

# PERCEPTION SURVEY ON LGBTI+s

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# INTRODUCTION

The research was supported by the Council of Europe and conducted by Kaos GL Association through Prodege research firm. This research was conducted in an atmosphere where LGBTI+'s are mentioned every as one of the biggest survival problems of the world and Turkey, and some politicians cannot speak without generating hate speech against LGBTI+'s.

Actors who speak out against LGBTI+ rights either claim that Turkish society ready for it or that the whole society is against it and legitimize discrimination by constantly generating hate speech. While the actors who generate hate speech were speaking on behalf of the whole society, it was not known how the Turkish society was actually in terms of LGBTI+ rights. For this reason, it was necessary to make visible the awareness and change created in the society by LGBTI+'s who have been struggling in an organized way for more than 30 years.

Since there has never been a public opinion survey reflecting the sample of Turkey in terms of measuring attitudes and perceptions towards LGBTI+ persons, this research is also a first in this respect. Generally, researches with different foci in different fields include surveys on LGBTI+'s attitudes and perceptions towards LGBTI+'s.

There are questions that measure attitudes and perceptions. Since we do not know the way the questions are asked, their classification, their relationship with the research topic and the motivations of those conducting the research, we cannot predict whether these surveys provide data on LGBTI+ persons. Therefore, it was not possible to compare the findings with previous research.

Published on September 20, 1994, Kaos GL Magazine celebrated its 30th anniversary in 2024. For more than 30 years, we have been explaining LGBTI+ rights on platforms where we encounter both LGBTI+s and the whole society, from May 1st squares to anti-discrimination lectures, from anti-homophobia meetings to human rights trainings, from May 17th Anti-Homophobia Day events to the Feminist Forum, and we wanted to use this public opinion survey as an opportunity to review our awareness and advocacy work, and basically ourselves.

# LIMITATIONS OF THE RESEARCH

This research was conducted using a sampling method. This research has some limitations due to its nature. The first of these limitations is the exclusion of qualitative data as the research focuses on quantitative data. It should be kept in mind that since hate speech was widely the agenda by the highest public officials during the period of the research, may negatively affect the thoughts and expressions of the respondents and that we do not have a social structure where people can express themselves comfortably in the field of sexual freedoms. In addition, the qualitative elements such as emotional state, thoughts and motivation behind the answers given to the questions measured by the survey may not be fully understood and reflected in the findings.

Due to the scope of the study and in an environment where hate speech against LGBTI+ persons is so widespread, the comfort of the participants in the environment in which they answered the questions may have affected their responses to the survey. Since the focus of the research was on LGBTI+ rights, we tried not to investigate the participants' own understanding of gender and sexuality. The focus of the research was mainly on analyzing what the participants thought about LGBTI+ rights. We were afraid that the answers of the participants with the concern that "their own sexuality was being questioned" would affect the research.

There is a possibility that the concepts, areas of rights and LGBTI+ awareness asked in the survey may not mean the same for all participants. Therefore, the lack of consensus on the meaning of these concepts should also be taken into consideration.

This research is a 'first'. This is its most important limitation; however, it is precisely this situation that gives the research the value of 'being a beginning'. As the object of research, the word, which has always aroused curiosity as an object of research, has always been the subject of those who are curious about LGBTI+ existence. In this respect, we think that this research makes an important contribution to the literature in terms of LGBTI+ studies.

We are confident that this research, which offers a great start for a better understanding of LGBTI+ activism and social approaches, will be repeated at regular intervals and will become a regular tool to evaluate change and review ourselves.

**On behalf of Kaos GL Association  
Umut Güner**

# KEY FINDINGS

## Perceptions of Threat

Participants' assessments of threat perceptions, "visibility of LGBTI+ persons" was perceived as the least threat. On the other hand, issues such as ineffective implementation of anti-corruption laws, restrictions on freedom of the press and "foreign powers" who are uncomfortable with Turkey's development were perceived as the biggest threats. This finding shows that the perception of LGBTI+ persons is not seen as a threat, but broader social and political issues are the primary source of concern.

## Perception of Discrimination

80% of the participants think that individuals in Turkey are discriminated against because of their identity. Political opinion and economic status stand out as the most common areas of discrimination. Although discrimination based on gender and sexual identity is less frequently reported, it is still at a significant level. This finding shows that the perception of discrimination is widespread and that different identities shape this perception. Experiences of Being Subjected to Discrimination:

Respondents who stated that they were discriminated against on the basis of their political views constituted the largest group with 62.1%. Economic inequalities and religious beliefs also have high rates among the reasons for experiencing discrimination. The rate of respondents who reported experiencing discrimination on the grounds of sexual orientation and gender identity is 17.9%. This shows that social discrimination has a multidimensional structure and that differences between identities shape this experience.

## Government's Perception of Protection

Women, LGBTI+ persons and youth were among the groups for whom the government provided the least protection. Members of these groups are perceived to be more vulnerable in terms of social support and protection mechanisms. In contrast, groups such as the disabled and the elderly are perceived to receive more protection. This reveals that perceptions of government policies differ across groups.

## Perceptions

Prejudices such as "LGBTI+s destroy the family and "LGBTI+s disrupt the social structure" are frequently heard and in society. Positive statements stating that LGBTI+ persons to society are less known. This situation shows that prejudices are more prevalent in society, but positive judgments are less common. Support for LGBTI+ Rights: 38.8% of the participants stated that they support LGBTI+ persons to live equally and freely, similarly, 39.1% of the participants support transgender people to receive health services for gender reassignment processes. However, support for rights such as marriage and adoption is quite low (17%). Support for legal regulations for LGBTI+ persons is also limited. These findings show that a part of the society supports basic rights, but abstains from more comprehensive rights.

## Personal and Social Attitudes

Those who have LGBTI+ acquaintances perceive discrimination to be more prevalent. Personal relationships established through acquaintances contribute to reducing prejudices and increasing social awareness. However, fear of ostracization and threat of violence stand out among the main reasons for those who hesitate to express their support openly. This shows that social pressure affects people's attitudes.

## Professional Positions

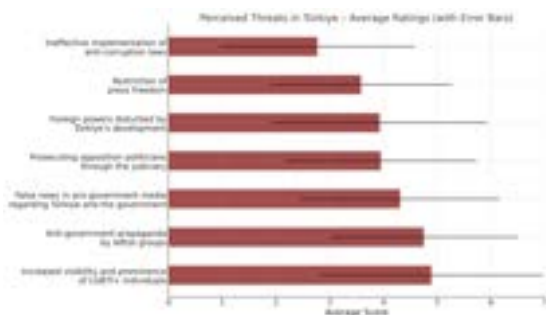
Acceptance of LGBTI+ persons is higher in positions such as actors, artists and musicians. However, acceptance is lower in positions that require more authoritarian or public responsibility, such as ministers, presidents or teachers. This finding reveals that the perception towards LGBTI+ persons is variable according to professional roles.

## 1. Threat Perceptions Towards Turkish Society: LGBTI+ Visibility is Not Seen as a Threat

The table below shows the respondents' ranking their perception of threats to Turkish society in relation to the given statements. 1 is the biggest threat, 7 indicates the statement perceived as the smallest threat, 7 indicates the statement perceived as the smallest threat.

**Question 5.** Please rank the following statements in terms of their threat to the society in Turkey, with 1 being the biggest threat and 7 being the smallest threat.

Statement	$\bar{X}$ (1-7)	SD
Ineffective implementation of anti-corruption laws	2,77	1,81
Restriction of press freedom	3,58	1,69
Foreign powers disturbed by Türkiye's development	3,93	2
Prosecuting opposition politicians for political reasons	3,95	1,78
False news on social media about Türkiye and the government	4,31	1,85
Undermining the institution of family through leftist propaganda	4,75	1,75
Increased visibility and prominence of LGBTI+ individuals	4,89	2,07



The purpose of this question is to understand participants' perceptions of threat regarding the listed statements. In this context, "the ineffective implementation of anti-corruption laws" was identified as the greatest threat, while "the increased visibility and prominence of LGBTI+ individuals in society" was seen as the smallest threat.

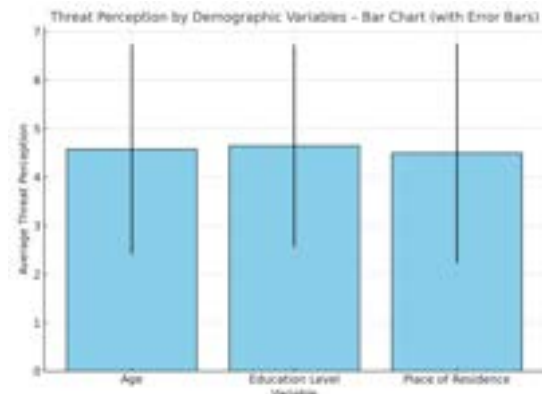
Perceptions of threats to Turkish society are primarily concentrated around issues related to anti-corruption efforts, press freedom, and national security. In contrast, the visibility of LGBTI+ individuals is perceived as the least threatening issue.

35% of participants identified "the ineffective implementation of anti-corruption laws" as the greatest threat, 18% pointed to "foreign powers disturbed by Türkiye's development," and 15% selected "restrictions on press freedom." Meanwhile, only 10% of participants viewed "the increased visibility and prominence of LGBTI+ individuals in society" as the greatest threat to Turkish society.

When broken down by demographic characteristics (age, gender, education level, place of residence), the statement "the ineffective implementation of anti-corruption laws" is perceived as the greatest threat across all groups.

The groups that perceive "the increased visibility and prominence of LGBTI+ individuals in society" as a relatively greater threat are shown in the table below, according to their demographic characteristics and average threat ranking.

Variable	Subgroup That Perceives It as the Greatest Threat (Demographically)	$\bar{X}$ (1-7)	SD
Age	Those aged 18-34	4,57	2,16
Education Level	Those with high school education or below	4,64	2,08
Place of Residence	Those living in villages	4,49	2,26



The data in the table shows that the statement "LGBTI+'s becoming more visible and coming to the forefront in society" It shows the sub-groups that perceive it as a threat to the society in Turkey relatively the most. Accordingly, this perception is higher among young individuals between the ages of 18-34 ( $X=4.57$ ,  $S=2.16$ ), individuals with high school education or less ( $X=4.64$ ,  $S=2.08$ ) and those living in villages ( $X=4.49$ ,  $S=2.26$ ).

It is especially striking that the young age group expresses this threat perception more intensely compared to other groups, as young people are generally considered to be a group that is open to more diverse views and is considered to develop inclusive attitudes. This suggests that socio-cultural or regional factors may be influential in the threat perceptions of young people and that their perceptions of LGBTI+ visibility may have been shaped contrary to expectations.

In general, it should be noted that the perception of threat is at a low level and the social visibility of LGBTI+ persons is considered less of a threat compared to other issues.

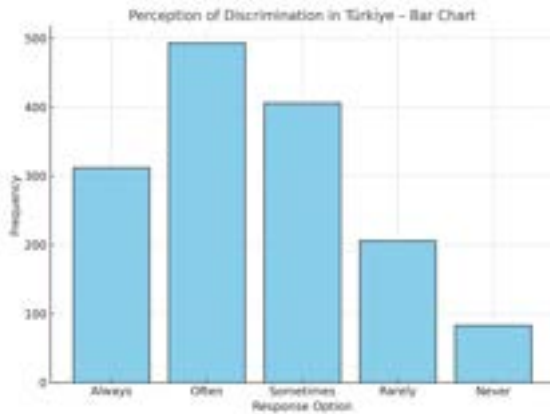
## 2. PERCEPTION OF DISCRIMINATION IN TURKEY

The table below shows the views of the participants on the frequency with which individuals are subjected to discrimination in Turkey.

**Question 6.** How often do you think individuals in Turkey are discriminated against because of their identity?



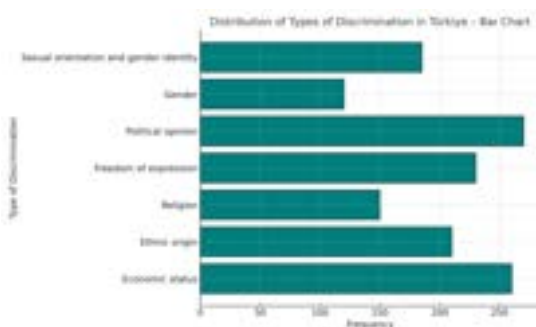
	Frequency	%
Always	312	20,8
Often	493	32,9
Sometimes	406	27,1
Rarely	206	13,7
Never	83	5,5



When asked how often people living in Turkey are subjected to discrimination, 80% of the participants stated that people are sometimes, often and always subjected to discrimination, while only 20% that they were rarely or never subjected to discrimination. In this framework, the table below shows the views of the participants the reasons for discrimination.

Question 7. Which of the following characteristics you think individuals are discriminated against the most?

	Frequency	Percentage
Sexual orientation and gender identity	183	12.2%
Gender / social gender	121	8.1%
Political opinion	310	20.7%
Expressing opinions	209	13.9%
Religion	131	8.7%
Ethnic origin	241	16.1%
Economic status	305	20.3%



In participants' views on the causes of discrimination, "political opinion (20.7%), economic status (20.3%), and ethnic origin (16.1%)" emerged as the most frequently cited reasons. This indicates a prevailing perception that social, economic, and political identities play a defining role in individuals' experiences of discrimination.

"Sexual orientation and gender identity (12.2%)" and "gender (8.1%)" were also identified as causes of discrimination by 1 in every 5 participants (20.3%), reflecting a notable perception of discrimination related to gender and sexuality.

