

Numbers of life.

Analysis of the results of the research on needs of LGBT community in Bosnia-Herzegovina

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JASMINA ČAUŠEVIĆ

NUMBERS OF LIFE.

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% SUMMARY

Between February and June 2013, Sarajevo Open Centre conducted research about the rights, needs and problems of the LGBT community in BiH. The initial aim of this research was to map the real problems and to assess the particular needs of LGBT persons in BiH. The results will enable defining precise and clear arguments that could be used in future problem solving, through concrete activities, such as advocacy, education, meetings and similar, with institutions which are proven to act in discriminative manner against LGBT persons, by not performing their activities in accordance with ethics or through not intercepting the policy of selective human rights defending. An interdisciplinary theoretical approach is necessary for developing several perspectives that will highlight the complexity of sociological phenomena and create space for allocation of particular context of Bosnia and Herzegovina into a broad theoretical framework.

By using questionnaires, we have explored how persons of non heteronormative gender and sex identity and sexual orientation, live in Bosnia and Herzegovina – which persons from their surroundings are aware of their LGBT identities and whether they support them, their experiences of discrimination and violence, how they handled these human rights violations, how did society and the legal system react, their opinions on Gay Pride Parade, their confidence in the police, whether their mental health suffers due to fear and homophobia they are exposed to because of their sexuality or gender identity, and how health workers relate to them. Likewise, we have inquired about the attitudes of LGBT persons on their social needs, their opinion about the LGBT community itself, on activities of Sarajevo Open Centre, and political participation. Data that was gathered through the research was processed in SPSS statistical software. A descriptive analysis was written in accordance with the statistical inquiry and is based on an interdisciplinary approach to areas and topics that is dealing with. First of all, it was important for us to use the analyses to interpret the issues that we have defined as our objectives. These analyses will serve as a platform for further advocacy, towards governmental and other institutions – police, health care, responsible ministries, judiciary and so forth – for changes that LGBT persons will benefit from.

The research encompassed 545 persons ranging in age from 54 to 15. There were 275 persons of female sex and 246 of male sex, 14 intersexual and 9 transgender persons and 1 person who did not want to define itself according to sex. Out of these figures, 252 persons identified themselves through female gender, 235 through male, 9 persons was identified as transgender, while 42 of them does not identify themselves through gender and 7 persons have their own self creation of gender. When it comes to sexual orientation, there are 338 persons who are homosexuals, 151 bisexual, 25 pan sexual, 7 persons declared themselves as asexual, 9 as heterosexual, while 15 examinees identified as 'other' and added their own definition of their sexuality. Concerning the significant number of trans and intersex persons who have participated in the research, one chapter is particularly dedicated to them.

The question related to which persons from their surroundings are aware of their LGBT identity has shown that for 90, 4 % of LGBT persons, their friends do know and the majority is supportive – out of the overall number, 89, 2 % of friends support their LGBT friends. Likewise, colleagues from work place/school/college are more familiar with the fact that a person is LGBT than their family members. Namely, for 46, 4 %, their work/school/college surroundings know that they are LGBT and two third of them (66, 6 %) gains their support. Sister/s know about her brother/sister/s being LGBT in 44, 7 % of cases and 86, 7 % of them is supportive, which makes them a group that is, after friends, the most supportive one. Mother/guardian is in the fourth place and for 40, 7 % of LGBT persons; she is familiar with their LGBT identity, but only 61 % of examinees have the support from their mother/guardian. Brother/s are familiar with it in 37, 5 % of cases and majority is supportive – 75, 9 %. Acquaintances of LGBT persons are in 36, 8 % of cases familiar with their identities and most of them are supportive (67 %). Father/guardian is familiar with sexual orientation or gender identity of every fifth person (22, 7 %) and less than half of them supports their children (41, 8 %), which makes them the least supportive group among the close family members. For 15, 2 % of examinees, their broader family is familiar with their LGBT identity and supportive in 65, 7 % of cases.

The question of whether one has experienced any form of discrimination because he/she is an LGBT person was answered positively by 35, 8 % of examinees and negatively by 63, 1 %. It is clear that persons who are not out to the broader public – at the workplace, college, to their acquaintance etc. – cannot be discriminated against due to their sexual orientation. This research shows that colleagues from work, school or college in 40,7 % of cases are aware that their colleague is an LGBT person but almost half of them are not supportive. Likewise, for every third person their acquaintances know his or her sexual orientation. All this together fits into an image that a little over one-third of LGBT persons are out to their broader surroundings and in accordance with that, discrimination is experienced only by every third LGBT person.

Discrimination is not reported in 93, 8 % of cases. Only 3 cases of discrimination were prosecuted and one was completed successfully, while another 23 have never been prosecuted. Because of their gender expression or sexual identity, 23, 5 % of persons have experienced violence, while 74, 2 % of them have never been victims of violence. Physical violence was experienced by every third person, and sexual violence by almost every fifth person. Victims of violence are almost always persons who are out. 130 persons have suffered through violence, and only 17 of them have reported it, while 3 cases have been prosecuted in court and 2 cases are still ongoing. If we consider the fact that only 3 cases out of 17 that have been reported and prosecuted in court, while 2 other are still ongoing, it is nothing unusual that LGBT persons are not confident towards the institutions that are supposed to protect them. 23, 1 % of examinees have confidence in the police, while 73, 6 % does not have.

Every third person who, due to the consequences of homophobia, suffers from depression, fear, anxiety, affliction or any other symptoms, is determined to seek for professional psychological, psychiatrists or therapeutics help because of assumed incompetence of persons one would approach to, and because of the fear that their sexuality will be uncovered.

Almost 70 % of examinees have declared a lack of support from family and friends as the biggest issue. Although 82, 5 % of LGBT persons do not have to hide their gender identity and sexual orientation in front of their friends, it is obvious that the majority does not receive the desired emotional, psychological and social support. On the other hand, as the question related to support has shown (chart 10) – family is also not supportive, so the severity of this information is only being confirmed through questions on the biggest issues. Almost as big is the problem of physical violence (attacks, property wreckage and similar) – 68, 9 % of persons have marked it as the biggest issue. Psychological/verbal violence was marked as a problem by almost the same number of persons – 68, 7 %. When the issue of

violence, whether physical or psychological, is associated with the failure of institutions that are supposed to punish those who commit it, the issue of processing and punishing violence is considered an urgent one, which needs to be resolved. Discrimination at the workplace, at school or at college is one of the biggest problems for 62.6% of examinees, which places the problem of discrimination on almost the same level with violence. The lack of state institutions' support programs was described by 66,4 % of examinees. Police, judiciary or certain areas of health system do not provide their services professionally, due to the lack of knowledge related to LGBT issues and to the high level of homophobia.

The objective of examining the level of active and passive political participation of LGBT persons was to highlight the fact (which implies, but is not considered relevant, and even less is seen as a certain political potential) that LGBT persons are also voters in the elections (more than half of examined LGBT persons exercises their right to vote), that they are also members of political parties in BiH (62 persons are members of parties), and that they run for elections and have certain political results (13 out of 62 persons have been candidates on elections and have had certain results).

Based on the analyses of collected statistical data and additional comments that examinees have emphasized, we have produced general conclusions and recommendations for certain sectors – some areas of the health system, police, but also civil society – since it was shown that they are not providing their services professionally, while we have tackled reasons and solutions of this situation in separate recommendations.

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PREFACE

While advocating for the rights of lesbians, homosexuals, bisexual and transgender persons in Bosnia and Herzegovina, we have often been faced with questions such as: How many of these persons live in Sarajevo – is it ten, twenty? How can you claim that LGBT persons are threatened, when we do not have any cases of attacks on LGBT persons or discrimination registered? Ignorance, prejudices and stereotypes have often been present in responses of state officials and institutions. Our initiatives were perceived as initiatives of some marginalized, politically irrelevant, and numerically negligible group. Barely any institution even has articulated attitudes and priorities when rights of this group are considered.

On the other hand, we have often asked ourselves what it is that LGBT persons want, what are their needs and what exactly our work should be focused on. As with any other community, LGBT community is multicoloured and fragmented. Some are interested in theoretical and ideological discussions and prompted for radical fight against heteronormativity, without making compromises with homophobic practices of state institutions. Others prefer more an abstemious approach that includes integration of LGBT persons into social and political processes, wherefrom they can influence them. Some LGBT persons are ready to be visible and engaged, while others are not interested in any activities, and there is a part of the LGBT community that refuses to have any relation with the activism and human rights movement that is engaged for their rights.

