gender identity**. Unless the Criminal Code already prescribes a heavier penalty for a crime that was committed on the basis of any of these characteristics, such a motivation is considered to be an aggravating circumstance that requires an enhanced penalty.

1.2

OVERVIEW OF STUDIES

1.2.1.

Studies on Discrimination and Violence Against LGBTIQ People in Croatia

We will now present key findings from several Croatian research studies investigating relevant LGBT topics. The first Croatian research study that examined the prevalence and structure of violence experienced on the basis of sexual orientation, and that assessed the association between experiencing violence and different psychological determinants,

was conducted in 2005 using a sample of 202 LGB¹ participants from Zagreb, Rijeka, and Osijek (Pikić & Jugović, 2006). The authors found that more than half of study participants (51.5%) experienced violence on the basis of their sexual orientation in the period between 2002 and 2005. In terms of the type of violence, most participants experienced psychological (41.7%) and sexual violence (29.9%). Almost 20% of study participants experienced economic violence, and 14% of them were physically attacked. A majority of perpetrators of these crimes were strangers. It is important to point out that 80% of study participants did not report the experienced violence to the authorities. Furthermore, 84% of them knew of multiple cases of LGBT people being physically attacked in Croatia, and 56% of them said that they themselves have one or several friends and/or romantic partners who experienced physical violence on the basis of their sexual orientation. Knowing other LGBT people who experienced violence may potentially lead to fear of violence and thus to a reluctance to freely express one's identity.

Using a sample of 592 LGBTQ people from Croatia, Lesbian Organization from Rijeka "LORI" conducted a needs assessment study in 2007. The study has shown that only 19.4% of their study participants never concealed their sexual orientation or their sex/gender identity in public. This information is important because it indicates that a majority of their LGBTQ study participants felt that they could not freely express their identities. Furthermore, 49.2% of participants experienced verbal abuse, 30.9% threats of physical violence, 11.3% experienced "milder" types of physical violence (pushing, hair-pulling, spitting, or slapping), 14.4% had been hit or beaten, and 3.4% were attacked with a knife, gun or other weapon. Finally, 30.9% of their study participants were discriminated against in school and/or at university, and 17.3% at work.

Several studies investigated experiences of discrimination in specific contexts—more specifically, in healthcare, and at work. Using a sample of 331 LGB participants, Grabovac et al. investigated LGB patients' experiences of discrimination in healthcare, reporting that 30.2% of their study participants experienced discomfort because of their sexual orientation while visiting a doctor (Grabovac, Abramović, & Komlenović, 2010). In the context of work, a survey conducted by the lesbian organization Kontra in 2011 (as cited in Petrović, 2011) showed that a significant number of LGBT people believe that they would suffer negative consequences in the workplace should their employers become aware of their sexual orientation or gender identity. More specifically, 54.02% of study participants thought they would be discriminated against during an interview with their potential employers, 43.68% thought they may not get a promotion, and 36.78% of them thought they would be laid off. Such fears may be justified, considering that market research company Henda's 2005 survey of managers from 202 Croatian companies found that a striking 66% of them would not hire an 'out' gay man, lesbian, or a bisexual person (as cited in Petrović, 2011). Furthermore, a survey conducted in 2007 by a market research company Puls (as cited in Petrović, 2011) found that 49% of their respondents (n = 800) said that homosexual people should be banned from working in the public sector, and 67% of them think that homosexual people should be banned from working with children in education.

1 This report uses different abbreviations depending on identities that are in focus. For example, study performed by Pikić and Jugović (2006) included lesbians, gays and bisexual persons (abbreviation LGB), in LORI's research (2007) lesbians, gays, bisexual, trans* and queer persons (abbreviation LGBTQ), while FRA (2013) included lesbians, gays, bisexual, trans*, intersex and queer persons (abbreviation LGBTIQ). The most frequently used abbreviation LGBT (lesbians, gays, bisexual and trans* persons) is also used in this report when research in general without known sample is discussed.

Finally, international comparative studies also point to a high rate of anti-LGBT violence and discrimination in Croatia. For example, a recently conducted online survey that sampled 93,079 LGBT people from the EU and Croatia reports that Croatia ranks at the top in terms of anti-LGBT violence and discrimination—more specifically, 60% of study participants from Croatia reported to have experienced sexual orientation-related discrimination or violence in their country of residence in the year preceding the study (European Union Agency for Fundamental Rights, 2013).

1.2.2.

Studies Investigating the General Population's Attitude Towards LGBTIQ People

Research findings described above suggest that LGBTIQ people occupy an undesirable position in Croatia. This may be explained by looking at studies investigating the general population's attitude towards LGBTIQ people. A study of seniors from 42 Croatian high schools conducted by GONG in 2010 reports that 45.5% of their participants agree or completely agree that homosexuality is in fact a disease, and 64.3% of them agree or completely agree that homosexual people should be banned from appearing in public because they are a bad influence on youth. A more recent study of high school students points to a similarly high level of homophobia in schools (Hodžić & Bijelić, 2012). Perhaps the most significant finding is the fact that 62% of students' parents or guardians refused to give their consent for their children's participation in the study (i.e., to fill out the questionnaire). But even with such a high sample bias, the authors found that 26% of the students were verbally, and about 6% of them even physically abusive towards another person because of their alleged homosexual orientation. Furthermore, 20% of Hodžić & Bijelić's study participants said that they passively witnessed abuse of another person because of their alleged homosexual orientation. The same study also examined high school teachers' attitudes towards LGB people. Although they appear to be more positive—i.e., 94.9% of the surveyed high school teachers said that gay men and lesbians should be treated like any other person—49.2% said that gay people should not be allowed to adopt children, and 58.6% of the surveyed teachers do not approve of two young men kissing in public.

Using a sample of 1500 men and 505 women, a study aiming to investigate attitudes towards gender equality found a considerable level of homophobia among men (Bijelić, Kobaš, Cesar i Jurišić, 2011). More specifically, 54% of men in the study said that homosexuality is neither natural nor normal, and 62% of them would be ashamed if their son was homosexual. Women's attitudes were significantly more positive. In 2005 Parmač reported similar results in a study of university students, and in addition found that male students' attitudes towards lesbians were significantly more positive than their attitudes towards gay men, while this difference was not observed among female students. In order to better understand the general population's negative attitude towards LGBTIQ people, we want to point to a finding from a survey conducted for the Office of the Public Ombudsperson (AUDEO, 2012). Among 1300 respondents from all regions of Croatia, only

18% reported to have a friend, colleague, or associate who is homosexual. This finding exemplifies a vicious circle—LGBTIQ people in Croatia conceal their sex/gender identity and/or their sexual orientation because they fear stigmatization, while people who are not members of the LGBTIQ community, presumably often out of ignorance, create and hold a negative image of the LGBTIQ persons.

1.2.3.

Studies Conducted in the Rest of the Region

In order to contextualize results of studies examining violence and discrimination against LGBTIQ people in Croatia, we will present findings from several studies conducted in neighboring countries. Using a sample of 183 LGBTTIQ² people, a study carried out in Serbia reports that 46.9% of their study participants experienced different types of psychological violence (e.g., insulting comments, being made fun of, humiliation, threats, etc.), and 10.3% of them experienced physical violence. Only 40% of participants who experienced physical violence also reported it to the authorities (Jarić, 2011).

A recent needs assessment study carried out among 545 people in Bosnia and Herzegovina found that 35.8% of their respondents experienced some type of discrimination specifically because they identify as LGBT (Čaušević, 2013). Bearing in mind that being 'out' is often a prerequisite for the experience of discrimination, this percentage is clearer when considered alongside the finding that 46.4% of participants in this study reported to be 'out' (at work, in school, or at university). A quarter of respondents (23.5%) experienced violence because of their gender expression or sexual identity, and among them almost all (94.6%) experienced psychological/verbal violence, more than a third (36.1%) physical violence, and close to one fifth (17%) of them experienced sexual violence. Only 17 out of 130 participants who experienced violence reported it to the authorities, and 73.6% of all study participants said that they do not trust the police.

1.2.4.

Comparison with Other European Countries

As mentioned earlier, a recent online survey conducted in the European Union and Croatia ranked Croatia among the countries with the highest percentage of LGBT people (60%) who experienced violence or discrimination in the year preceding the study (European Union Agency for Fundamental Rights, 2013). The only country ranked higher than Croatia was Lithuania, with 61%. The average score calculated from data from all countries included in the study was 47%, with the lowest percentages reported in the Netherlands (30%) and Denmark (31%).

² „TT“ indicate transexual and transgender people and are sometimes used in abbreviations instead of one „T“ which replaces an umbrella term trans* that covers different trans* identities.

The international LGBT organization ILGA ranks European countries on a scale from -7 (extreme threats to human rights and discrimination against LGBT people) to 17 (highest regard for human rights and complete legal equality of LGBT people) on the basis of fulfillment of 24 criteria—for example, anti-discrimination legislation that includes sexual orientation and/or gender identity, freedom to organize events such as Pride Parades, recognition in the Criminal Code of hate crimes committed on the basis of sexual orientation and gender identity, and legal regulation of same-sex couples' rights (ILGA, 2012). Following this classification, the UK has the highest index with 12.5, while Spain and Sweden are close behind with 12. With an index of 6—the highest index among countries in this region—Croatia is ranked 13th, followed by Slovenia (5), Serbia and Montenegro (2), Bosnia and Herzegovina (1), and Macedonia with an index of -2. Out of 50 participating countries, Ukraine has the lowest index (-4).

Finally, we want to point out that social acceptance of LGBTIQ people is inseparable from the institutional support that they enjoy. This statement is reflected in the results of the European Social Survey conducted between the fall of 2008 and spring of 2009 using a sample of 50,082 people. In their research article, Takács & Szalma (2011) comparatively examined the association between the item measuring the respondents' agreement with the statement that "gay men and lesbians should be free to live their own lives as they wish," and the same-sex partnership legislation in each of the European countries included in the ESS. Their findings showed that respondents from northern and western European countries that have marriage equality and/or registered partnership (e.g., Sweden, Norway, Belgium, Netherlands, France) express a higher agreement with the aforementioned item, unlike respondents from eastern European countries (Ukraine, Russia, Romania) which do not legally recognize same-sex couples' rights. Furthermore, the authors showed that there was an increase in support for the key item ("gay men and lesbians should be free to live their own lives as they wish") in those countries that either implemented same-sex marriage and/or registered partnership before 2002 (Belgium, Denmark, Finland, France, Germany, Netherlands, Sweden, Norway), or between 2002 and 2008 (Spain, Switzerland, UK, Slovenia, Czech Republic). In countries that have not changed their same-sex partnership legislation (Hungary, Greece, Poland, Portugal), the acceptance of lesbians and gay men also remained unchanged, and comparatively lower. These findings clearly contradict the often used "the society is not ready for marriage equality or registered partnership" argument, showing that legal provisions supporting same-sex partnerships lead to a decrease in societal homophobia. In fact, institutional support and protection of LGBTIQ people's human rights may play a crucial role in a greater societal acceptance of LGBTIQ people.

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photo by: Matej Čelar

2.

methodology

The main aim of the research study was the investigation of experiences with violence, discrimination, and hate crimes that occurred on the basis of sexual orientation, sex/gender identity, and/or gender expression. Furthermore, the study tried to answer several research questions. Along with study participants' experiences of different forms of violence, it was necessary to investigate the degree of their openness about their sexual orientation, sex/gender identity, and/or gender expression, and subsequently, to investigate their experiences and needs regarding their family lives. Finally, we assessed respondents' participation in LGBTIQ community activities, their awareness of their legal rights as well as their general life satisfaction.

2.1. STUDY PARTICIPANTS

The sample included 690 participants who were aged between 15 and 75 years (M_{age} = 28.5, SD = 8.15) at the time of the study. In order to more clearly present the age structure of the sample, study participants were divided into four age groups: ≤ 18, 19 – 30, 31 – 45, and ≥ 46. A majority of participants (59.91%) were between 19 and 30 years old, followed by those between 31 and 45 years old (32.22%). Fewer than 10% of participants were younger than 18, and older than 46 years of age (4.66% and 3.21%, respectively). Four participants did not respond to this question.

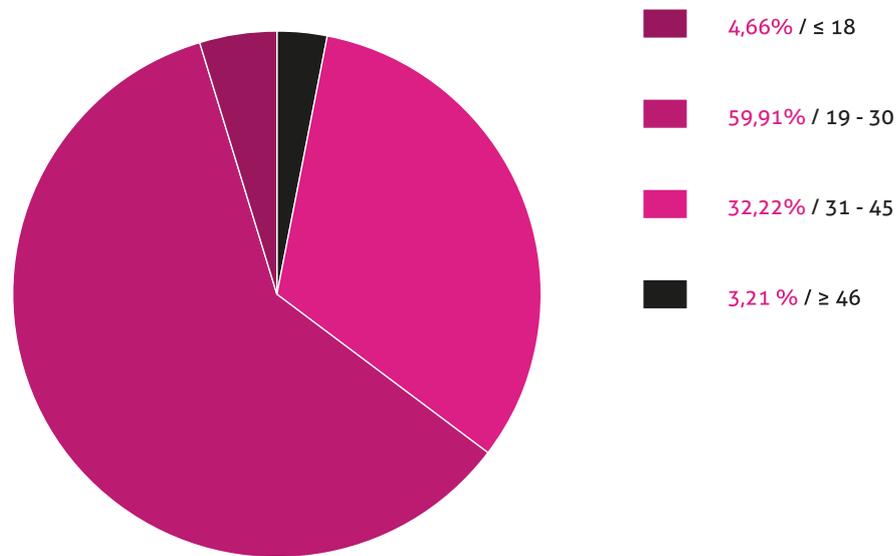


Figure 1.
Structure of the sample based on age

More than half of the participants lived in the Zagreb metropolitan area at the time of the study (56.64%; n = 388). About one fifth (20.58%) of the sample included participants from the Rijeka metropolitan area, 10.66% of participants were from the Split metropolitan area, 3.21% from several towns in Istria, 2.48% from Osijek, and 5.11% of participants were from other Croatian cities. Finally, at the time of the study, 10 participants lived outside of Croatia—nine in different Western European cities (Paris, London, Lund, etc.), and one in Bosnia and Herzegovina. Four participants did not respond to this question.

The fact that study participants from Zagreb represent the majority of the sample must be addressed here. This study was carried out as a collaborative effort of Zagreb Pride, Lesbian Organization Rijeka "LORI" and Queer Sport Split. Considering that this was a fieldwork-based research, participation in the study strongly depended on outreach in the LGBTIQ community in each of the cities. Compared to Rijeka and Split, activities for LGBTIQ persons have been held in Zagreb for a longer period of time, there is a ten-year

old tradition of the Pride March, and there are more associations whose work is related to LGBTIQ human rights (e.g. Trans Aid, Iskorak, Zagreb Pride, Kontra, Queer Zagreb). The number of activities and projects organized in Zagreb is followed by those organized in Rijeka, where LORI has been active since 2000. In contrast to Zagreb and Rijeka, however, LGBTIQ community in Split has been becoming more visible only since the first Split Pride March, held in 2011. Study participants were recruited mainly through associates and beneficiaries of the NGOs that implemented the study, as then through social networks and at various LGBTIQ events. The community cohesion among LGBTIQ persons is still the strongest in Zagreb, as the number of LGBTIQ events organized there is the highest. In Zagreb, for instance, a significant number of questionnaires were completed at various events organized during the Pride Week (the week preceding the Pride March), with the help from the Pride Parade 2013 Organizing Committee, the LGBTIQ Initiative of the Faculty of Humanities and Social Sciences "AUT," the Center for Peace Studies and others. Taken together, these factors contributed to a better response among LGBTIQ people living in Zagreb, and consequently led to their greater representation in our final sample.

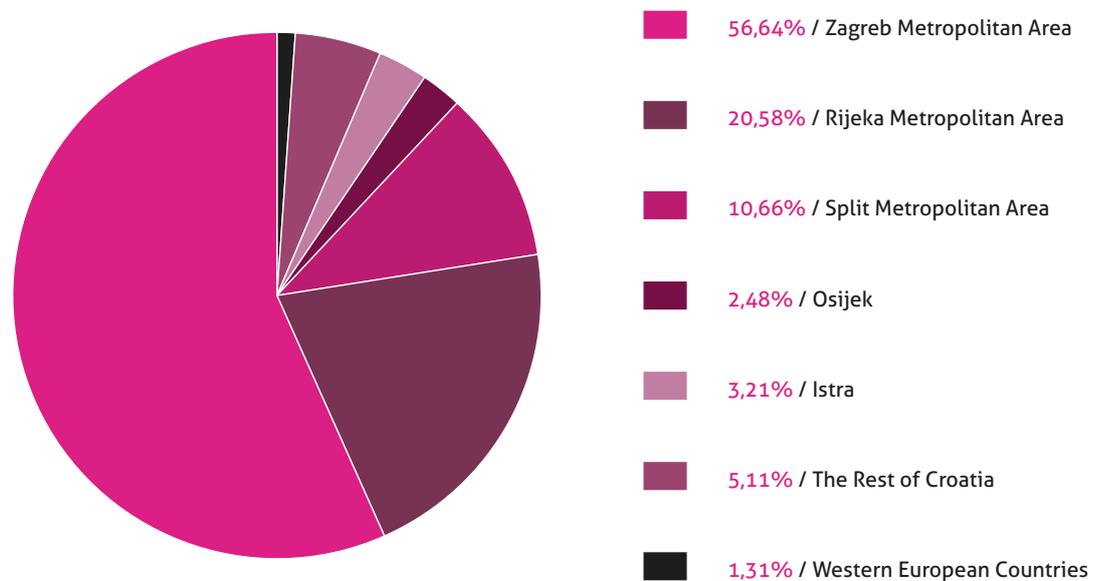


Figure 2.
Structure of the sample based on the permanent place of residence

In terms of the highest completed level of education, close to half of the participants completed secondary education (48.3%), followed by participants with a 5-year university degree (27.1%), and those with a 3-year university or professional degree (18.5%). Thirty-five study participants (5.1%) hold graduate degrees (MSc, PhD, or other postgraduate degrees). Seven participants (1%) have completed primary education, and at the time of the study one participant had not yet finished primary education. Three participants did not respond to this question.

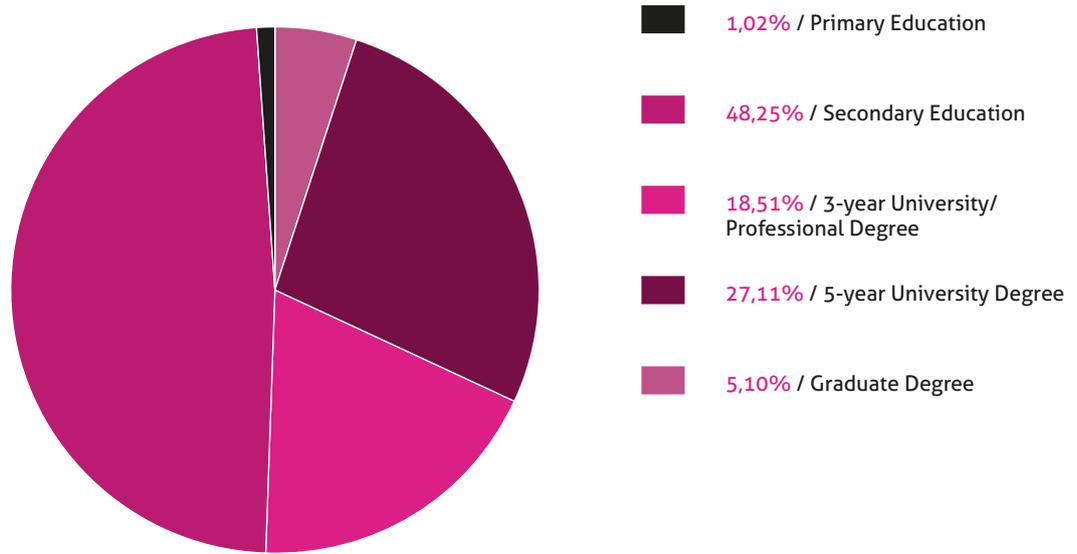


Figure 3.
Structure of the sample based on the level of education

Table 1.
Study participants' current status ($n = 690$)

Category	Frequency	Percentage
Primary/Secondary school student	28	4,1
University student	199	28,8
Employed full time	300	43,5
Employed part-time	52	7,5
Unemployed	61	8,8
Retired	7	1,0
Student and employed (part-time)	18	2,6
Other	22	3,2
Missing	3	0,4
Total	690	100

As *Table 1* shows, a majority of participants were either employed full time (43.5%) or university students (28.8%) at the time of the study. Given that 18 (2.6%) participants reported to be both enrolled at university and employed part-time, we created an additional category of responses — *Student and employed part-time*. Examples of responses in the open category *Other* includes: *freelancer, periodically employed, intern, volunteer etc.* Three people did not respond to this question.

Table 2.
Study participants' mode of living (n = 690)

Category	Frequency	Percentage
Alone	137	19,9
With a partner	158	22,9
With a parent/s	196	28,4
With a friend/s	87	12,6
With a roommate/s	31	4,5
With a sibling/s	18	2,6
With a grandparent	6	0,9
With a child/children	5	0,7
With a cat/s	5	0,7
Other	45	6,5
Missing	2	0,3
Total	690	100

A majority of participants reported living with their parents (28.4%), and a significant percentage of them live with their partner (22.9%), or alone (19.9%). Using participants' responses in the open category *Other*, we recoded several additional categories: *Living with a Roommate/s* (n = 31), *Living with a sibling/s* (n = 18), *Living with a grandparent/s* (n = 6), and *Living with a cat/s* (n = 5). We want to point out that five participants live with their child/children, four participants with their partner and their child, and one participant with their spouse and their child. Examples of other responses in the open category *Other* includes: *partner and friends* (n = 4), *partner and roommates* (n = 4), *multiple partners* (n = 2), *mother and partner* (n = 2), "husband" (n = 3), etc.

2.1.1.

Sex/Gender Identity and Sexual Orientation of the Participants

In the sex category, 433 (62.9%) study participants identified as female, and 228 (33.1%) as *male*. Twelve participants (1.7%) were *transsexual*, one was *intersex*, and 10 participants did not identify in terms of sex. Four participants chose *Other*, and three of them further specified their sex identity as *queer*, *both male and female*, and *it changes* (this participant also selected categories *female*, and *I don't identify in terms of my sex*).

Regarding gender identity, 393 participants (57%) identified as *female*, 223 (32.3%) as *male*, seven participants as *transgender*, and 50 participants (7.2%) did not identify in terms of gender. Twelve participants who chose *Other* further specified their gender

identity as a *different woman (dyke)*, *gender queer*, *homosexual*, *I identify in terms of my gender when it is politically important and strategically useful*, *integrallist/M*, *Jedi*, *M/I don't identify in terms of gender*, *both*, *it depends*, *F/I don't identify in terms of gender*, and *F*; *M*, respectively.

We want to emphasize that our data show that there are indeed many people whose sex/gender identity cannot be reduced to the prevailing binary system, i.e., categories "male" and "female" which are usually the only ones offered in questionnaires. It is therefore important that the inclusion of a space for self-identification of sex/gender becomes standard practice in survey research.