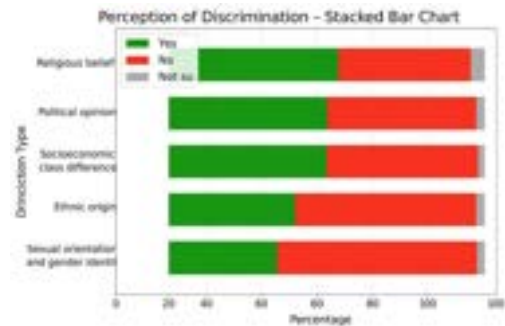
In conclusion, these findings demonstrate that discrimination based on individuals' identities in Türkiye is both widespread and multifaceted. This situation underscores the need to strengthen policies that promote social equality and inclusion.

## 2.1. Experiences of Being Subjected to Discrimination

Participants were asked about their experiences of **discrimination** on grounds such as "gender/sex, sexual orientation and gender identity, ethnic origin, social class difference, political opinion and religious belief". The participants were asked whether they were subjected to discrimination and their views on this issue are shown in the table below.

**Question 8.** Have you ever felt discriminated against based on the following characteristics/reasons?

	Yes	No	Not Sure
Gender / Social Gender	27.5%	66.3%	6.3%
Sexual Orientation and Gender Identity	17.9%	76.3%	5.9%
Ethnic Origin	29.6%	63.9%	9.9%
Social Class Difference	46.9%	45.5%	8.1%
Political Opinion	62.1%	31.9%	6.0%
Religious Belief	38.3%	57.3%	4.5%

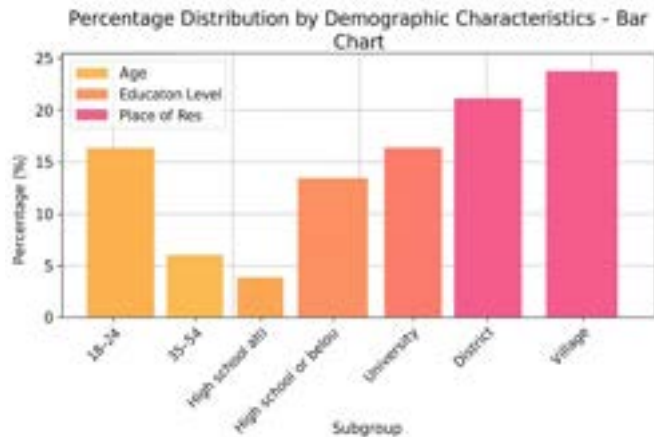


The data on the participants' experiences of discrimination reveal that identity-based discrimination in Turkey is felt in different dimensions. The highest rate is with 62.1% of the participants stating that they have been discriminated against on the basis of their political views. This is followed by social class difference (46.9%) and religious belief (38.3%). Ethnic origin (29.6%) and gender/sex (27.5%) were also cited as important reasons for discrimination, while sexual orientation and the rate of those who reported discrimination on the grounds of gender identity is lower, but the rate of those who reported discrimination on the grounds of gender identity is lower.

(17.9%), is nevertheless noteworthy. These findings suggest that political opinion, economic inequality and religious differences are the main reasons for individuals' experiences of discrimination. However, the proportion of respondents who selected the "not sure" option indicates that the experience of discrimination may be difficult to clearly define in some cases. The demographic characteristics of the participants who stated that they were subjected to discrimination on the grounds of sexual orientation and gender identity are shown in the table below.



Demographic Characteristic		Percentage
Age	18-24	20.8%
	35-54	15.1%
	55+	7.3%
Education Level	High school or below	18.2%
	University	16.9%
	Postgraduate	22.5%
Place of Residence	Metropolitan city	15.7%
	Province center	22.7%
	District	26.5%
	Village	22.7%



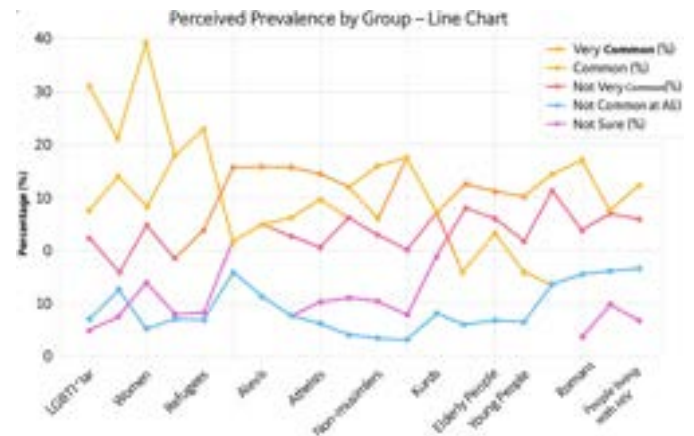
According to age groups, respondents between the ages of 18-24 While 20.8% stated that they had experienced discrimination in relation to sexual orientation and gender identity, the rates lower in the 35-54 age group (15.1%) and 55+ age group (7.3%). According to education level, 22.5% of the participants with postgraduate education, While the rates among high school and below graduates (18.2%) and university graduates (16.9%) are closer. In terms of place of residence, participants living in districts and villages (22.7%) were more likely to feel such discrimination, while the rates were lower among participants living in metropolitan and provincial centers. These data show discrimination based on sexual orientation and gender identity differs according to demographic characteristics and that especially young people, those with low education levels and those living in rural areas experience such discrimination more.

## 2.2. Frequency of Discrimination against Different Identities: Refugees and LGBTI+ Persons Are Mostly Subjected to Discrimination

Participants were asked with the options "LGBTI+ persons, Women, Refugees, Persons with disabilities, Alevis, Atheists, Non-Muslims / non-MuslimsKurdspeopleYoung people, Roma, Sex Workers and People living with HIV" how often they think these groups are discriminated against. The views of the participants are shown in the table below.

**Question 10.** How widespread do you think discrimination against the following groups is in Turkey?

	Very Common	Common	Not Common	Not at all Common	Not Sure
LGBTI+ individuals	44.3%	25.5%	13.9%	5.1%	11.2%
Women	31.7%	33.6%	19.6%	11.7%	3.5%
Refugees	50.0%	27.1%	13.5%	4.6%	4.9%
Persons with disabilities	14.2%	33.0%	24.7%	20.5%	5.7%
Alevis	23.1%	34.2%	24.7%	10.9%	7.1%
Atheists	27.6%	32.1%	23.1%	7.9%	9.3%
Gay/Lesbians/Non-Muslims	22.7%	33.1%	26.2%	11.1%	6.9%
Kurds	32.8%	33.1%	20.1%	9.9%	4.0%
Elderly people	15.8%	25.2%	29.3%	25.2%	4.5%
Young people	18.3%	22.6%	27.9%	25.5%	5.7%
Roma	16.2%	31.6%	31.0%	11.9%	0.3%
Sex workers	32.3%	28.9%	18.3%	6.3%	14.2%
People living with HIV	16.7%	21.3%	24.6%	9.5%	28.0%



Participants' views on the frequency of discrimination against different identity groups show that they feel the prevalence and frequency of discrimination against various groups in society to varying degrees. Refugees (50%) and LGBTI+ persons (44.3%) stand out as the most commonly discriminated group. Women (31.7%), Kurds (32.8%), and sex workers (32.3%) are other groups that respondents think are frequently subjected to discrimination. On the other hand, groups such as elderly people (15.8%), Roma (16.2%), people living with HIV (16.7%), and people with disabilities (14.2%) were rated as less likely to experience discrimination. Although discrimination is also considered to be widespread among Alevis, Atheists and non-Muslims/ non-Muslims, the rates are more balanced. Young people (18.3%) are among the groups perceived to experience discrimination less frequently. This data reveals that there is a strong consensus that discrimination against certain groups in society is perceived more and that certain identities are more exposed. This data reveals that there is a strong consensus in society that discrimination against certain groups is perceived to be higher and that certain identities are more exposed to discrimination.

	Very Common	Quite Common	Not Very Common	Not Common at All	Not Sure	Total
Do you know an LGBTI+ person (relative, friend, or colleague)?	201	88	46	6	10	351
	57.3%	24.1%	13.6%	1.7%	2.8%	100.0%
NO	464	294	162	71	158	1149
	40.4%	25.6%	14.1%	6.2%	13.6%	100.0%

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- Among people with LGBTI+ acquaintances, 57.3% think that discrimination against LGBTI+ persons is "very common". 25.1% think it is "quite common", 13.1% "not very common", 1.7% "not common at all", and 2.8% "not sure".
- Among people who do not have LGBTI+ acquaintances, 40.4% considered discrimination to be "very common", 25.6% "quite common", 14.1% "not very common", 6.2% "not common at all" and 13.8% "not sure".

Looking at this table, there is a clear difference in the perception of discrimination between those who know LGBTI+ individuals and those who do not. Among people who have LGBTI+ acquaintances, the proportion who perceive discrimination as "very common" (57.3%) is significantly higher compared to those who do not know any LGBTI+ individuals (40.4%). This may indicate that individuals who have personal relationships with LGBTI+ people are more likely to observe discrimination firsthand, develop empathy, and gain greater awareness of the issue. On the other hand, among those who do not have LGBTI+ acquaintances, the proportion of respondents who believe discrimination is "not very common" or "not common at all" is higher. This suggests that individuals without direct experience may be less aware of the extent of discrimination, or that they form such perceptions because they encounter it less frequently.

Additionally, the percentage of those who responded "not sure" is significantly higher among individuals without LGBTI+ acquaintances (13.8%) compared to

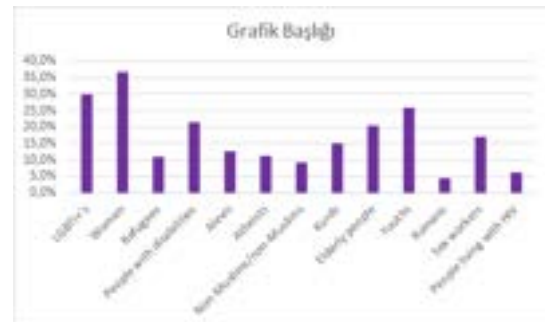
those who do know someone (2.8%). This may reflect uncertainty or a lack of sufficient knowledge among people who have no personal connection to the topic. Overall, while the perception that discrimination against LGBTI+ people is widespread is strong, this perception varies notably depending on whether individuals have social ties with LGBTI+ persons.

### 3. Government Protects Women and LGBTI+'s the Least

Participants were asked whose rights are least protected with the options "LGBTI+ persons, Women, Refugees, Persons with disabilities, Alevis, Atheists, Non-Muslims/Non-Muslims, Kurds, Older people, Young people, Roma, Sex Workers and People living with HIV" and were asked to answer with up to three options. The views of the participants are shown in the table below.

**Question 11.** Whose rights do you think the Turkish Government protects the least? Please select up to three answers.

LGBTI+'lar	30,1%
Kadınlar	36,7%
Mülteciler	11,0%
Engelli kişiler	21,4%
Aleviler	12,5%
Ateistler	11,2%
Gayrimüslimler / Müslüman olmayanlar	9,3%
Kürtler	15,1%
Yaşlı insanlar	%20.5
Gençler	26,0%
Romanlar	%4.6
Sexs işçileri	%17.1
HIV ile yaşayanlar	%6.3



According to respondents' views on the groups that the government least protects, women (36.7%) stand out as the group most discriminated against and not protected. This is followed by LGBTI+ persons (30.1%) and youth (26.0%). People with disabilities (21.4%) and older people (20.5%) also among the groups least protected by the government. Refugees (11%), Alevis (12.5%), Atheists (11.2%), Kurds (15.1%) and

\* According to the t-test results, it is seen that the level of perception of discrimination among those who do not have LGBTI+ acquaintances (group: "no") is lower than those who have LGBTI+ acquaintances (group: "have"). Especially when the mean values are analyzed, it is understood that those who have LGBTI+ acquaintances see discrimination more prevalent (the mean of those who have acquaintances is 1.68; the mean of those who do not have acquaintances is 2.27). This statistically significant difference ( $p < 0.05$ ) shows that acquaintance relationships directly affect the perception of discrimination. The t-test result supports that those who do not have personal experiences with LGBTI+ persons may not fully realize the dimensions of discrimination.

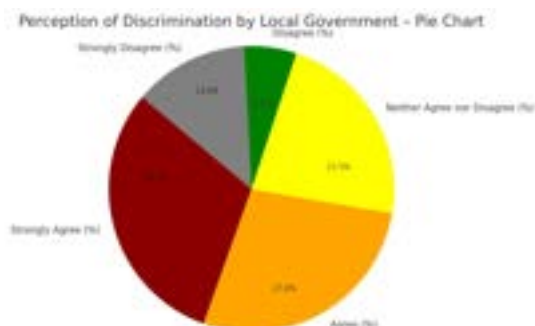
Sex Workers (17.1%) were also frequently mentioned among the groups that the government provides the least protection. On the other hand, groups such as non-Muslims/ Non-Muslims (9.3%) and people living with HIV (6.3%) were less frequently mentioned among the least protected groups. This data reveals that there is a strong perception that the government should provide more protection for groups such as women, LGBTI+ persons and youth.

### 3.1. Discrimination at the Level of Local and Central Governments

Participants were asked to what extent they agree with the statements "LGBTI+ persons are discriminated against by the local government" and "LGBTI+ persons are discriminated against by the central administration (government)" in the range of 1. Strongly Agree to 5. Strongly Disagree, and their views on discrimination at the level of central / local governments were tried to be understood. The responses of the participants are shown in the table below.