Considering this framework and in order to avoid discrepancy between our programs and the real needs of lesbians, homosexuals, bisexual and transgender persons in Bosnia and Herzegovina as well as the possibility that our messages and demands to institutions are arbitrary, we decided to conduct the first big research on the needs and problems of LGBT persons in Bosnia and Herzegovina in 2013. Therefore, when we present our suggestions, which will be based on concrete facts, they can not be neglected because they are not based on precise information. Even though past research has been completed on this topic, we could not use the existing data for clear guiding of our work.

Our aim was to use the collected data for gathering information about all the negative actions that LGBT persons are faced with in their everyday lives – violence, discrimination, psychological difficulties. From the very beginning we knew that without an adequate sample (a certain number of examinees) and a territorial representation of all regions in Bosnia and Herzegovina, this research would not be representative.

We truly hope that we have succeed in our efforts and that these gathered information will serve not only to us, but also to all the others state's and nongovernmental actors who work on the LGBT rights advocacy.

We expect your feedback and a well intentioned critique!

2 INTRODUCTION TO ANALYSIS OF THE RESEARCH RESULTS

Between February and July 2013, Sarajevo Open Centre conducted research about the rights, needs and problems of the LGBT community in BiH. The initial aim of this research was to map the real problems and to assess the particular needs of LGBT persons in BiH. The results will enable defining precise and clear arguments that could be used in future problem solving. This will be performed through the specific work with institutions that are proven to act in discriminative manner against LGBT persons, by not performing their activities in accordance with ethics or through not intercepting the policy of selective human rights defending; by using advocacy, education, meetings and similar activities. The assessment of real problems and needs was developed through descriptive analyses of statistical data gained through questionnaires filled by persons who belong to LGBT community. The survey was conducted through several stages. The preparatory phase included research on similar studies implemented in the region and around the world, methodology development, reading theoretical literature, questionnaire creating, gathering associates and one-day training on conducting field research within the LGBT community.

The second phase included field work which engaged direct contact with the community through questionnaire filling. Six of our associates (field researchers) travelled around cities and villages in Bosnia and Herzegovina and conducted interviews with LGBT persons living there. In this way we collected data on needs and problems of LGBT persons from Banja Luka, Bihać, Bijeljina, Brčko Distrikt, Brod, Bugojno, Cazin, Čapljina, Doboј, Foča, Goražde, Livno, Mostar, Pale, Prijedor, Sarajevo, Široki Brijeg, Travnik, Trebinje, Tuzla, Visoko, Višegrad, Zenica and Zvornik. Apart from filling in the questionnaire, researchers have recorded specific information which they gained from conversations during the interviews with examinees and a special chapter in this research is dedicated to these observations. Along with this, the questionnaire was also available online, where 345 participants filled it in. Together with 200 of those that were conducted in the field, 545 questionnaires were completed for this survey. By comparing our survey sample with the similar research completed in Croatia or Poland,¹ for example, we can be satisfied with the fact that so many people participated in the research, considering the overall population.

The third phase consisted of statistical data processing and descriptive analysis writing which you have in front of you. This analysis also contains concrete recommendations for those institutions which are proven to be discriminatory against LGBT persons. Moreover, it has served

¹ Similar survey was conducted in 2006 in Croatia by the Association LORI and the sample was 592 people. Available on following link: http://www.ravnopravnost.hr/web/wp-content/uploads/2011/05/Procjena-potreba-LGBTQ_Hr_izdvojeni-rezultati_LORI_final.pdf. During the same year, the Association Lambda from Warsaw had made a research that included 1000 questionnaires. Available on following link: <http://www.lambdawarszawa.org/publikacje/wydawnictwa/details/5/40/wydawnictwa-0000-00-00-00-00>.

as a basis for precise statistical reporting on respect for human rights in BiH, which will be used as an advocacy platform for further activities. This will include support for changes in favour of LGBT persons inside governmental institutions such as the police, health sector, different ministries and administration of justice and so forth, which represents the fourth stage in our survey.

The research team, which cooperated during the field work, including an expert advisor on the field of methodology and data analyses, consisted of a group of people of a wide range of gender and sexual identities. We found this to be a great advantage during the preparation of the survey, questionnaire creating, training activities and other aspects of research development. From a political perspective, it is important to note that all the knowledge was produced and used inside the LGBT community, and for the LGBT community.

After six months of working on this survey on needs and problems of the LGBT community in BiH, we can conclude that in order to achieve equality of LGBT persons in society, we still have the long path ahead of us, but that our journey has, however, started. The validity of this publication is in its precise outline of the different elements of lives of LGBT persons in BiH, which can be used as a valid argument in a struggle for equal rights. Deficiency, on the other hand, can be seen in abandoning particular areas such as psychology, education and health. However, as this survey is the first of its kind to ever be conducted with such a massive participation in BiH, it could not account for all the elements of LGBT person's lives. That leaves us with the possibility for creating and performing continuation of this research that will include all the segments of LGBT population's reality.

We find it necessary to explain the usage of the acronym LGBT, instead of LGBTIQ, LGBTTIQ, LGBTTIAQ, LGBT+ or LGBTTIQQ.² The policy of Sarajevo Open Centre is that the acronym LGBT surely includes the broad spectrum of sexual and gender personal identities which comprises of lesbians, homosexuals, bisexuals and transgender, transsexual, intersexual, asexual, queer and all the other persons who are exploring their sexuality. Another reason for using this term is that many among the human rights organizations, including the Council of Europe and European Union, recognize and apply the LGBT acronym in their documents³. From all the existing terms, LGBT is also accepted within the frame of Bosnia and Herzegovina's institutions. Both domestic and European contexts recognize and accept the LGBT abbreviation within the human rights advocacy and legal framework. It is important to add that the term LGBT persons/community was mentioned for the first time during the 1990s, when the common interests of various groups were first being articulated. By using this term we work on the recognition of broad and diverse interests of this heterogeneous community in BiH. Although we do not agree with the argument that the inclusion of specific groups is implied without being specifically mentioned, for the sake of reality and the system that we are active in which recognizes the acronym LGBT, together with the arguments mentioned above, we find that usage of the LGBT acronym is accepted and justified.

In order to make a comprehensive introduction into analyses based on interpretation of the statistical data that was gained and processed from the 545 questionnaires, in this chapter, segments of lives of LGBT persons that were in focus of the survey will be theoretically explained. An interdisciplinary theoretical approach is necessary for developing several perspectives that will highlight the complexity of sociological phenomena and open space for allocation of particular context of Bosnia and Herzegovina into a broad theoretical framework. Moreover, it is interesting to observe the dynamics between theory and practice and the extent to which a theory, grounded in an Anglo-Saxon background, is in accordance with the reality experienced by the LGBT population in BiH. In this introduction, the theoretical framework briefly addresses identities, sexuality, coming out, discrimination and violence, confidence in the police, health, community, activism and importance of political participation.

² This acronym is also present, where Q stands for all the persons who are questioning their sexual orientation (Q = questioning)

³ Council of Europe uses the acronym LGBT in the name of the section that deals with the rights of gender and sexual minorities 'LGBT Issues Unit' http://www.coe.int/t/dg4/lgbt/Unit/Unit_EN.asp and accompanying documents, as well as the European Union in the name of the group within the European Parliament dealing with LGBT rights <http://www.lgbt-ep.eu/>

2.1 ON SEXUAL ORIENTATION AND GENDER IDENTITY IN LAW

Sexual orientation⁴ is a syntagm recognized within the legal documents. It is related to a relatively new concept of human rights and practice concerning emotional, romantic, or sexual attraction to another person. It differs from other aspects of sexuality and does not have to be related to biological sex or gender identity – the social and psychological experience of oneself as a man, woman, transgender person etc. – or gender role, as a social category that we hold. Sexual orientation includes different forms of sexuality – homosexuality, bisexuality, heterosexuality, pan sexuality, asexuality and so forth. Gender identity is still not broadly recognized as a human right, yet is often comprehended under the term of sex/gender in its wider interpretation. Only recent documents, primarily of informal character are introducing the term of gender identity in order to regulate legal domain of discrimination against LGBT persons. The emergence of sexual orientation (2003) and later on gender identity (2009) within the legal framework of Bosnia and Herzegovina can be explained more as a result of a transition process and the need for change inside the normative frame, than as a product of social changes and reflection of social awareness related to LGBT persons rights protection.