Table 3.
Participants' sexual orientation (n = 690)

Sexual Orientation	Frequency	Percentage
Homosexual	431	62,5
Bisexual	148	21,4
Heterosexual	24	3,5
Pansexual	6	0,9
Asexual	2	0,3
No identification	55	8,0
Other	18	2,6
Missing	6	0,9
Total	690	100

In terms of sexual orientation, a majority of participants identified as *homosexual* (62.5%; n = 431), and *bisexual* (21.4%; n = 148). Twenty-four (3.5%) participants were *heterosexual*, and two were *asexual*. Due to the fact that six participants who chose Under *Other* they further specified their sexual orientation as *pansexual*, this category was singled out and added to the table. The other 18 responses in the open category *Something else* included *bi-curious*, *bi-neutral*, *demisexual*, *bisexual/homosexual*, *fluid*, *gynephile*, *homosexual/I don't identify*, *it depends*, *lesbian*, *I don't know* (n = 4), *I am attracted to the soul*, *not gender/body-sex*, *queer* (n = 2), *allsexual*, and *lesbian in public*, *otherwise I don't identify*. Fifty-five respondents (8%) reported that they do not identify in terms of their sexual orientation. Our data again point to a need for both a more flexible and wider categorization of sexual orientation than the usual homosexual/bisexual/heterosexual, and for the inclusion of a space for self-identification of sexual orientation in survey research.

Table 4.
Participants' identities ($n = 690$)

Identity	Frequency	Percentage
Gay	199	28,8
Lesbian	183	26,5
Homosexual	128	18,6
No identification	128	18,6
Bisexual	111	16,1
Queer	96	13,9
Fag	93	13,5
Dyke	71	10,3
Trans	14	2,0
Transgender	7	1,0
Transsexual	2	0,3
Transvestite	2	0,3
Other	31	4,5

It is important to note that study participants could choose multiple answers to describe their identities. *Table 4* shows that most of them identify as *gay* ($n = 199$), and *lesbian* ($n = 183$). These identities were in fact preferred to their offensive, albeit within the LGBTIQ community often used, variants *fag* ($n = 93$), and *dyke* ($n = 71$). A significant number of participants identify as *homosexual* ($n = 128$), *bisexual* ($n = 111$), and *queer* ($n = 96$). With regard to trans* identities, participants identified as *trans* ($n = 14$), *transgender* ($n = 7$), *transsexual* ($n = 2$), and *transvestite* ($n = 2$). Close to 20% of participants ($n = 128$) do not identify in terms of their identities. This may point to a resistance to the entrenched categories, and to a need for a rejection of the (socially) constructed LGBTIQ identities. Responses in the open category *Other* included the following identities: *human* ($n = 3$), *anarchist*, *Damir*, *drag queen*, *soul in a human body*, *hetero (my partner is a transgender FTM person)*, *heterosexual* ($n = 5$), *me, it depends*, *legend*, *dyke*, *a man who is trans*, *I don't know*, *something that's mine*, *person*, *bisexually-oriented person*, *pansexual (to my friends)*, *lady fag*, *sometimes everything*, *trace amounts of queer*, *almost everything or nothing on the list*, *I normally don't use labels. I say that I love women.*, and *cuddlebunny*.

2.2. PROCEDURE

Fieldwork-based data collection was conducted between April and July of 2013 by trained researchers. Given both a challenging topic of the study, as well as the length of the questionnaire and a potential need for additional explanations of terminology (e.g., sex/gender identity, gender expression) the „face-to-face“³ survey method was chosen as the most appropriate. Only a few participants who lived abroad at the time of the survey received and completed the questionnaire via e-mail. The questionnaire was carried out by the members and close associates of the aforementioned associations that were previously informed about the procedure and, at times, persons who were beneficiaries of the associations, informed about the procedure and entrusted with the task of collecting questionnaires. The participants were not allowed to take the questionnaire home and to fill it up independently, but only in the presence of a trained interviewer so that prospective questions could be answered. The participants were recruited through online ads, especially the social networks of Zagreb Pride, LORI and Queer Sport Split, and through the contacts of these civil society organizations. The questionnaire could be completed at the NGOs' offices during predetermined hours, and during important LGBTIQ events (e.g., Pride Week, Roza hipnoza [Pink Hypnosis]). Furthermore, the persons who were trained to administer the questionnaire could recruit study participants through their own acquaintances and connections. This sampling technique is known as the „snowball“⁴ technique. Collected data were analyzed using the statistical software IBM SPSS Statistics 20. Specifically, quantitative data analyses included descriptive analysis, correlation analysis, complex covariance analysis, post hoc analysis (Bonfferoni Correction), and chi-square test. The qualitative aspect of data analysis included categorization of study participants' answers to open-ended questions.

2.3. MEASURES

The questionnaire consisted of 34 items that covered different aspects of life – e.g., socio-demographic characteristics; plans to start a family (plans to enter into same-sex life partnership and plans to have children); participants' openness about their sexual orientation, sex/gender identity, and gender expression; participants' own and their friends' experiences of violence that occurred on the basis of sexual orientation, sex/gender identity, and gender expression; perpetrators of violence; reporting violence to the authorities;

3 Face-to-face survey method is conducted like a conversation with the trained interviewer (Milas, 2005).

4 Snowball technique is applied when there is a need to affect population that is in some way specific (Milas, 2005). It is based on the selection of a narrow circle of people with required characteristics that are part of the required population and using them to spread the sample like a snowball. One problem of this technique is that it is more likely to gather opened, popular and more communicative people.

experiences of discrimination (outside of and within the LGBTIQ community); participation in LGBTIQ community activities (Pride Parade, visiting LGBTIQ community spaces, participation in activities organized by different NGOs); plans to emigrate from Croatia; participants' knowledge of LGBTIQ-relevant laws and legislations (Anti-Discrimination Act and the Criminal Code). Answers to these questions were mostly multiple choice, with several open-ended questions requiring descriptive answers. The final part of the questionnaire included the International Well-Being Index, which is a measure of satisfaction with different aspects of one's life (e.g., personal safety, personal relationships, the economy).



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3.

results

3.1. VIOLENCE AND DISCRIMINATION

3.1.1. Study Participants' Experiences of Violence

Given the main aim of this study, the three most important questions (16, 17, and 18) were those regarding violence, hate crimes, and discrimination experienced on the basis of sexual orientation, sex/gender identity, and gender expression. As they were recalling their experiences, participants were asked to focus on two time periods—the period until 2006, and the period after 2006. These time periods were chosen because hate crime—defined as a criminal offense committed because of the victim's specific characteristics, among which are also sexual orientation and gender identity—was included in the Criminal Code in 2006. For the purposes of this report, experiences of fourteen different types of violence investigated in this study were grouped into three categories—psychological, physical and sexual violence. Psychological violence included *verbal harassment, being followed, stalked, or threatened, and threats of physical violence*. Physical violence included violence that *resulted in minor bodily injury* (e.g., no broken bones; bruising, contusion), physical violence that *resulted in serious bodily injury* (e.g., broken bones), physical violence that *caused severe mental health consequences*, physical violence that *led to a severe impairment to health* (e.g. injuries that prevent a person from fully performing work she/he was earlier able to perform), physical violence that *caused injuries leading to disability*, and physical violence that *caused life threatening injuries*. The category of sexual violence included *unwanted sexual proposals, unwanted touching, attempted sexual assault or rape, coerced sexual intercourse, and rape*. For each type of violence participants reported their answers on a 6-point frequency scale — 0 (never), 1 (one time), 2 (two times), 3-5 (three to five times), 6-10, and 11 or more times. For a clearer presentation of results in this report, the answers were recoded into the following four categories, *never, 1-2 times, 3-5 times, and 6 or more times*. Study participants who had missing data (i.e., did not respond to these questions) were excluded from the analysis.

Considering that since the inclusion of hate crime in the Criminal Code in 2006 this was the first study of its kind, we will first present the results for experiences of violence that occurred after 2006. In this part of the report we will present data for the entire sample. Tables presenting results stratified by geographic area — i.e., separate analyses for Rijeka, Split, and Zagreb metropolitan areas — that NGOs can use at the local level can be found at the end of this report (see *Appendices 1, 2, and 3*). Quantitative data will at times be appended with quotes from descriptive answers to *question 20 (If you have in the period after 2006 experienced one or more types of violence described in questions 16, 17, and 18, please describe what happened, and where it happened)*. We want to start by saying that an alarming 73.6%, or 508 out of 690 study participants experienced some type of violence because of their sexual orientation, sex/gender identity, and/or gender expression.

3.1.1.1.

Violence Experienced on the Basis of Sexual Orientation, after 2006

Our analysis of fourteen types of violence investigated in this study found that 68.26% (n = 471) of study participants at least once experienced violence on the basis of their sexual orientation. We will now present frequencies of experiences of violence based on sexual orientation separately for each of the three categories of violence—psychological, physical, and sexual.

Table 5.
Experiences of psychological violence based on sexual orientation, after 2006*

	Never	1-2 times	3-5 times	6 or more times	Total
Verbal harassment	263 (39,3)	157 (23,5)	122 (18,2)	127 (19,0)	669 (100)
Being followed, stalked, or threatened	539 (81,9)	70 (10,6)	33 (5,0)	16 (2,4)	658 (100)
Threats of physical violence	469 (70,7)	117 (17,6)	49 (7,4)	28 (4,2)	663 (100)

*f(%)

60.4% (417/690) of participants experienced some form of psychological violence because of their sexual orientation. *Table 5* shows that many of them (60.7% of 669 participants who responded to this question) were at least once verbally harassed, and fewer were followed, stalked or threatened (18%), or threatened with physical violence (29.2%).



Quotes – Psychological Violence Experienced on the Basis of Sexual Orientation

“Verbal harassment in public, people yelling ‘Faggot!’ spitting based on assumed sexual orientation, death threats and threats of violence via text messages and phone calls from strangers, online threats and intimidation. People chasing after me in public. Emotional blackmail and pressure from my extended family telling me I’m a bum, unworthy and so on.”

(Rijeka, 35)

“After Split Pride Parade in 2011 police officers were insulting my girlfriend and me. The case was never reported.”

(Brač, 22)



Table 6.
Experiences of physical violence based on sexual orientation, after 2006*

Physical violence that:	Never	1-2 times	3-5 times	6 or more times	Ukupno
Resulted in minor bodily injury (e.g., no broken bones)	575 (87,4)	62 (9,4)	18 (2,7)	3 (0,5)	658 (100)
Resulted in serious bodily injury (e.g., broken bones)	643 (98,0)	12 (1,8)	1 (0,2)	–	656 (100)
Caused severe mental health consequences	607 (92,8)	36 (5,5)	5 (0,8)	6 (0,9)	654 (100)
Led to a severe impairment to health	641 (97,9)	12 (1,8)	2 (0,3)	–	655 (100)
Caused injuries that led to disability	652 (99,7)	2 (0,3)	–	–	654 (100)
Caused life threatening injuries	636 (96,7)	20 (3,0)	1 (0,2)	1 (0,2)	658 (100)

*f (%)

118 respondents (17.1%) experienced some form of physical violence because of their sexual orientation. It is evident from *Table 6* that, although most participants never experienced physical violence because of their sexual orientation (i.e., about 90% of participants said they never experienced any of the six specified types of physical violence), a significant number of participants were physically assaulted because of their sexual orientation. More specifically, 83 respondents experienced physical violence that resulted in minor bodily injury, 13 respondents experienced physical violence that resulted in serious bodily injury, 47 respondents suffered severe mental health consequences because of the physical violence they experienced, 14 respondents reported a severe health impairment, and 2 participants suffered injuries that led to disability. Furthermore, 22 respondents experienced physical violence that led to life threatening injuries.



Quotes – Physical Violence Experienced on the Basis of Sexual Orientation

“Physical violence – My friend and I were beaten by 3 to 5 strangers in a street in Zagreb (back when gay parties were organized in that neighborhood) who were shouting ‘Are you a fag?’ and ‘Die, you stinking faggot!’ I had minor injuries, and my friend suffered more serious injuries.”

(Rijeka, 35)

“I don’t want to talk about it. Actually, my father locked me up in a room and beat me with a military boot and a belt for a week.”

(Zagreb, 33)

*“One time on my way home from a studio
I got stopped by a group of skinheads and
they beat me so bad I ended up in
hospital for a month.”*

(Zagreb, 36)

*“On my way home, after hanging out in
the park with my friends, two men stopped
me and started calling me a faggot and
punching me with their fists. They stopped
after a couple of minutes and went away.”*

(Zagreb, 26)



Table 7.
Experiences of sexual violence based on sexual orientation, after 2006*

	Never	1-2 times	3-5 times	6 or more times	Ukupno
Unwanted sexual proposals	415 (63,3)	81 (12,3)	81 (12,3)	79 (12,0)	656 (100)
Unwanted touching	519 (78,9)	67 (10,2)	42 (6,4)	30 (4,6)	658 (100)
Attempted sexual assault or rape	614 (93,2)	37 (5,6)	2 (0,3)	6 (0,9)	659 (100)
Coerced sexual intercourse	634 (96,4)	16 (2,4)	6 (0,9)	2 (0,3)	658 (100)
Rape	648 (98,6)	7 (1,1)	1 (0,2)	1 (0,2)	657 (100)

*f (%)

38.3% ($n = 264$) of study participants experienced some form of sexual violence on the basis of their sexual orientation, with most of them reporting unwanted sexual proposals (36.6%) and unwanted touching (21.2%). 45 participants at least once experienced an attempted sexual assault or rape, 24 participants were coerced into sexual intercourse, and 9 participants were raped because of their sexual orientation.



Quotes – Sexual Violence Experienced on the Basis of Sexual Orientation

“Most of the time [it happens] in clubs or at parties where a man suggests a threesome and after the first ‘No’ continues with harassment, sometimes accompanied with unwanted touching.”

(Zagreb, 24)

“Mister employer thought he could ‘convert’ me, so he tried to rape me. Fortunately, thanks to my self-defense skills, nothing happened.”

(Zagreb, 26)

“I got a lot of unwanted suggestions because of my sexual orientation, because they can’t comprehend the essence of my feelings for other women and they associate my closeness with women with (sexual) fantasies they got from some porno.”

(Rijeka, 31)



3.1.1.2.

Violence Experienced on the Basis of Sex/Gender Identity, after 2006

A total of 37.8% ($n = 261$) of study participants experienced violence because of their sex/gender identity.

Table 8.
Experiences of psychological violence based on sex/gender identity, after 2006*

	Never	1-2 times	3-5 times	6 or more times	Total
Verbal harassment	432 (66,0)	81 (12,4)	71 (10,8)	71 (10,8)	655 (100)
Being followed, stalked, or threatened	570 (88,6)	49 (7,6)	10 (1,6)	14 (2,2)	643 (100)
Threats of physical violence	548 (84,6)	53 (8,2)	28 (4,3)	19 (2,9)	648 (100)

*f (%)

Among all study participants, 33.2% ($n = 229$) experienced some form of psychological violence because of their sex/gender identity. Among study participants who responded to this question, 34% at least once experienced verbal harassment because of their sex/gender identity, 11.4% were followed, stalked, or threatened, and 15.4% were threatened with physical violence.

Table 9.
Experiences of physical violence based on sex/gender identity, after 2006*

Physical violence that:	Never	1-2 times	3-5 times	6 or more times	Total
Resulted in minor bodily injury (e.g., no broken bones)	606 (94,1)	33 (5,1)	2 (0,3)	3 (0,5)	644 (100)
Resulted in serious bodily injury (e.g., broken bones)	634 (98,8)	7 (1,1)	–	1 (0,2)	642 (100)
Caused severe mental health consequences	617 (95,8)	18 (2,8)	5 (0,8)	4 (0,6)	644 (100)
Led to a severe impairment to health	634 (98,6)	8 (1,2)	1 (0,2)	–	643 (100)
Caused injuries that led to disability	642 (99,8)	1 (0,2)	–	–	643 (100)
Caused life threatening injuries	630 (97,7)	13 (2,0)	1 (0,2)	1 (0,2)	645 (100)

*f (%)

56 respondents (8.1%) experienced some form of physical violence because of their sex/gender identity, 38 respondents experienced physical violence that resulted in minor bodily injury, and 8 respondents experienced physical violence that resulted in serious bodily injury. Regarding the longer-term effects, 27 respondents suffered severe mental health consequences because of the physical violence they experienced, 9 reported a severe health impairment, and one participant suffered injuries that led to disability. Furthermore, 15 respondents experienced physical violence that caused life threatening injuries.

Table 10.
Experiences of sexual violence based on sex/gender identity, after 2006*

	Never	1-2 times	3-5 times	6 or more times	Total
Unwanted sexual proposals	526 (81,3)	51 (7,9)	36 (5,6)	34 (5,3)	647 (100)
Unwanted touching	561 (86,6)	37 (5,7)	29 (4,5)	21 (3,2)	648 (100)
Attempted sexual assault or rape	617 (95,4)	28 (4,3)	–	2 (0,3)	647 (100)
Coerced sexual intercourse	629 (97,2)	13 (2,0)	3 (0,5)	2 (0,3)	647 (100)
Rape	641 (99,1)	4 (0,6)	1 (0,2)	1 (0,2)	647 (100)

*f (%)

19.3% ($n = 133$) of study participants experienced some form of sexual violence because of their sex/gender identity, 18.8% of participants experienced unwanted sexual proposals at least once, and 13.4% experienced unwanted touching. Thirty participants experienced an attempted sexual assault or rape because of their sex/gender identity at least once, 18 participants were coerced into sexual intercourse, and 6 study participants were raped.

Data regarding participants' sex, gender, and identity that were presented earlier lead us to conclude that cisgender⁵ people also experienced violence because of their sex/gender identity. To provide a clearer view of experiences of violence based on sex/gender identity among people whose sex/gender identity differs from the socially expected one, we created a subsample of 83 study participants who identified in one or more of the following categories — *transsexual* ($n = 12$), *intersex* ($n = 1$), respondents who *did not identify in terms of sex* ($n = 10$), respondents who chose *Other* ($n = 4$); *transgender* ($n = 4$), respondents who *did not identify in terms of gender* ($n = 50$), respondents who chose *Other* ($n = 12$); respondents who in terms of identity (*question 9*) were *trans* ($n = 14$), *transgender* ($n = 7$), *transsexual* ($n = 2$), or *cross-dresser* ($n = 2$).

5 Cisgender is term used to describe people whose gender identity coincides with the one ascribed to them at birth (Sarajevo Opened Center, 2013). For example a man whose sex is at birth defined as "male" and he identifies himself as a man.



Quotes – Psychological Violence Experienced on the Basis of Gender Expression

“I had a verbal clash with my drunken father who assumed my sexual orientation based on my gender expression and subjected me to hours of verbal abuse and humiliation. Other students in my high school humiliated me. Some verbal abuse in public, that was based on my gender expression (not often, it happened maybe twice).”

(Rijeka, 26)

“A man followed me around a store, shouting ‘What are you?!,’ and inviting others to come and see me.”

(Zagreb, 26)

“Male colleagues at work have been known to shout abuse because of something I said or because my behavior wasn’t perceived as manly enough.”“

(Zagreb, 31)



Among 83 respondents whose sex/gender identity differs from the socially expected one, 45 (54.2%) experienced some form of violence because of their sex/gender identity. Psychological violence was experienced by 45 respondents (54.2%), 13 (15.7%) experienced physical violence, and 16 respondents (19.3%) experienced sexual violence.

More specifically, 46 respondents experienced verbal harassment because of their sex/gender identity at least once, 16 were followed, stalked, or threatened, and 24 respondents were threatened with physical violence. Furthermore, 12 respondents experienced physical violence that resulted in minor bodily injury, 3 experienced physical violence that resulted in serious bodily injury, 9 suffered severe mental health consequences because of the physical violence they experienced, 3 reported a severe health impairment, and 7 respondents experienced physical violence that endangered their lives. None reported to have suffered injuries that led to disability. With regard to sexual violence, 15 respondents experienced unwanted sexual proposals at least once, 15 experienced unwanted touching, 6 experienced attempted sexual assault or rape, and 2 respondents were coerced into sexual intercourse. None reported to have been raped.

3.1.1.3.

Violence Experienced on the Basis of Gender Expression, after 2006

38.8% ($n = 268$) of study participants experienced violence because of their gender expression.

Table 11.
Experiences of psychological violence based on gender expression after 2006*

	Never	1-2 times	3-5 times	6 or more times	Total
Verbal harassment	412 (63,9)	86 (13,3)	69 (10,7)	78 (12,1)	645 (100)
Being followed, stalked, or threatened	572 (89,4)	39 (6,1)	15 (2,3)	14 (2,2)	640 (100)
Threats of physical violence	527 (82,5)	58 (9,1)	30 (4,7)	24 (3,8)	639 (100)

*f (%)

34.9% ($n = 241$) of the 690 study participants experienced some form of psychological violence because of their gender expression after 2006. 36.3% of participants have after 2006 at least once experienced verbal harassment, 10.6% were followed, stalked, or threatened, and 17.5% were threatened with physical violence because of their sex/gender identity.



Quotes – Physical Violence Experienced on the Basis of Gender Expression

“I was walking with a friend on Ilica [main street in downtown Zagreb] in the fall of 2007. It was late afternoon on a workday and there were many people outside. Around 10 men were walking towards us. They were visibly drunk; one of them had a wine glass in his hand. When they came in front of us they didn’t want to let us pass, and started commenting on how we looked and how we were dressed. I avoided making eye contact with them, thinking that this way we’ll manage to avoid conflict. Then two or three of them surrounded me and started punching me. My friend told them to let me go. One of them kicked him in the head with his foot, and my friend fell on the ground and passed out. We were both lying

on the ground as they were beating us. I remember some people shouting for them to stop. My friend was covered in blood. He had a huge hematoma on his head. The ambulance and the police arrived. I don't remember what we told them. The assailants ran away, but witnesses recognized some (two) of them. They were convicted of aggravated bodily harm and got suspended prison sentences."

(Zagreb, 29)

"A man wanted to beat me in a nightclub because he thought I was a fag transvestite. It didn't end up being a serious physical confrontation."

(Zagreb, 32)



Table 12.
Experiences of physical violence based on gender expression after 2006*

Physical violence that:	Never	1-2 times	3-5 times	6 or more times	Total
Resulted in minor bodily injury (e.g., no broken bones)	592 (93,7)	27 (4,3)	7 (1,1)	6 (0,9)	632 (100)
Resulted in serious bodily injury (e.g., broken bones)	625 (98,9)	6 (0,9)	1 (0,2)	–	632 (100)
Caused severe mental health consequences	607 (95,6)	16 (2,5)	7 (1,1)	5 (0,8)	635 (100)
Led to a severe impairment to health	625 (98,6)	6 (0,9)	3 (0,5)	–	634 (100)
Caused injuries that led to disability	631 (99,7)	1 (0,2)	1 (0,2)	–	633 (100)
Caused life threatening injuries	617 (97,5)	15 (2,4)	1 (0,2)	–	633 (100)

*f (%)

62 respondents experienced some form of physical violence because of their gender expression. More specifically, 40 respondents experienced physical violence that resulted in minor bodily injury, 7 respondents experienced physical violence that resulted in serious bodily injury, 28 respondents suffered severe mental health consequences because of the physical violence they experienced, 9 respondents reported a severe health impairment, and 2 participants suffered injuries that led to disability. Furthermore, 16 respondents experienced physical violence that endangered their lives.