**Question 14.** To what extent do you agree or disagree with the following statement: LGBTI+ persons are discriminated against by the local government. and **Question 15.** To what extent do you agree or disagree with the following statement: LGBTI+ persons are discriminated against by the central administration (government).

Statement	Strongly Agree (%)	Agree (%)	Neither Agree nor Disagree (%)	Disagree (%)	Strongly Disagree (%)
LGBTI+ individuals are discriminated against by local governments.	30,9	27,6	22,3	5,9	13
LGBTI+ individuals are discriminated against by central government.	34,5	26,1	20,5	6,5	12,3



As can be seen in the table above, while 61% of those who think that LGBTI+ persons are discriminated against at the central government level, this rate is 59% at the local government level. The results were analyzed in the context of the place of residence variable and the results are shown in the table below.

**Soru 14.** To what extent do you agree or disagree with the following statement: LGBTI+ people are discriminated against by the local administration.

Variable	$\bar{X}$ (1-4)	SD
Place of residence		
Metropolitan	2,44	1,34
Provincial Center	2,35	1,31
District	2,41	1,29
Village	2,28	1,22

As can be seen in the table above, the views of the participants are similar in terms of place of residence. Therefore, no concrete differentiation in the context of local governments according to different administrative bodies such as metropolitan, provincial municipality, district municipality is reflected in the opinions of the participants.

### 4. Relations with Minority Groups

Participants were asked how they would feel about their children interacting with the given minority groups with the options of "quite comfortable, comfortable, not comfortable, not comfortable, not comfortable at all, not sure" and the responses are shown in the table below.

**Question 11.** How comfortable would you be with your child/children having contact/relationships with any of the identities listed below? If you do not have children, please answer by thinking about how you would feel if you had children.

Group	Very Comfortable (%)	Comfortable (%)	Uncomfortable (%)	Very Uncomfortable (%)	Not Sure (%)
LGBTI+ individuals	11,1	15,7	22,3	43,8	7,1
Refugees	6,6	15,8	22,5	48,7	6,4
People with Disabilities	9,6	21,1	21,5	38,4	9,4
Alevi	13,3	18,3	20,7	37,6	10,1
Atheists	8,5	16	20,9	42,6	12,1
Non-Muslims	5,1	11,9	25,8	43,5	13,7
Kurds	10	12,7	24,5	43,5	11,3
Roma	7,9	12,9	24,1	45	9,9
Sex Workers	5,7	9,6	25,1	50,1	9,7
People Living with HIV	5,8	12,1	22,7	53,7	7,7

Perception of LGBTI+ Individuals' Comfort - Pie Chart



Looking at the responses of the participants, it is seen that 27 out of every hundred participants stated that they are comfortable with their children having relations with LGBTI+ persons. When this rate is compared to other groups, it is seen that the participants express that they are not comfortable in the context of relations with LGBTI+ persons along with people living with HIV and sex workers. The groups that the participants have the most positive attitude towards establishing relationships are the disabled, Kurds and Alevi.



The attitudes of the participants towards establishing relations with LGBTI+ persons according to their demographic characteristics are shown in the table below. In this table, the average of the options marked by the participants regarding their attitudes between the options 1 very comfortable and 4 not comfortable at all is expressed.

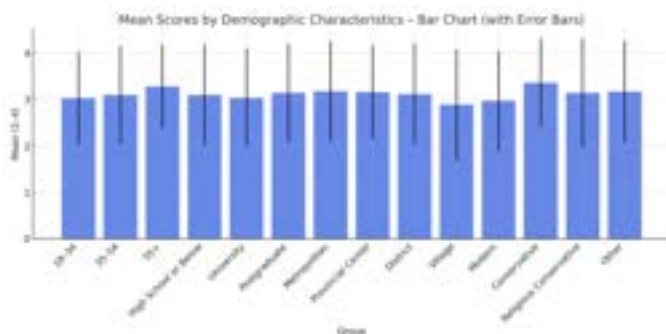
**Question 11.** How comfortable would you be with your child/children being in communication/relationship with LGBTI+ persons?

Variable	Category	$\bar{X}$ (1-4)	SD
Age	18-34	3,03	1,09
	35-54	3,1	1,06
	55+	3,28	0,9
Education	High school or below	3,1	1,08
	University	3,04	1,07
	Postgraduate	3,13	1,04
Place of Residence	Metropolitan	3,04	1,08
	Provincial center	3,16	1,01
	District	3,29	0,96
	Village	2,86	1,19
Lifestyle	Modern	2,93	1,08
	Conservative	3,36	0,95
	Religious Conservative	3,14	1,17
	Other	3,17	1,1

	Strongly Support	Support	Neither Support nor Oppose	Oppose	Strongly Oppose
When you think about LGBTI+s in Turkey, which of the following best describes your opinion?	%7.6	%15.9	%36.7	%6.5	%33.3

	Yes	Yes	I'm not sure
Would you feel comfortable openly expressing your support for LGBTI+s?	%66.0	%26.3	%7.6

Please choose which of the following influences your refusal to openly support the LGBTQ+ community?	Government officials, police, politicians, etc. Don't be afraid of the consequences that will happen to me because of it.	Fear of being excluded from my environment (friends, family, co-workers, etc.)	Fear of violence/harassment in public	Other
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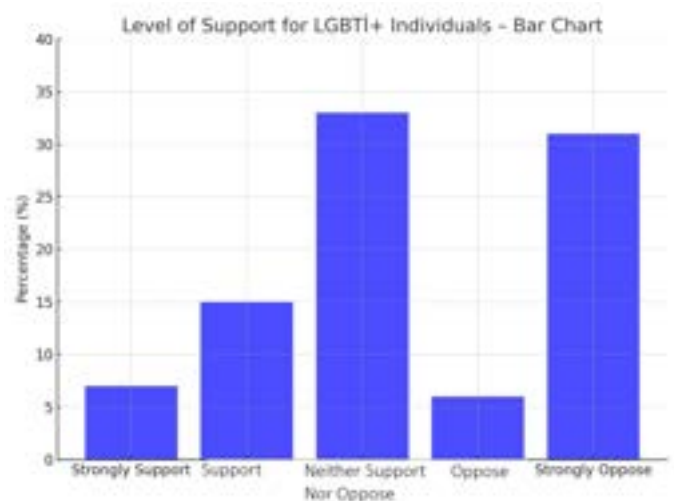
## 5. Attitude Towards Supporting LGBTI+ Rights

Within the scope of the research, participants were asked to what extent they personally support LGBTI+ persons and whether those who support LGBTI+ persons their support. In addition, the reservations of those who did not give open support were also asked. The answers given by the participants to these questions are shown in the table below.

**Question 16.** When you think about LGBTI+ people in Turkey which of the following best describes your opinion?

**Question 17.** Do you feel comfortable openly expressing your support for LGBTI+ persons?

**Question 18.** Please select which of the following influences your hesitation to openly support the LGBTI+ community?



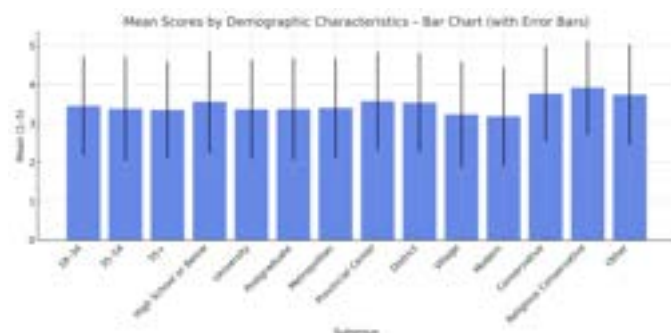
Only 7.6% of the respondents answered "fully support", while 15.9% said "support". However, 36.7% preferred to remain neutral, while 6.5% did not support and 33.3% did not support at all. In terms of openly expressing LGBTI+ support, respondents while 66.0% felt comfortable, 26.3% stated that they had reservations about this issue.

When the reasons for reservations are analyzed, the most common reason is "fear of being ostracized" with 54.2% followed by "fear of violence or harassment in the community" with 53.3% and "fear of violence/ harassment in social media or online environment" with 47.5%. is also influential. In addition, "fear of facing negative consequences due to state officials, police or politicians" was effective in 40.8% of cases. These findings show that there are significant barriers to supporting LGBTI+ rights at both societal and personal levels.

The table below shows the attitudes of the participants regarding their support for LGBTI+ persons according to their demographic characteristics. In this table, 1 represents the average of the options marked by the participants regarding their attitudes between the options 1 completely support and 5 not support at all.

**Question 16.** When you think about LGBTI+ people in Turkey which of the following best describes your opinion?

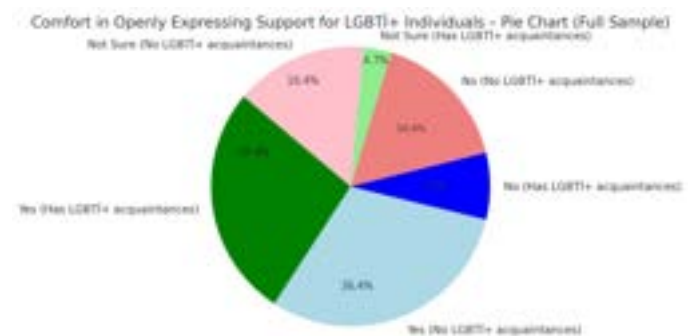
Variable	Category	X (1-5)	SD
Age	18-34	3,45	1,27
	35-54	3,38	1,34
	55+	3,35	1,25
Education	High school or below	3,56	1,31
	University	3,36	1,28
	Postgraduate	3,37	1,31
Place of Residence	Metropolitan	3,4	1,29
	Provincial center	3,57	1,26
	District	3,54	1,28
	Village	3,23	1,36
Lifestyle	Modern	3,18	1,28
	Conservative	3,77	1,22
	Religious Conservative	3,92	1,21
	Other	3,74	1,29



When we look at the averages of the participants' attitudes towards supporting LGBTI+s according to their demographic characteristics, significant differences are observed according to different variables. In attitudes, 1 means the highest support and 5 means the lowest support. Among age groups, participants between the ages of 18-34 (X=3.45) showed the lowest support for LGBTI+ persons, while participants aged 55 and over (X=3.35) showed a slightly more supportive attitude.

According to educational level, participants with university (X=3.36) and postgraduate (X=3.37) education had a more supportive attitude, while those with high school and below education (X=3.56) showed the lowest support. According to place of residence, respondents living in the village (X=3.23) showed the most supportive attitude, while respondents living in the provincial center (X=3.57) and district (X=3.54) showed a less supportive approach. According to lifestyle, those who say that they have a modern lifestyle (X=3.18) have a more supportive attitude towards LGBTI+ persons, while conservative (X=3.77) and religious conservative (X=3.92) participants have the lowest support.

		Would you feel comfortable expressing your support for LGBTI+ persons? (Only among those who support)			Total
		Yes	No	Not Sure	
Do you have LGBTI+ acquaintances (relatives, friends, colleagues)?	Yes	139 72.8%	40 20.9%	12 6.3%	191 100.0%
	No	94 58.0%	51 32.7%	15 9.3%	160 100.0%



This table shows how comfortable people who support LGBTI+ individuals feel when expressing this support openly, according to whether they have LGBTI+ acquaintances or not.

- Among those with LGBTI+ acquaintances, 72.8% said they felt comfortable expressing their support openly, 20.9% said they felt uncomfortable and 6.3% "not sure".
- Among those who do not know LGBTI+ people, 58.0% felt comfortable expressing their support, 32.7% stated that they were uncomfortable and 9.3% were not sure.

According to the table people who have LGBTI+ acquaintances generally feel more comfortable expressing their support (72.8%), but 20.9% still feel uncomfortable. The rate of discomfort is higher among people who do not have direct relations with LGBTI+ individuals (32.7%).

This difference may indicate that those who have LGBTI+ acquaintances develop more awareness and empathy and confident in this regard. On the other hand, the higher rate of discomfort among those without acquaintances may be explained by the fact that these people feel social pressure more or have less personal experience on the issue.

		Which of the following best reflects your opinion about LGBTI+ individuals in Turkey?					Total
		Strongly support LGBTI+ individuals	Somewhat support LGBTI+ individuals	Neither support nor oppose LGBTI+ individuals	Somewhat oppose LGBTI+ individuals	Strongly oppose LGBTI+ individuals	
Do you have LGBTI+ acquaintances (relatives, friends, colleagues)?	Yes	63 7.9%	128 16.0%	276 34.4%	97 12.1%	235 29.4%	799 100.0%
	No	51 7.3%	111 15.8%	275 39.2%	42 6.0%	222 31.7%	701 100.0%

This table shows the support levels of the participants regarding LGBTI+ persons in Turkey according to whether they have LGBTI+ acquaintances or not.

Among those who have LGBTI+ acquaintances 7.9% said "very supportive", 16.0% said "somewhat supportive", 34.4% said "neither supportive nor unsupportive", 7.0% said "somewhat unsupportive" and 34.7% said "not supportive at all".

Among those who do not know an LGBTI+ person 7.3% say "very supportive" and 15.8% say "somewhat supportive", 39.2% "neither support nor do not support", 6.0% responded "somewhat unsupportive" and 31.7% responded "not supportive at all".

It is observed that there are similar trends in the level of support for LGBTI+ individuals among both groups. However, among those who have LGBTI+ acquaintances, the rate of those who say "I do not support (34.7%) is slightly higher than those who do not (31.7%). This suggests that those who have direct relations with LGBTI+ individuals may tend to withhold support in some cases or may be affected by environmental factors. On the other hand, the rate of those who say "neither support nor do not support" is higher among those who do not know anyone (39.2%),

This may suggest that they have difficulty in developing a clear position on the issue or that they adopt a more neutral stance.