Protection of LGBT persons' rights at the universal and local level implies the existence of relevant international instruments and mechanisms for their implementation. These international documents may be declarations or international conventions which have entered into force. Mechanisms for their implementation may be formations of separate bodies responsible for monitoring their implementation. The state of Bosnia and Herzegovina is a signatory to numerous international conventions. None of these directly prohibits discrimination based on sexual orientation and gender identity, but instead serve as an indirect form of protection. International conventions oblige Bosnia and Herzegovina. The Constitution of Bosnia and Herzegovina in its annex contains 13 conventions of universal character, and they can be considered as a substantive part of the constitution and the legal system.

⁴ This part refers to: Banović, Damir and Vasić, Vladana, *Sexual orientation and gender identity: law and practice*, Sarajevo, Sarajevo Open Centre, 2013, pages 33 and 39. Details on legal framework of protection of LGBT persons can be found in this book.

2.2 ON SEXUALITY AND IDENTITIES IN THEORY

During the 1980s, research on the causes and forms of sexuality increased within many scientific disciplines – psychiatry, psychology, family medicine, neurology, sociology, anthropology, genetics and others. The literature is immense and scattered around different specialized and general scientific journals, which makes it hard to gather all the information. The American Psychiatrists Association (APA) recognized the need for one unique, comprehensive text that dealing with homosexuality that could be used by psychiatrists and family medicine practitioners. In accordance with that, in 1996 the first edition of Textbook of Homosexuality and Mental Health was published and continues to be one of the basic resources on the topic of homosexuality and mental health.⁵

There are three essential elements in defining our sexuality. These are, in fact, elements that guide our sexual behavior – sex of our sexual partners, attraction and sexual fantasies (in which sex we show emotional and erotic interest) and sexual identity, that is, the self-identification of sexual orientation.⁶ As our survey analyses will demonstrate, personal sexuality always comes out of the frame of pre-assumed categories, regardless to how many categories you have defined in the research. Although we have defined 5 categories of sexuality in our questionnaire, almost 3 % of examinees described their sexuality as ‘other’ and wrote down their particular sexual identification.

When it comes to sexuality, many theories reject the possibility that types of sexuality can be changed and developed through time, depending on the wishes and desires of each person individually. Still, there are those theories that do not completely support the notion of genetically determined human sexuality, which confirms the thesis on complexity of this sphere of human existence. To put it simply, the way a person defines his or her own sexuality also determines his or her sexual identity. Sexual identity is connected with sexual orientation and sexual and gender determination. Some of the fundamental gender (masculine/male, feminine/female, transgender, transvestite, androgynous, cyber, queer), sex (man, trans* man, intersexual person, trans* woman, woman) and sexual identities (homosexual, bisexual, heterosexual, auto sexual, pansexual, asexual) are creating coordinates of our identifications, either temporary or permanent.

Queer theory was developed as an eclectic way of thinking under the influence of psychoanalyses, semiotics, social constructivism, gay/lesbian theory and post structuralism. It clearly shows that all sexual behaviours and categories related to sexuality as well as the concepts that connect behaviour with identity are nothing more than constructions. For queer theorists, human sexuality is an extremely complex domain, because it represents the relation

5 Paraphrased by the Glossary of LGBT Culture, page 245

6 Štulhofer, Aleksandar. Introduction on Examination of Sexual Orientation in: Nikolić, Tea ed. How do we orient ourselves? Belgrade, Deve, 2004. pages 7-33

of constant interactivity between individual action and social power. It is also indicated that any valorisation, in each particular moment in history and contemporary society, is different. Apart from self-conscious examination of each individual, sexual identity is also determined through social recognition of such identity. Following Foucault's writings on *scientia sexualis*⁷, the coherence of the individual is not contained in analytical qualities of its existence, but in norms that are socially established and maintained. Butler adds that as long as the identity is determined by the stable concepts of sex, gender and sexuality, the term 'person' itself is questioned under the cultural appearance of non-gender creatures that break coherence and continuity by not respecting the gender norms of cultural intelligibility through which persons are defined.⁸

Apart from homosexuality, the questionnaire also included pansexuality, which represents sexual and emotional attraction to persons from all gender and sex identities. Pansexual persons, making up 4, 5% of the examinees in this survey, can claim to be gender blind, since the very concept of pansexuality rejects the idea of binary gender.⁹ 27.3% of examinees defined themselves as bisexual, which destroys the stereotype about this sexual identity being unstable. Bisexuality represents the possession and practicing of both types of sexuality – homosexuality and heterosexuality, that is, sexual attraction and spiritual and emotional closeness with individuals of same and opposite sex equally. Bisexuality can be of different intensity in relation to sex/gender and the very attraction and aspiration. Traditional psychoanalyses consider all humans to be bisexual. Individuals of this sexual orientation can often be exposed to multiple forms of discrimination, coming from both heterosexual and homosexual persons¹⁰, what is also demonstrated in this research.

2.3 ON COMING OUT¹¹

For this part of the study we considered openly LGBT persons to be those persons who are out at least to their friend and/or to their siblings if they had any. If we take that into account then by our findings **most of the persons, who are out are aged 19 or less, because 92, 7% of persons who fit this category, and have completed the questionnaire, are out to the persons they are close with. The following category includes 20 to 30 years old, 90% of them are open about their sexual orientation and gender identity which can also be said 86% of people over 30.** The high percentage of openly LGBT persons sounds very encouraging, especially when we consider the psychological advantages of coming out process. On the other hand, if we observe the social reality, it is clear that siblings are not a relevant group to demonstrate the perception general society has of LGBT persons, especially when we regard the prism of acceptance, discrimination, violence and other consequences that coming out process can have.

⁷ Foucault, Michel, *History of sexuality*, Belgrade: Prosveta, 1978., pages 51-58.

⁸ Butler, Judith. *Gender trouble*. New York/London: Routledge, 2007, page 23

⁹ *Glossary of LGBT Culture*, page 165

¹⁰ *Ibid.*, page 421

¹¹ *Parts on Coming Out* are based on the introduction to *a More than ethics – about women who love women* – written by Aida Spahić and Jasmina Čaušević (pages 28-30)

Disclosure, or coming out, is the crucial moment of a same-sex oriented person's existence. Disclosure of gay or lesbian identity represents one of the indicators of identity development. Gay or lesbian identity is developed through time and is considered established and determined when the person acquires a positive image about him/herself. As coming out has both personal and social consequences, individuals who are considering this step are balancing positive and negative elements before they make the decision to come out. Although the consequences of coming out are dependent on external factors, such as the set of values of those persons that one will come out to or social non-acceptance of same sex relationships, they are also much dependent on the personal feeling of comfort in one's own identity. Therefore it is extremely important that coming out is a self-willed process and an individual decision that can rely on some sort of support network.

Terminologically, coming out arises from the phrase coming out of the closet. Closet symbolizes reservation and the state of privacy and disguising. Regional languages use terms such as coming out, outing, to come out, as well as closet and ormarusa (the one in the closet) and so forth. Vivienne Cass provided one of the most famous theories of homosexual identity development in 1979. It contains 6 phases that, although occurring in sequence, can be repeated throughout an individual's life. Eli Coleman defines a similar model in which he describes five stages of sexual development which are closely connected with the coming out process. Apart from V. Cass and E. Coleman, the third most famous model is the one developed by Richard Troiden, according to which there are 4 phases.

Both the act of coming out and reactions to it represent an individual experience. Because Bosnia and Herzegovina is a mostly homophobic society, the fear of non-heterosexual persons of sharing details about their identity with society is understandable. Homophobia is also present in the private and public sphere, which makes this decision anything but simple. As many studies from around the world have shown, coming out can be accompanied by very negative reactions from one's close surroundings. The hardest thing for many persons is to come out to their parents, while some find it harder to share their identity with their co-workers. On the other hand, there are many advantages gained from coming out. Coming out contributes to the integration of one's identity into the other segments of life in which that identity informs other identities. Strengthening is also one of the assets, even in repressive circumstances, because confession leads to alleviation, regardless to consequences.

2.4 ON DISCRIMINATION AND VIOLENCE¹²

The Law on Prohibition of Discrimination in BiH defines discrimination as: any differential treatment, including any exclusion, restriction or preference based on real or assumed grounds by any person or group of persons on the basis of their race, color, language, religion, ethnicity, national or social origin, connections with a national minority, political or other opinion, property, membership of a trade union or other association, education, social status and gender, sexual orientation or expression, as well as any other circumstance which has the purpose or effect to disable or endanger anyone from the recognition, enjoyment or exercise on an equal basis of rights and freedoms in all spheres of public life.¹³

Discrimination implies concrete behaviour directed towards certain group based on prejudices, such as exclusion, limitation or giving privileges and can be immediate (direct, on purpose) or mediate (indirect, unintended). Depending on the level in which it is manifested, discrimination can be individual, institutional and structural. The Law on Prohibition of Discrimination¹⁴ specifically defines the following forms of discrimination: sexual harassment, mobbing, segregation and incitement to discrimination.