Table 13.
Experiences of sexual violence based on gender expression after 2006*

	Never	1-2 times	3-5 times	6 or more times	Total
Unwanted sexual proposals	534 (83,7)	43 (6,7)	35 (5,5)	26 (4,1)	638 (100)
Unwanted touching	570 (89,9)	30 (4,7)	17 (2,7)	17 (2,7)	634 (100)
Attempted sexual assault or rape	619 (97,3)	13 (2,0)	2 (0,3)	2 (0,3)	636 (100)
Coerced sexual intercourse	623 (98,0)	7 (1,1)	3 (0,5)	3 (0,5)	636 (100)
Rape	633 (99,4)	2 (0,3)	–	2 (0,3)	637 (100)

*f (%)

114 respondents (16.5%) experienced some form of sexual violence because of their gender expression. More specifically, 16.3% of participants experienced unwanted sexual proposals, and 10.1% unwanted touching. 17 participants experienced an attempted sexual assault or rape, 13 participants were coerced into sexual intercourse, and 4 participants were raped because of their gender expression.

3.1.1.4.

Violence Experienced on the Basis of Sexual Orientation, Sex/Gender Identity, and/or Gender Expression, prior to 2006

Although this study primarily aimed to investigate experiences of violence that occurred after 2006—the year of the inclusion of hate crime in the Criminal Code, and the year in which the most recent research study investigating anti-LGB violence was published (Pikić & Jugović, 2006)—for comparative purposes we also asked participants about violence they experienced on the basis of their sexual orientation, sex/gender identity, and gender expression prior to 2006. They reported their experience of each type of violence on a 6-point frequency scale, in the same way as they did for the period after 2006. Different experiences of violence were again grouped into three general categories—psychological, physical and sexual violence. Suggesting that study participants may be experiencing more violence in the more recent years, 61.7% ($n = 426$) of participants experienced violence prior to 2006, compared to 73.6% ($n = 508$) of participants who had at least one such experience after 2006.

Table 14.
Comparison of experiences of violence based on sexual orientation, sex/gender identity, and gender expression ($n = 690$)*

	Sexual Orientation		Sex/Gender Identity		Gender Expression	
	Prior to 2006	After 2006	Prior to 2006	After 2006	Prior to 2006	After 2006
TOTAL	358 (51,9)	471 (68,3)	233 (33,8)	261 (37,8)	240 (34,8)	268 (38,8)
Psychological Violence	303 (43,9)	417 (60,4)	202 (29,3)	229 (33,2)	218 (31,6)	241 (34,9)
Physical Violence	101 (14,6)	118 (17,1)	53 (7,7)	56 (8,1)	54 (7,8)	62 (9,0)
Sexual Violence	217 (31,4)	264 (38,3)	117 (16,9)	133 (19,3)	95 (13,8)	114 (16,5)

*f(%)

We can see from *Table 14* that study participants consistently reported fewer experiences of violence prior to 2006. The difference is most pronounced in the experience of psychological violence based on sexual orientation, with 51.9% of participants reporting such an experience prior to 2006, and 68.3% after 2006. When we compare our data with Pikić and Jugović's 2006 study, the frequency of experiences of violence again appears to be higher in the most recent time period. For example, Pikić and Jugović report that between 2002 and 2005, slightly more than half of their study participants (51.3%) experienced violence because of their sexual orientation. More precisely, 41.7% of participants experienced psychological violence, 14.4% physical violence, and 29.9% of participants experienced sexual violence. However, given several limitations, it would be rash to talk of a steep increase of anti-LGBTIQ violence in the last several years. For example, it may have been easier for study participants to remember more recent experiences of violence. More importantly, the average age of the sample was rather low — 28.5 years — so it may be that many study participants couldn't have experienced violence prior to 2006, because they were not yet aware or their sexual identity and/or because they were not 'out.' But we also cannot assume a reduction in violence in recent years. In particular, in interpreting this study's findings, data on participants' out status also needs to be considered — LGBTIQ people appear to be more open in expressing their identities, which in turn may also be contributing to more experiences of violence, given that violence occurs when a person is 'out.'

3.1.2.

Perpetrators of Violence, after 2006

In question 19 we asked study participants about the perpetrator, or perpetrators, of violence they experienced on the basis of their sexual orientation, sex/gender identity, and/or gender expression. The most common perpetrators of violence were strangers in outdoor (52%) and indoor public places (36.2%), followed by study participants' colleagues (29.7%), members of their immediate family (18.3%), friends (10.9%), and members of their extended family (8.7%). Perpetrators of violence also included various professionals, for example professors and employers (9.1%), police officers (8.4%), and medical staff (3.8%). 7.8% of study participants were harassed by priests or other church employees, and 7% experienced intimate partner violence. 2.9% of participants experienced violence from their landlords. Among 54 respondents (7.8%) who chose *Someone else*, 51 further specified their answer — thirteen of them said they had experienced violence from their acquaintances, eight participants experienced violence online (on message boards and on Facebook), four participants from their neighbors, three from their colleagues, and three participants experienced violence from their former spouse or partner.

3.1.3.

Reporting Violence Experienced on the Basis of Sexual Orientation, Sex/Gender Identity, and/or Gender Expression to the Authorities and NGOs, after 2006

In questions 21 and 22 we asked participants who experienced violence after 2006 based on their sexual orientation, sex/gender identity, and/or gender expression whether or not they reported it to the authorities or to LGBTIQ organizations (Zagreb Pride, LORI, Kontra, Iskorak, Centre for LGBT Equality, and Trans Aid). We found that only 53 (or 7.7%) study participants reported violence to the police, and 395 (or 57.2%) did not report it. Also, among participants who had multiple experiences of violence, nine said that in some situations they did, and in others they did not file a report with the police.

Among participants who reported violence to the police, 22 described negative experiences that can be categorized into three groups, *failure to act/ignoring* ($n = 5$), *bad conduct* ($n = 11$), and *violence* ($n = 8$). We will now present participants' descriptions of negative experiences with reporting violence to the police.



Quotes – Negative Experiences with Reporting Violence to the Police

Failure to act/ignoring

“I was disappointed. They didn’t do anything.”

“Yes, but they refused to help me, protect me from the abuser because – ‘You faggots and dykes are not protected neither by the police nor by the society.’”

Bad conduct

“The report was dismissed. They made it look like I injured myself.”

“I reported [it] to the police but they said they couldn’t do anything because there was no physical violence.”

“The experience was really bad and frustrating. They didn’t take my statement.”

“[Police were] more or less OK, but I could feel their discomfort and that they weren’t familiar with, or sensitized to the issue.”

Violence

“[It was] bad. They were making fun of me and some of them came from other rooms to look at me.”

“The police officer at the front desk told me: ‘Take a look at yourself. Even I would beat you up.’”

“They punched me because they thought I was some guy who’s a drug addict, because back then I had long hair.”

“Police joined in the verbal harassment and didn’t protect us.”

“

Among respondents who filed reports with the police, several ($n = 7$) said they were dissatisfied with how their cases were handled, whether regarding the court decision (e.g., *I filed the report with the police, ended up in the emergency room with a stomach contusion, and my brother got a fine from the misdemeanor court*), or with regard to police not being able to find perpetrators of violence (e.g., *I reported the assault after I was discharged from the hospital, but unfortunately my assailants were never found. So for now everything got ‘swept under the rug’*).

Six respondents, however, described very positive experiences with reporting violence to the police.

”

Quotes – Positive Experiences with Reporting Violence to the Police

“[It was] a pleasant experience. There was a lot of empathy and commitment to help, even after their shift was over.”

“The police were OK. They even told us to call them when we have parties again in the future.”

“After we were done with the report, the police officers even drove us to the tram stop.”

“

Among participants who did not report violence to the police, 375 also described their reasons. Their answers can be grouped into several categories. A majority of participants ($n = 180$) did not report violence to the police because they *diminished the event*. For example, mostly referring to experiences of verbal abuse, study participants thought the attack was not *serious enough*, or that it was not necessary to report it. 96 participants did not report violence to the police because they *expected bad outcomes* (e.g., *there’s no point, nothing would change, it would be even worse*). A significant number of participants ($n = 77$) did not report violence to the police because they *distrust the police*, and 49 participants because of *discomfort* (e.g., fear, shame, guilt). 29 study participants did not report violence to the police for *lack of will* (e.g., *I don’t want to, I didn’t feel like it*), and 25 because they *dealt with it on their own* (e.g., *I’ve dealt with it myself, I don’t care about it, we fought back*). 41 participants did not report violence to the police because of *Other* (e.g., they were underage, they were drinking alcohol, they reported it to NGOs, they moved, they didn’t have time).



Quotes – Reasons For Not Reporting Violence to Police

Diminishing the event

“I didn’t [file a report] because it was verbal abuse that I didn’t consider to be serious or dangerous.”

“It wasn’t terrible enough to report.”

“I thought that it wasn’t very important or serious.”

Expecting bad outcomes

“Nobody would have taken it seriously.”

“Because I decided that it would lead to further abuse and exposure which I was not ready for.”

“Because we live in a country where there’s no point in reporting it. Long live Croatia and Split!”

Distrusting the police

“No, because I don’t trust the police.”

“Well, why would I [report it]? Not only are Croatian police incompetent and corrupt, but often it is police officers who oppress and physically attack anyone who is in any way different.

There’s no point in talking to them.”

“Because they already tortured me for two hours in the police station, about my sex life, for no reason...”

Discomfort

“I was afraid that the assailant was going to attack me again...”

“I was too ashamed to report it. I didn’t want anyone to find out.”

“I was afraid of other people’s reactions.”

Lack of will

“I didn’t feel like it. I thought the problem would solve itself if I ignored it.”

“I didn’t feel like dealing with the situation.”

Dealing with it on their own

“I’m strong enough to deal with it on my own.”

“The problem was solved with violence, which is just how it started.”

“Because I can take care of myself.”

Other

“I was underage.”

“Because I couldn’t remember what the assailant looked like.”

“No. I reported the violence to the school counselor.”

“It all happened really fast and I didn’t get a chance to react.”

“We thought that the effect would be greater if we reported the assailant to LGBTIQ NGOs.”

“

Only 58 participants (8.4%) reported their experiences of violence to the relevant NGOs, and 371 (53.8%) did not. Among participants who had multiple experiences of violence, seven said that in some situations they reported it to NGOs, and in others they didn’t. Although study participants reported violence to NGOs just as rarely as they did to the police, they described more positive ($n = 21$) than negative ($n = 7$) experiences with reporting violence to NGOs. The remaining participants described their experiences as neutral. These are some of study participants’ descriptions of positive and negative experiences with reporting violence to NGOs.

”

Quotes – Reporting Violence to NGOs

Positive experiences

“I was more than pleasantly surprised. In fact, they contacted me offering free legal assistance when they heard about my court case.”

“It was a very positive experience, I am very satisfied.”

“Yes, I am definitely in contact with the organization and I think this helps me feel empowered.”

Negative experiences

“I think that more could have been done.”

“My experience was of no interest to them because I didn’t want to report it to the police, which is something I consider problematic. These organizations should offer help and support regardless of the report.”

“

Among respondents who did not report violence to NGOs, 323 also described their reasons. Their answers can be grouped into several categories. A majority of participants ($n = 130$) did not report violence to NGOs because they *diminished the event* (it wasn’t necessary, it wasn’t serious enough, it was verbal harassment, etc.). 62 participants did not report violence to NGOs because they did not know they could report it to NGOs, or because NGOs were not available. 50 participants did not report violence to NGOs *for lack of will/need* (e.g., I didn’t feel like it, I didn’t think of it), and 25 participants *dealt with it on their own*. 20 participants did not report violence to NGOs because they *distrust NGOs and their usefulness*, and 19 because of *discomfort* (e.g., shame, and fear – in particular fear of ‘coming out’). 42 participants did not report violence to NGOs because of *Other* (e.g., they talked to somebody else – mostly to their friends, they lived abroad).



Quotes – Reasons For Not Reporting Violence to NGOs

Diminishing the event

“I don’t think this type of violence (verbal) is severe enough.”

“I didn’t consider the situation to be serious enough to report it.”

“Nothing serious happened, so it didn’t make sense [to report it].”

“These situations weren’t dramatic enough for me to require somebody’s legal/psychological protection.”

Lack of information / Unavailability of NGOs

“I had no idea they [NGOs] existed.”

“Because I lived in a small town where there weren’t any such organizations.”

“I wasn’t in contact and I didn’t know how to contact those organizations.”

“It was all new to me and I wasn’t sufficiently informed.”

Lack of will/need

“I didn’t feel like it.”

“I didn’t feel the need to share it.”

“Because it felt too complicated at that moment.”

“I didn’t feel like dealing with the situation.”

Dealing with it on their own

“No, I talked to my mother and she understood what it means to be transgender.”

“Because I can take care of myself.”

“I wanted to, but I ended up dealing with it on my own somehow.”

Distrusting NGOs and their usefulness

“Why on earth would I contact those institutions? They lack seriousness and confidentiality.”

“These organizations are focused on activism, so, they are by definition more concerned with achieving their own goals, and not the partial interests of the individual.”

“If the police can’t do it, neither can NGOs.”

“I didn’t think they could help me/change something for the better.”

Discomfort

“I was afraid that the assailant would find out and attack me again.”

“I was afraid of my parents.”

“I didn’t [report it] because I was ashamed and afraid that I would be mocked.”

"I wasn't 'out' and I was afraid that somebody would find out."

Other

"Not living in Croatia."

"Because I recognized some of the assailants, I talked to their parents."

"No. To be honest, I don't know why."

"I couldn't remember what they looked like."

"I looked for help among my friends."

“

3.1.4.

Experiences of Violence among Respondents' LGBTIQ Friends and Acquaintances

Even if LGBTIQ people have never personally experienced violence because of their sexual orientation, sex/gender identity, and/or gender expression, it is probable that they know other LGBTIQ people who have. Pikić and Jugović, for example, found that 84% of their study participants heard of one or more cases of physical violence against LGBT people in Croatia, and 56% of their participants reported to have one or more friends or partners who were physically attacked because of their sexual orientation (Pikić and Jugović, 2006).

We will now present our analysis of study participants' answers to question 23 (Do you know any person/s who, in the period after 2006, experienced one or more types of violence described in questions 16, 17, and 18 because of their sexual orientation, sex/gender identity, and/or gender expression?)

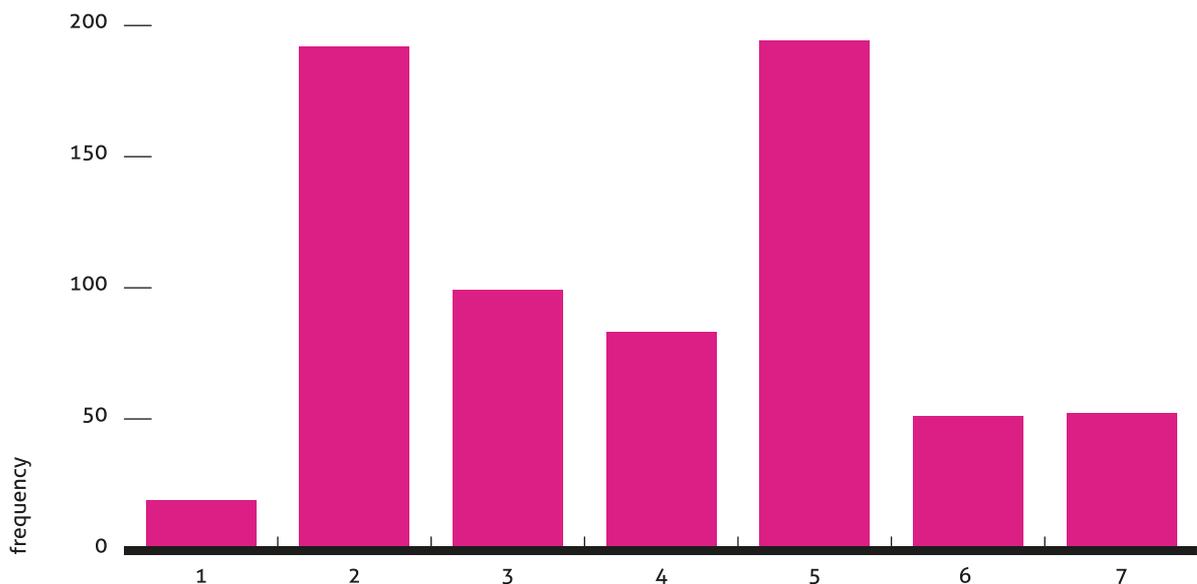


Figure 4.
Number of study participants' friends and acquaintances who experienced violence, after 2006.

*0 – missing; 1 – I don't know anybody; 2 – yes, one person; 3 – yes, two people; 4 – yes, 3-5 people; 5 – yes, 6-10 people; 6 – yes, 11 or more people

Figure 4 shows that among 690 study participants, 479 (69.42%) knew at least one person who, in the period after 2006, experienced violence on the basis of their sexual orientation, sex/gender identity, and/or gender expression. Most of them ($n = 194$) knew three to five people who had experienced violence. It is particularly alarming that 51 par-

ticipants reported to know 6-10, and 52 participants reported to know 11 or more persons who had experienced violence on the basis of their sexual orientation, sex/gender identity, and/or gender expression. 192 participants (27.83%) did not know other LGBTIQ people who had experienced violence, and 19 people did not respond to this question.

479 study participants who knew at least one LGBTIQ person that experienced violence after 2006 were then asked what type of violence their friends and acquaintances experienced. Participants were instructed to follow descriptions of types of violence from the previous section of the questionnaire. More specifically, they were asked to write down the number of the question corresponding to the basis for violence (16, 17, or 18, depending on whether violence occurred on the basis of their friends and acquaintances' sexual orientation, sex/gender identity, and/or gender expression, respectively), and the letter corresponding to the appropriate type of violence (among the fourteen types of violence investigated in this study).

Table 15.
Study participants' acquaintances' experiences of violence, after 2006. (*n* = 690)*

Type of Violence	Sexual Orientation	Sex/Gender Identity	Gender Expression
Verbal harassment	283	130	147
Being followed, stalked, or threatened	127	57	67
Threats of physical violence	203	92	98
Physical violence that:			
Resulted in minor bodily injury (e.g., no broken bones)	182	70	81
Resulted in serious bodily injury (e.g., broken bones)	79	28	36
Caused severe mental health consequences	74	29	30
Led to a severe impairment to health	23	11	14
Caused injuries that led to disability	5	4	4
Caused life threatening injuries	46	9	12
Unwanted sexual proposals	85	40	40
Unwanted touching	60	32	37
Attempted sexual assault or rape	31	17	15
Coerced sexual intercourse	12	9	4
Rape	12	9	8

*f

Table 15 shows that most study participants know other LGBTIQ people who have experienced violence on the basis of their sexual orientation. More specifically, participants reported that their friends and acquaintances experienced verbal /harassment ($n = 283$), that they were threatened with physical violence ($n = 203$), that they experienced physical violence that resulted in minor bodily injury ($n = 182$), and that they were followed, stalked, or threatened ($n = 127$). Furthermore, 147 study participants know somebody who experienced verbal harassment because of their gender expression, and 130 study participants know somebody who experienced verbal harassment because of their sex/gender identity.

We also analyzed descriptive answers given by study participants who did not understand our instruction to write down their answers using the letter and number according to the designation in questions 16, 17 and 18 (question number and letter marking the type of violence). More specifically, a proportion of study participants either wrote about their friends and acquaintances' experiences of violence descriptively, or incompletely answered this question (marking only the letter or only the number). More specifically, a proportion of study participants either answered about their friends and acquaintances' experiences of violence descriptively, or incompletely (marking only the character or only the number). Our analysis of descriptive answers found that 58 additional study participants reported to know at least one LGBTIQ person who experienced harassment, 14 knew somebody who was followed, stalked, or threatened, and 17 participants knew somebody who was threatened with physical violence. With regard to physical violence, 12 study participants knew somebody who had experienced physical violence that resulted in minor bodily injury, six participants knew somebody who had experienced physical violence that resulted in serious bodily injury, seven participants knew somebody who had suffered severe mental health consequences because of the physical violence they experienced, three participants knew somebody who had experienced physical violence that led to a severe health impairment, and one participant reported to know somebody who had suffered injuries that endangered their life. With regard to sexual violence, six participants reported to know somebody who had experienced unwanted sexual proposals, five knew somebody who had experienced unwanted touching, and two participants knew somebody who had been raped. An additional 48 study participants reported to know somebody who had experienced physical violence, but did not specify the type of violence or whether it occurred because of their friends and acquaintances' sexual orientation, sex/gender identity, or gender expression. Four participants also reported where violence occurred (at the Pride Parade, in public, in a club, etc.). Five participants reported to know somebody who had experienced "psychological violence," one participant knew somebody who had experienced "family violence," and one more knew somebody who had experienced "financial violence." These are some of the study participants' descriptions of violence experienced by their friends and acquaintances.

”

Quotes – Study Participants' Friends and Acquaintances' Experiences of Violence

“A guy I know was verbally harassed. He was so upset that he fainted. A girl I know was ‘outed’ and threatened and verbally abused.”

“They were beaten and later the police threatened them.”

“A stranger beat and insulted one of my friends in front of a club because she is a lesbian. The assailant will soon be in court. Apart from her, I know many people who experienced different types of violence because of who they are.”

“My friend’s mother insulted her and threatened to kick her out of the house when she came out to her.”

“A good friend of mine from school was verbally and physically abused in a student dorm where he lived. Professors from the dorm also verbally abused him.”

“When a good friend of mine decided to come out to his parents they told him to move out, return the car and go to the fag communes. They also physically abused him.”

“My [female] friends were insulted and almost physically attacked in public, when they were returning home from a night out.”

“My (gay) roommate and his whole crew were beaten up during a queer party somewhere, I don’t remember where, back in 2006. My partner was also assaulted once (broken rib).”

“One or several people attacked my friends after the Pride Parade. My [male] friend was badly beaten, and one of them kicked my [female] friend with his foot. Another [female] friend’s dad beat her up when he found out she was a lesbian.”

“My landlord (who owns a business) doesn’t want to hire his cousin because she’s gay.”

“A person is transitioning (MtF). She is insulted and attacked on a daily basis.”

“Two of my ex-boyfriends were victims of verbal attacks by friends and colleagues from work. My current partner was beaten up.”

“

3.1.5. Discrimination

We will now present our analysis of study participants’ answers to question 24 (*Have you, in the period after 2006, experienced discrimination based on your sexual orientation, sex/gender identity, and/or gender expression?*) Participants were asked about their experiences of discrimination in different social contexts (e.g., in the family, at school/university, in healthcare, in the judiciary system).

Table 16.
Experiences of discrimination based on sexual orientation, sex/gender identity, and/or gender expression in different contexts, after 2006 (n = 690)

	Yes, once	Yes, several times	No	Missing
	f (%)	f (%)	f (%)	f (%)
Within the family	67 (9,7)	133 (19,3)	469 (68,0)	21 (3,0)
At school/university	49 (7,1)	101 (14,6)	516 (74,8)	24 (3,5)

At work, or when looking for a job	51 (7,4)	58 (8,4)	561 (81,3)	20 (2,9)
In healthcare	39 (5,7)	23 (3,3)	604 (87,5)	24 (3,5)
In housing	42 (6,1)	21 (3,0)	604 (87,5)	23 (3,3)
Police discrimination	58 (8,4)	28 (4,1)	578 (83,8)	26 (3,8)
In the judiciary system	7 (1,0)	11 (1,6)	647 (93,8)	25 (3,6)
In public and state administration	16 (2,3)	21 (3,0)	627 (90,9)	26 (3,8)
In the context of F&B, and other services*	74 (10,8)	108 (15,7)	486 (70,4)	22 (3,2)
Other	4 (0,6)	19 (2,8)	287 (41,6)	380 (55,1)

* In the context of food and beverage (F&B) and other services (hotels, cafés, restaurants, hair salons, stores, etc.).