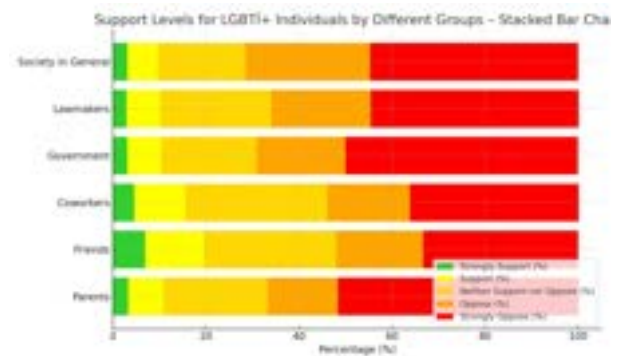
### 5.1.Opinions on Social Attitudes Towards LGBTI+ Persons

Participants were asked about their social environment (parents, friends, coworkers, government, legislators

and society in general) were asked about their views on LGBTI+ persons and the responses are shown in the table below.

**Soru 19.** Çevrenizdeki kişileri ve toplumu düşündüğünüzde, aşağıdaki ifadelerden hangisinin çevrenizdeki kişilerin LGBTI+ larla ilgili görüşlerini en iyi tanımladığını düşünüyorsunuz?

	Strongly Support	Support	Neither Support nor Oppose	Oppose	Strongly Oppose
Parents	3,3	7,5	22,5	15,1	51,7
Friends	6,9	12,7	28,4	18,7	33,3
Coworkers	4,6	11	30,5	17,7	36,3
Government	3,1	7,3	20,5	19,1	49,9
Lawmakers	2,9	7,3	23,9	21,3	44,7
Society in General	3,1	6,6	18,9	26,7	44,7



According to the views of the participants, the attitudes of the government, legislators, the general public and people in their immediate environment towards LGBTI+ persons are perceived as largely negative in terms of support. Regarding the government, 49.9% of the participants stated that the government does not support LGBTI+ persons and 19.1% stated that the government does not support LGBTI+ persons at all. These rates show that the government's support for LGBTI+ persons is perceived as quite inadequate. Similarly, the perception is similar for legislators; 44.7% of the participants stated that legislators do not support LGBTI+ persons, while 21.3% stated that they do not support them at all. These data reveal that the attitudes of official institutions and politicians towards LGBTI+ rights are perceived negatively. The attitude of the society in general is also negative; 44.7% of the participants think that the society does not support LGBTI+ persons and 26.7% think that they do not support them at all. These findings show that support for LGBTI+ rights in society is limited. In terms of close circles, parents' support for LGBTI+ persons was perceived at the lowest level; 51.7% of the participants stated that their parents did not support them at all, while 15.1% stated that they did not support them at all. Low levels of support were also observed among coworkers and friends.



For coworkers, these rates were 36.3% unsupportive and 17.7% not supportive at all, while for friends, these rates were 33.3% unsupportive and 18.7% not supportive at all. In general, these results strengthen the perception that support for LGBTI+ rights is insufficient at both institutional and societal levels. Especially the support of official authorities such as the government and legislators is evaluated at a very low level by the participants.

Considering the lifestyle of those who state that the general society fully supports or supports LGBTI+ rights, 63% of these people express their lifestyle as "modern". However While 63.7% of these respondents stated that they live in metropolitan cities, 69.2% of them have a bachelor's degree or higher. Considering this situation, it can be stated participants who live in metropolitan cities, have a high level of education and a modern lifestyle have a more positive perception of the attitude of the general society towards LGBTI+ rights.

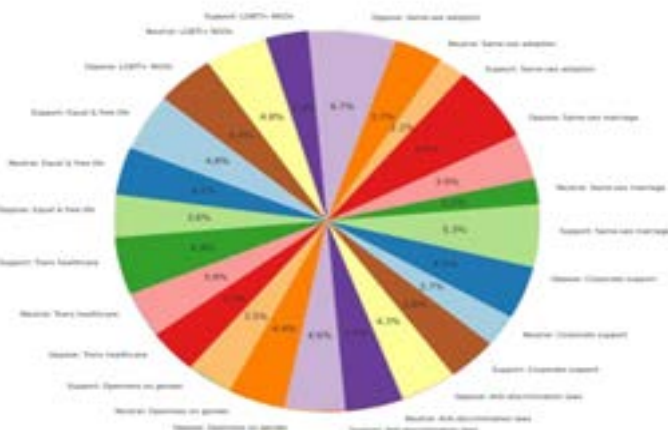
## 5.2. Participants' Attitudes Towards LGBTI+ Rights

Katılımcılara LGBTİ+ haklarını destekleyip Participants were asked whether they support LGBTI+ rights using concrete examples. The responses of the participants are shown in the table below.

To what extent do you support or oppose the following?

	Support (%)	Neutral (%)	Oppose (%)
LGBTI+ individuals should have equal and free lives	38,8	32,4	28,8
Trans individuals should receive healthcare for gender affirmation processes	39,1	31,1	29,9
Trans individuals should be open about their gender identities and sexual orientations	28,3	34,9	36,9
There should be laws protecting LGBTI+ individuals from discrimination	35,3	34,3	30,5
Companies and brands should actively support LGBTI+ through advertising and sponsorships	21,5	35,9	42,5
Same-sex couples should be allowed to marry	17,3	30,9	51,8
Same-sex couples should be allowed to adopt children	17,3	29,5	53,3
There should be nonprofit organizations in Turkey dedicated to protecting LGBTI+ rights	26,3	38,2	35,5

Support for LGBTI+ Rights - Pie Chart (All Values)



When the participants were asked whether they support or oppose LGBTI+ rights in certain areas, it was observed that the rate of those who opposed LGBTI+ rights other than marriage and adoption rights was below 50%. For example, 39.1% of the respondents supported transgender people receiving healthcare services for gender reassignment processes, while only 29.9% opposed it. Similarly, while 38.8% of the respondents supported LGBTI+ persons to live in equality and freedom, the rate of those who opposed it remained at 28.8%. The rate of those in favor of having laws to protect LGBTI+ persons against discrimination (35.3%) is higher than those opposed (30.5%). Attitudes towards companies and brands supporting LGBTI+ persons through advertisements or sponsorships show a different distribution; while the rate of support remained at 21.5%, the rate of those who oppose it was 42.5%. Furthermore, 26.3% support the existence of non-profit organizations in Turkey to protect LGBTI+ rights, while 35.5% oppose it. These results show that social support for individual rights and basic equality is relatively higher, but support for rights such as marriage and adoption remains quite limited.

## 6. Attitude towards the Status of LGBTI+ Persons

Participants were asked how comfortable they would feel if LGBTI+ persons were "Minister, President, Member of Parliament, Actor, Musician, Artist, Teacher, Doctor and Representative" with the options 1. Very Comfortable and 5. Not Comfortable at All and the answers are shown in the table below.

**Question 23.** Please indicate how comfortable you would feel having someone from the LGBTI+ community in the following positions

	Very Comfortable	Comfortable	Neutral	Uncomfortable	Very Uncomfortable
Minister	19,1	12,4	20,7	12,7	35
President	18,4	10,7	19,5	10,5	40,9
Member of Parliament	20,5	12,3	21,9	11,8	33,5
Actor	28,2	17,9	25,5	10	18,5
Musician	29,5	18,7	25,5	8,9	17,3
Artist	28,4	18,3	25,2	10,1	18
Teacher / Educator	16,9	12,4	20,7	14,8	35,1
Doctor	22,5	17,2	22,3	12,2	25,9
Sales Representative	24,2	17,5	26,5	11,1	20,7

Comfort Level with LGBTI+ Individuals Becoming President - Pie Chart

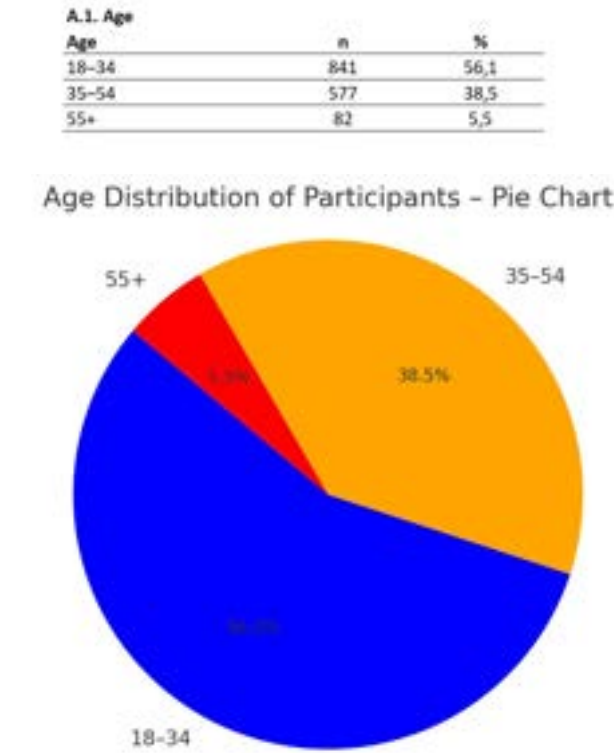




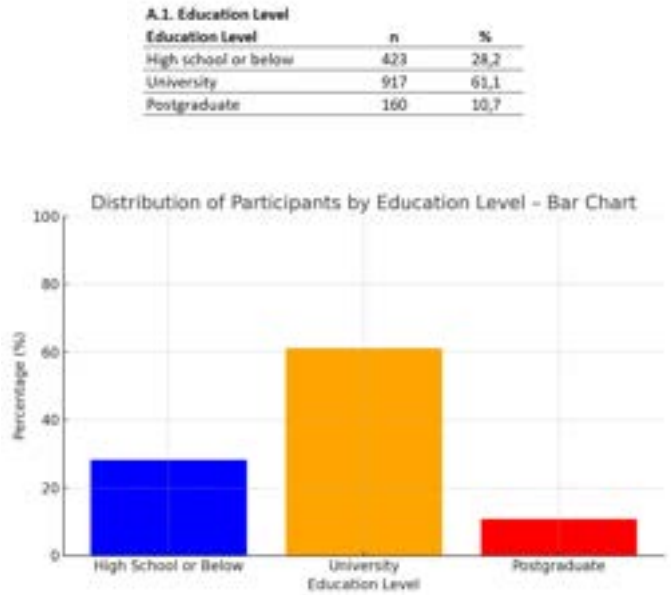
Participants were asked how they feel about LGBTI+ persons in various professions. According to the data, in some professions, those who are not uncomfortable a higher rate than those who are uncomfortable. Especially in professions such as actors, musicians, artists and sales representatives, the rate of those who are not disturbed exceeds the rate of those who are disturbed. Participants in these professions are more accepting of the existence of LGBTI+ persons and are more comfortable with this situation. However, when it comes to more social and authoritarian positions such as ministers, presidents, MPs, teachers and doctors, the rate of those who are uncomfortable is higher than those who are not. This result shows that there is more tolerance for the presence of LGBTI+ persons in some professions in society but more reservations in other more authoritarian and traditional positions.

A. Research Imprint and Participants' Profile

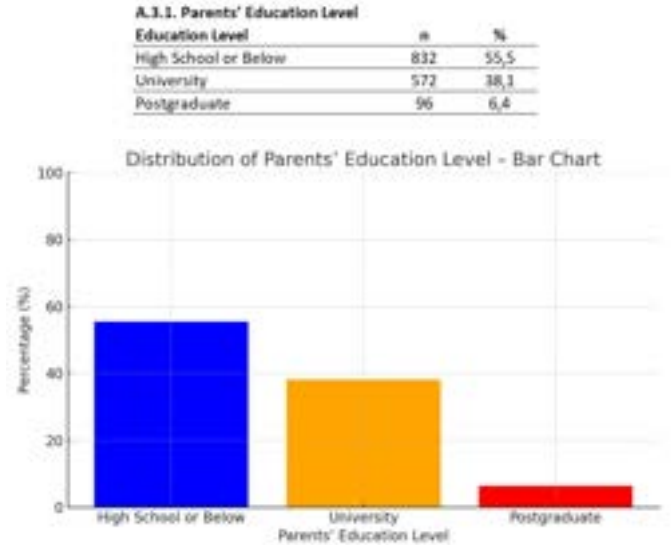
This research was conducted by Kaos GL and May 17 associations and Nielsen was consulted for the preparation of the questions, selection of the supplier and analysis of the results. Prodege was cooperated with as the sample supplier and the research was conducted in cooperation with Prodege. Complete and usable data were collected from a total of 1,500 participants. In the research no additional quota was set. The field implementation of the survey was carried out May 16 and May 24, 2024. The survey is a valid and reliable survey representing the Turkish population at 95% confidence level.



When the age distribution of the participants is analyzed, the largest group was composed of individuals between the ages of 18-34 and the ratio of this age group to the total number of participants was 56.1%. Participants between the ages of 35-54 constitute the second largest group with 38.5%, while those aged 55 and over constitute the second largest group with 38.5%. The proportion of respondents is at a lower level with 5.5%. This demographic distribution shows that the majority of the respondents are young and middle-aged individuals.



61.1% of the participants university graduates, 28.2% had high school education or less, while 10.7% had postgraduate education. This distribution shows that the majority of the participants have completed university education, but a significant number of them have high school education or less. Individuals with postgraduate education constitute a smaller proportion of the participants.