Our research shows that lesbians aged 20 to 30 are the most exposed to discrimination in BiH, with 74% of this age group having experienced some form of discrimination. They are followed by gay men in the same age group – 69, 8% of them had experienced some form of denial of rights. A significant number of bisexuals – 61% - from this same group have also experienced some form of discrimination.

In BiH, the most common form of discrimination against LGBT people takes place at the institutional level because the laws of BiH prevent LGBT people from getting married or registering a community, adopting children, accessing the social and health insurance of the partner, inheriting property and all the rights that, based on the recognition of life community (marital or extra-marital) belong to heterosexual couples. Discrimination against LGBT persons is usually motivated by their sexual orientation or gender identity. Prejudices directed towards these persons result in homophobia, biphobia and transphobia. It is important to emphasize that in many cases of discrimination or violence it is enough for a person to look gay, trans, queer or like a lesbian in order to be a target of violence.

Prohibition of discrimination applies to public authorities (public administration, public institutions, companies etc.), as well as to the private sector (e.g. private companies) and individuals in all areas, where the law particularly mentions the following: employment, labor relations, social and health care, training and professional development, justice, housing, public information media, membership in professional organizations, equal participation in public and cultural life, family, etc. As the analyses will demonstrate, these are exactly the places in which discrimination occurs. The most devastating is the fact that LGBT persons are discriminated in precisely those places where their rights should be protected.

¹² This part is adjusted according to the Glossary of LGBT Culture, pages 73-82 and 297-303

¹³ Available on following link: <http://www.ombudsmen.gov.ba/materijali/Zakon%20o%20zabrani%20diskriminacije%20SIGlasnik%20BiH%20broj%2059-09.pdf>

¹⁴ The law came into force during the mid 2009 and is available on the following link: <http://www.ombudsmen.gov.ba/materijali/Zakon%20o%20zabrani%20diskriminacije%20SIGlasnik%20BiH%20broj%2059-09.pdf>

In our research we examined which group suffers from violence the most, and the results have shown that gay men aged 20 to 30 who are out of the closet are the most exposed to violence. 69 % of them have lived through some kind of violence. They are followed by lesbians who are out – 62, 5 % of which have suffered from some form of violence, while more than half of bisexual persons who participated in the research have lived through violence. The exact forms of violence will be shown in our research analyses.

The World Health Organization (WHO) defines violence as “the intentional use of physical force or power, threatened or actual, against oneself, another person, or against a group or community, which either results in or has a high likelihood of resulting in injury, death, psychological harm, maldevelopment, or deprivation.”¹⁵ There are different forms of violence. Violence is usually committed by socially dominant individuals or groups (dominant by race, sex, sexuality, political affiliation etc.) against groups or individuals belonging to minorities, the opposite gender (men towards women), different sexual orientation (violence against LGBT community), different race (violence of white persons against members of other races), radical fascist organizations, groups and similar. Violence is thus always related to the power of those dominant individuals and groups over those who have less power or no power at all.

Dominant groups have power that is supported by the political system of the state and/or community in which these individuals are located. This power is authorised in order to maintain the system as it is, and to eliminate hazards of system change carried out by minorities and / or groups who hold different values.

2.5 ON CONFIDENCE IN POLICE

Failure to report violence to the police is not a rare occurrence. Victims often suffer physical, verbal, economic or psychological violence, while hoping that it will stop. Victims often fail to report violence because of shame or fear that violence will increase if perpetrators are reported to the police, or because of lack of trust in the police and the state system of protection against violence. A complete list of arguments why LGBT persons do not report violence they have suffered will be presented in the analyses. **At this point, it is relevant to mention that 73.6 % of LGBT persons in this survey claim lack of trust in the police, while only 23 % have confidence in the police. We find this information extremely symptomatic and we will address it in detail in the analysis and recommendations at the end. We would add the fact that only 3 cases of violence reported here have been prosecuted.**

The fight against violence and its complete elimination will be possible if the general public, state systems and structures recognize all the harmfulness of violence and confront it systematically on all levels of society. Violence should never be justified, ignored or neglected. Doing so reinforces the system in which living in the fear of violence is normal, violence is not penalized and acts of violence against persons of non-hetero sexual orientation are ordinary.

15 Available on: <http://www.suicidi.info/suicid.asp>

2.6 ON MENTAL HEALTH AND HEALTH SERVICES¹⁶

There are numerous scientific studies which prove that sexuality is not a choice, and that there are different biological factors in its determination. Nowadays it is considered that LGBT persons need medical and psychological assistance, because society perceives them differently. This can lead to isolation, depression and other anomalies caused by discrimination LGBT persons are faced with. Psychiatrists and psychological organizations recognize that sexual orientation is not a disease and support the right to equality of LGBT persons. However, they emphasize that because of discrimination LGBT persons can suffer from mental illness more frequently than others.

Before studies that explored the mental health of gay and bisexual persons, conducted by Evelyn Hooker in the 1950s, theologians, psychotherapists and other similar professions considered homosexuality to be a mental illness.¹⁷ Of all persons belonging to sexual minorities, many studies¹⁸ show that bisexual persons in particular often have mental health problems, and suffer from depression, anxiety, self-harm and suicide propensity, which is associated with biphobia and invisibility of bisexuals. One large Australian study has shown that mental health problems are significantly higher among bisexuals than among lesbians, gay men or heterosexuals. The current study shows that this is not the case in BiH. In our study, we did not deal with specific mental disorders suffered by LGBT people related to a life in fear, but instead examined which group most often feels psychological difficulties as a consequence of homophobia. **77% of gay and lesbian persons aged 20-30 experience psychological difficulties, which is also the same percentage of that group who are out. Among bisexuals, 66% of respondents aged 20-30 reported experiencing psychological difficulties.**

The research also included 9 trans* and 14 intersex persons. Social particularities related to their sexual identity will be discussed in another part of the publication, but here we would just like to mention the fact that exact number of transsexual and intersexual persons, both in the world and in each country itself, is not known. However, there are certain parameters for determining the number approximately. It is estimated that every 2000th baby is born in the spectrum of intersexuality. On the other hand, data from 2007 shows that the incidence of transexuality is 1:11.900 among men and 1:30.400 among women.¹⁹ Also, there are indicators that this population increases for 14% each year. We are not familiar with the situation in BiH regarding the number of trans and intersex individuals because medical statistics do not exist or are not made available.

American Psychiatric Association removed homosexuality from the Diagnostic-Statistical Manual of Mental Disorders in 1974, thereby officially recognizing that homosexuality is not a disease. Although discrimination based on sexual orientation is forbidden by human rights

¹⁶ Parts on health services are taken from the Glossary of LGBT Culture, pages 245-257

¹⁷ The Glossary of LGBT Culture, page 370

¹⁸ Jorm, A. Et al. Sexual Orientation and Mental Health: Results From a Community Survey of Young and Middle-Aged Adults, British Journal of Psychiatry, 2002, pages 423- 427

¹⁹ Olyslager, Femke i Conway, Lynn. On the Calculation of the Prevalence of Transsexualism, presented on the WPATH 20th International Symposium. Chicago, 2007. Available on http://www.changelingaspects.com/PDF/Prevalence_of_Transsexualism.pdf

legislation, the situation is far from ideal. Even in the more progressive environments, many of those who identify themselves outside of the gay and lesbian mainstream are staying aside – transgender, transsexual, intersexual persons etc. Economic status, place of residency, or origin all have a great impact on determining whether protections offered by society are really available to everyone.

2.7 ON COMMUNITY AND ACTIVIST ACTIONS²⁰

Inclusion in the LGBT community – being a part of the community - is an important activist, political and, above all, ideological act, which demonstrates awareness of the importance of action and support within the community. The community is a collective of joint individuals or groups of people who are socially interdependent and who share common experiences, interests or identity. Thus, community implies certain binding characteristics among its members. Communities usually arise on the basis of shared interest in achieving certain rights, with members of communities often gathered into different organizations and associations.