Table 16 shows that most participants at least once experienced discrimination on the basis of sexual orientation, sex/gender identity, and/or gender expression within their family (29%). This result should be interpreted with regard to findings presented in Table 5, 6 and 7, showing that a large percentage of participants are 'out' to their families, which increases the likelihood of experiencing violence. 26.5% of participants experienced discrimination in the context of F&B and other services (cafés, restaurants, hotels, hair salons, stores, and other settings). Some of these spaces (e.g., hotels, cafés) are intended for less formal behaviour, which could possibly lead to a freer expression of one's sexual orientation, sex/gender identity, and/or gender expression, and, consequently, to more discrimination. A slightly larger percentage of participants experienced discrimination at school or at university (21.7%) than they did at work or when looking for a job (15.8%). Given that social settings of schools and universities are usually less formal than that of a workplace, people are less likely to conceal their sexual orientation, sex/gender identity, and/or gender expression at schools and universities. This in turn may also facilitate more opportunities for suffering discrimination. 62 participants (9%) experienced discrimination in healthcare, 63 participants (9.1%) in housing, 86 (12.5%) experienced police discrimination, 18 (2.6%) experienced discrimination in the judiciary system, and 37 (5.3%) participants suffered discrimination in public and state administration. Particularly important is the data about the experience of police discrimination and discrimination in the judiciary system. Namely, this type of violence reduces the reliance of LGBTIQ persons on the state authorities and it surely does not encourage them to report other experienced violence. Among participants who were discriminated against in other contexts ($n = 23$), two experienced discrimination in clubs, three in public restrooms, and three from their friends. Furthermore, two participants said that they have never experienced discrimination because they are 'out' only to their close friends. Other responses in the open category *Other* included *child psychologist, from LGBTIQ people, in public, taxi, in clothing stores, at my son's school, in sports, etc.*

3.2. COMING OUT

Coming out is an important process for any LGBTIQ person. And when LGBTIQ people 'come out,' the entire LGBTIQ community also benefits from an increase in visibility.

In questions 13, 14, and 15 we asked study participants if, and to what extent, were people in their social environment aware of their sexual orientation, sex/gender identity, and gender expression. (Participants who did not respond to these questions, and those who said that they did not have such people in their social environment (e.g., brother, sister) were excluded from the analysis.)

Table 17.
Study participants' degree of openness about sexual orientation ($n = 690$)

	Sexual orientation: f (%)			Total
	Aware	Somewhat aware	Not aware	
Mother	414 (64,1)	100 (15,5)	132 (20,4)	646 (100)
Father	265 (47,2)	92 (16,4)	204 (36,4)	561 (100)
Sister/s	269 (70,1)	48 (12,5)	67 (17,4)	384 (100)
Brother/s	206 (56,6)	59 (16,2)	99 (27,2)	364 (100)
Extended family	155 (23,8)	192 (29,4)	305 (46,8)	652 (100)
Partner	451 (96,2)	7 (1,5)	11 (2,3)	469 (100)
Friends	554 (81,8)	111 (16,4)	12 (1,8)	677 (100)
Colleagues*	292 (43,6)	269 (40,1)	109 (16,3)	670 (100)
Wider social environment	190 (28,7)	308 (46,5)	165 (24,9)	663 (100)

*Colleagues from work or school/university

In accordance with previous research (cf. Pikić & Jugović, 2006), *Table 17* shows that markedly more study participants are 'out' to their mother than they are to their father (64.1% and 47.2%, respectively). 44.3% of participants reported that both their mother and their father are aware of their sexual orientation, and 20.4% of participants are not 'out' to either of their parents. Among study participants who have siblings, 70.1% of them are 'out' to their sister/s, and 56.6% of them are 'out' to their brother/s. However, considerably fewer study participants (23.8%) are 'out' to members of their extended families.

Almost all participants are 'out' or somewhat 'out' to their friends about their sexual orientation (81.8% and 16.4%, respectively). Similarly, among study participants who were in a relationship at the time of the study, 96.2% are 'out' to their partner about their sexual orientation. Most participants who said that their partner was somewhat aware ($n = 11$), or not aware ($n = 7$) of their sexual orientation were bisexual ($n = 13$), two of them do

not identify in terms of sexual orientation, and three were homosexual. This finding suggests that there are some bisexual people who find it difficult to tell their partner that they are also attracted to people who are not of their partners' sex.

Pointing to a high degree of openness about sexual orientation in the professional context, we want to emphasize that 43.6% of participants are 'out,' and an additional 40.1% of participants are somewhat 'out' to their colleagues from work or school/university. Furthermore, a majority of participants said that they are 'out,' or somewhat 'out' about their sexual orientation in their wider social environment (28.7% and 46.5%, respectively).

Table 18.
Study participants' degree of openness about sex/gender identity (n = 690)

	Sex/Gender identity: f (%)			Total
	Aware	Somewhat aware	Not aware	
Mother	541 (84,3)	43 (6,7)	58 (9,0)	642 (100)
Father	449 (78,4)	47 (8,2)	77 (13,4)	573 (100)
Sister/s	358 (86,3)	23 (5,5)	34 (8,3)	415 (100)
Brother/s	346 (82,4)	27 (6,4)	47 (11,2)	420 (100)
Extended family	455 (69,6)	88 (13,5)	111 (17,0)	654 (100)
Partner	491 (95,9)	13 (2,5)	8 (1,6)	512 (100)
Friends	601 (89,7)	59 (8,8)	10 (1,5)	670 (100)
Colleagues*	495 (74,4)	111 (16,7)	59 (8,9)	665 (100)
Wider social environment	452 (68,6)	126 (19,1)	81 (12,3)	659 (100)

*Colleagues from work or school/university

Table 18 shows that participants are 'out' about their sex/gender identity to almost everybody in their social environment. Again, a majority of participants are 'out' to their friends (89.7%). 84.3% of participants are 'out' to their mother, and 78.4% are 'out' to their father. Only 8.9% of participants said that they were not 'out' to their colleagues from work or school/university, and 12.3% said that people in their wider social environment were not aware of their sex/gender identity.

However, this analysis is incomplete without a consideration of the sex/gender distribution among participants who said that people in their social environments were somewhat, or not at all aware of their sex/gender identity. Among 27 study participants who, in terms of their sex, identified as transsexual, intersex, other, or who did not identify in terms of sex, 8 participants said that they were somewhat or not at all 'out' to their mother about their sex/gender identity, and 11 participants said the same about their father. Thirteen participants said that members of their extended family were somewhat or not at all aware of their sex/gender identity, 9 said the same for their colleagues, and 14 for people in their wider social environment. Similarly, among 69 people who, in terms of their gender, identified as transgender, other, or did not identify, 28 said they were somewhat or not at all 'out' to their mother about their sex/gender identity, and 39 said the same about their father. 61

participants said that members of their extended family were somewhat or not at all aware of their sex/gender identity, 32 said the same for their colleagues, and 42 for people in their wider social environment. These findings suggest that the general positive image of participants' openness about their sex/gender identity in their social environment was in fact stemming from a comparatively small number of trans* respondents, or respondents who do not identify in terms of sex/gender, or those who identify outside of male or female categories, included in our sample. A separate analysis of their experiences showed that these people often conceal their sex/gender identity.

Table 19.
Study participants' degree of openness about gender expression (n = 690)

	Gender expression: f (%)			Total
	Aware	Somewhat aware	Not aware	
Mother	524 (82,0)	54 (8,5)	61 (9,5)	639 (100)
Father	426 (75,4)	61 (10,8)	78 (13,8)	565 (100)
Sister/s	355 (84,3)	31 (7,4)	35 (8,3)	421 (100)
Brother/s	340 (81,1)	35 (8,4)	44 (10,5)	419 (100)
Extended family	446 (69,0)	90 (13,9)	110 (17,0)	646 (100)
Partner	499 (96,0)	14 (2,7)	7 (1,3)	520 (100)
Friends	596 (89,8)	57 (8,6)	11 (1,7)	664 (100)
Colleagues*	492 (74,5)	115 (17,4)	53 (8,0)	660 (100)
Wider social environment	458 (69,9)	118 (18,0)	79 (12,1)	655 (100)

*Colleagues from work or school/university

Table 19 shows that study participants are 'out' about their gender expression to almost everybody in their social environment. Most participants are 'out' to their mother (82.0%), and slightly fewer of them are 'out' to their father (75.4%). Similarly, close to ninety percent (89.8%) of study participants said that their friends were aware of their gender expression. Nevertheless, a significant percentage of study participants said that their colleagues from work or school/university were somewhat (17.4%) or not at all (8.0%) aware of their gender expression. Similarly, close to thirty percent of study participants said that people in their wider social surrounding were somewhat or not at all aware of their gender expression (18.0, and 12.1%, respectively). These findings suggest that study participants modify or conceal their gender expression to a certain degree, depending on their environment.

We want to point out that there is a discrepancy among Tables 17, 18, and 20 in total numbers of responses for each category. Considering that a majority of our sample consisted of lesbian women, gay men, and bisexual men and women, it is likely that they focused on providing answers about their degree of openness about sexual orientation, and not so much about sex/gender identity and gender expression, i.e., they reported that everybody was aware of their sex/gender identity and their gender expression, although in some cases they previously also said that they did not have some of the listed people in their social environment (e.g., brother, sister). Although researchers asked study participants to carefully fill

out the questionnaire, some mistakes could not have been avoided. Given that the number of such cases was small and in order to avoid biasing the results, the answers were analysed based on participants' markings.

We will now present our analysis of answers to question 28 (*Do you ever modify your behavior depending on whether you are in an LGBTIQ-friendly space or somewhere else (a nightclub, a movie theatre, an exhibition, a café)?*)

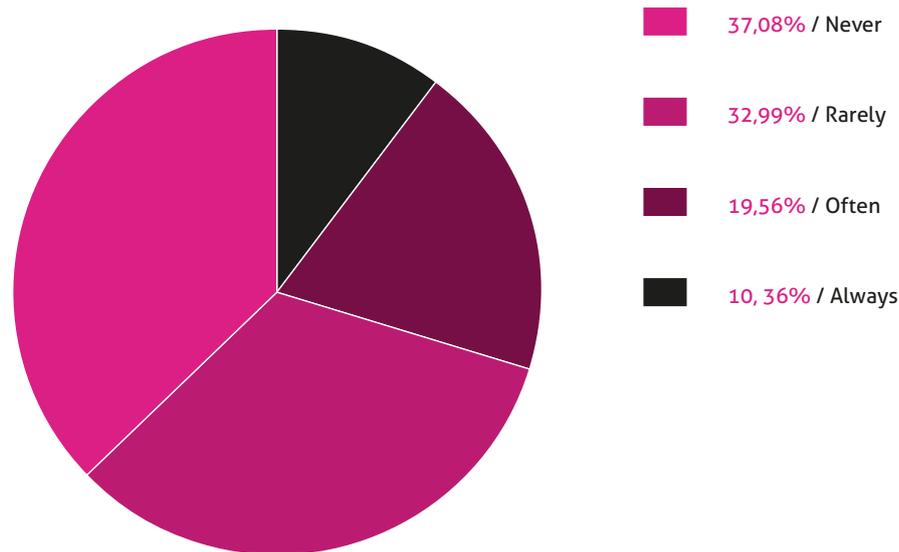


Figure 5.
Frequency of modifying behavior when not in an LGBTIQ-friendly space

Figure 5 shows that 39.08% ($n = 254$) of participants never modify their behavior, and 32.99% ($n = 266$) do so rarely. 19.6% ($n = 134$) of participants often modify their behavior, and 10.36% ($n = 71$) always modify their behavior when they are not in explicitly LGBTIQ-friendly spaces. Five study participants did not respond to this question.

Our findings suggest that LGBTIQ people express their identities more openly in public today than they did previously. For example, in 2007 Lesbian Organization from Rijeka "LORI" reported that only 19.4% of their study participants never concealed their sexual orientation or sex/gender identity. It should, however, be noted that our use of a one-item indicator prevents finer differentiation and leaves the possibility that our findings could have been different had participants been asked about specific behaviors (e.g. holding hands or kissing in public).

Study participants who said they modified their behavior were then asked to give examples. Their descriptive answers can be grouped into several categories. A majority of participants *avoided physical contact / displays of affection with a partner* ($n = 125$), or they *concealed their identity / changed their behavior / adapted to the environment* ($n = 73$). Many participants didn't describe how they modified their behavior, but said they were *more relaxed/open/free in LGBTIQ-friendly spaces* ($n = 56$). Interestingly, 40 participants said they *avoided certain topics in conversations* (e.g. LGBTIQ-related, personal life, identity). The rest of the participants *modified their gender expression* ($n = 31$), or did *Other* ($n = 18$).

Study participants also described specific situations in which they modify their behavior. 34 said they do so *in potentially dangerous situations*, and 41 participants said that it *depends on their company / context / situation* (e.g. at work, with members of their extended family, with people who have conservative values).

Finally, some study participants described the reasons why they modify their behavior. A majority of them modified their behavior to *avoid dangerous / uncomfortable situations* ($n = 34$). Several participants said they did it because they consider it to be their *personal matter* and they *don't feel a need* to express their identity ($n = 9$). Eleven participants described *Other* as reasons why they modify their behavior (*we live in such (i.e., conservative) environment, because of my partner, it's easier like that, etc.*). These are some of the quotes from study participants' descriptive answers

”

Quotes – Modifying One's Behavior to Appear Less LGBTIQ

HOW?

Avoiding physical contact / Displays of affection with a partner

"I can't act the same, I can't hold my girlfriend's hand, and I can't kiss her. We even pay attention to how we look at each another and what we talk about."

"If I'm out with my boyfriend, we try not to hold hands and things like that."

"When we're not in LGBTIQ-friendly clubs and cafés I kiss my girlfriend only in restrooms or when there's no one around us."

Concealing one's identity / changing behavior / adapting to the environment

"I try not to point out my sexual orientation, and I modify my behavior according to who I'm with and where I am."

"I pretend I'm straight in a straight environment. I'm careful of how I behave."

More relaxed/open/free behavior in LGBTIQ-friendly spaces

"I feel free in LGBTIQ-friendly spaces. I can be who I am. In other spaces, not so much."

"I can act more freely and be more relaxed when I'm in LGBTIQ-friendly spaces. I can flirt with whoever I want, dance however I want, I don't have to fear judgment or violence..."

Avoiding certain topics in conversations

"When I'm with people, I avoid talking about myself openly. I never discuss my private life at work."

"I normally don't talk about LGBTIQ topics in public."

Modifying gender expression

“I’m careful of how I speak, of my gestures and body language. I try to appear more ‘macho.’”

“I dress more feminine for work.”

Other

“(If I see a girl I like) it’s easier for me to approach her in an LGBTIQ-friendly space.”

“If I’ll have to modify my behavior to be somewhere, I’d rather not go there. Although, whenever I’m kissing or touching someone, I keep an eye out [for trouble]. :(”

WHEN?

Potentially dangerous situations

“For example, if I notice football fans or someone similar, I won’t be holding my girlfriend’s hand, although I usually do it when we’re outside walking or something.”

“If I think that my behavior could potentially lead to physical violence against me or people I’m with, I’ll change the way I behave – for safety.”

Company / Context / Situation

“For example, when I’m with my partner at her parents’ house for lunch or when I visit her at work, we pretend we’re ‘friends.’”

“When I’m at a restaurant with my brother and his family, because of their fear that something would happen to them!”

“If my partner doesn’t want others to know we’re in a relationship, then I respect her decision.”

WHY?

Avoiding dangerous / uncomfortable situations

“I modify my behavior to avoid discrimination and unsavory comments; and because, for me, at least on the surface, it’s easier not to go against the grain.”

“To avoid hateful stares and sexist comments.”

Privacy / No need

“Why would anyone need to know what I am and what I like? I keep that private.”

“My orientation concerns only myself, and I don’t feel a need to live it out in public! I go to the movies because of the film, to a café because of conversations and socializing, to an exhibition to see it, and so on. And I don’t feel like my freedom is compromised, quite the contrary.”

Other

“We live in such a country where our orientations are not yet accepted.”

“I feel uneasy, I have this stupid fear :)”



3.3.

LGBTIQ FAMILIES

In questions 10, 11, and 12 we asked study participants if they wanted to register their relationship as a Life Partnership, whether they had children, and whether they were planning to have children. Earlier in this report — in *Table 2* — we already pointed out that five study participants live with their child or children, and four participants live with their partner and child/children. Furthermore, 158 participants live with their partner. Considering that this study was implemented before the same-sex Life-Partnership Act was passed, our findings show that LGBTIQ people in Croatia are starting their families even without laws that recognize and protect their rights.

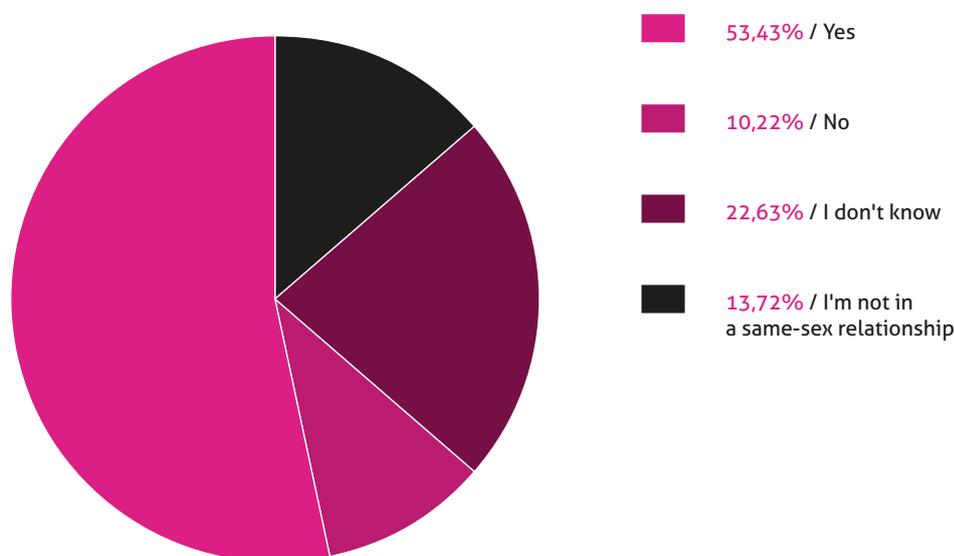


Figure 6.
Desire to register a life partnership at a Registry Office

53.43% of participants said they wanted to register a life partnership at a Registry Office, suggesting a great need in the LGBTIQ community for the implementation of a law that would make that possible. 22.63% of participants did not yet know if they want to register a life partnership, 13.72% were not in a same-sex relationship, and 10.22% of participants said they did not want to register a life partnership. Five people did not respond to this question.

A majority of participants who want to register a life partnership are between 18 and 30 ($n = 224$), and 31 and 45 years of age ($n = 117$). Most of them live in the Zagreb metropolitan area ($n = 215$), 72 of them live in the Rijeka metropolitan area, and 40 in the Split metropolitan area. Furthermore, a majority of them identify as female in terms of both their sex ($n = 243$) and their gender ($n = 223$). 110 study participants who identify as male in terms of their sex, and 108 study participants who identify as male in terms of their

gender also said they wanted to register their relationship as a life partnership. Nine study participants who identified their sex outside of male/female categories, and 33 study participants who identified their gender outside of these two categories, also said they wanted to register their relationship as a life partnership. Finally, a majority of participants who want to register a life partnership reported homosexual ($n = 257$), and bisexual ($n = 67$) sexual orientation.

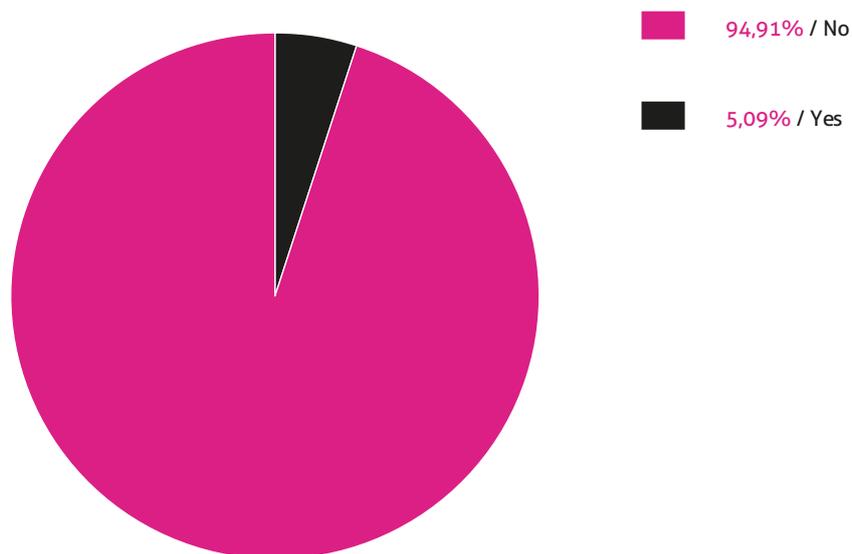


Figure 7.
Answers to the question Do you have children?

The finding that 35 study participants (5.09%) have children confirms that there already are children in Croatia whose parents are LGBTIQ. Three study participants did not respond to this question.

Among 35 respondents who have children, most are from the Zagreb ($n = 12$) and the Rijeka ($n = 11$) metropolitan areas. Eleven of them live with their partner, five of them with their child/children, and four live with their partner and child/children. With regard to age, a majority of study participants who have children are between 31 and 45 years of age ($n = 22$), and five participants are older than 46 years of age. With regard to sex and gender identities, most study participants who have children identify as women (25 and 24, respectively). With regard to sexual orientation, 16 study participants who have a child/children are bisexual, and 13 are homosexual.

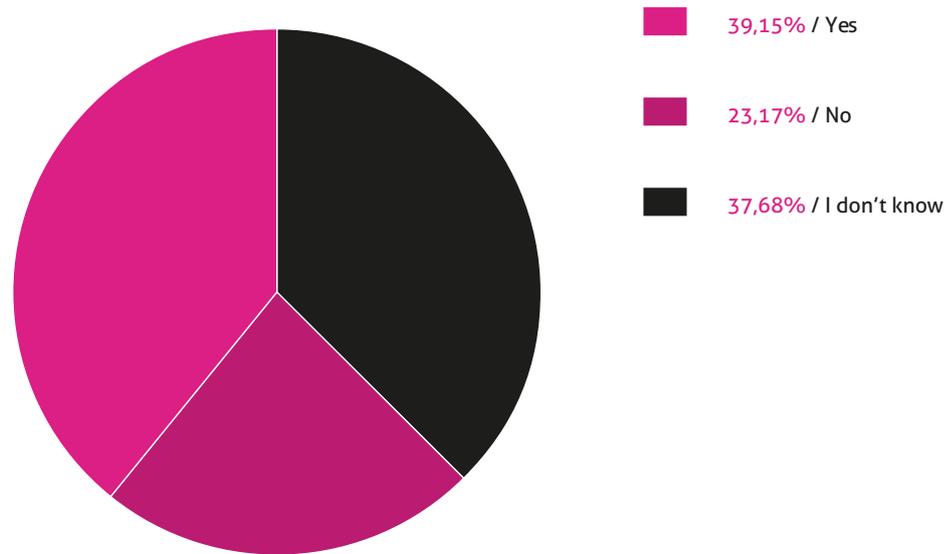


Figure 8.
Answers to the question Do you plan to have children?

267 (39.15%) study participants plan to have children, 158 (23.17%) do not plan to have children, and 257 (37.68%) are not yet sure if they want to have children. Eight study participants did not respond to this question.