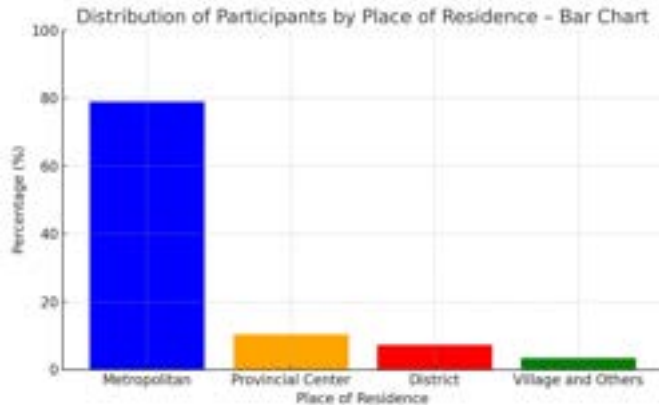


The distribution of participants according to the educational level of their parents shows that the majority of the participants stated that their parents had high school education or less.

Participants who stated that their parents had high school education or less the largest group with 55.5%, while participants who stated that their parents had university level education constituted the largest group with 55.5%. 38.1% of the respondents had a postgraduate education. The rate of participants who stated that their parents had postgraduate education is 6.4%.

#### A.3. Place of Residence

Place of Residence	n	%
Metropolitan	1117	74,5
Provincial Center	170	11,3
District	136	9,1
Village and Others	77	5,1

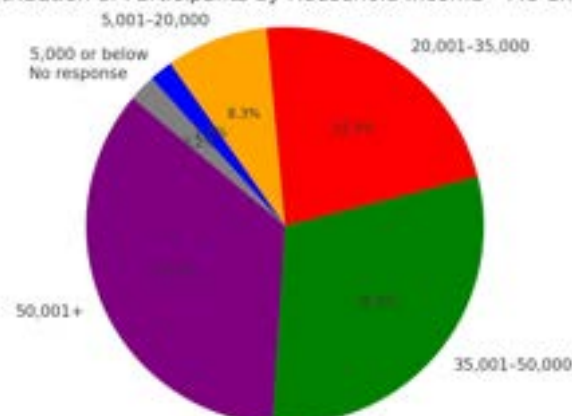


Looking at the place of residence of the respondents, individuals living in metropolitan areas constitute the largest group, with 74.5% of this group. Proportion of respondents living in provincial centers 11.3% and 9.1% of the respondents living in districts. The rate of participants living in villages and other regions is 5.1%. This distribution shows the majority of the participants in the research are individuals living in metropolitan areas, while the participants living in rural areas are relatively few.

#### A.4. Household Income

Household Income	n	%
5,000 or below	29	1,9
5,001-20,000	125	8,3
20,001-35,000	337	22,5
35,001-50,000	450	30
50,001+	526	35,1
No response	33	2,2

Distribution of Participants by Household Income - Pie Chart

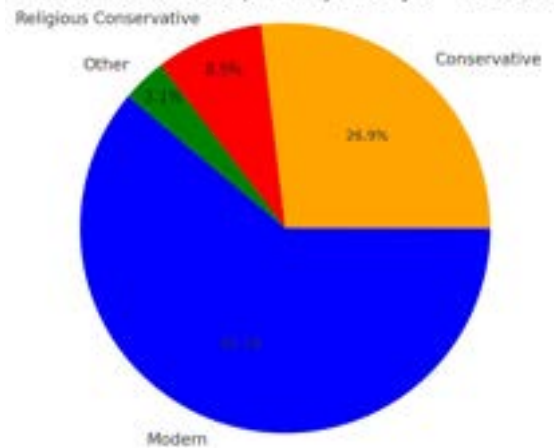


The largest portion of the participants an income of TL 50,001 and above with 35.1%. This is followed by the 35,001-50,000 TL income range with 30.0%. While those in the 20,001- 35,000 TL income range are 22.5%, 8.3% of the respondents in the 5,001-20,000 TL range. In the lowest income group, the rate of participants with an income of 5,000 TL and below is 1.9%. Participants who did not share information on household income 2.2% of the population.

#### A.5. Lifestyle

Lifestyle	n	%
Modern	918	61,2
Conservative	403	26,9
Religious Conservative	133	8,9
Other	46	3,1

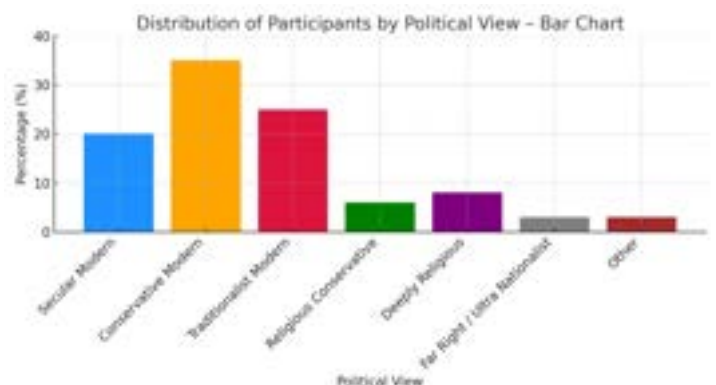
Distribution of Participants by Lifestyle - Pie Chart



In the distribution of participants according to their lifestyles, the largest group is those who adopt a modern lifestyle with 61.2%. This is followed participants who prefer conservative lifestyle with 26.9%. The rate of those who adopt a religious conservative lifestyle is 8.9%. The rate of respondents who prefer other lifestyle options is lower at 3.1%.

#### A.6. Political Opinion

Political Opinion	n	%
Anxious Modern	329	21,9
Müzakeretçi Modern	538	35,9
Negotiator Modern	376	25,1
Neighborhood Youth	62	4,1
Religious Conservative	117	7,8
Rural Traditionalist	35	2,3
Other	43	2,9

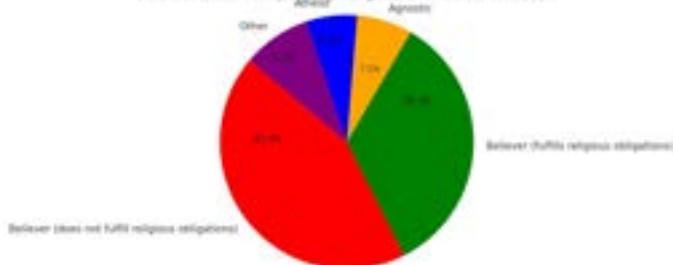


The largest group of respondents are those who hold the Deliberative Modern view, representing 35.9% of the respondents. The next group is those who hold the Conservative Modern view, comprising 25.1% of the respondents. Those who adopt the Concerned Modern view represent 35.9% of the respondents. 21.9%, while the Religious Conservative and Neighborhood Youth groups, which represent a smaller group, account for 7.8% and 4.1% respectively. Respondents who adopted the Rural Traditionalist view constituted the lowest rate with 2.3%, 2.9% chose the other category.

#### A.7. A View on Religion

A View on Religion	n	%
Atheist	96	6,4
Agnostic	107	7,1
Faithful (does not fulfill obligations)	651	43,4
Faithful (fulfills obligations)	590	39,3
Other	56	3,7

Distribution of Participants by Religious Orientation - Pie Chart

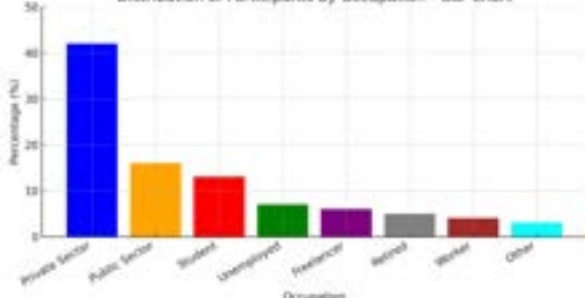


The majority of the participants were believers, of whom While 39.3% stated that they fulfill their religious obligations, 43.4% stated that they have faith but do not fulfill their religious obligations. The proportion of respondents with agnostic (7.1%) and atheist (6.4%) perspectives is lower. In addition, a group of 3.7% chose the other category.

#### A.7. Employment

Employment	n	%
White collar	648	43,2
Blue collar	263	17,5
Freelancer	235	15,7
Home and care work	101	6,7
Student	87	6,8
Retired	74	4,9
Unemployed	39	2,6
Other	53	3,5

Distribution of Participants by Occupation - Bar Chart

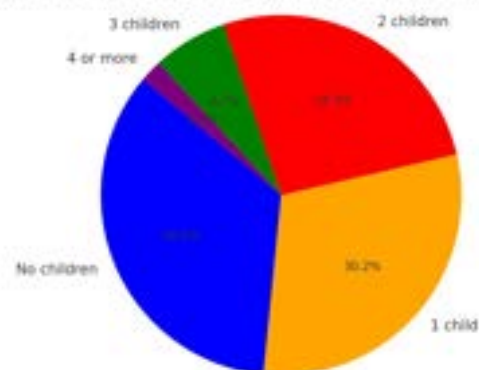


43.2% of the respondents were categorized as white-collar workers, that a large proportion of respondents perform managerial or in-office jobs. 17.5% work in blue-collar jobs, while 15.7% are self-employed. Other groups make up smaller percentages: 6.7% are engaged in household and care work, 6.8% are students, 4.9% are retired and 2.6% are unemployed. Also 3.5% are in the "other" category.

#### A.9. Number of Children

Number of Children	n	%
I don't have children	517	34,5
1	453	30,2
2	398	26,5
3	101	6,7
4	18	1,2
More than 4	13	0,9

Distribution of Participants by Number of Children - Pie Chart

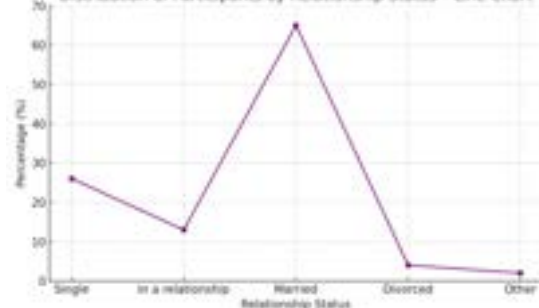


Participants without children constitute the largest group with 34.5%, while the rate of participants with one child is 30.2%. Participants with two children With a rate of 26.5%, it ranks third. The rate of respondents with three children is 6.7% and the rate of respondents with four children is 1.2%. The rate of respondents with four or more children is very low at 0.9%.

#### A.10. Relationship status

Relationship status	n	%
Single	389	25,9
Has a partner	95	6,3
Married	967	64,5
Divorced	47	3,1
Other	2	0,1

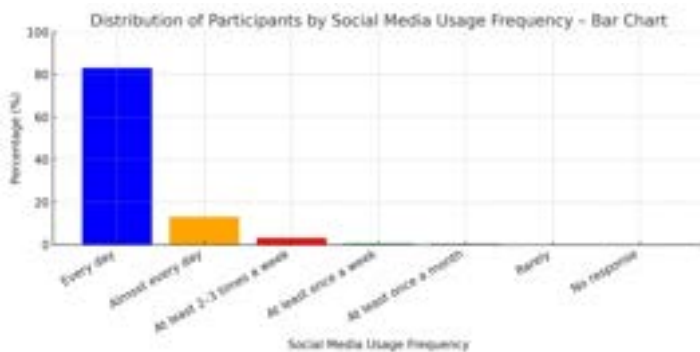
Distribution of Participants by Relationship Status - Line Chart



Married respondents constitute the largest group with 64.5%, while the proportion of single respondents is 25.9%. Partner The proportion of participants who are widowed is lower at 6.3%. Participants who are widowed constitute the smallest group with 3.1% and participants who indicate other relationship status constitute the smallest group with 0.1%.

#### A.11. Use of social media

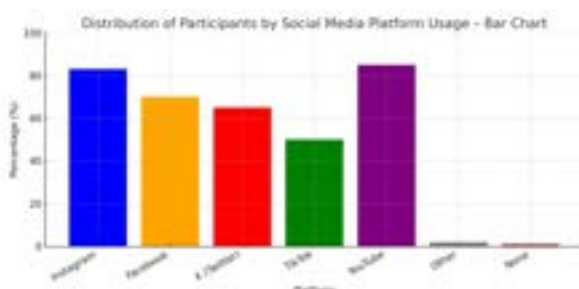
Use of social media	n	%
Every day	1170	78,9
Almost every day	228	15,2
At least 2-3 times a week	65	4,3
At least 1 time per week	13	0,9
At least once a month	1	0,1
A few times a year	3	0,2
Unresponsive	20	1,3



The majority of the participants stated that they use social media every day, which is 78.0%. Those who use social media almost every day constitute a significant segment with 15.2%. Those who use social media at least 2-3 times a week constitute a smaller group with 4.3%, while those who use social media at least 1 users are in the minority with 0.9%. Those who use it at least once a month the lowest rate with 0.1%, and those who use it several times a year represent the lowest rate with 0.2%. Those who did not answer have a small share with 1.3%.

#### A.11.1. Social Media Platforms They Use

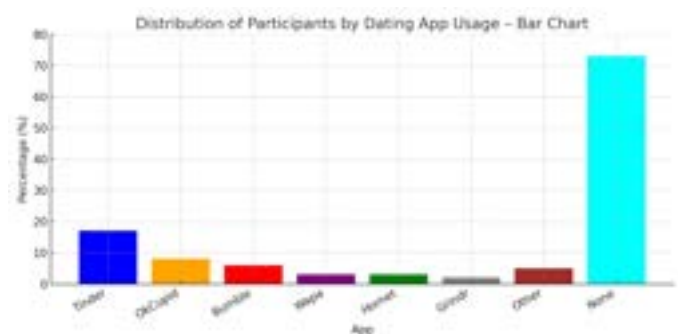
Platforms	n	%
Instagram	292	19,5
Facebook	62	4,1
X	104	6,9
TikTok	47	3,1
WhatsApp	52	3,5
Other	42	2,8
None	10	0,7



WhatsApp stands as the most widely used platform with 93.7%. Instagram 88.9%, Facebook, TikTok and X among the other popular platforms with 70.3% and 66.9% respectively. TikTok has a significant usage share with 47.3%, while Other platforms and None have the lowest rates with 2.9% and 1.3% respectively.