Expression LGBT community creates the difference between LGBT and heterosexual people, giving to the first ones a status of a group of minority versus dominant - normalized majority. In addition to the presence of multiple sexualities, the shared experience of hostility and discrimination makes up the LGBT community. Every LGBT person has at least once in his/her life experienced discrimination based on sex, gender or sexual identity - insults, threats, physical harm etc. The connection between homosexual and trans persons, for example, even if their life experience is significantly different, derives out of the feeling of exclusion, because homophobic persons do not see the differences between sexualities and notice only the deviation from heterosexual norms. The need and desire for understanding and acceptance among other LGBT persons derives from the loneliness that many LGBT adolescents face. Certain LGBT persons do not see any need for belonging to this kind of community, while the others consider it to be vital.

Unfortunately, many individuals, institutions and even states still do not accept diversities among people on the basis of different sexual and gender identities. Rejection and non-acceptance of this fact directly jeopardizes the LGBT community and often leads to harsh daily life for many LGBT persons around the world.

As far as Sarajevo Open Centre is concerned, the LGBT community is a broad area of support, activism, analyses, consideration, dialogue, discussion, advocacy and strengthening that often leads to one common goal, which is the accomplishment and guaranty of basic human rights for all individuals. Sarajevo Open Centre endeavors to create, provide and promote sustainability of the achievements of the LGBT community, by reaching full equality in legislation and in everyday life. Only by exercising their rights will LGBT persons be able to fully attend and participate in the social, cultural, political and economic life of their broader communities and societies. In accordance with that, Sarajevo Open Centre wants to make sure that government and civil society actors in BiH develop and establish mechanisms and policies that are adjusted to realities and needs of LGBT persons. To reach these goals,

²⁰ This part is based on The Glossary of LGBT Culture, pages 495 – 497 and 25-30

we are working on planning events, actions and all other acts through which these social, cultural and political aims can be achieved. One part of the current research is dedicated to the quality of current and future activism, by examining the needs of LGBT persons in this area. This will be elaborated with more details in a chapter dedicated to survey analyses.

The definition of activism is very broad since it is also largely dependent on social context. For example, the most widely-known form of LGBT activism – the pride parade – does not have equal strength in different parts of the world. In BiH, a pride parade has never been held nor has one been planned. Extremely negative experiences related to an attempt to organize a Queer Sarajevo Festival in 2008 still serve as a great caution for many activists. **The majority of examinees – 51, 9 % - responded negatively to the question of whether the first pride parade should be held in BiH, while 46, 8 % of respondents were in favor of a pride parade.** In our analyses we will demonstrate in detail the arguments supporting the thesis that the conditions and awareness necessary for holding a successful pride parade in BiH still do not exist.

Social change occurs as a result of a combination of several activist methods. Activism can be a matter of real or online space. Each area has its advantages and shortcomings. A large part of the BiH LGBT community's life takes place in a virtual world. It is a place where initiatives are taken, where people meet and discuss problems. If we compare BiH with the rest of the region, it is obvious that most of the activities are directed towards the community itself. The precaution that characterizes Bosnia and Herzegovina's LGBT community leads to weaker promotion of LGBT rights compared with other countries in the region.

2.8 ON POLITICAL PARTICIPATION OF LGBT PERSONS²¹

Political participation assumes active involvement of citizens in public life, political education of youth and politological researches, all aimed at promoting and improving of human rights and combating discrimination based on sexual orientation and gender identity. Sarajevo Open Centre's objectives related to political participation are increasing citizen's political participation through education, providing information on political processes and institutions, increasing public awareness of political trends, and monitoring state institutions and enhancing their accountability. Our goals also include building capacity and knowledge of political party members and governmental and nongovernmental organizations, with the common aim of strengthening the democratic process.

The current research encompassed several aspects of LGBT political participation in BiH. Among other things, we identified the most politically active segment of the LGBT community.²² **Gay men are the most active (62.8%), with bisexual persons almost as active (62%). Lesbians are less politically active (56.5%).** We also analyzed which particular parties in BiH should be involved explicitly in LGBT issues.

Awareness about the importance of political participation is learned through different political processes that emphasize the adoption of citizen's values, such as respect for others

21 Some parts are paraphrased according to the Glossary of LGBT Culture, pages 311-325

22 The ones that have voted on the last general elections in 2010.

in a public discourse, individual responsibility, citizen's deliberation, openness, readiness for compromise, accepting diversities and so forth. Active involvement of LGBT persons in problem solving processes, through activities in political parties, voting in elections and other means of political participation, leads to a responsible civil society.

3 RESEARCH METHODOLOGY

EXAMINEES

545 persons, ranging in age from 15 to 54, participated in the research. There were 275 persons of female sex, 246 of male sex, 14 intersex persons, 9 transsexual persons, and one person that did not define itself according to sex. Out of these figures, 252 persons define themselves through female gender, 235 through male gender, 9 of them declare as transgender, while 42 persons do not identify themselves through gender and 7 of them have their own self-creation of gender. When it comes to sexual orientation, there are 338 persons who are homosexuals, 151 bisexual, 25 pansexual, 7 persons declared themselves as asexual, 9 as heterosexual, while 15 examinees identified as 'other' and added their own definition of their sexuality.

Tools

For the purpose of the survey on problems, needs and levels of protection of human rights of LGBT persons in BiH, a semi-closed questionnaire was created that included an overview of demographic figures and 26 questions divided into 3 areas of research: everyday life of LGBT persons, LGBT activism, and political participation. The questionnaire was distributed in written form (by six field researchers) and as an electronic version available on Google Docs from March 10 March 2013 to 10 May 2013. Links to the electronic version were distributed on various websites, including lgbt.prava.ba.

PROCEDURE

The questionnaire was administered in various ways in order to reach as many LGBT people as possible across Bosnia and Herzegovina. In this study, we gave special importance to smaller towns in the country, so by using this method of field work we were coming able to communicate directly with LGBT persons in these communities. All of BH's territory was included in the research, with respondents from 38 locations participating. As expected, the majority of examinees come from Sarajevo (193), Banja Luka (66), Zenica (56), Mostar (43) and Tuzla (43). Questions on birth place and current residence were also posed to examinees and here we have provided information about the current residence.

Two male and four female researchers carried out the questionnaire through direct conversation with 200 persons. They were tasked with making contact with LGBT persons in their assigned location, consisting of a regional centre and 3 places in the area, arranging the method of

filling out the questionnaire, explaining the aim of the research to respondents, filling out the questionnaire as well as recording any specific situations that occurred, by 10 May 2013. Data collected through questionnaires were analyzed in the SPSS statistical program. Descriptive analysis is written on the basis of statistical analysis and is founded on an interdisciplinary approach to the fields of study and their respective issues. Through this analysis, we wanted to interpret the questions which were set as the goals of our research. Many of these questions are presented solely through the presentation of statistic data, enabling them as well as the detailed relationship of the other data to be subjects of some future further analysis. Since we wanted to avoid burdening the analysis with the specifics we did not define in our goals, we did not include the statistical values, tolerances and other elements that occur in statistical data analysis.

GOAL

Sarajevo Open Centre has done extensive research on the problems and needs of the LGBT community in BiH in order to have accurate data that can be used in future problems solving. This analysis and report will serve as a platform for continued advocacy towards government and other institutions - the police, health, responsible ministries, the judiciary, etc. – for changes in favour of LGBT people.

4 OVERVIEW OF THE RESEARCH RESULTS

Questionnaires served to examine how persons who do not fit into a heteronormative gender, sex and sexual orientation live in Bosnia and Herzegovina - whether people from their surroundings know about their LGBT identities and if they support them, if they have experienced violence and discrimination, and how society and the legal system handled these human rights violations. Questionnaires also included matters such as opinion about Gay Parade, confidence in the police, and whether one's psychological health suffers because of exposure to fear and homophobia due to their sexuality or gender expression. Likewise, attitudes of LGBT persons towards their social needs, the community itself, and the activities of Sarajevo Open Centre were examined as well as political participation and reflection on specific attitudes towards LGBT persons related to political ideology of certain parties.

Much information out of the huge database, which was made during the processing of 545 questionnaires, will not be presented, since in our data analyses we deal mostly with those issues we have highlighted in the aims and objectives of the research. More detailed data processing, in some future analyses, could show whether there are differences among levels of being out of the closet²³ between lesbians, gay man and bisexuals – related to the matter of who is out more often and to whom. It would be interesting to explore, for example, coming out of bisexuals in heterosexual marriages or relationships - whether their partners know

23 When it comes to trans* persons, being out is specific, because it is more or less forced, concerning their visible adjustment to their body according to the gender they belong to.

about their sexual orientation and how they relate to it. Many issues could be the subject of further theoretical and practical analyses and reports based on this comprehensive database that was created for the first time in BiH.