A majority of respondents who plan to have children are between 18 and 30 years of age ($n = 195$), and live in the Zagreb metropolitan area ($n = 161$). Although with regard to sex and gender identity, most identify as women (178 and 164, respectively), there were also many who identified as men (81 and 82, respectively). Furthermore, eight study participants who identified their sex outside of the binary male/female categories, and 21 who identified their gender outside of these categories also plan to have children. With regard to sexual orientation, most participants who plan to have children are homosexual ($n = 164$), and bisexual ($n = 64$). Finally, a majority of study participants who plan to have children, also said that if such an option was available to them, they would register their relationship as a life partnership ($n = 179$).

3.4. LGBTIQ ACTIVISM – STUDY PARTICIPANTS’ AWARENESS AND SATISFACTION

3.4.1. Familiarity With Laws Referring to LGBTIQ People

Questions 25 and 26 asked study participants to estimate their degree of familiarity with provisions of the Anti-Discrimination Act and the Criminal Code that refer to LGBTIQ people.

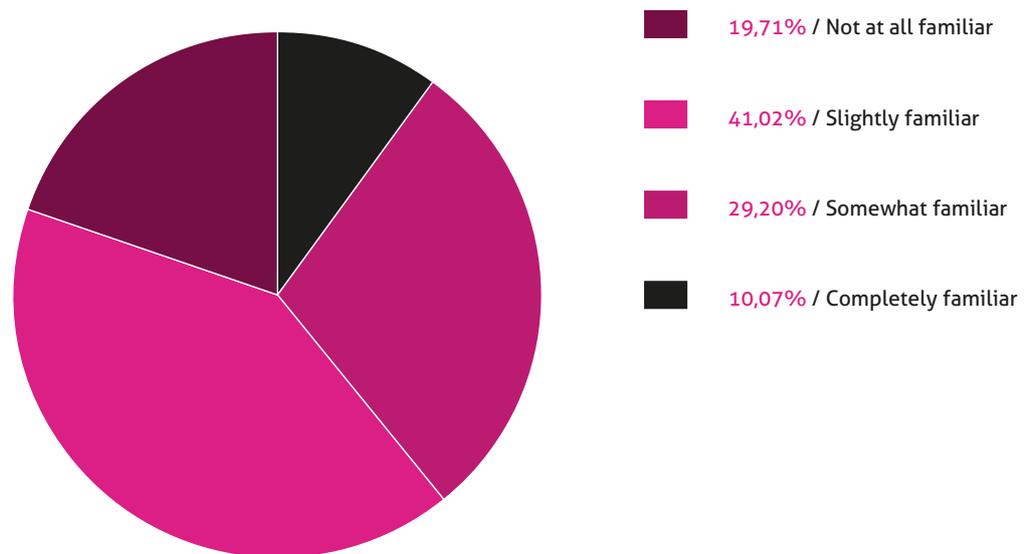


Figure 9.
Familiarity with provisions of the Anti-Discrimination Act

Figure 9 shows that 19.71% (n = 135) of participants who responded to this question are not at all familiar with the Anti-Discrimination Act. It is disconcerting that there is still a significant number of LGBTIQ citizens who are not familiar with this law (in force since 2009) that prohibits discrimination on the basis of a range of different characteristics, including sexual orientation, gender identity, and gender expression. A majority of participants (41.02%) stated that they are somewhat familiar with provisions of this law, and 29.2% are moderately familiar. Only 10.07% are completely familiar with the provisions of the Anti-Discrimination Act. Five study participants did not respond to this question.

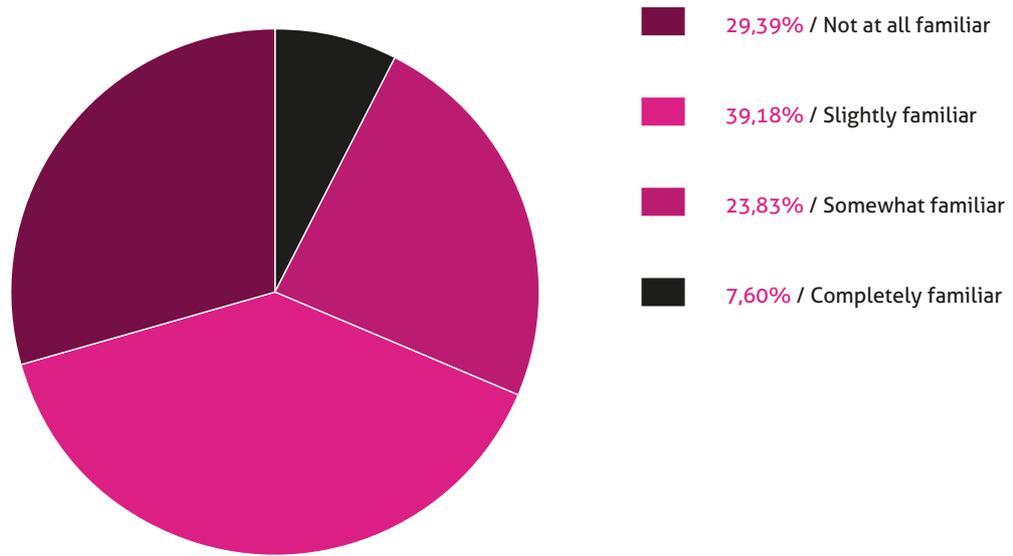


Figure 10.
Familiarity with provisions of the Criminal Code.

Study participants' familiarity with provisions of the Criminal Code is even poorer than their familiarity with the previous law. Among 684 people who responded to this question, 201 (29.39%) said that they were not at all familiar with the provisions of the Criminal Code that refer to LGBTIQ people. These are in fact provisions that regulate hate crimes—crimes committed on the basis of the victim's personal characteristics, including sexual orientation and/or gender expression—that were included in the Criminal Code in 2006. 39.18% of participants were slightly familiar, and only 7.6% were completely familiar with these provisions.

3.4.2.

Study Participants' Participation in LGBTIQ Community Activities

We will now present our analysis of study participants' answers to question 27, which assessed the degree of study participants' participation in the activities targeted towards LGBTIQ people in Croatia (Do you visit LGBTIQ-friendly spaces in Croatia? (clubs, cafés, cultural and arts programs and events)).

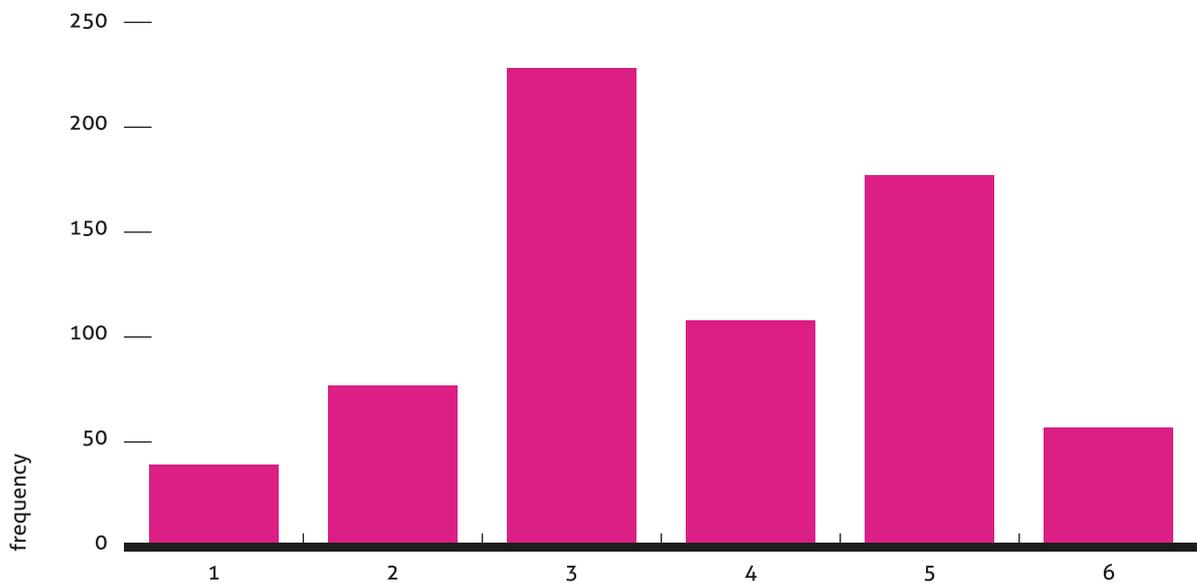


Figure 11.
Frequency of visiting LGBTIQ-friendly spaces in Croatia.

1 – never; 2 – less than once a year; 3 – several times a year; 4 – once a month; 5 – several times a month; 6 – several times a week.

Among 686 participants who responded to this question, only 39 (5.7%) said that they never visited LGBTIQ-friendly spaces in Croatia, and 77 (11.2%) respondents visit them less than once a year. A majority of study participants ($n = 228$, or 33.2%) visit LGBTIQ-friendly spaces several times a year. 108 participants (15.7%) visit LGBTIQ-friendly spaces once a month, 177 (25.8%) several times a month, and 57 participants (8.3%) visit them several times a week. These findings show that our study participants often visit LGBTIQ-friendly spaces, which is understandable, given that these are spaces where they can be more open about their sexual orientation, sex/gender identity, and gender expression. Of course, it should also be noted that a majority of LGBTIQ-friendly spaces are located in Zagreb, with several of them also in Rijeka and Split, and study participants from smaller cities probably don't often have a chance to visit such spaces. The finding that only 8 study participants from Zagreb never visited LGBTIQ-friendly spaces is indicative of such a distribution.

We also asked study participants if they were involved in LGBTIQ community activities – *Do you use services and content provided and produced by LGBTIQ organizations in Croatia (support groups, legal and psychological services, information services, community spaces, web/internet)?*

Table 20.
Use of services and content provided by LGBTIQ organizations in Croatia. (n = 690)

	Yes, occasionally	Yes, often	Never	Missing
	f (%)	f (%)	f (%)	f (%)
Support groups	83 (12,0)	23 (3,3)	565 (81,9)	19 (2,8)
Legal services	36 (5,2)	6 (0,9)	622 (90,1)	26 (3,8)
Psychological services	45 (6,5)	4 (0,6)	615 (89,1)	26 (3,8)
Information services	242 (35,1)	179 (25,9)	256 (36,8)	15 (2,2)
Community spaces	313 (45,4)	188 (27,2)	177 (25,7)	12 (1,7)
Online content	255 (37,0)	260 (37,7)	158 (22,9)	17 (2,5)
Other	7 (1,0)	13 (1,9)	211 (30,6)	459 (66,5)

Considering that online content doesn't require exposure of one's sexual orientation, sex/gender identity and/or gender expression, and it is available to everybody regardless of their place of residence, it is not surprising that most ($n = 515$, or 74.7%) participants often or occasionally use it. The finding that 501 (72.6%) study participants often or occasionally visit community spaces is also not surprising, given that most participants often visit LGBTIQ-friendly spaces (see *Figure 11*). A significant number of participants ($n = 411$, or 61%) occasionally or often use information services. We found that considerably fewer study participants occasionally or often attend support groups (15.3%), or use legal (6.1%) and psychological services (7.1%). This is perhaps due to a lack of access—primarily for those not living in Zagreb or Rijeka. Furthermore, use of psychological services and support groups may also be low due to prejudice. Among participants who reported to use other services, five said that they were activists in organizations. Other descriptive answers included *cultural program, informal group of people on the island Brač, empowering queer youth – ZG Pride's tea event, Pride, friends, and sport*.

Given the main aim of this study—investigation of anti-LGBTIQ violence and discrimination—question 30 invited participants to recommend improvements to current services and programs, as well as to suggest additional programs and services LGBTIQ organizations could provide for survivors of violence and/or discrimination. Among participants who responded to this invitation ($n = 403$), 45 suggested various types of **psychological and social support** (support groups, online counseling, phone counseling, in-person individual counseling, free psychotherapy, etc.). 25 participants recommended starting an **LGBTIQ safe house program**, which would address the needs of LGBTIQ people who, due to violence and/or discrimination, either had to leave their homes or were thrown out of them. 25 study participants mentioned **education/discussions/round tables/workshops** on LGBTIQ-related topics, including violence and/or discrimination, aimed at both the gen-

eral public, and LGBTIQ people. 12 participants said it was important to ensure a **greater presence of LGBTIQ-related topics in the media**, and 10 study participants pointed out that **current programs and services should be better publicized**. Several participants ($n = 5$) mentioned **free legal services** for survivors of violence and/or discrimination, which is a service already provided by local NGOs — Zagreb Pride, Iskorak, and Kontra. A significant number of study participants ($n = 27$) expressed a need for more community spaces and activities (places to go out, movie nights, excursions, clubs, sports, etc.). Four participants expressed the desire for **greater inclusion of smaller cities** in LGBTIQ activism, and five participants recommended opening **LGBTIQ centers outside of larger cities**. Other descriptive answers ($n = 33$) include various other suggestions – *organizing self-defense classes, forming intervention teams for crises, forming a network among organizations, pink panthers, info stands, financial support, saunas, drag queen communities, greater support for people under 20 years of age, HIV testing, education for 'friendly' police officers, etc.*

In this part of the questionnaire we also asked study participants if they supported, and participated in Pride Parades in Croatia. The first question was *Do you support Pride Parades in Croatia?* Participants reported their answers on a 7-point scale, ranging from 1 – *No, not at all*, to 7 – *Yes, completely*. The mean score was 6.03 ($SD = 1.66$), suggesting a very high support for Pride Parades. *Figure 12* shows the distribution of participants' responses regarding their support for Pride Parades.

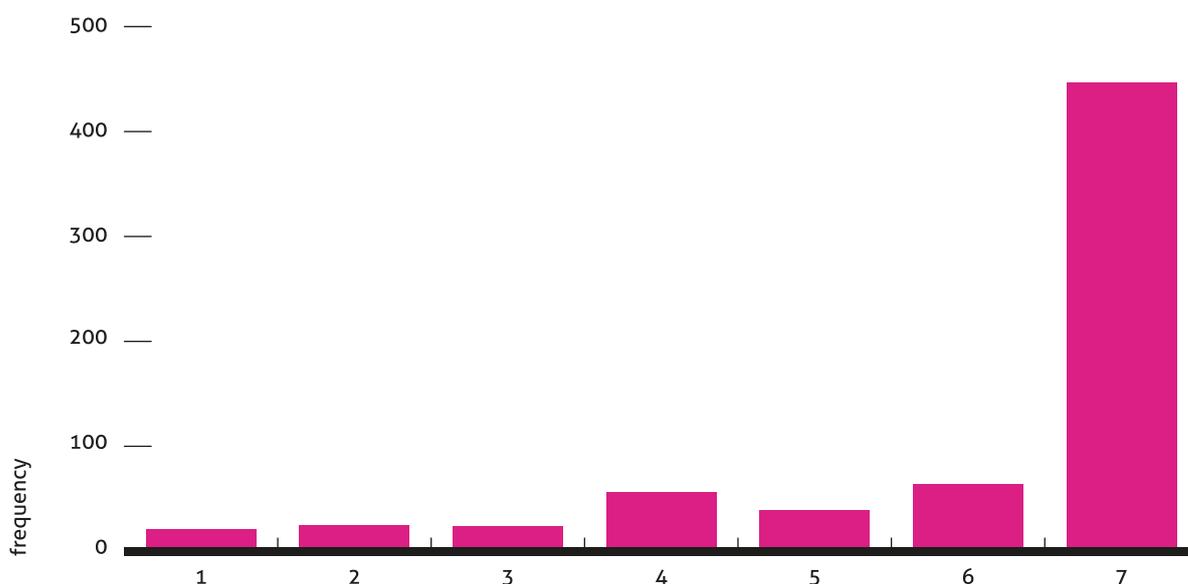


Figure 12.
Support for Pride Parades in Croatia.

447 (66.1%) study participants completely support Pride Parades in Croatia, and only 21 of them do not support them at all. 14 participants did not respond to this question. It is likely that such a high rate of support stems from many years of successfully organized Pride Parades in Croatia. Before the end of this study's implementation, 12 Pride Parades were held in Zagreb, and three in Split. Both the number of participants in Pride Parade marches and support for Pride Parades grow every year.

560 study participants also described their reasons for supporting, or opposing Pride Parades. Given the strong overall support among study participants for Pride Parades in Croatia, it is not surprising that there were significantly more positive than negative comments. Study participants support Pride Parades because they *ensure greater visibility of LGBTIQ people*, because they *facilitate the realization of the rights of LGBTIQ people*, because they *lead to improvement of LGBTIQ people's position in society*, and because they create a *more tolerant and conscious society*. Study participants also support Pride Parades because they are an *opportunity to protest and fight for their rights*, and because Pride Parades are an *opportunity to express difficulties* that LGBTIQ people experience. Finally, Pride Parades are a space where study participants can *express their identities*. Study participants, on the other hand, oppose Pride Parades because *Croatian society is not yet ready for Pride Parades*, because Pride Parades are *counter-productive*, and because *there are better ways to express difficulties* that LGBTIQ people face. Study participants also oppose Pride Parades because they are often interpreted as *provocation* and *imposition*. These are some of the quotes from study participants' descriptive answers.

”

Quotes - Pride Parade, Positive Comments

“Because participation in a Pride Parade is very important for self-acceptance.”

“I think that Pride Parade increases the visibility of LGBTIQ people and it contributes to reducing prejudice and is empowering the LGBT community.”

“I can't explain it; it's my favorite and most important day of the year... <3”

“I think it's great that there are really dedicated and organized people out there who encourage those who are still hiding. So, for at least one day in a year, they can live to the fullest and without fear.”

“It contributes to LGBT people's visibility and to their integration into the society. It provokes discussion on topics such as the right to partnership (life/registered), the right to adoption and so on...”

“Until we get equality, we are marching for it. When we do get it, we'll march to celebrate it.”

“I'm proud of our little colorful parade where you can see young straight couples with kids. For me, it's a colorful, educational, positive day and I'm looking forward to a future Pride Parade with 100,000 people marching in it.”

“Because a merry battle is the sweetest.”

“Pride is the prettiest and the most attended event in Zagreb that spreads love and equality and that accepts everybody regardless of their sex/gender, age, orientation or anything else.”

“I think there's a lot more that can be done with regard to LGBTIQ rights in Croatia, and that this is probably the most visible way of fighting for those rights and increasing tolerance among the masses. Even if there weren't a need for greater visibility, or for asking for more rights, I would still support it because it's such a positive event.”

“



Quotes - Pride Parade, Negative Comments / Criticism

“I think that in order to change the stereotypical ways of thinking, the focus should be on educating the public. The Parade, unfortunately, has the opposite effect to a certain extent.”

“I think that it should be organized so that it is less intrusive; or as some sort of a humanitarian event.”

“It bothers me that the Parade always brings to the fore half-naked gay men, while the normal ones are a minority, so it appears that we’re all like that. Maybe there should be a code of conduct for the Parade.”

“The extremist gay population is at the forefront of the parade which gives the wrong impression and creates prejudice.”

“I’d prefer it if the banners were ‘better’. The messages are often too negative and, in a way, express ‘hate’ towards straight people, only because of awkwardly worded banners.”

“I don’t think it’s necessary to parade in a country where gay rights will never be realized.”

“I think the campaign around Pride Parade is too aggressive.”

“I support ‘visibility,’ but I don’t think enough is being done before and after Pride Parades, especially in terms of education. Also, it would be better if organizers could be a little less militant and paranoid, because that’s how they’ve been lately, and it sends the wrong message.”

“I support Pride Parade, of course, but I disagree with how it ‘looks.’ I think it should be more like a peaceful political protest, and not a colorful parade.”

“Because I think we’re all different and that does not call for a parade.”



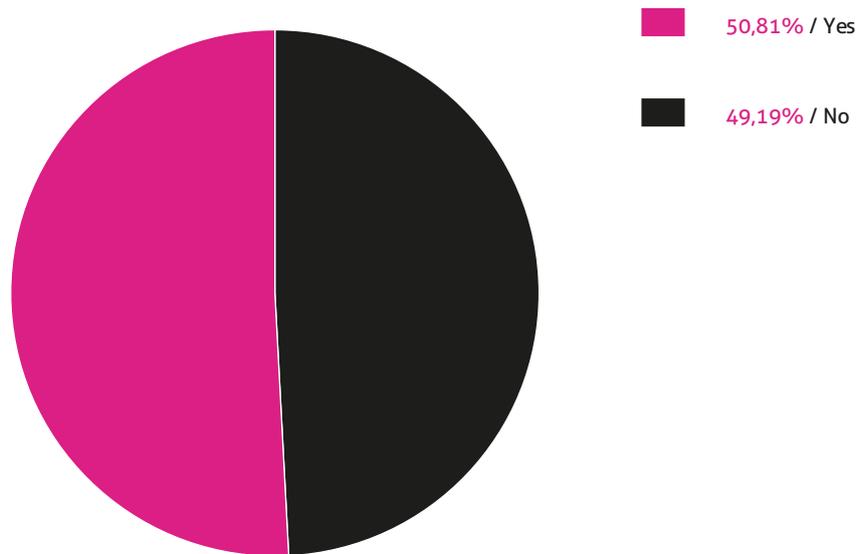


Figure 13.
Participation in Pride Parade marches

50.81% of study participants had participated in at least one Pride Parade march held in Croatia. Given the strong support for Pride Parades, however, it may be surprising that this percentage is not higher; but it should be taken into account that many participants do not live in Zagreb or Split, and therefore don't have an opportunity to attend Pride Parades. Furthermore, some LGBTIQ people may still not dare to participate in Pride Parades.

In the context of participation in LGBTIQ community activities, it is appropriate to analyze answers to question 34, *Do you feel discriminated against within, and/or excluded from the LGBTIQ community?*

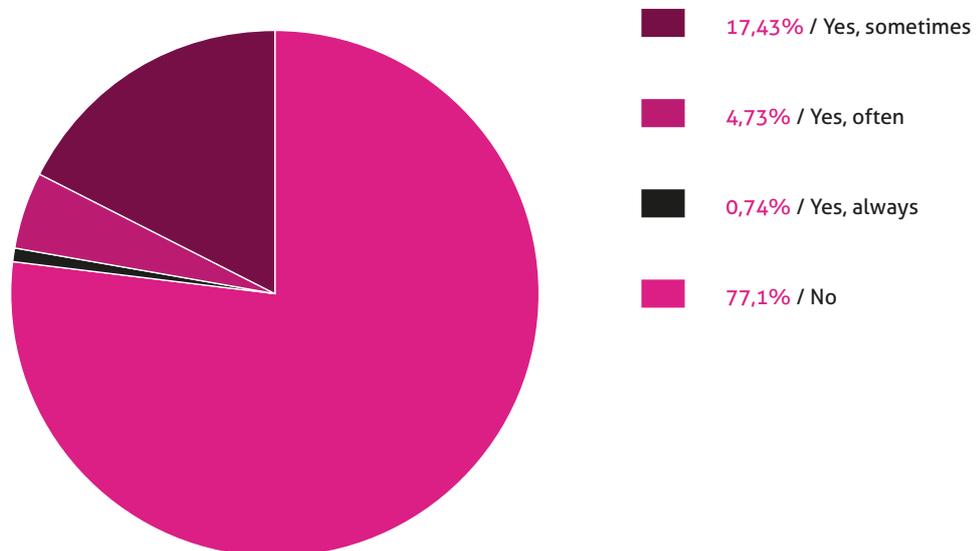


Figure 14.
Experiences of discrimination within, and exclusion from, the LGBTIQ community

Among 677 study participants who responded to this question, most (n = 522, or 77.1%) do not feel discriminated against within, and/or excluded from the LGBTIQ community. 17.43% (n = 118) of study participants sometimes, and 4.7% (n = 32) of them often feel discriminated against within, and/or excluded from the LGBTIQ community. Only 5 study participants said they always felt discriminated against within, and/or excluded from the LGBTIQ community. Considering that the LGBTIQ community is just as heterogeneous as the rest of the population, it is not surprising that discrimination and exclusion are also present within it.