#### A.11.2. Dating Apps

Apps	n	%
Tinder	292	19,5
OkCupid	62	4,1
Bumble	104	6,9
Wapa	47	3,1
Hornet	52	3,5
Grindr	42	2,8
Other	10	0,7
None	1111	74,1

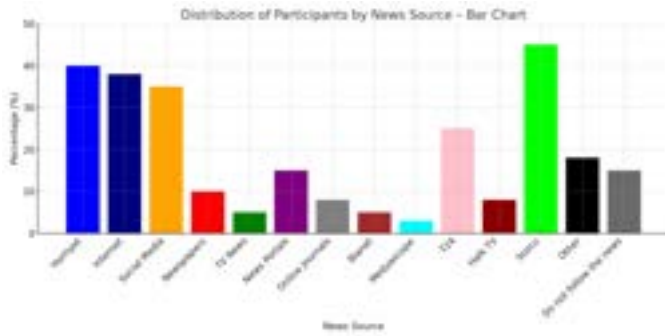


74.1% of the participants stated that they did not use any dating app. The most widely used application among users is Tinder, It is the most preferred with 19.5 percent. Other popular apps include Bumble (6.9 percent), Hornet (3.5 percent) and OkCupid (4.1 percent). Platforms such as Grindr and Wapa 2.8% and 3.1%, respectively. Furthermore, 0.7% of respondents use different applications, while the vast majority, 74.1%, do not use such applications.

#### A.12. Followed News Sources

Resources	n	%
Hürriyet	623	41,5
Milliyet	574	38,3
Sabah	477	31,8
Yeni Akit	81	5,4
Aydınlık	121	8,1
Yeni Şafak	203	13,5
Bianet	35	2,3
Medyascope	65	4,3
T24	132	8,8
Halk TV	486	32,4
Sözcü	672	44,8
Other	73	4,9
None of the above	236	15,7



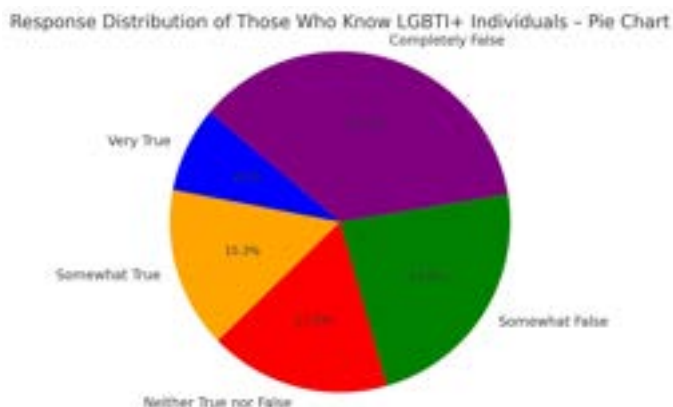


While 44.8% of the respondents follow Sözcü newspaper, Hürriyet is followed by 41.5%. Other important news sources Milliyet (38.3%), Sabah (31.8%), Halk TV (32.4%) and Yeni Şafak (13.5%). Following platforms such as T24 and Aydınlık The percentages of respondents who stated this were 8.8% and 8.1%, respectively. Also, with lower rates, Yeni Akit (5.4%), Bianet (2.3%) and Medyascope (4.3%). 15.7% do not follow any of the news sources mentioned above.

## Appendix 1. Common Misconceptions and Do You Know LGBTI+ People (Cross Table)

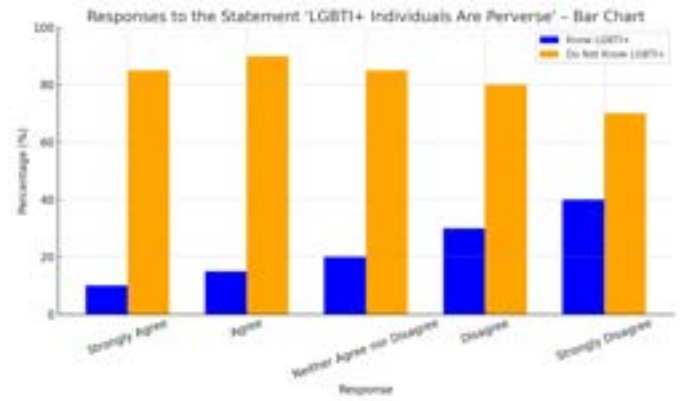
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

### 1. LGBTI+'s are destroying the family.



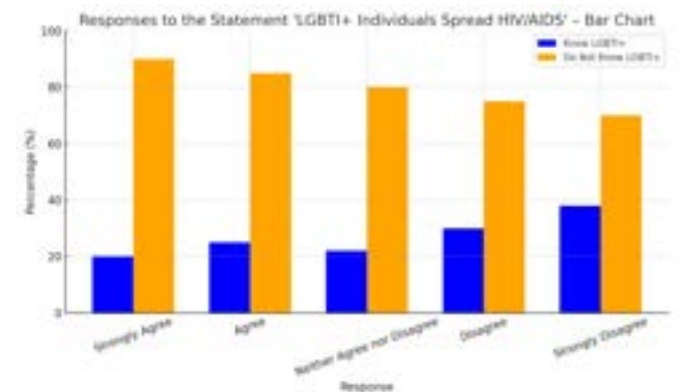
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

### 2. LGBTI+ people are deviant.



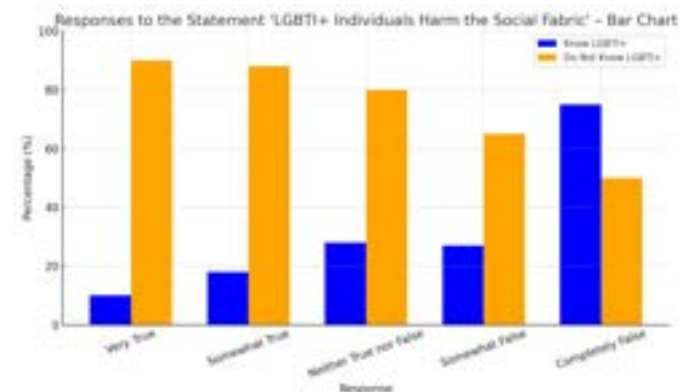
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

### 3. LGBTI+ people spread HIV/AIDS.



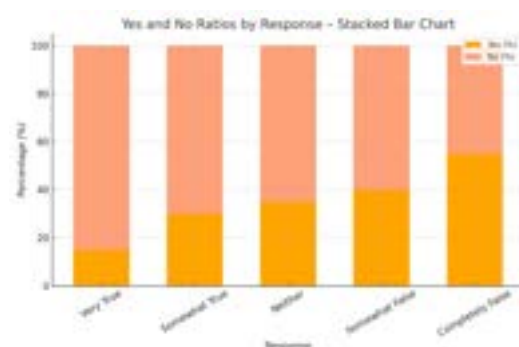
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

### 4. LGBTI+ people disrupt the social fabric.



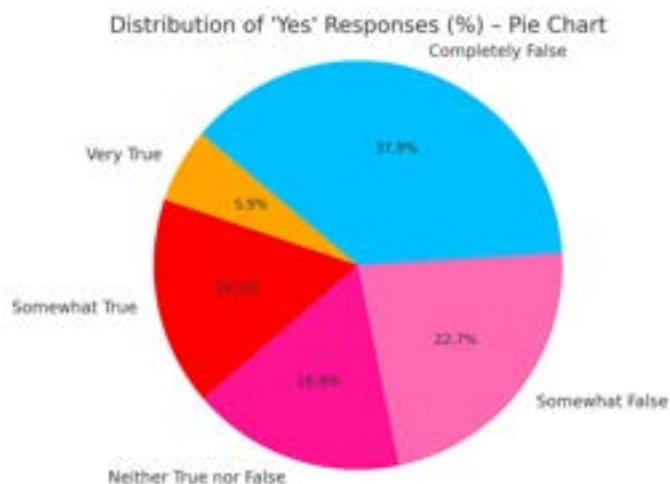
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

### 5. LGBTI+ people are not local and national



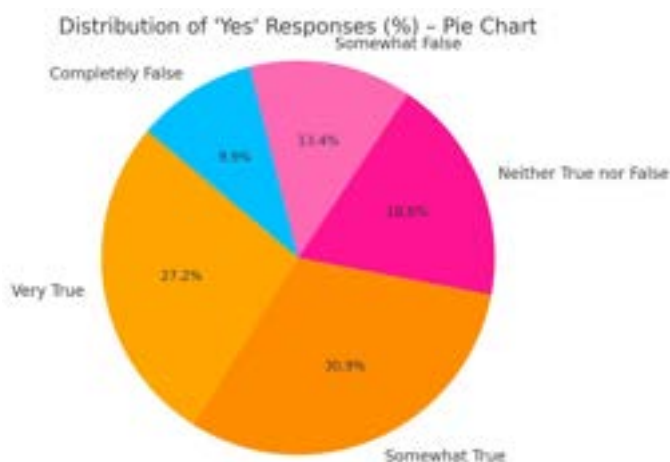
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 6. LGBTI+ disrupt the family structure and society.



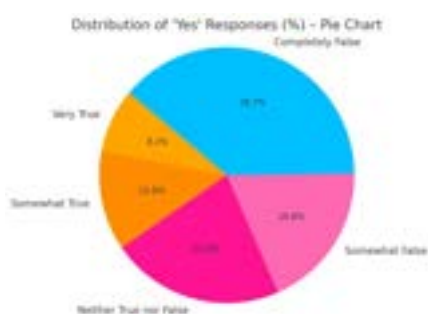
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 7. Greater visibility of LGBTI+ people is positive it will inspire others to be more open about their existence.



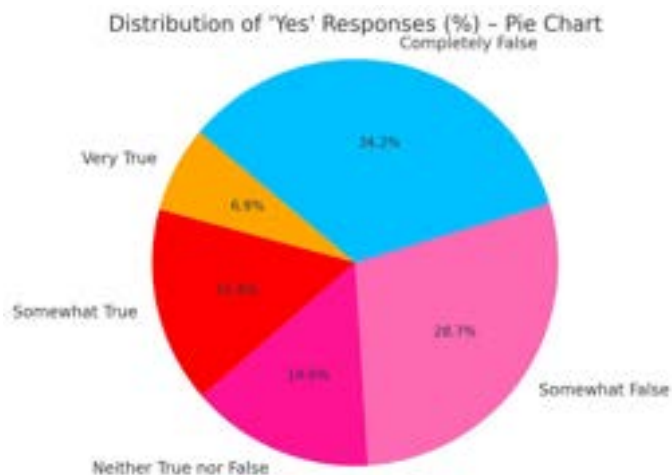
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 8. As LGBTI+ people become more visible they will force more people to become LGBTI+.



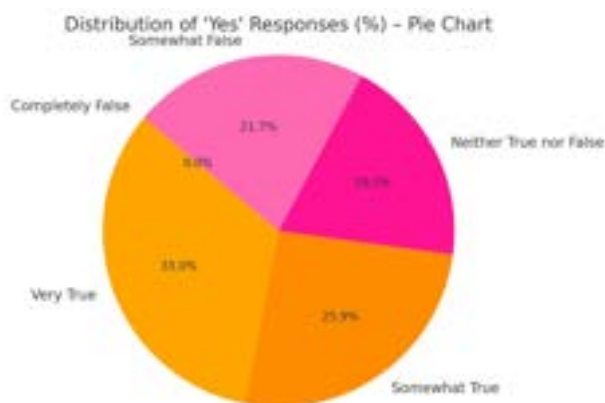
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 9. LGBTI+ people are a example for children.



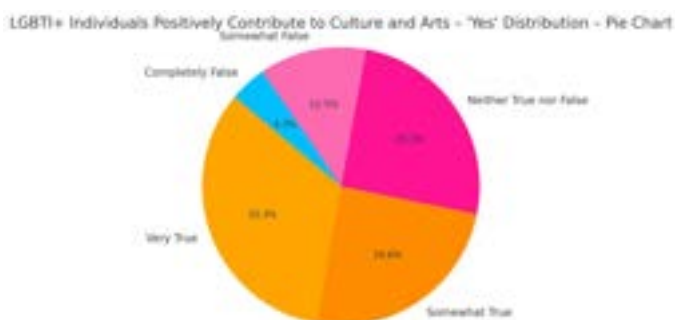
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 10. LGBTI+ people are fun.



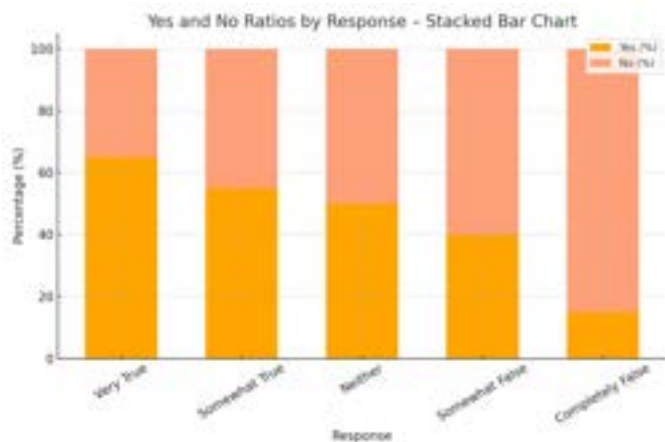
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers?)