The overview of research results, which you have in front of you, consists of two parts. The first part includes analyses of the research results towards domains that were examined in the questionnaire itself, consisting of 4 subchapters – overview of demographic data, several segments of everyday life, activism, and political participation of LGBT persons. Recommendations for institutions that should be dealing more actively with their relations towards LGBT persons – the health system, police, political parties and nongovernmental sector – are provided in the second part.

4.1 EVERYDAY LIFE OF LGBT PERSONS

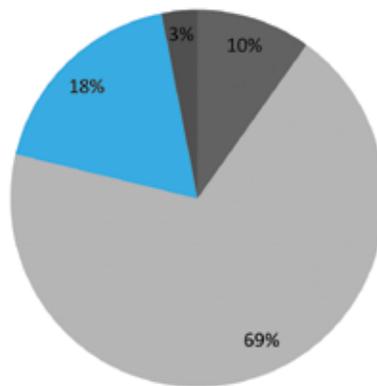
This part is dealing with demographic data, coming out, discrimination, violence, and confidence into institutions, mental health, problems of LGBT persons and their attitudes on holding the Gay Pride Parade in BiH.

4.1.1 DEMOGRAPHIC DATA

545 persons, aged from 54 to 15, participated in this research. According to the age categories, the majority of examinees are those in the age group from 20 to 30 (68.9%), then those 31 plus (18%) and examinees 19 and younger (9.9%).

According to age

■ Up to 19 ■ 20 to 30 ■ 31 plus: ■ Unanswered

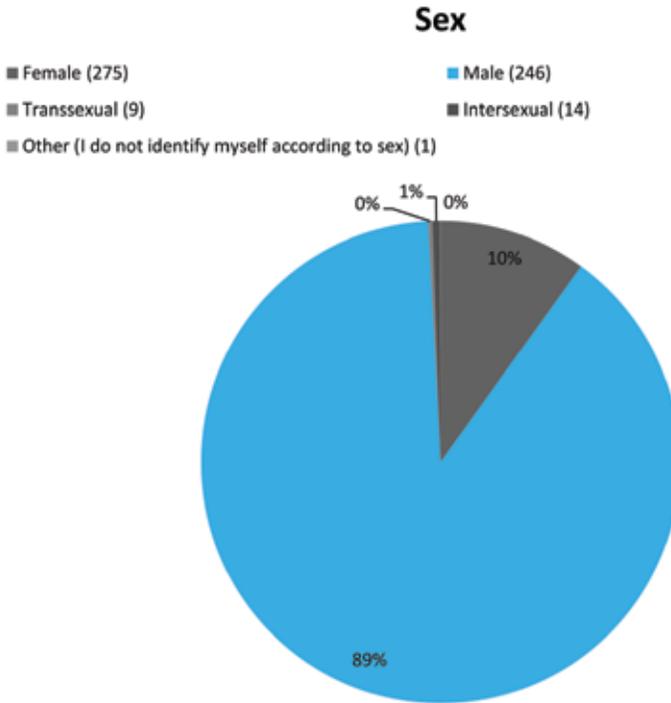


The entire territory of Bosnia and Herzegovina has been included in the research, since people from 38 small and large places have participated in the study. As expected, majority of participants is from Sarajevo (193), Banja Luka (66), Zenica (56), Mostar (43) and Tuzla (43). Examinees answered questions about the city / municipality of birth, as well as the city / municipality of current residence. Table 1 shows an overview of examinees according to the place of current residence.

City or Municipality of the current residence (table 1)

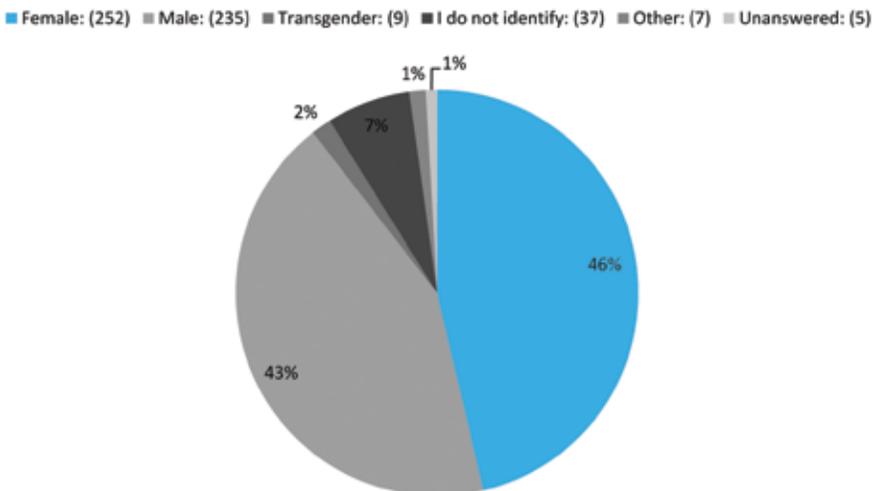
Banja Luka	66	12,29%	Mostar	43	8,01%
Beč	2	0,37%	Mrkonjić Grad	1	0,19%
Bihać	10	1,86%	Novi Travnik	2	0,37%
Bijeljina	2	0,37%	Odžak	1	0,19%
Bileća	1	0,19%	Orašje	4	0,74%
Bosanska Gradiška	7	1,30%	Pale	1	0,19%
Bosanski Novi	1	0,19%	Petrovo	1	0,19%
Brčko	12	2,23%	Prijedor	9	1,68%
Breza	1	0,19%	Sanski Most	5	0,93%
Bugojno	4	0,74%	Sarajevo	193	35,94%
Čapljina	4	0,74%	Srebrenik	1	0,19%
Cazin	1	0,19%	Teočak	1	0,19%
Derventa	1	0,19%	Tešanj	2	0,37%
Doboj	9	1,68%	Travnik	6	1,12%
Dobij/Zagreb	1	0,19%	Trebinje	2	0,37%
Gračanica	1	0,19%	Tuzla	43	8,01%
Gradačac	1	0,19%	Višegrad	5	0,93%
Ilidža	3	0,56%	Visoko	4	0,74%
Istočno Sarajevo	4	0,74%	Vitez	1	0,19%
Kalesija	1	0,19%	Vogošća	1	0,19%
Kiseljak	1	0,19%	Zagreb	4	0,74%
Konjic	1	0,19%	Zavidovići	2	0,37%
Laktaši	1	0,19%	Zenica	56	10,43%
Ljubuški	1	0,19%	Živinice	2	0,37%
Lopare	1	0,19%	Zvornik	1	0,19%
Lukavac	4	0,74%	Trenutno van BiH	3	0,56%
Maglaj	1	0,19%	Ne želim odgovoriti	1	0,19%

When it comes to sex expression, the majority of examinees are of female sex (50,4%). Men were a bit less present (45, 1%) and the significance of this research also lies in the fact that 14 intersexual (2, 5 %) and 9 (1, 6 %) transsexual persons have participated in it. One person added that it does not identify itself according to sex.



When it comes to gender expression, the majority of persons identify themselves through female (46, 2%) and through male gender (43, 1%). 1, 6 % of persons identify themselves as transgender, while 1, 3 % has their own self creation of gender. When we compare the sex and gender identification, it is notable that out of 275 of biological women, 23 of them do not feel to belong into female gender and out of 246 of biological men, 11 of them do not express themselves through male gender. Transsexual persons, 9 of them, express themselves as being transgender, while 37 examinees do not identify themselves according to gender and there are 7 persons who identify themselves as bi-gender, feminized man, occasionally as a woman, occasionally as a man, at the moment as a woman and queer.

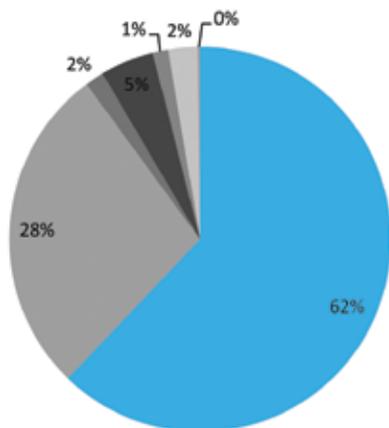
Gender expression



Out of 544 persons that have declared their sexual orientation, 62, 1% are homosexuals, 27, 7% of persons are bisexual, 4, 5 % is pan sexual, 1, 3 % has declared as asexual, 1, 6 % as heterosexual and 2, 5 % of examinees declared themselves in a different way: fluid, queer, do not identify, does not know, currently in homosexual relationship, trans - pan sexual – queer, gay in my mind and so forth.