Among 131 study participants who described their experiences of discrimination within the LGBTIQ community and/or exclusion from it, most (n = 30) mentioned behavior of other members of the LGBTIQ community (e.g., exclusion, prejudice, hypocrisy, gossip). Twenty participants said they experienced discrimination on the basis of their gender expression, 19 participants experienced discrimination because they are bisexual, and 19 more said they were discriminated against because of their attitudes and thoughts, i.e. they felt like they did not fit in. The degree of a person's openness about their identity can also be a basis for discrimination, and 10 study participants mentioned that they experienced discrimination because they were, or were not, 'out.' 31 participants described something else (ageism, sexism, transphobia, exclusivity, etc.)



Quotes – Discrimination Within the LGBTIQ Community

Behavior of other members of the LGBTIQ Community

“Gay population’s gossiping.”

“Yes, because I think that LGBTIQ communities should be more open towards new members, i.e., people who want to volunteer, help, etc.”

Gender Expression

“Because of gender expression and ‘butch-shaming.’”

“I don’t really feel accepted if I look or act too feminine.”

Bisexuality

“Bisexuals are seen as lower species and they are regularly labeled as promiscuous, sluts, whores, deceptive, liars, cowards...”

“It doesn’t happen often, but there are some people who discount bisexuality as an identity. It’s even easier sometimes to say that I’m a ‘lez,’ although I’m not, just to avoid any sort of discussion.”

Personal attitudes and thoughts / Not fitting in

“I feel like we don’t see eye to eye on things, so considering my attitudes, I don’t think I’m compatible company.”

“They don’t consider me to be a part of the community because my sexuality is undefined.”

(Not) Being 'out'

"Because of closet-cases and body fascism. The closet-cases wish me bad luck and look forward to attacks on people who are 'out.'"

"I was condemned because I didn't have a picture of my face on the gay.hr message boards. I'm not out, and that's why me and people like me are being called 'CLOSET-CASES,' which is discriminatory and abusive."

Something else

"Because lesbians experience double discrimination. I feel excluded when there's gay men."

"Older members of the community are a little disadvantaged with regard to places to go out and more appropriate ways to have fun."



3.4.3.

Emigration from Croatia

In question 33, we asked study participants, *If you had the chance, would you leave Croatia?*

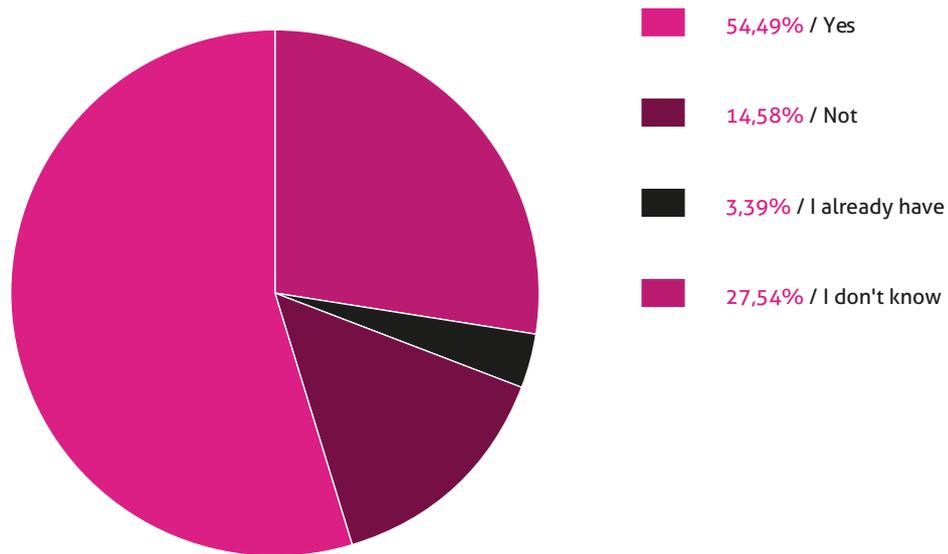


Figure 15.
Desire to Emigrate from Croatia

If they could, a majority of participants ($n = 370$ or 54.49%) would emigrate from Croatia. 14.58% ($n = 99$) of participants would not, 27.54% ($n = 187$) do not know if they would, and 3.39% ($n = 23$) had already left Croatia. We also asked study participants why they would, or why they had emigrated from Croatia.

Table 21.
Reasons for emigration from Croatia. (n = 372)

	f
Economic reasons	257
Education	169
Discrimination, violence, and/or hate crime on the basis of sexual orientation, sex/gender identity, and/or gender expression	182
Discrimination, violence, and/or hate crime on the basis of something else	99
Personal reasons	161
Something else	32

Among 372 study participants who answered why they would emigrate from Croatia, most ($n = 257$) reported *economic reasons*. This is not surprising, given the current economic situation in the country as well as high unemployment. The next most often reported reason for wanting to emigrate from Croatia, however, was LGBTIQ-specific and it referred to *discrimination, violence, and/or hate crime on the basis of sexual orientation, sex/gender identity, and/or gender expression*. The finding that 182 study participants do not think that they can live freely and equally in Croatia, without discrimination and violence, is a cause for concern. A significant number of participants ($n = 169$) would leave Croatia because of *education*, 161 would leave because of *personal reasons*, and 99 participants would leave because of *discrimination, violence, and/or hate crime on the basis of something other than sexual orientation, sex/gender identity and/or gender expression*. Among 32 study participants who said they would leave Croatia because of *something else*, 8 said they would leave, or have left, Croatia because of a *romantic relationship*, and 3 because of their *career*. 12 participants would emigrate from Croatia because of the current *unsatisfactory* situation in the country—related either to the economy or to (lack of) respect for human rights and tolerance (e.g., *There, I don't have to be afraid because of what I am, The attitude of the entire county, Intolerance, General primitivism that prevails in Croatia, In search of equal rights*). Other reasons include *Better medical care, Exploring new possibilities, Because it is a part of my journey, moving... Somewhat nomadic... But in harmony, if you know that home is in the heart and that you cannot run away from anything., I want to live in the countryside, and Lively spirit*.

3.4.4.

The International Well-Being Index

The final section of the questionnaire included the International Well-Being Index (2006) — a 13-item measure of the subjective quality of life that consists of the Personal Well-Being Index and the National Well-Being Index (Kaliterna Lipovčan, Burušić & Tadić, 2012). The Personal Well-Being Index is a 7-item measure of satisfaction with different domains of personal life — standard of living, health, achieving in life, personal relation-

ships, personal safety, community-connectedness, and future security. The National Well-Being Index is a 6-item measure of satisfaction with different domains of social life — the economy, the natural environment, social conditions, governance, business and entrepreneurship, and national security. Answers are anchored on a 10-point scale ranging from 0 – *Not at all satisfied*, to 10 – *Completely satisfied*. Both scales were validated in a research study conducted in 2008 using a representative Croatian sample ($n = 4000$), and showed good internal consistency (Cronbach's $\alpha = .87$) (Kaliterna Lipovčan, Burušić & Tadić, 2012).

Table 22.
International Well-Being Index.

Satisfaction with	N	M	sd
Standard of living	687	56	24,1
Health	687	75	22,3
Achieving in life	687	66	22,1
Personal relationships	685	73	24,1
Personal safety	686	63	26,3
Community-connectedness	687	55	28,4
Future security	683	47	27,6
Personal Well-Being Index (PWI)	682	44	24,98
Economy	683	16	18,9
Natural environment	685	39	26,0
Social conditions	685	23	20,8
Governance	686	18	19,7
Business and entrepreneurship	684	21	20,6
National security	678	41	28,9
National Well-Being Index (NWI)	674	26	22,48

Table 22 shows that the participants' mean score ($M = 44$, $SD = 24.98$) for the Personal Well-Being Index was above the scale's midpoint value, taking into account that the range of this scale is $\text{min}=0$ and $\text{max}=70$. Study participants were the most satisfied with their health ($M = 75$, $SD = 24.1$), which can in part be attributed to the low average age in the sample (28.5 years) – an age when people encounter fewer health concerns. Study participants were also very satisfied with their personal relationships ($M = 73$, $SD = 24.1$). Participants were the least satisfied with their future security ($M = 47$, $SD = 27.6$), which might be related to the domain pertaining to National Well-Being Index, where respondents indicated highest dissatisfaction with economic situation. Satisfaction with community-connectedness was also relatively low ($M = 55$, $SD = 28.4$).

While the participants' mean score for the Personal Well-Being Index was above the scale's midpoint, their mean score for the National Well-Being Index was below the composite scale's midpoint of 30 ($M = 26$, $SD = 22.48$). Although mean scores for all six items

were below midpoint, the lowest scores were reported for satisfaction with the economy ($M = 16$, $SD = 18.9$) and satisfaction with governance ($M = 18$, $SD = 19.7$). Study participants were the most satisfied with national security ($M = 41.2$, $SD = 28.9$). Overall, however, study participants appear to be very dissatisfied with the current situation in Croatia.

We also found that our study participants' results on the International Well-Being Index were lower than those reported by Kaliterna Lipovčan and collaborators in 2012. In fact, compared to the general population, our study participants' satisfaction with all domains of both personal and social life is lower. However, it should be noted that Kaliterna Lipovčan and collaborators' study was conducted in 2008, before the Croatian economy was badly affected by the economic crisis.

3.5.

ASSOCIATION BETWEEN EXPERIENCES OF VIOLENCE AND OTHER VARIABLES

Using the Kolmogorov-Smirnov test we first assessed whether distributions of variables included in this study (e.g., Personal and National Well-Being Index, behavior modifying, openness about identity) were significantly different from a normal distribution. The K-S tests showed that distributions of experiences of all types of violence, whether on the basis of sexual orientation, sex/gender identity or gender expression, were significantly different from a normal distribution. To improve linearity and reduce asymmetry of the distributions, we performed statistical transformations, namely logarithmic (log 10) or square root transformations (Tabachnick & Fidell, 2007). Statistical procedures (correlations and multivariate analysis of covariance) were conducted using transformed data. To facilitate comparison with previous studies, we also present tables with means and standard deviations of untransformed data (i.e., original scales) (Howell, 2006).

3.5.1.

Association Between Experiences of Violence and the Personal and National Well-Being Index

We first analyzed the relationship between different aspects of the Personal and National Well-Being Index and the total psychological, physical, and sexual violence experienced after 2006 on the basis of sexual orientation, sex/gender identity, and gender expression. Results are presented in *Table 23*.

Table 23.

The relationship between the Personal and National Well-Being Index and different types of experienced violence (after 2006)

	Violence experienced after 2006, and correlated with								
	Sexual Orientation			Sex/Gender Identity			Gender Expression		
Satisfaction with	Psychological	Physical	Sexual	Psychological	Physical	Sexual	Psychological	Physical	Sexual
Standard of living	-0,07	-0,04	-0,09*	-0,08*	-0,03	-0,06	-0,08*	-0,07	-0,11**
Health	-0,16***	-0,11**	-0,17***	-0,18***	-0,10*	-0,12**	-0,10*	-0,06	-0,13**
Achieving in life	-0,01	-0,02	-0,03	0,02	-0,01	0,01	0,01	-0,05	-0,08*
Personal relationships	-0,12**	-0,11**	-0,09*	-0,12**	-0,06	-0,05	-0,03	-0,07	-0,08*
Personal safety	-0,24***	-0,14***	-0,15***	-0,19***	-0,09*	-0,11**	-0,17**	-0,08*	-0,11**
Community-connectedness	-0,18***	-0,08*	-0,11**	-0,14***	-0,08*	-0,07	-0,13**	-0,03	-0,08*
Future security	-0,13***	-0,06	-0,07	-0,10**	-0,05	-0,02	-0,11**	-0,04	-0,06
Personal Well-Being Index (PWI)	-0,21***	-0,13***	-0,17***	-0,17**	-0,10**	-0,10**	-0,14**	-0,10*	-0,14**
Economy	-0,04	-0,02	-0,08*	-0,02	-0,03	-0,06	-0,06	-0,01	-0,04
Natural environment	-0,04	-0,02	-0,06	-0,08*	-0,03	-0,07	-0,08*	-0,02	-0,04
Social conditions	-0,04	-0,02	-0,04	-0,03	-0,04	-0,05	-0,06	-0,03	-0,04
Governance	-0,01	-0,01	-0,08*	-0,09*	-0,06	-0,08*	-0,04	-0,06	-0,08*
Business and entrepreneurship	-0,03	-0,02	-0,04	-0,04	-0,06	-0,03	-0,06	-0,04	0,01
National security	-0,04	-0,02	-0,12**	-0,12**	-0,02	-0,08*	-0,08*	0,01	-0,05
National Well-Being Index (NWI)	-0,06	-0,02	-0,10**	-0,09*	-0,05	-0,08*	-0,09*	-0,02	-0,05

***p<0,001; **p<0,01; *p<0,05

Table 23 shows that study participants who experienced more psychological, physical and sexual violence, whether on the basis of their sexual orientation, sex/gender identity or their gender expression, estimated their personal well-being (PWI) to be, on average, lower than participants who experienced less violence. However, albeit statistically significant, correlations are low. In general, we found all **three types of violence experienced on the basis of sexual orientation** to be associated with a lower satisfaction with health, personal relationships, personal safety, and community-connectedness. Similarly, all **three types of violence experienced on the basis of sex/gender identity** were associated with a lower satisfaction with health and personal safety, and psychological and physical violence were furthermore associated with a lower satisfaction with community-connectedness. Finally, all **three types of violence experienced on the basis of gender expression** were associated with a lower satisfaction with personal safety. Moreover, **psychological violence experienced on the basis of gender expression** was associated with a lower satisfaction with dif-

ferent domains of the Personal Well-Being Index — specifically, with the standard of living, health, personal safety, community-connectedness, and future security — while **sexual violence experienced on the basis of gender expression** was associated with a lower satisfaction with all domains of the Personal Well-Being Index, except future safety.

In contrast to the above findings, we found only psychological and sexual, but not physical violence experienced on the basis of either sexual orientation, sex/gender identity or gender expression to be statistically significantly associated with the National Well-Being Index (NWI). More specifically, **sexual violence experienced on the basis of sexual orientation** was associated with lower satisfaction with the economy, governance, and national security. Similarly, **sexual violence experienced on the basis of sex/gender identity** was associated with lower satisfaction with the economy and national security, and **sexual violence experienced on the basis of gender expression** was associated with lower satisfaction with governance. **Psychological violence experienced because of sex/gender identity** was associated with lower satisfaction with the natural environment, governance, and national security, while **psychological violence experienced because of gender expression** was associated with lower satisfaction with the natural environment, and national security. Again, it should be noted that although statistically significant, reported correlations are very low.

3.5.2.

Comparison of Zagreb, Rijeka, and Split With Regard to Violence Experienced on the Basis of Sexual Orientation, Sex/Gender Identity and/or Gender Expression (after 2006)

Using multivariate analysis of covariance (MANCOVA) we investigated whether respondents from Zagreb, Rijeka, and Split metropolitan areas differ in terms of violence experienced on the basis of sexual orientation, sex/gender identity, and gender expression (after 2006). Age and participation in Pride Parades (a binary variable) were entered as controls (covariates). Results are presented in *Table 24*.

Table 24.

Comparison of Zagreb, Rijeka, and Split with regard to violence experienced on the basis of sexual orientation, sex/sender identity and/or gender expression (after 2006).

	Place of residence	N	M	SD	F-ratio	Comparison (Bonferroni post-hoc)
Violence experienced on the basis of sexual orientation						
Psychological violence	Zagreb metropolitan area	388	5,86	3,52	4,01*	Zagreb > Rijeka
	Rijeka metropolitan area	141	4,92	2,97		
	Split metropolitan area	73	5,60	3,10		
Physical violence	Zagreb metropolitan area	388	6,19	2,05	1,53	—
	Rijeka metropolitan area	141	5,90	1,67		
	Split metropolitan area	73	6,31	1,68		
Sexual violence	Zagreb metropolitan area	388	6,74	3,54	2,24	¾
	Rijeka metropolitan area	141	6,07	2,65		
	Split metropolitan area	73	6,32	3,42		
Violence experienced on the basis of sex/gender identity						
Psychological violence	Zagreb metropolitan area	388	4,59	3,27	3,34*	Zagreb > Rijeka
	Rijeka metropolitan area	141	3,87	2,25		
	Split metropolitan area	73	4,06	2,72		
Physical violence	Zagreb metropolitan area	388	5,90	2,10	0,91	—
	Rijeka metropolitan area	141	5,65	1,62		
	Split metropolitan area	73	5,91	1,75		
Sexual violence	Zagreb i okolica	388	5,83	3,07	2,29	—
	Rijeka metropolitan area	141	5,26	2,24		
	Split metropolitan area	73	5,49	2,38		
Violence experienced on the basis of gender expression						
Psychological violence	Zagreb metropolitan area	388	4,65	3,39	3,01*	Zagreb > Rijeka

	Rijeka metropolitan area	141	3,93	2,55		
	Split metropolitan area	73	4,83	3,56		
Physical violence	Zagreb metropolitan area	388	5,81	2,16	1,53	—
	Rijeka metropolitan area	141	5,58	2,29		
	Split metropolitan area	73	6,12	1,93		
Sexual violence	Zagreb metropolitan area	388	5,60	3,07	3,50*	Zagreb > Rijeka
	Rijeka metropolitan area	141	4,87	2,25		
	Split metropolitan area	73	5,52	2,36		

***p<0,001; **p<0,01; *p<0,05

As *Table 24* shows, study participants from the Zagreb metropolitan area experienced the most violence, and participants from the Rijeka metropolitan area the least. After controlling for age and participation in a Pride Parade, we found statistically significant differences in the experience of psychological violence based on sexual orientation, sex/gender identity, and gender expression. Significant differences were also found in the experience of sexual violence based on gender expression. Post-hoc tests (Bonferroni) showed that people from the Zagreb metropolitan area experience psychological and sexual violence significantly more often than people from the Rijeka metropolitan area. We did not find a significant difference in the experience of different types of violence between people from Zagreb and Split, and people from Split and Rijeka.

We used Chi-Square tests to determine which experiences of specific types of psychological violence participants from the three cities differed in. The same analysis could not have been performed for the two other forms of violence, because the number of empty cells, or those with $n < 5$ was larger than allowed. A significant difference was observed for verbal harassment experienced because of sexual orientation ($\chi^2 = 18.78$ (583), $df = 10$, $p < .05$). For example, although a similar percentage of respondents from all three cities never experienced verbal harassment (i.e., 34% from the Zagreb metropolitan area, and 46% from the Rijeka metropolitan area), about a third of respondents from the Zagreb and Split metropolitan areas (32.5% and 39.5%, respectively) experienced verbal harassment three or more times, compared to only 25% of respondents from the Rijeka metropolitan area. Similarly, a significant difference was observed for threats of physical violence ($\chi^2 = 21.43$ (579), $df = 10$, $p < .05$). About 80% of study participants from the Rijeka metropolitan area never experienced this type of violence, compared to 68% of participants from the Zagreb metropolitan area, and 61% of participants from the Split metropolitan area. However, 15% of study participants from the Split metropolitan area, and 13% of participants from the Zagreb metropolitan area experienced threats of physical violence three or more times, compared to only 4% of study participants from the Rijeka metropolitan area.

3.5.3.

Comparison of Experiences of Violence With Regard to Sexual Orientation and Sex/Gender Identity (after 2006)

We used MANCOVA to determine whether there is a difference in the amount of violence experienced on the basis of sexual orientation and/or sex/gender identity. Again, age and participation in a Pride Parade were entered as covariates. Analyses were conducted separately for sexual orientation, sex/gender identity, and gender expression. Results for violence experienced because of sexual orientation among people of different sexual orientations are presented in *Table 25*.

Table 25.

Violence experienced because of sexual orientation among people of different sexual orientations.

	Sexual orientation	N	M	SD	F-ratio
Psychological violence	Bisexual	146	4,18	2,78	2,68*
	Heterosexual	20	3,90	2,38	
	Homosexual	426	4,26	2,79	
	I don't identify	55	4,91	3,40	
	Something else	18	6,50	5,86	
	Pansexual	5	6,40	5,19	
Physical violence	Bisexual	146	5,79	1,53	1,78
	Heterosexual	20	5,70	1,45	
	Homosexual	426	5,88	1,93	
	I don't identify	55	5,80	1,97	
	Something else	18	5,33	2,64	
	Pansexual	5	8,20	4,91	
Sexual violence	Bisexual	146	5,81	2,77	1,49
	Heterosexual	20	5,00	2,63	
	Homosexual	426	5,48	2,59	
	I don't identify	55	6,13	3,01	
	Something else	18	6,39	4,47	
	Pansexual	5	7,40	5,73	

***p<0,001; **p<0,01; *p<0,05

Table 25 shows that a statistically significant difference was observed in the amount of experienced psychological violence among respondents of different sexual orientations. Post-hoc analysis (Bonferroni) showed a difference between respondents who identify as bisexual and those who identify as *something else* ($p < .05$). (Descriptive answers from the open category *Something else* included *bi-curious*, *bi-neutral*, *demisexual*, *bisexual/homosexual*, *fluid*, *gynephile*, *homosexual/I don't identify*, *it depends*, *lesbian*, *I don't know* ($n = 4$), *I am attracted to the soul*, *not gender/body-sex*, *queer* ($n = 2$), *allsexual*, and *lesbian in public*, *otherwise I don't identify*.) Although statistically significant differences in physical and sexual violence were not observed among respondents of different sexual orientations, participants who reported their sexual orientation as pansexual compared to people of other sexual orientations did report more experiences of violence because of their sexual orientation. The analyses were repeated for sex and gender identity, and the results are presented in Tables 26 and 27.

Table 26.

Violence experienced because of sex/gender identity among people of different sex identities.

	Sex Identity	N	M	SD	F-ratio
Psychological violence	Woman	427	4,42	2,92	8,99***
	Man	223	3,99	2,62	
	Transsexual person	11	4,63	4,98	
	I don't identify in terms of sex	10	9,70	5,47	
	Something Else	4	3,75	1,50	
Physical violence	Woman	427	5,83	1,81	0,56
	Man	223	5,81	1,93	
	Transsexual person	11	6,00	4,54	
	I don't identify in terms of sex	10	6,70	1,49	
	Something Else	4	6,00	1,02	
Sexual violence	Woman	427	5,83	2,81	2,61*
	Man	223	5,16	2,43	
	Transsexual person	11	5,36	5,04	
	I don't identify in terms of sex	10	7,10	3,41	
	Something Else	4	6,50	3,00	

*** $p < 0,001$; ** $p < 0,01$; * $p < 0,05$

After controlling for age and participation in a Pride Parade, we observed a statistically significant difference in the experience of psychological and sexual violence among respondents of different **sex identities**. Post-hoc tests (Bonferroni) showed that respondents who do not identify in terms of their sex experienced significantly more psychological violence than respondents of other sex identities ($p < .001$), while other categories of

participants do not significantly differ in the experience of psychological violence. With regard to sexual violence, a statistically significant difference ($p < .07$) was observed between participants who identified as men and those who identified as women, i.e., participants who identified as women reported significantly more sexual violence related to their sex identity. Although differences among other categories were not statistically significant, transsexual respondents and those who do not identify in terms of sex experienced more violence than respondents in other categories of sex identities. We then repeated the analysis for gender identity, and the results are presented in *Table 27*.