## 11. LGBTI+ persons make a positive contribution to culture and arts.



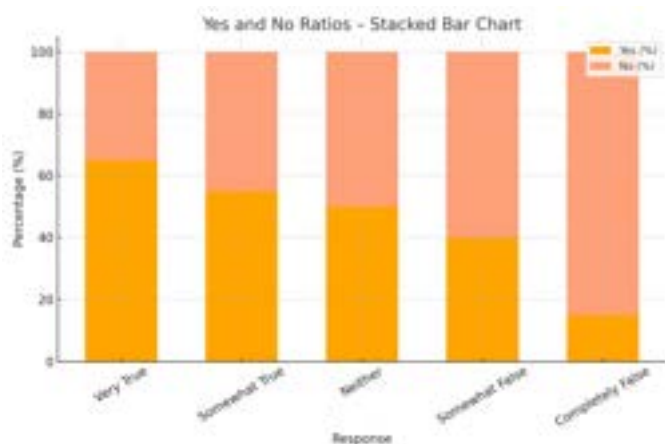
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers)?

**12. LGBTI+ people make a positive contribution to the media and music industry.**



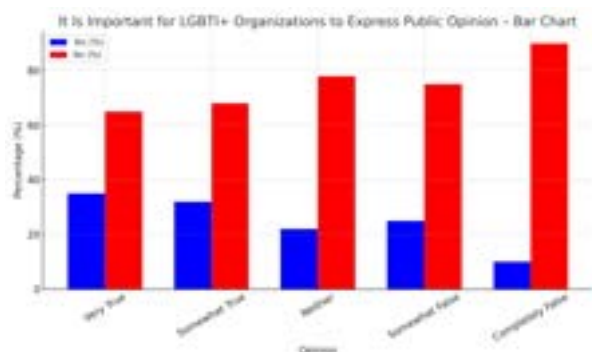
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers)?

**13. LGBTI+ people bring diversity to society.**



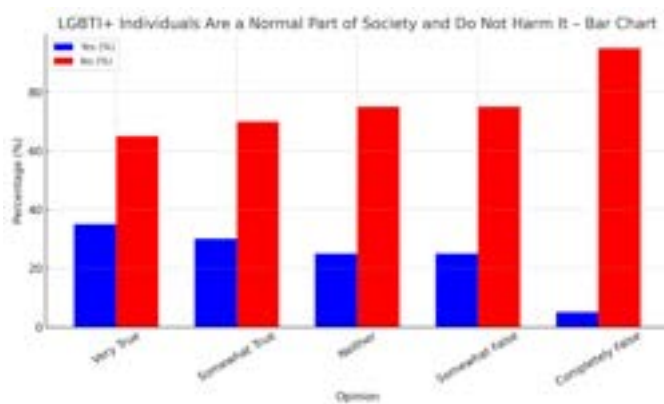
Do you have any LGBTI+ acquaintances (relatives, friends, coworkers)?

**14. LGBTI+ do important work in making society more open-minded and inclusive.**



Do you have any LGBTI+ acquaintances (relatives, friends, coworkers)?

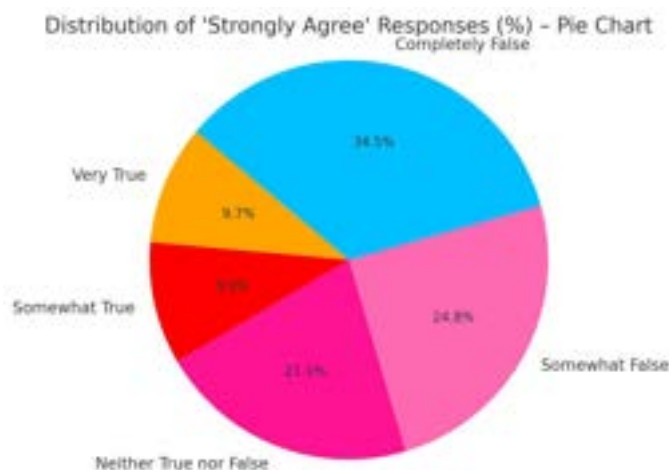
**15. LGBTI+ people are a normal part of society and do not harm it.**



## Annex 2. Common Misconceptions and LGBTI+s are Discriminated against by the Government (Cross Table)

LGBTI+ persons are discriminated against by the central administration (government).

**1. LGBTI+'s harm the institution of the family.**

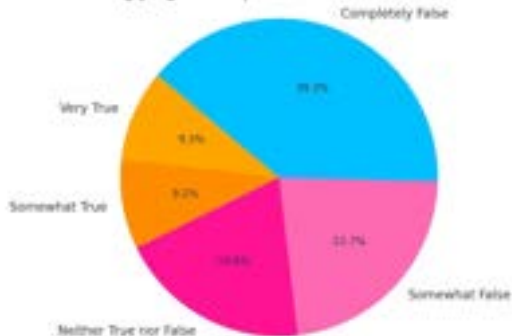




LGBTI+ persons are discriminated against by the central administration (government).

## 2. LGBTI+ people are deviant.

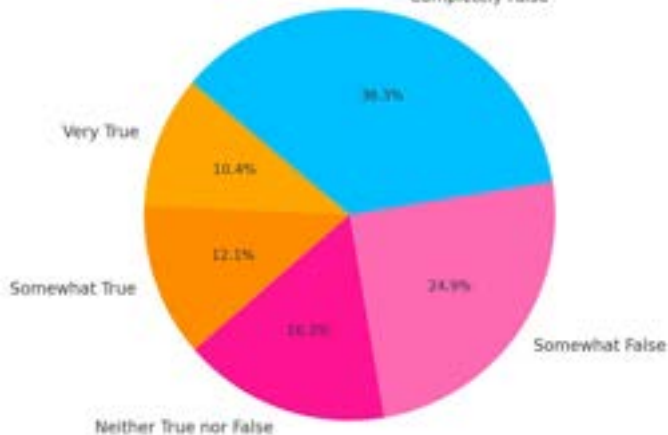
Distribution of 'Strongly Agree' Responses to 'LGBTI+ are Perverse' - Pie Chart



LGBTI+ persons are discriminated against by the central administration (government).

## 3. LGBTI+ people spread HIV/AIDS.

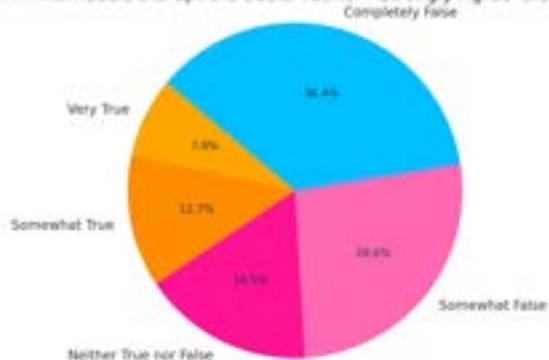
Distribution of 'Strongly Agree' Responses (%) - Pie Chart



LGBTI+ persons are discriminated against by the central administration (government).

## 4. LGBTI+ people disrupt the social structure.

LGBTI+ Individuals Disrupt the Social Fabric - 'Strongly Agree' Distribution



LGBTI+ persons are discriminated against by the central administration (government).

## 5. LGBTI+ people are not local and national.

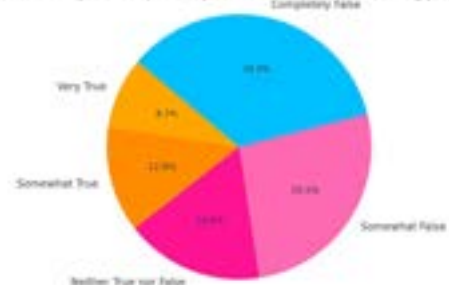
Distribution of 'Strongly Agree' Responses (%) - Pie Chart



LGBTI+ persons are discriminated against by the central administration (government).

## 6. LGBTI+ organizations work to disrupt the structure of family and society.

LGBTI+ Organizations Try to Disrupt Family and Social Structure - 'Strongly Agree' Distribution



LGBTI+ persons are discriminated against by the central administration (government).

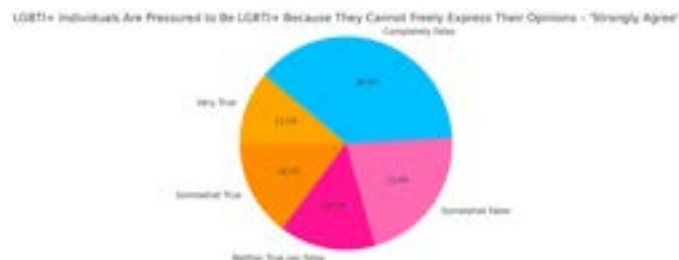
## 7. LGBTI+ people more visible is positive it encourages others to be more open about who they are.

Distribution of 'Strongly Agree' Responses (%) - Pie Chart



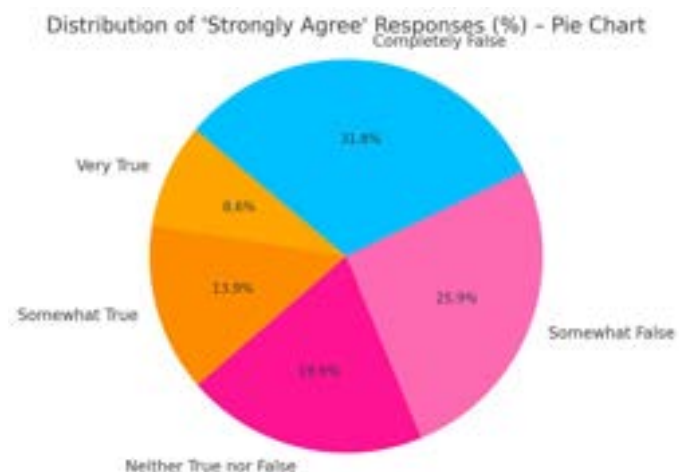
LGBTI+ persons are discriminated against by the central administration (government).

**8. As LGBTI+ people become more visible, it forces more people to become LGBTI+.**



LGBTI+ persons are discriminated against by the central administration (government).

**9. LGBTI+ people set example for children.**



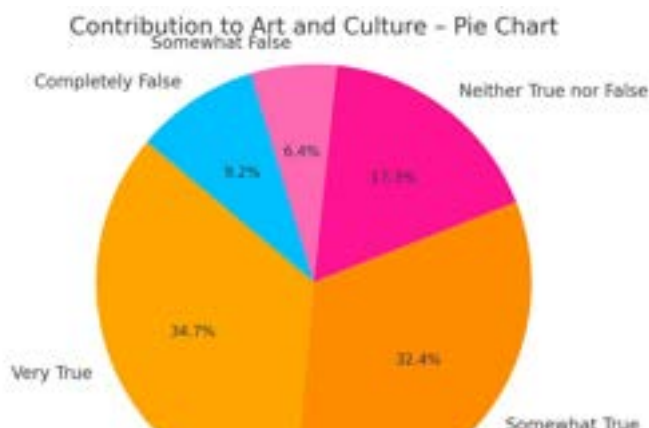
LGBTI+ persons are discriminated against by the central administration (government).

**10. LGBTI+ people are fun.**



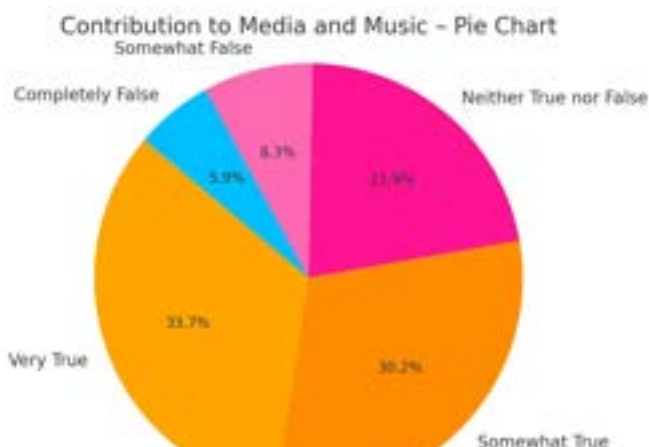
LGBTI+ persons are discriminated against by the central administration (government).

**11. LGBTI+ people contribute positively to arts and culture.**



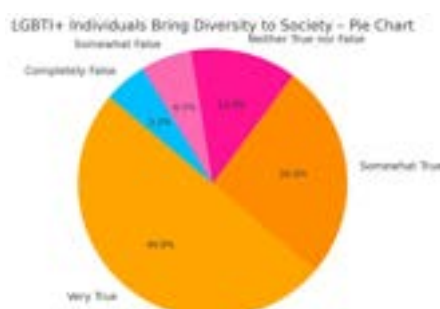
LGBTI+ persons are discriminated against by the central administration (government).