Sexual orientation

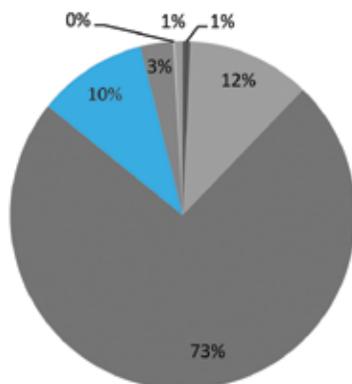
- Homosexual (338)
- Bisexual (151)
- Heterosexual (9)
- Pan sexual (25)
- Asexual (7)
- Other (14)
- Unanswered (1)



One person who declared herself as heterosexual gave an interesting explanation. She illustrated how her sexual orientation is changing; currently being heterosexual and often is homosexual. She added that during the periods when she feels like a man (sexually) she likes women and when she feels like a woman – she likes men, so she clarified her sexual orientation as heterosexual. A person who did not declare herself explained the following: “I believe that sexuality does not exist in the framework that we can place her into, to see her true form and give her a name for clarifying the difference between mine and others’ sexualities, and how we, could attach her on our own personalities. So that all the answers are correct to the same extent in which they are wrong.”

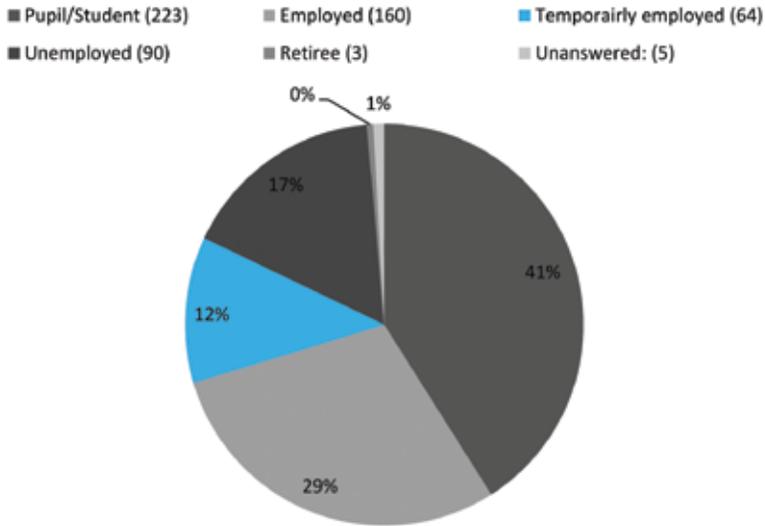
Educational level completed

- Primary school (13)
- High school (232)
- Academy (15)
- Faculty (Bachelor level) (205)
- Master level (61)
- Doctorate (4)
- Unanswered (15)



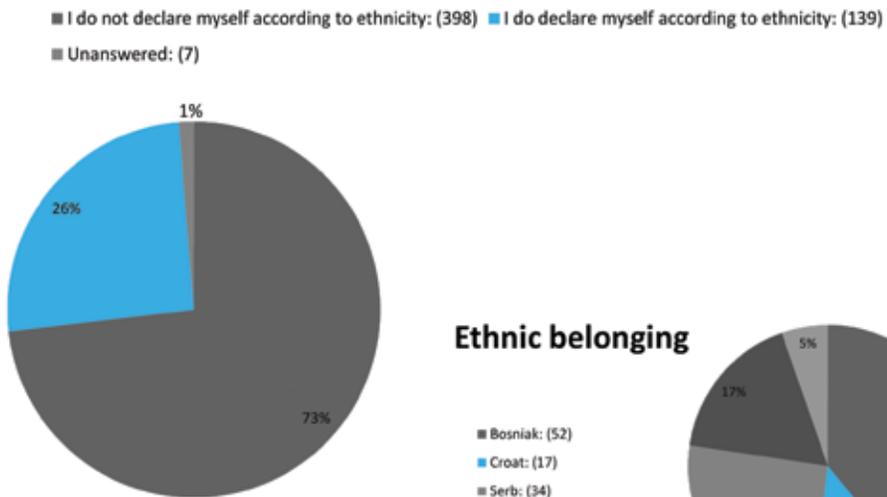
The social category, determined by current primary occupation, which occurred most frequently in the research are employed and temporarily employed LGBT persons, overall being 41 % of examinees. Almost the same figure occurs among students – 40, 9 % (when the category pupil/student compares with the age).

Current primarily occupation



The specific data, when we consider dimensions of current issues on ethnic determination being very present in BiH, is that among 545 persons, aged under 54, only 25,5 %, declare themselves according to ethnicity. Some of the answers related to ethnic belonging included also Roma, Bosnian Serb, Bosnian Croat, citizen above all, Yugoslav, I declare as multiethnic, I do not have this form of identity etc.

Ethnic Belonging

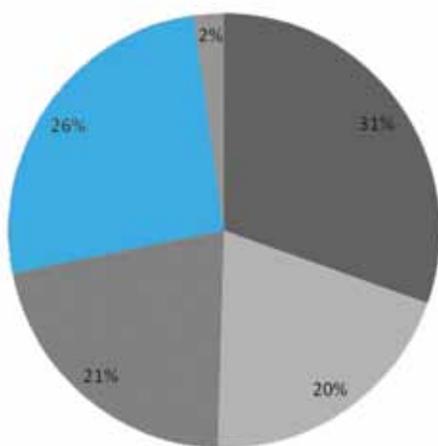


Ethnic belonging

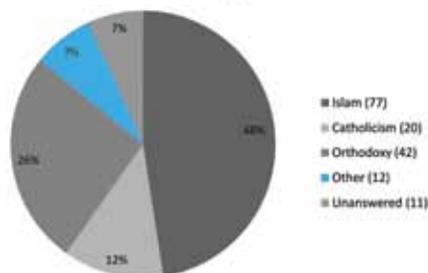
When it comes to religiosity, the prejudice is that among LGBT people there is a small number of believers, as religion and homosexuality are opposite sociological phenomena, primarily on the basis of reproducibility. However, many LGBT people connect their sexual identities with religious ones. A third of persons who participated in the survey have marked their religion through any of the three monotheistic religion, and 2, 2 % of people had added their religion. Some of the additional answers related to religion were an anarchist, antitheist, Buddhism, Gnostic, Hinduism, Judaism, Catholic of spiritual practices, Christian, militant atheist, pantheism, Muslim / Buddhist, gender-believer, spirituality, Taoism, etc.

Confession

■ Believer (162) ■ Atheist (107) ■ Agnostic (114) ■ I do not declare myself (138) ■ Unanswered (12)



Religion



Collected demographic data have provided the database on age, place of residence, sex, gender, sexual orientation, level of education, the current primary occupation, ethnic affiliation and religion, and if they intersect with each other, and with other issues in the questionnaire, they can also provide a variety of data for analysis.

4.1.2 COMING OUT

Most specific coming out, wheter it is voluntary or involuntary, is the one concerns members of the family. There are many reasons for this which are detailly explored by the theory, and even our research shows that members of the family, in most of the cases, do not know that their child, sibling or a spuse is a LGBT person. Responses to a question who are the persons in your sourrounding that do or do not know you are na LGBT person, show that 90, 4% LGBT persons have friends which know and that most of these friends, 89, 2% of them support

them. It is also more common for university or school colleagues and coworkers to know about gender identity or sexual orientation of the respondents, than the members of their families. 46, 4% of the school and university colleagues of LGBT persons know about them and two thirds of them (66,6%) support them. Sister or sisters²⁴ are aware that their sibling is LGBT and support them in 86,7% of cases, which makes them the most supportive group after friends. Mothers/ female guardians of LGBT persons are in the fourth place in the acceptance of LGBT persons, 40, 7% of mothers know their children are LGBT, however only 61% of them actually support them. Brother or brothers of 37, 1% LGBT persons know about them, and 75, 9% of them support their LGBT siblings. Every third LGBT person is out to its acquaintances (36, 8%) and most of them (67%) are supportive. Every fifth LGBT person is out to its father/male guardian (22, 7%) and less than half of the fathers (41, 8%) support their LGBT children, which places them last on the list of supportive inner family members. Outer family members know of their LGBT family members only in 15, 2% of cases, however two thirds of these outer family members are supportive (65, 7%).