Table 27.
Violence experienced because of sex/gender identity among respondents of different gender identities.

	Gender Identity	N	M	SD	F-ratio
Psychological violence	Woman	387	4,22	2,74	10,92***
	Man	217	3,95	2,55	
	Transgender person	7	8,43	6,42	
	I don't identify in terms of gender	50	6,56	4,36	
	Something Else	12	4,75	3,10	
Physical violence	Woman	N	5,77	1,87	1,47
	Man	387	5,78	2,04	
	Transgender person	217	6,42	5,56	
	I don't identify in terms of gender	7	6,34	1,52	
	Something Else	50	6,58	2,02	
Sexual violence	Woman	12	5,84	2,83	2,45*
	Man	N	5,11	2,41	
	Transgender person	387	7,00	6,24	
	I don't identify in terms of gender	217	6,09	2,97	
	Something Else	7	5,41	0,99	

*** $p < 0,001$; ** $p < 0,01$; * $p < 0,05$

We observed a statistically significant difference in the experience of psychological and sexual violence among respondents of different gender identities. Post-hoc analysis (Bonferroni) showed that respondents who identified as transgender experienced significantly more psychological violence than those who identified as women ($p < .01$) or men ($p < .001$). Similarly, respondents who did not identify in terms of their gender experienced significantly more psychological violence than respondents who identified as women ($p < .001$) or men ($p < .001$). Although the *F* omnibus test for the experience of sexual violence was statistically significant — i.e., it showed a statistically significant difference — among all categories, post hoc analysis did not suggest a significant difference between categories. It should be noted that the *F* omnibus test tests differences among all the groups and

their combinations, while the post hoc test analyzes differences between pairs of groups. In general, our findings suggest that transgender people, and people who do not identify in terms of their gender, experience more sexual violence based on their sex/gender identity than people of other gender identities.

Finally, we investigated whether there is a difference in the amount of experienced psychological, physical, and sexual violence based on gender expression among people of different identities. Results are presented in *Table 28*.

Table 28.

Violence experienced because of gender expression among respondents of different identities.

	Gender Expression	N	M	SD	F-ratio
Psychological violence	Trans	11	6,00	4,69	2,85*
	Lesbian/Lez	195	4,45	3,09	
	Homosexual man/ Gay/Fag	150	4,14	2,91	
	Bisexual	95	4,10	2,78	
	Queer	91	5,71	3,96	
	I don't identify	105	3,97	2,91	
	Something else	23	4,82	4,42	
Physical violence	Trans	11	6,27	3,74	0,58
	Lesbian/Lez	195	5,72	1,86	
	Homosexual man/ Gay/Fag	150	5,75	2,03	
	Bisexual	95	5,78	1,70	
	Queer	91	5,71	3,96	
	I don't identify	105	5,59	2,42	
	Something else	23	6,08	3,77	
Sexual violence	Trans	11	6,00	5,47	2,41*
	Lesbian/Lez	195	5,54	2,80	
	Homosexual man/ Gay/Fag	150	5,03	2,42	
	Bisexual	95	5,47	2,38	
	Queer	91	5,71	3,96	
	I don't identify	105	4,76	1,92	
	Something else	23	5,08	3,01	

***p<0,001; **p<0,01; *p<0,05

Using MANCOVA, with age and participation in a Pride Parade entered as controls, we observed statistically significant differences in the experience of psychological and sexual violence. Post hoc analysis (Bonferroni) showed that respondents who identified as Queer

(with regard to sex, 16 women, 24 men, and 4 people who do not identify in terms of sex) experienced significantly more psychological violence based on their gender expression than respondents who identified as homosexual men/gay/fags (with regard to sex, all are men) ($p < .05$). Furthermore, post hoc analysis (Bonferroni) showed that respondents who identified as queer experienced significantly more sexual violence than respondents who identified as 'something else' ($p < .05$). In general, although differences were not statistically significant, respondents who identified as trans experienced the most violence, and respondents who did not identify as trans experienced the least violence.

3.5.4.

Association Between Modifying One's Behavior and Experiences of Violence on the Basis of Sexual Orientation, Sex/Gender Identity, and/or Gender Expression (after 2006)

Using MANCOVA, we then investigated whether there is a difference between study participants who modify their behavior when they are not in explicitly LGBTIQ-friendly spaces and those who do not, in the amount of violence experienced on the basis of sexual orientation, sex/gender identity, and gender expression. Again, age and participation in a Pride Parade were entered as covariates. Results are presented in *Table 29*.

Table 29.
Violence experienced on the basis of sexual orientation, sex/gender identity, and gender expression among respondents with different degrees of modifying their behavior.

Do you ever modify your behavior?		N	M	SD	F-ratio
Violence Experienced on the Basis of Sexual Orientation					
Psychological violence	Never	211	5,55	3,27	0,39
	Rarely	201	5,64	3,30	
	Often	117	5,86	3,54	
	Always	68	5,33	3,59	
Physical violence	Never	211	6,05	1,84	0,58
	Rarely	201	6,11	1,93	
	Often	117	6,14	1,62	
	Always	68	6,41	2,60	

Sexual violence	Never	211	6,46	3,55	0,08
	Rarely	201	6,55	3,18	
	Often	117	6,54	3,15	
	Always	68	6,69	3,64	
Violence Experienced on the Basis of Sex/Gender Identity					
Psychological violence	Never	211	4,27	2,90	0,11
	Rarely	201	4,39	3,02	
	Often	117	4,38	3,10	
	Always	68	4,48	3,12	
Physical violence	Never	211	5,77	1,80	0,84
	Rarely	201	5,73	2,04	
	Often	117	6,00	1,85	
	Always	68	6,07	2,37	
Sexual violence	Never	211	5,71	3,28	0,48
	Rarely	201	5,59	2,68	
	Often	117	5,83	2,66	
	Always	68	5,35	1,91	
Violence Experienced on the Basis of Gender Expression					
Psychological violence	Never	211	4,44	3,44	0,17
	Rarely	201	4,49	3,05	
	Often	117	4,69	3,34	
	Always	68	4,44	3,07	
Physical violence	Never	211	5,63	2,30	0,67
	Rarely	201	5,81	2,16	
	Often	117	5,96	1,85	
	Always	68	5,89	2,35	
Sexual violence	Never	211	5,32	3,10	0,95
	Rarely	201	5,39	2,87	
	Often	117	5,76	2,71	
	Always	68	5,08	1,88	

***p<0,001; **p<0,01; *p<0,05

Table 29 shows that statistically significant differences were not observed among respondents with different degrees of behaviour modification when they are not in LGBTIQ-friendly spaces. Although differences in the amount of experienced violence were not observed, it is interesting to notice that study participants who often and always modify their behavior also experience more violence than other study participants—especially psychological and physical violence. Study participants who never modify their behavior experi-

ence the least violence. Considering that our study design was cross-sectional, it is not possible to determine causal relationships, but there is a possibility that people who have experienced violence on the basis of their sexual orientation, sex/gender identity, and/or gender expression are more prone to modify their behavior in order to avoid potential violence. Results also suggest that participants who always modify their behavior experienced less sexual violence on the basis of their sex/gender identity and gender expression, but not on the basis of their sexual orientation.

3.5.5.

Comparison of Experiences of Violence Among Respondents With Different Degrees of Openness about their Identity

We used MANCOVA, with age and participation in a Pride Parade entered as covariates, to investigate the relationship between violence experienced on the basis of sexual orientation, sex/gender identity, and/or gender expression and the degree of openness about sexual orientation, sex/gender identity, and/or gender expression. Analyses were conducted separately for sexual orientation, sex/gender identity, and gender expression. In Table 30 we present results for sexual orientation, and in Tables 31 and 32, respectively, results for sex/gender identity and gender expression.

Table 30.
Experiences of violence among respondents with different degrees of openness about their sexual orientation.

Person/s in participants' social environment	Type of violence	Sexual orientation: M (SD)			F-ratio	Comparison
		Aware (1)	Somewhat aware (2)	Not aware (3)		
Mother	Psychological violence	5,83 (3,39)	6,01(3,66)	4,68 (2,77)	5,99**	2 > 3; 2 > 1
	Physical violence	6,12 (1,63)	6,24(2,24)	6,17 (2,43)	0,13	—
	Sexual violence	6,69 (3,41)	6,45 (3,11)	6,20 (3,12)	0,99	—
Father	Psychological violence	5,84 (3,53)	6,06 (3,36)	5,25 (3,01)	2,37	—
	Physical violence	6,08 (1,99)	6,37 (1,97)	6,27 (1,98)	0,78	—
	Sexual violence	6,47 (3,53)	6,96 (3,40)	6,51 (3,12)	0,67	—

Sister/s	Psychological violence	5,72 (3,39)	5,56 (3,12)	4,74 (2,79)	2,09	—
	Fizičko nasilje	6,30 (2,11)	6,29 (2,18)	6,00 (1,80)	0,50	—
	Sexual violence	6,73 (3,40)	6,17 (2,99)	6,03 (3,09)	1,34	—
Brother/s	Psychological violence	5,55 (3,27)	6,48 (3,52)	4,87 (3,03)	3,99*	2 > 3
	Physical violence	5,93 (1,66)	6,48 (1,68)	6,06 (1,92)	2,04	—
	Sexual violence	6,61 (3,51)	7,19 (3,60)	5,67 (2,67)	3,75*	—
Extended family	Psychological violence	6,12 (2,98)	6,17 (3,45)	5,06 (3,64)	8,03****	1 > 3; 2 > 3
	Physical violence	6,15 (1,90)	6,11 (1,70)	6,13 (1,69)	0,03	—
	Sexual violence	6,48 (3,44)	7,08 (3,40)	6,26 (2,98)	4,22*	2 > 3
Partner	Psychological violence	6,58 (3,45)	6,60 (4,50)	5,57 (3,78)	0,21	¾
	Physical violence	6,43 (1,14)	4,40 (2,61)	6,06 (1,89)	2,06	¾
	Sexual violence	6,43 (3,36)	6,80 (5,36)	6,51 (3,42)	0,02	¾
Friend/s	Psychological violence	5,79 (3,41)	4,77 (2,83)	3,25 (1,91)	5,54*	1 > 3
	Physical violence	5,25 (2,12)	5,82 (1,73)	6,21 (1,94)	2,42	—
	Sexual violence	6,25 (3,34)	6,17 (3,29)	4,63 (1,99)	2,05	—
Colleague/s*	Psychological violence	6,24 (3,66)	5,41 (3,09)	4,65 (2,80)	8,98****	1 > 3
	Physical violence	6,26 (2,23)	6,09 (1,74)	5,96 (1,46)	1,02	—
	Sexual violence	6,88 (3,61)	6,33 (3,03)	6,20 (3,20)	2,28	—
Wider social environment	Psychological violence	6,61 (3,79)	5,71 (3,26)	4,44 (2,67)	16,17****	1 > 3; 2 > 3
	Physical violence	6,42 (2,04)	6,07 (1,73)	6,01 (1,49)	2,47	—
	Sexual violence	7,26 (3,65)	6,53 (3,12)	5,96 (3,31)	5,87****	1 > 3

****p<0,001; **p<0,01; *p<0,05; *Colleagues from work or school/university

After controlling for age and participation in a Pride Parade, a comparison of the amount of **violence experienced because of sexual orientation** showed a statistically significant difference in the amount of experienced psychological violence between respondents who were not 'out' to their mother about their sexual orientation and those in the remaining two groups (those whose mother was somewhat aware and those whose mother was aware of their sexual orientation). More specifically, respondents who were not 'out' to their mother about their sexual orientation experienced significantly less psychological violence because of their sexual orientation than respondents whose mother was somewhat aware ($p < .05$) or aware ($p < .05$) of their sexual orientation. In contrast, a statistically significant difference in the amount of experienced psychological violence was not observed between respondents whose mother was somewhat aware and respondents whose mother was aware of their sexual orientation.

Furthermore, we found that respondents who were not 'out' about their sexual orientation to their brother/s experienced statistically significant less psychological and sexual violence than respondents whose brother/s were somewhat aware of their sexual orientation ($p < .05$). A statistically significant difference was not observed among other groups.

Similarly, respondents who were not 'out' to members of their extended family experience statistically significant less psychological violence than respondents whose members of the extended family are somewhat aware ($p < .01$), or are aware of their sexual orientation ($p < .01$). Moreover, respondents whose members of the extended family were not aware of their sexual orientation experienced statistically significant less sexual violence than those whose members of the extended family were somewhat aware of their sexual orientation ($p < .05$).

We also found that respondents who were not 'out' to their friends about their sexual orientation experienced statistically significant less psychological violence than respondents who were 'out' to their friends about their sexual orientation ($p < .05$). Similarly, respondents whose colleagues were not aware of their sexual orientation experienced statistically significant less psychological violence than respondents whose colleagues were aware of their sexual orientation ($p < .001$).

Finally, respondents who were not 'out' about their sexual orientation in their wider social environment experienced statistically significant less psychological violence than those who were 'out' ($p < .001$), or somewhat 'out' ($p < .001$) in their wider social environment. Similarly, respondents who were not 'out' in their wider social environment experienced statistically significant less sexual violence on the basis of their sexual orientation than those who were 'out' about their sexual orientation in their wider social environments ($p < .01$).

Overall, our results suggest that people who are 'out' about their sexual orientation to members of their immediate/extended family, their friends and colleagues, and in their wider social environment on average experience more violence—in particular, psychological and sexual violence.

The analysis was repeated for violence experienced because of sex/gender identity, and results are presented in *Table 31*.

Table 31.

Experiences of violence among persons with different degrees of openness about their sex/gender identity.

Person/s in participants' social environment	Type of violence	Sex/Gender Identity: M (SD)			F-ratio	Comparison
		Aware (1)	Somewhat aware (2)	Not aware (3)		
Mother	Psychological violence	4,28 (2,82)	5,90 (3,86)	4,39 (3,38)	6,98**	2 > 1; 2 > 3
	Physical violence	5,93 (1,57)	5,84 (2,19)	5,93 (1,83)	0,02	—
	Sexual violence	5,70 (2,64)	6,30 (3,71)	5,18 (2,74)	2,98	—
Father	Psychological violence	4,16 (2,74)	5,34 (3,53)	5,00 (3,36)	6,54**	2 > 1; 3 > 1
	Physical violence	5,95 (1,82)	5,91 (1,61)	5,95 (2,11)	0,07	—
	Sexual violence	5,67 (2,69)	5,75 (2,47)	5,63 (2,85)	0,56	—
Sister/s	Psychological violence	4,11 (2,65)	6,17 (3,10)	4,36 (3,07)	7,25**	2 > 1; 2 > 3
	Physical violence	5,90 (1,89)	6,17 (0,98)	5,58 (1,84)	0,87	—
	Sexual violence	5,65 (2,69)	7,13 (3,25)	4,93 (2,15)	5,27**	2 > 1; 2 > 3
Brother/s	Psychological violence	4,07 (2,44)	6,70 (3,83)	4,76 (3,25)	13,23***	2 > 1; 2 > 3
	Physical violence	5,84 (1,48)	6,22 (1,58)	5,83 (1,73)	0,60	—
	Sexual violence	5,59 (2,42)	6,70 (3,35)	5,17 (1,95)	2,50	—
Extended family	Psychological violence	4,16 (2,71)	5,17 (3,63)	4,70 (3,17)	5,51**	2 > 1
	Physical violence	5,98 (1,72)	5,74 (2,06)	5,81 (2,16)	0,67	—
	Sexual violence	5,62 (2,37)	6,08 (3,82)	5,54 (2,91)	1,62	—
Partner	Psychological violence	4,28 (2,95)	6,08 (4,19)	4,00 (3,46)	2,59	—
	Physical violence	5,89 (1,89)	5,84 (2,08)	5,50 (2,34)	0,11	—
	Sexual violence	5,52 (2,54)	7,77 (4,39)	6,50 (4,09)	6,62**	2 > 1
Friend/s	Psychological violence	4,25 (2,92)	4,71 (3,20)	4,70 (4,62)	0,85	—
	Physical violence	5,93 (1,84)	5,67 (1,91)	5,50 (1,96)	0,45	—

	Sexual violence	5,68 (2,72)	5,61 (2,94)	4,60 (1,64)	0,42	—
Colleague/s*	Psychological violence	4,23 (2,75)	4,86 (3,52)	4,78 (3,52)	2,98	—
	Physical violence	5,96 (1,82)	5,76 (2,94)	5,62 (1,81)	0,73	—
	Sexual violence	5,70 (2,72)	5,56 (2,84)	5,41 (2,61)	0,07	—
Wider social environment	Psychological violence	4,07 (2,55)	5,36 (3,79)	4,38 (2,97)	11,33***	2 > 1; 2 > 3
	Physical violence	5,95 (1,63)	5,79 (1,99)	5,69 (1,76)	0,54	—
	Sexual violence	5,62 (2,46)	5,97 (3,05)	5,96 (3,34)	1,37	¾

*** $p < 0,001$; ** $p < 0,01$; * $p < 0,05$; *Colleagues from work or school/university

After controlling for age and participation in a Pride Parade, a comparison of the amount of **violence experienced because of sex/gender identity** showed a statistically significant difference in the amount of experienced psychological violence between respondents who were not 'out' to their mother about their sex/gender identity and respondents in the remaining two groups. More specifically, respondents whose mother was somewhat aware of their sex/gender identity experienced significantly more psychological violence because of their sex/gender identity than respondents whose mother was not aware ($p < .05$) or was aware of their sex/gender identity ($p < .05$). In contrast to this finding, we did not observe a significant difference in the amount of experienced psychological violence between respondents who were not 'out' to their mother, and respondents who were 'out' to their mother about their sex/gender identity.

Similarly, respondents whose father was aware of their sex/gender identity experienced significantly less psychological violence than respondents whose father was somewhat aware ($p < .05$), or was not aware of their sex/gender identity ($p < .05$).

Respondents whose sibling/s were somewhat aware of their sex/gender identity experienced more psychological violence than respondents whose sibling/s were not aware of their sex/gender identity ($p_{\text{brother/s}} < .05$; $p_{\text{sister/s}} < .05$), or were aware of it ($p_{\text{brother/s}} < .001$; $p_{\text{sister/s}} < .01$). Respondents who were somewhat 'out' to their sister/s experienced more sexual violence than respondents who were not 'out' to their sister/s ($p < .05$), or were 'out' to their sister/s about their sex/gender identity ($p < .05$).

In addition, respondents who were somewhat 'out' about their sex/gender identity to members of their extended family experienced more psychological violence than respondents who were 'out' to members of their extended family ($p < .05$).

A statistically significant difference in the experience of sexual violence was observed between respondents whose partner was somewhat aware of their sex/gender identity and those whose partner was aware of their sex/gender identity. More specifically, respondents who were somewhat 'out' to their partner about their sex/gender identity experienced significantly more sexual violence than those who were 'out' to their partner ($p < .05$).

Finally, respondents who were somewhat 'out' about their sex/gender identity in their wider social environment experienced significantly more psychological violence than respondents who were 'out' ($p < .05$), and those who were not 'out' in their wider social environment ($p < .001$).

It is interesting that, in contrast to sexual orientation, we did not observe statistically significant differences in the experience of violence because of sex/gender identity among people of different degrees of openness regarding their sex/gender identity with their friends and/or colleagues.

The analysis was then repeated for violence experienced because of gender expression, and the results are presented in *Table 32*.

Table 32.
The experiences of violence among respondents with different degrees of openness about their sex/gender identity

Person/s in participants' social environment	Type of violence	Gender Expression: M (SD)			F-ratio	Comparison
		Aware (1)	Somewhat aware (2)	Not aware (3)		
Mother	Psychological violence	4,37 (3,00)	6,07 (4,28)	4,68 (3,41)	8,04***	2 > 1
	Physical violence	5,86 (1,82)	6,35 (2,58)	5,83 (3,18)	1,62	3/4
	Sexual violence	5,47 (2,65)	6,04 (3,26)	5,06 (2,74)	1,97	—
Father	Psychological violence	4,20 (2,90)	5,29 (3,52)	5,36 (3,66)	7,51**	2 > 1; 3 > 1
	Physical violence	5,78 (1,84)	6,38 (2,60)	6,28 (2,59)	3,94*	—
	Sexual violence	5,37 (2,63)	5,75 (2,23)	5,73 (2,77)	1,15	—
Sister/s	Psychological violence	4,31 (3,11)	5,36 (3,58)	4,87 (2,83)	2,64	—
	Physical violence	5,78 (2,15)	6,29 (1,68)	5,80 (1,55)	1,21	—
	Sexual violence	5,41 (2,75)	5,87 (2,74)	4,91 (1,06)	1,38	—
Brother/s	Psychological violence	4,22 (2,74)	5,86 (4,61)	4,30 (2,92)	4,46*	2 > 1
	Physical violence	5,77 (1,71)	6,14 (2,29)	5,67 (2,21)	0,55	—
	Sexual violence	5,33 (2,30)	6,15 (2,29)	4,74 (1,45)	2,98*	2 > 3
Extended family	Psychological violence	4,23 (2,99)	5,94 (4,09)	4,35 (2,55)	11,07***	2 > 1; 2 > 3

	Physical violence	5,81 (1,98)	6,22 (2,40)	5,78 (1,94)	1,57	—
	Sexual violence	5,37 (2,49)	5,91 (2,90)	5,26 (2,29)	2,03	—
Partner	Psychological violence	4,40 (3,30)	4,36 (3,00)	4,14 (1,45)	0,02	—
	Physical violence	5,76 (2,22)	6,07 (1,09)	6,14 (1,16)	0,35	—
	Sexual violence	5,33 (2,87)	6,57 (2,87)	5,00 (1,98)	1,80	—
Friend/s	Psychological violence	4,55 (3,27)	4,00 (1,81)	5,00 (3,92)	0,89	—
	Physical violence	5,86 (2,12)	5,91 (1,62)	6,09 (1,08)	0,19	—
	Sexual violence	5,46 (2,78)	5,12 (1,68)	5,00 (1,43)	0,33	—
Colleague/s*	Psychological violence	4,43 (3,21)	5,09 (3,42)	4,07 (2,47)	1,76	—
	Physical violence	5,83 (2,10)	6,03 (2,10)	5,79 (1,88)	0,31	—
	Sexual violence	5,44 (2,79)	5,70 (2,73)	4,75 (1,53)	1,22	—
Wider social environment	Psychological violence	4,05 (3,23)	5,14 (3,38)	4,19 (2,54)	2,60	—
	Physical violence	5,80 (1,90)	6,02 (2,19)	5,94 (1,83)	0,84	—
	Sexual violence	5,35 (2,51)	5,99 (3,09)	5,29 (2,97)	2,67	—

*** $p < 0,001$; ** $p < 0,01$; * $p < 0,05$; *Colleagues from work or school/university

After controlling for age and participation in a Pride Parade. A comparison of the amount of **violence experienced because of gender expression** showed a statistically significant difference in the amount of experienced psychological violence between respondents whose mother was aware of their gender expression and those whose mother was somewhat aware of their gender expression. More specifically, respondents whose mother was somewhat aware of their gender expression experienced significantly more psychological violence on the basis of their gender expression than respondents whose mother was not aware of their gender expression ($p < .05$). Significant differences in the amount of experienced psychological violence were not found among other groups.