**12. LGBTI+ people contribute positively to the media and music industry.**



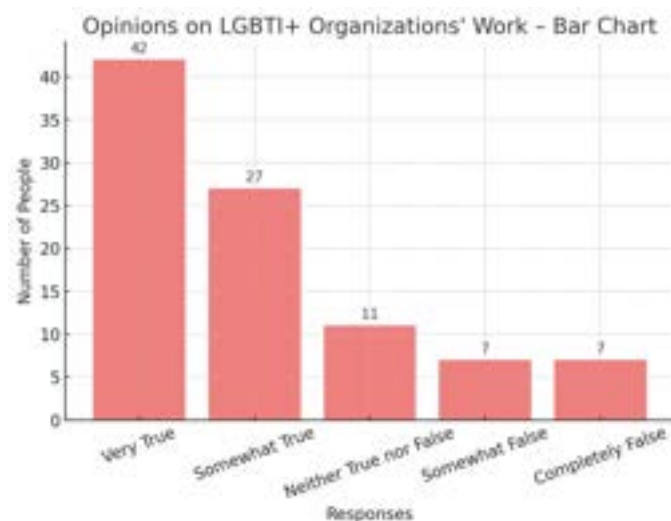
LGBTI+ persons are discriminated against by the central administration (government).

**13. LGBTI+ persons add diversity to society.**



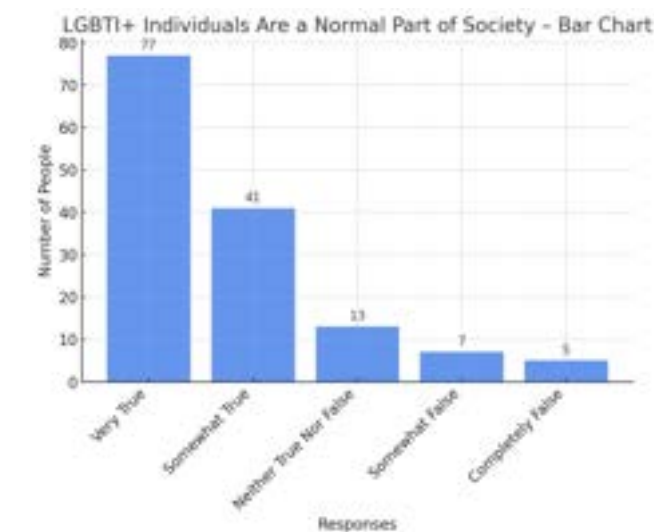
LGBTI+ persons are discriminated against by the central administration (government).

#### 14. LGBTI+ organizations do important work to make society in Turkey more welcoming and open-minded.



LGBTI+ persons are discriminated against by the central administration (government).

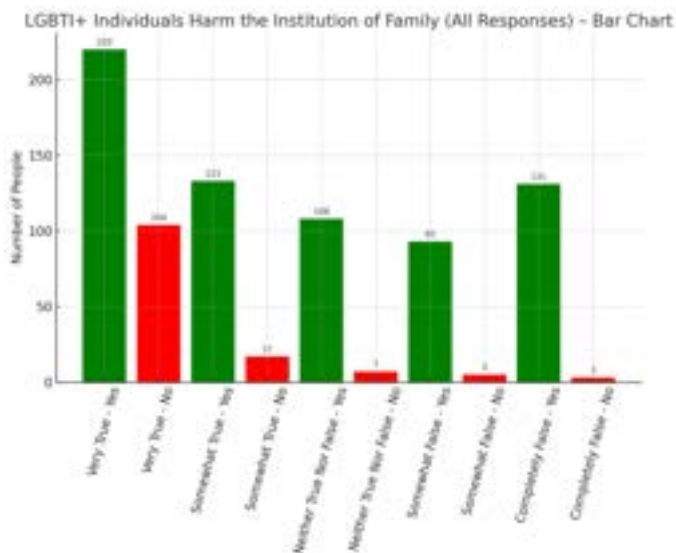
#### 15. LGBTI+ people are a normal part of society and do not harm society in Turkey.



### Appendix 3. Common Misconceptions and Views on Discrimination in General (Cross Table)

Do you think people in Turkey are discriminated against because of their identity?

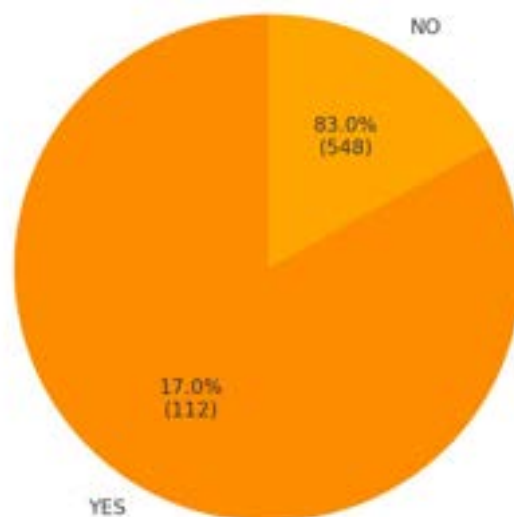
#### 1. LGBTI+'s harm the institution of the family.



Do you think people in Turkey are discriminated against because of their identity?

#### 2. LGBTI+ people are perverts

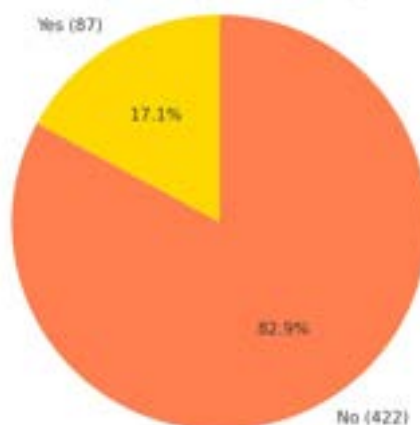
General YES-NO Distribution (Count & Percentage)



Do you think people in Turkey are discriminated against because of their identity?

#### 3. LGBTI+ people spread HIV/AIDS.

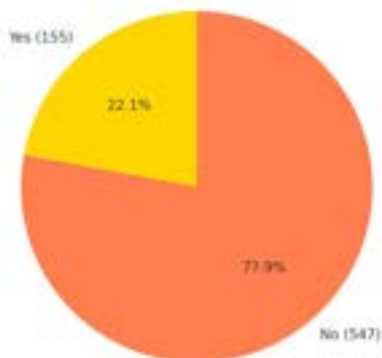
Do LGBTI+ Individuals Spread HIV/AIDS? (General YES/NO Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 4. LGBTI+ people disrupt the social structure.

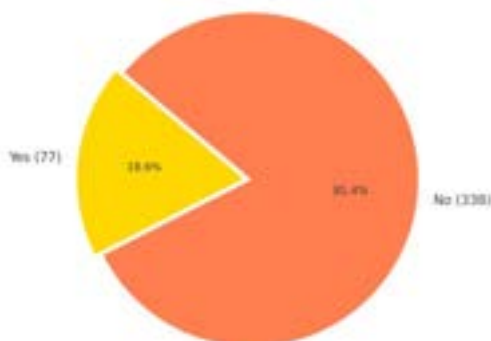
Do LGBTI+ Individuals Disrupt Societal Structure? (General YES/NO Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 5. LGBTI+ people are not local and national.

Are LGBTI+ individuals not local and national? (General Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 6. LGBTI+ organizations work to disrupt the structure of family and society.

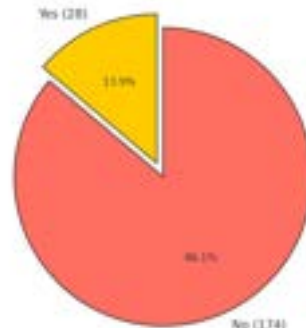
Do LGBTI+ organizations undermine the family and societal structure? (Overall Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 7. LGBTI+ people more visible is positive it encourages others to be more open about who they are.

Is the Visibility of LGBTI+ Individuals Positive? (General Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 8. As LGBTI+ people become more visible, it forces more people to become LGBTI+.

Do LGBTI+ individuals becoming more visible encourage more people to become LGBTI+? (Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

#### 9. LGBTI+ people set example for children.

Are LGBTI+ Individuals Bad Role Models for Children? (General Yes/No Distribution)

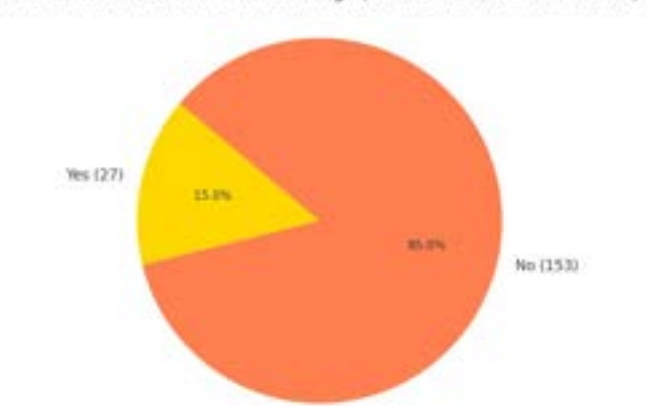




Do you think people in Turkey are discriminated against because of their identity?

### 10. LGBTI+ people are fun.

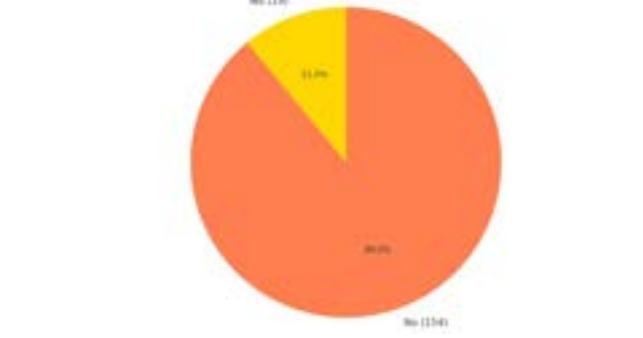
Are LGBTI+ Individuals Entertaining? (General Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

### 11. LGBTI+ people contribute positively to arts and culture.

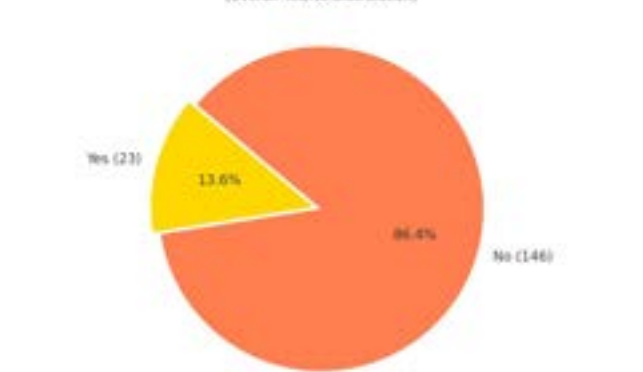
Do LGBTI+ individuals contribute positively to art and culture? (General Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

### 12. LGBTI+ people contribute positively to the media and music industry.

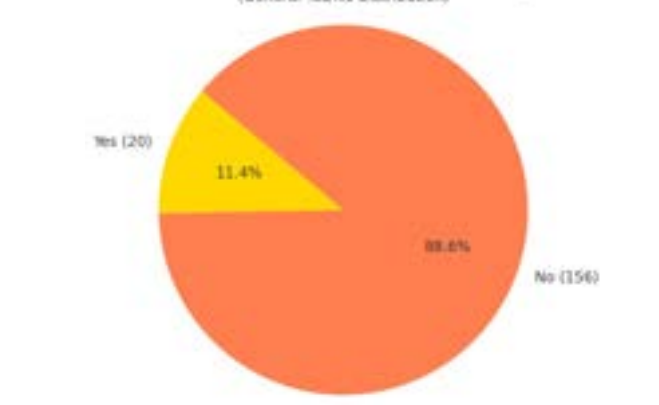
Do LGBTI+ individuals contribute positively to the media and music sector? (Overall Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

### 13. LGBTI+ persons add diversity to society.

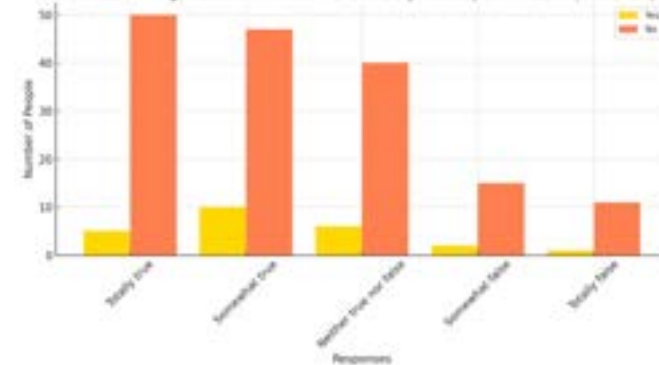
Do LGBTI+ individuals Contribute to Social Diversity? (General Yes/No Distribution)



Do you think people in Turkey are discriminated against because of their identity?

### 14. LGBTI+ organizations do important work to make society in Turkey more welcoming and open-minded.

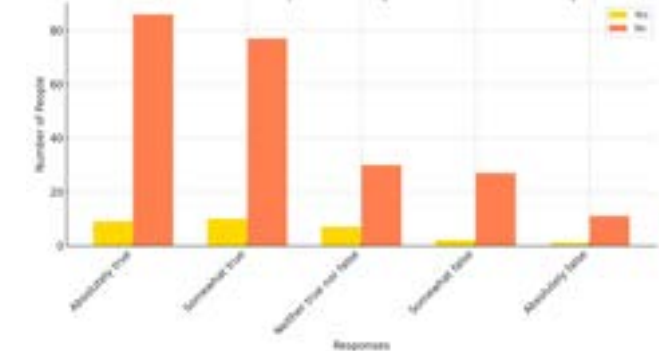
Do LGBTI+ organizations work to make society more open-minded? (Bar Chart)



Do you think people in Turkey are discriminated against because of their identity?

### 15. LGBTI+ people are a normal part of society and do not harm society in Turkey.

Are LGBTI+ individuals a normal part of society and not harmful to Turkey? (Bar Chart)





**17 MAYIS**  
DERNEĞİ