Similarly, we found that respondents whose father was aware of their gender expression experienced significantly less psychological violence than respondents whose father was somewhat aware ($p < .05$), or not aware ($p < .001$) of their gender expression. We also observed a difference in the experience of sexual violence. More specifically, post hoc analysis (Bonferroni) showed that respondents whose father was aware of their gender expression experienced less sexual violence than those whose father was somewhat aware of their gender expression ($p < .08$).

Respondents whose brother/s were somewhat aware of their gender expression experienced significantly more psychological violence than respondents whose brother/s were aware of their gender expression ($p < .01$). In addition, respondents whose brother/s were not aware of their gender expression experienced significantly more sexual violence than respondents whose brother/s were somewhat aware of their gender expression ($p < .05$).

Furthermore, respondents whose members of the extended family were somewhat aware of their gender expression experienced significantly more psychological violence than those whose members of the extended family were aware ($p < .001$), or were not aware of their gender expression ($p < .01$).

Finally, the association of the frequency of experienced violence with age and the attending a Pride Parade. Our results suggest that there is a low, albeit statistically significant ($p < .001$), negative correlation between age and experiencing violence based on all three characteristics. More specifically, the correlation between age and frequency of violence experienced on the basis of sexual orientation was $r = -.201$; the correlation between age and frequency of violence experienced on the basis of sex/gender identity was $r = -.160$; and the correlation between age and the frequency of violence experienced on the basis of gender expression was $r = -.170$. Although these correlations are low, our results correspond to previous findings (LORI, 2007; Pikić & Jugović, 2006) suggesting that young LGBTIQ people more often experience violence.

A statistically significant difference in the frequency of experiencing violence after 2006 was observed between respondents who attended and those who never attended a Pride Parade. More specifically, respondents who attended a Pride Parade experienced more violence on the basis of sexual orientation ($t = 4,318$ (614,738), $p < .01$), sex/gender identity ($t = 3,078$ (616,834), $p < .01$), and gender expression ($t = 2,118$ (607,567), $p < .05$).



photo by: Matej Čelar

4.

**conclusions
and
recommendations**

It is important that both government institutions and NGOs consider the results and valuable data from this study while creating guidelines for future actions aimed at protecting the rights of LGBTIQ people, identifying LGBTIQ people's needs, and planning future activities.

The most important findings are those regarding violence and discrimination that LGBTIQ people experience. An alarming 73.6% of study participants experienced some type of violence on the basis of their sexual orientation, sex/gender identity, and/or gender expression in the period after 2006. Only a small number of participants, however, reported violence either to the authorities ($n = 53$), or to LGBTIQ NGOs ($n = 58$). Despite a satisfactory legal framework, violence against LGBTIQ people is still prevalent in Croatia. Our findings show that implementation of laws is lacking, and that LGBTIQ people trust neither the police nor the judiciary system. It is therefore necessary to continue working on establishing trust between members of the LGBTIQ community and government institutions. This could be accomplished through public campaigns, through presentations of positive examples of prosecuting violence, discrimination, and hate crimes, and through ensuring a greater availability of legal and psychological help for victims. Although examples of good practice already exist, they are mostly from Zagreb. It is necessary to extend similar services to the rest of Croatia, increase their capacities, and make them more available. Furthermore, through the continuation of educational activities conducted in all institutions and among all professionals who participate in the prosecution of violence — ranging from police officers to judges — it is necessary to ensure a satisfactory implementation of laws.

The finding that LGBTIQ people experience discrimination most often in their families (29%) points both to a need for a better education of parents — which could be conducted in schools (for example, LGBTIQ-related topics could be addressed during parent-teacher meetings) — and to a need for greater empowerment of LGBTIQ people, which could help them to better deal with their family's possible negative reactions once they do decide to disclose their identities. Furthermore, it is necessary to increase availability of support groups for parents and/or their children that would facilitate parents' and other family members' greater acceptance of their LGBTIQ children. Such support groups would also help families to cope better with the hardship that occurs in family relationships. Greater acceptance can also be facilitated through public campaigns aimed at family relationships. The second most commonly reported (26.5%) context of anti-LGBTIQ discrimination was F&B, and other services (hotels, cafés, restaurants and other settings). It is therefore necessary to send a clear message to people working in tourism and other service-oriented businesses that discrimination of their guests on the basis of their sexual orientation, sex/gender identity, and/or gender expression is unacceptable and that every case of such behavior will be condemned and sanctioned. LGBTIQ people should not have to choose where to go depending on how 'friendly' they hear a place is—all service-oriented places and settings should be open to, and safe for LGBTIQ people. Furthermore, our findings that 21.7% of study participants experienced violence at school or university, and 15.8% at work or while looking for work point to a need for continuous education of students, faculty and staff at schools and universities, as well as education of potential employers.

The results also showed that LGBTIQ people are not very familiar with either the Anti-Discrimination Act or with the provisions of the Criminal Code that refer to LGBTIQ people. Among all study participants, 19.71% are not at all familiar with the provisions of the Anti-Discrimination Act, and 29.39% are not at all familiar with provisions of the Criminal Code that refer to LGBTIQ people. To ensure a satisfactory implementation of laws it is crucial that LGBTIQ people themselves be aware of them and that they know how to use them. It is therefore necessary to ensure that LGBTIQ people are continuously educated and informed about their rights and legal options in cases of violence and/or discrimination.

Study participants' suggestions regarding services/programs aimed at LGBTIQ people who experienced violence and/or discrimination provide important guidelines for government institutions' and NGOs' future work on combating anti-LGBTIQ violence and/or discrimination. A majority of participants ($n = 45$) mentioned psychological and social support, including support groups and different types of free counseling and psychotherapy. Also, a significant number of participants ($n = 25$) recommended starting an LGBTIQ safe house program, which would address the needs of LGBTIQ people whose families don't accept them and who are therefore forced to leave their homes. It is thus necessary to work on developing a system of psycho-social support for LGBTIQ people, primarily through educating experts in working with LGBTIQ people, through ensuring greater availability of psychotherapy and counseling, and through better dissemination of information among potential clients regarding services that are available.

Our findings also point to a need for protection of LGBTIQ people's family lives. More than half (53.43%) of study participants want to register their relationship as a life partnership in the Registry Office, 35.15% are planning to have children, and 35 study participants already have their own children. Protection of family life was greatly improved when the same-sex Life-Partnership Act was passed (Official Gazette 92/14), considering that its legal effects ensure a wide range of rights that were previously available only through different-sex marriage. However, the law alone means little without ensuring its implementation. To this end, it is necessary to ensure that people who potentially are interested in using this law are also informed about the possibilities of its use, and of all the rights it provides. Furthermore, it is necessary to ensure support and counseling for families, opportunities for partner counseling, and legal and psychological support in case of life partnership dissolution.

Our study also provides important guidelines for future research. Our data shows a diversity of sex, gender, and sexual identities reported by study participants. A significant number of participants could not place their sex/gender identity in terms of the habitual binary system — i.e., categories of male and female — that is common in research studies. Twelve participants were transsexual, 7 were transgender, and 10 and 50 participants do not identify in terms of sex and gender, respectively. Furthermore, 55 study participants do not identify in terms of sexual orientation, and another 18 participants defined their sexual orientation as something else. It is therefore apparent that even in the context of sexual orientation there is a need for a wider and more flexible categorization than the common homosexual/bisexual/heterosexual, as well as a need for providing space for self-identification. It is important that authors of future studies do not assume male/female sex and gender identity, and that they do not assume that all of their study participants are heterosexual, or perhaps — although this is still rare in Croatian research studies — that all of them are homosexual.

Our findings also suggest that, compared to previous studies (e.g., Pikić & Jugović, 2006), LGBTIQ people are now more open about their identities. They are also not willing to modify their behavior in places that are not LGBTIQ-friendly (39.08% of them never do it, and 33% rarely modify their behavior). We could therefore conclude that LGBTIQ people in Croatia today feel more accepted and are readier to live freely their identities, which surely is encouraging. It also shows that a change is possible and that Croatia can be a "country for all of us."⁶

6 Zagreb Pride Parade 2013 slogan was "This is a country for all of us," a lyric taken from the song 'Zemlja,' performed by a famous band EKV.



photo by: Matej Čelar

5.

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photo by: Matej Čelar

6.

_appendices

appendix 1: VIOLENCE EXPERIENCED AFTER 2006 – RIJEKA METROPOLITAN AREA

Table 33.
Experiences of different types of violence on the basis of sexual orientation, sex/gender identity, and gender expression after 2006 in the Rijeka metropolitan area (n = 141)*

	Never			1 or more times		
	SO	S/RI	RI	SO	S/RI	RI
Verbal harassment	63	91	84	74	42	45
Being followed, stalked, or threatened	15	119	118	20	10	9
Threats of physical violence	108	117	112	27	13	15
Physical violence that:						
Resulted in minor bodily injury (e.g. no broken bones)	126	127	121	10	3	5
Resulted in serious bodily injury (e.g. broken bones)	132	129	125	–	–	–
Caused severe mental health consequences	127	127	122	6	4	4
Led to a severe impairment to health	130	129	123	2	2	3
Caused injuries that led to disability	132	130	126	–	–	–
Caused life threatening injuries	131	129	124	2	1	2
Unwanted sexual proposals	93	114	114	42	18	12
Unwanted touching	119	122	118	16	10	8
Attempted sexual assault or rape	131	130	123	3	2	2
Coerced sexual intercourse	130	130	123	3	2	2
Rape	134	132	126	–	–	–

*f; SO – sexual orientation; S/RI – sex/gender identity; RI – gender expression

appendix 2: VIOLENCE EXPERIENCED AFTER 2006 – SPLIT METROPOLITAN AREA

Table 34.
Experiences of different types of violence on the basis of sexual orientation, sex/gender identity, and gender expression after 2006 in the Split metropolitan area. (n = 73)*

	Never			1 or more times		
	SO	S/RI	RI	SO	S/RI	RI
Verbal harassment	33	50	44	38	19	26
Being followed, stalked, or threatened	59	62	60	11	7	10
Threats of physical violence	44	58	57	28	11	13
Physical violence that:						
Resulted in minor bodily injury (e.g. no broken bones)	61	65	63	10	4	6
Resulted in serious bodily injury (e.g. broken bones)	69	69	69	2	–	–
Caused severe mental health consequences	66	66	66	4	3	4
Led to a severe impairment to health	68	68	69	3	1	1
Caused injuries that led to disability	71	69	70	–	–	–
Caused life threatening injuries	67	129	68	4	2	2
Unwanted sexual proposals	47	57	60	23	11	10
Unwanted touching	60	58	62	11	11	8
Attempted sexual assault or rape	68	66	69	3	3	1
Coerced sexual intercourse	69	68	70	2	1	–
Rape	71	69	70	–	–	–

*f; SO – sexual orientation; S/RI – sex/gender identity; RI – gender expression

appendix 3: VIOLENCE EXPERIENCED AFTER 2006 – ZAGREB METROPOLITAN AREA

Table 35.
Experiences of different types of violence on the basis of sexual orientation, sex/gender identity, and gender expression after 2006 in the Zagreb metropolitan area. (n = 388)*

	Never			1 or more times		
	SO	S/RI	RI	SO	S/RI	RI
Verbal harassment	128	230	223	247	139	141
Being followed, stalked, or threatened	300	314	322	70	49	39
Threats of physical violence	254	300	287	118	65	73
Physical violence that:						
Resulted in minor bodily injury (e.g. no broken bones)	316	333	332	59	28	23
Resulted in serious bodily injury (e.g. broken bones)	359	354	352	9	6	4
Caused severe mental health consequences	338	344	342	29	17	16
Led to a severe impairment to health	361	355	353	7	5	4
Caused injuries that led to disability	365	360	354	2	1	2
Caused life threatening injuries	356	352	345	13	10	10
Unwanted sexual proposals	221	282	281	146	81	71
Unwanted touching	274	304	311	94	59	46
Attempted sexual assault or rape	335	340	346	34	22	13
Coerced sexual intercourse	354	349	348	15	13	11
Rape	362	356	355	5	6	4

*f; SO – sexual orientation; S/RI – sex/gender identity; RI – gender expression

appendix 4: QUESTIONNAIRE?

Respected participants,

Zagreb Pride, in collaboration with the Lesbian Organization from Rijeka – LORI, Queer Sport Split and Queer Zagreb is conducting a **research about hate crime and violence against lesbians, gays, bisexual, transgender, transexual, intersex and queer persons (LGBTIQ)** who have lived or are currently living in the Republic of Croatia. The research encompasses discrimination on the basis of **sexual orientation, sex/gender identity and gender expression** and is implemented within the project “Another Society is Possible: United for LGBT Equality” and is funded by the **European Union** through **The European Instrument for Democracy and Human Rights**.

First and foremost, we would like to thank you for your collaboration and time you will spend on filling out this questionnaire. Filling out the questionnaire takes **20 to 25 minutes** and your contribution is very important and significant.

The questionnaire is fully anonymous, and the research team will have access to the data. Please do not hesitate to express your opinions and experiences. We also kindly ask you to complete the whole questionnaire.

The data and results of the research will be used as guidelines for creating recommendations to improve the protection of the rights of LGBTIQ persons in Croatia.

Please contact us regarding any additional questions and/or information you might have regarding the research (research coordinator: postic@zagreb-pride.net).

Thank you for your cooperation!

Date:

Place:



1.

Age:

2.

Place of residence:

3.

I live (with):

- a) by myself
 - b) a partner
 - c) partners
 - d) parents
 - e) friends
 - f) other:
-

4.

Level of education:

- a) I did not finish elementary school
- b) primary education
- c) secondary education
- d) 3-year university/professional degree
- e) 5-year university degree
- f) graduate degree

5.

I am currently a:

- a) student
 - b) college student
 - c) employed
 - d) freelancer
 - e) unemployed
 - f) retired
 - g) other:
-

6.

Sex:

- a) F
- b) M
- c) transexual
- d) intersex
- e) I do not identify based on sex
- f) other:
.....

7.

Gender:

- a) F
- b) M
- c) transgender
- d) I do not identify myself based on gender
- e) other:
.....

8.

Sexual orientation:

- a) asexual
- b) bisexual
- c) heterosexual
- d) homosexual
- e) I do not identify by sexual orientation
- f) other:
.....

9.

I identify as:

(Multiple answers possible)

- a) trans
- b) lesbian
- c) faggot
- d) gay
- e) dyke
- f) homosexual

- g) transgender
- h) transexual
- i) transvestite
- j) queer
- k) bisexual
- l) I do not identify
- m) other:
.....

10.

If it were possible, I would register my same-sex relationship as a life partnership in the registry office?

- a) yes
- b) no
- c) I do not know
- d) I am not in a same-sex relationship

11.

Do you have children:

- a) yes
- b) no

12.

Do you plan to have children:

- a) yes
- b) no
- c) I do not know

13.

To what extent do other people know about your sexual orientation?

(put an X next to the appropriate answer)

	Know/ Knows	Partially know/ knows	Does not/Do not know	I do not have her/him/them
a) mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) sister(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) brother(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) extended family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f) partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g) friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h) colleagues from work/school/university	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i) wider social environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

14.

To what extent do other people know about your sex/gender identity?

(put an X next to the appropriate answer)

	Know/ Knows	Partially know/ knows	Does not/Do not know	I do not have her/him/them
a) mother	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
b) father	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
c) sister(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
d) brother(s)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
e) extended family	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
f) partner	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
g) friends	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
h) colleagues from work/school/university	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
i) wider social environment	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

15.

To what extent do other people know about your gender expression?

(put an X next to the appropriate answer)

	Know/ Knows	Partially know/ knows	Does not/Do not know	I do not have her/him/them
a) mother				
b) father				
c) sister(s)				
d) brother(s)				
e) extended family				
f) partner				
g) friends				
h) colleagues from work/school/university				
i) wider social environment				

Questions 16, 17 and 18 pertain to the violence experienced before 2006 in comparison to the period after 2006 when hate crime was introduced into the Criminal Code.

16.

Have you ever, throughout your life, been subjected to the following forms of violence throughout your life based on your sexual orientation?

(put an X next to the appropriate answer)

	Before 2006					After 2006						
	Never	1	2	3-5	6-10	11 or more	Never	1	2	3-5	6-10	11 or more
a) Verbal harassment												
b) Being followed, stalked, or threatened												
c) Threats of physical violence												
Physical violence that:												
d) resulted in minor bodily injury (e.g., no broken bones)												
e) resulted in serious bodily injury (e.g., broken bones)												

f) caused severe mental health consequences

g) led to a severe impairment to health (eg. You cannot perform certain jobs and/or tasks you were able to do before.)

h) resulted in a disability

i) led to life threatening injuries

j) Unwanted sexual proposals

k) Unwanted touching

l) Attempted sexual assault or rape

m) Coerced sexual intercourse

n) Rape

18.

Have you ever, **throughout your life**, been subjected to the following forms of violence based on your **gender expression**?

(put an X next to the appropriate answer)

	Before 2006						After 2006					
	Never	1	2	3-5	6-10	11 or more	Never	1	2	3-5	6-10	11 or more
a) Verbal harassment												
b) Being followed, stalked, or threatened												
c) Threats of physical violence												
Physical violence that:												
d) resulted in minor bodily injury (e.g., no broken bones)												
e) resulted in serious bodily injury (e.g., broken bones)												
f) caused severe mental health consequences												
g) led to a severe impairment to health (eg. You cannot perform certain jobs and/ or tasks you were able to do before.)												
h) resulted in a disability												
i) led to life threatening injuries												
j) Unwanted sexual proposals												
k) Unwanted touching												
l) Attempted sexual assault or rape												
m) Coerced sexual intercourse												
n) Rape												

19.

If you have been subjected to one or more forms of violence mentioned in the questions 16., 17. and 18. in the period from 2006 to the present day, who was/were the perpetrator/s of those acts?

(Please indicate the number of the question and the letter indicating the type of violence)

Perpetrator/s of violence	Type of violence (a to n - questions 16., 17. and 18.)	I have not experienced violence from any of these people.
a) Immediate family members (eg. mother, father, brother and/or sister)		
b) Extended family members		
c) Partner		
d) Friends		
e) Work/school/college colleagues		
f) Landlords		
g) Teachers, professors, employers		
h) Police officers		
i) Doctors, psychologists, psychiatrists or and other medical personnel		
j) Priests or other religious personnel		
k) Unknown persons in open public places (streets, parks, etc.)		
l) Unknown persons in closed public spaces (restaurants, cafes, stores, etc.)		
a) Other. Please specify:		

20.

If you have been subjected to one or more forms of violence mentioned in the questions 16., 17. and 18. in the period from 2006 to the present day, please describe what happened and where:

.....

.....

.....

.....

.....

21.

If you have been subjected to one or more forms of violence mentioned in the questions 16., 17. and 18. in the period from 2006 to the present day, have you reported the violent act to the police?

- a) Yes

If yes, please describe your experience with the police and the procedure that followed

.....
.....
.....

- b) No

If not, please explain why

.....
.....
.....

- c) I did not experience those forms of violence

22.

If you have been subjected to one or more forms of violence mentioned in the questions 16., 17. and 18. in the period from 2006 to the present day, have you contacted any organization that deals with the protection of LGBTIQ rights after experiencing the violent act? (Zagreb Pride, LORI, Kontra, Iskorak, The Center for LGBT Equality, TransAid and others)?

- a) Yes

If yes, please describe your experience in short

.....
.....
.....

- b) No

If not, please explain why

.....
.....
.....

- c) I did not experience those forms of violence

23.

Do you know a person/people who have been exposed to one or more types of violence mentioned in the questions 16., 17. and 18. in the period from 2006 to the present day, based on their sexual orientation, sex/gender identity and/or gender expression?

- a) I do not know anyone
- b) Yes, one person
- c) Yes, two persons
- d) Yes, 3-5 persons
- e) Yes, 6-10 persons
- f) Yes, 11 and more persons

If yes, please state which types of violence from questions 16., 17. and 18 (indicate the number of the question and the letter in front of the type of violence)

.....

.....

.....

.....

24.

Have you been exposed to any kind of discrimination based on your sexual orientation, sex/gender identity and/or gender expression in the period from 2006 to the present day?

	No	Yes, once	Yes, multiple times
a) Within your family			
b) At school/college			
c) At work or while applying for a job			
d) In medical institutions			
e) In the field of housing			
f) While contacting the police			
g) Within the justice system			
h) Within the public and state administration			
i) In the field of provision of goods and services (hotels, bars, restaurants, hair salons, shops ...)			
j) Other:			

.....

25.

To what extent are you familiar with the Anti-Discrimination Act provisions?

- a) Not at all
- b) Superficially
- c) Partially
- d) Fully

26.

To what extent are you familiar with the provisions of the Criminal Code that deals with LGBTIQ persons in Croatia?

- a) Not at all
- b) Superficially
- c) Partially
- d) Fully

27.

Do you frequent recognizable LGBTIQ places in Croatia? (clubs, cafes, cultural and arts programs and manifestations...)

- a) never
- b) less than once a year
- c) few times a year
- d) once a month
- e) more than once a month
- f) couple of times a week

28.

Do you adjust your behavior depending on whether you are in a recognizable LGBTIQ place or some other place? (commercial club, cinema, exhibition, cafe)?

- a) never
- b) seldom
- c) frequently
- d) always

If yes, describe how?

.....

.....

.....

29.

Do you use services, facilities and amenities offered by LGBTIQ organizations in Croatia (support groups, legal and psychological aid, informing, hangouts, web)?

	Yes, occasionally	Yes, frequently	Never
Support groups			
Legal aid			
Psychological aid			
Informing			
Hangouts			
Web			
Other:			
.....			

30.

Do you have any suggestions for services/programs that the LGBTIQ organizations could provide to LGBTIQ persons who have experienced violence and/or discrimination, or for the improvement of existing services/programs?

Suggestions

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31.

Do you support Pride Marches in Croatia?
(1=not at all, 7=fully)

1 2 3 4 5 6 7

Please elaborate your answer

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32.

Have you participated in any of the Pride Marches in Croatia?

- a) yes
- b) no

33.

If given a chance, would you move abroad?

- a) yes
- b) no
- c) I already have
- d) I do not know

33.a

If you would or if you have already moved abroad, what was the reason?
(multiple answers possible)

- a) economic reasons
- b) education
- c) discrimination, violence and/or hate crimes related to sexual orientation, sex/ gender identity and/or gender expression
- d) discrimination, violence and/or hate crime based on other grounds
- e) private reasons
- f) other:
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34.

Do you feel discriminated and/or excluded within the LGBTIQ community?

- g) a) Yes, occasionally
- h) b) Yes, frequently
- i) c) Yes, always
- j) d) No

If yes, in what way?

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Well-being Index

International Well- being Index (International Well-being Index, IWI, 2006)

Please indicate your level of satisfaction with specific aspects of your life and in Croatia in general, using the following grading system from 0 = not at all satisfied, 5 = neither satisfied nor dissatisfied to 10 = completely satisfied.

	0	1	2	3	4	5	6	7	8	9	10
How satisfied are you with your standard of living?											
How satisfied are you with your health?											
How satisfied are you with your life achievements?											
How satisfied are you with your relationships?											
How satisfied are you with your safety?											
How satisfied are you with your community connectedness?											
How satisfied are you with future security?											
How satisfied are you with the economy in Croatia?											
How satisfied are you with the condition of natural environment in Croatia?											
How satisfied are you with social conditions in Croatia?											
How satisfied are you with the government and the administration in Croatia?											
How satisfied are you with the business and the entrepreneurship in Croatia?											
How satisfied are you with the national security in Croatia?											