What we are presenting here is the overview of the social support network LGBT persons in BiH have or lack, however in the conclusion of the analysis, we will emphasize the necessity for multi-layered social action in the field of social protection of LGBT people and the need for raising awareness of the wider community, aimed to reduce homophobia, preserve mental health and increase of acceptance of sexuality without questioning securities.

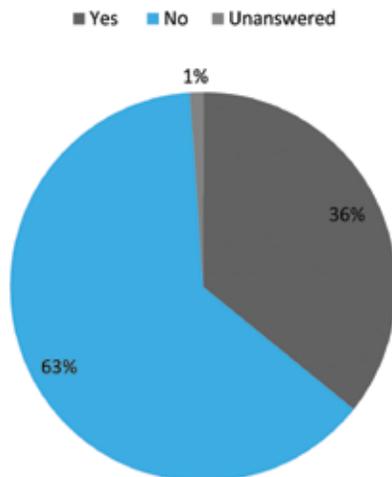
	Mother/ guardian	Father/ guardian	Sister/ sisters	Brother/ brothers
Knows	40,7% (supporting 61%)	22,7% (supporting 41,8%)	44,7% (supporting 86,7%)	37,1% (supporting 75,9%)
Does not know	43,5%	63,8%	45%	49%
I do not know whether she knows	15,7%	13,5%	10,3%	13,9%
	Broader family	Friends	Acquaintances	Colleagues from work/ school/faculty
Knows	15,2% (supporting 65,7%)	90,4% (supporting 89,2%)	36,8% (supporting 67%)	46,4% (supporting 66,6%)
Does not know	59,5%	5,6%	31,6%	30,1%
I do not know whether she knows	25,3%	4%	31,6%	23,5%

24 In the questionnaire we take into account whether a person has certain family members – mother, father, sibling and others.

4.1.3 DISCRIMINATION

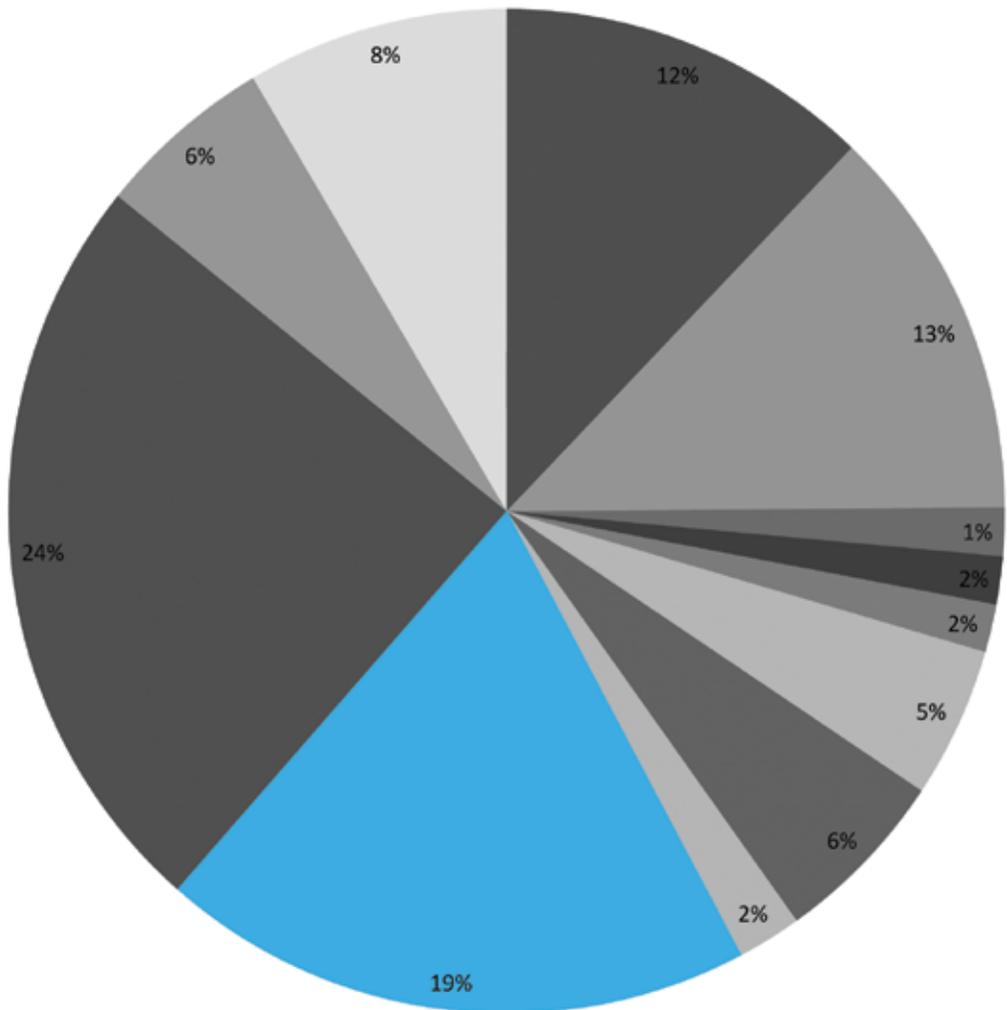
When asking examinees whether they have been subjects of discrimination due to their LGBT identity (you have been deprived or restricted of certain rights, placed into position worse than the others in particular situation, suffered through mobbing at your workplace or have been a victim of humiliation, public hate speech and so forth), 35.8 % have answered positively and 63.1 % negatively. Although this information may seem surprising at first, since we claim to live in a homophobic society in which LGBT persons are discriminated on daily basis, this can be very easily explained. Persons who are not out in their broader environment – at work, at faculty or to their kith – cannot be discriminated against due to their sexual orientation. This survey shows that in 40.7 % cases, colleagues from work, school or faculty are familiar that person is an LGBT, but almost half of them are not supportive. Also, for every third LGBT person, his/hers kith are familiar with his/her sexual orientation. All this together creates an image where little more than a third of LGBT persons are out to their broader surroundings and thus discrimination is being experienced by such percentage.

Have you experienced discrimination?



Where have you experienced discrimination?

- At faculty
- On the court/during the prosecution
- At the Centre for Social Work
- In a police station/administration
- In a cafe bar/shop
- In a health care institution
- At workplace
- At the Employment Office
- In a human rights nongovernmental organization
- In a psychological/therapeutic/psychiatrist counsel
- In school
- Within LGBT community



Examinees could add the place of discrimination and among the most frequent responses were following locations: coffee shop, in a public place, on training, over the phone, during the obtaining of a residence permit and renting the apartment, in public transport, in the family.

Which group is the most exposed to discrimination?

Gay men who were subjected to discrimination: 54

Up to 19 years old	20 to 30 years old	31 plus
9,5%	69,8%	20,6%

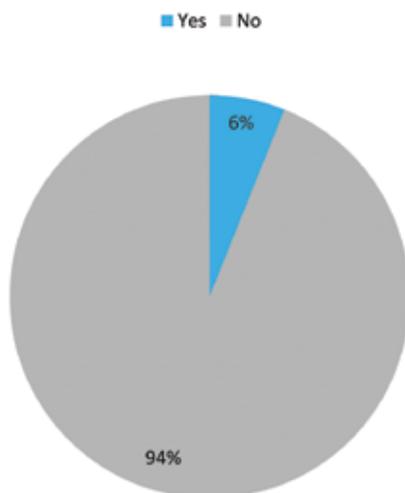
Lesbians who were subjected to discrimination: 63

Up to 19 years old	20 to 30 years old	31 plus
13%)	74,1%	13%

Bisexual persons who were subjected to discrimination: 41

Up to 19 years old	20 to 30 years old	31 plus
24,4%	61%	14,6%

Reporting the discrimination



Discrimination is not being reported in 93.8 % of cases. Here are the most frequent reasons why discrimination is not notified:

- I was afraid of consequences
- So others would not find out about my sexuality.
- I prefer resolving this by myself rather than involving the police, because often they react with laughing and underrating the problem.
- Because at that age I did not know how to report hate speech and whether this is punished by law.
- To whom? Would they really protect me? Anyhow, due to the fear for my life, security,

because of being scared and ashamed of judgment, but mostly because of fear from being rejected and socially isolated.

- I do not trust the police!
- I do not trust the judiciary.
- There is no one to report this to. Police does not deal with more severe crimes, not to mention the discrimination.
- I do not trust the institutions.
- I did not want troubles and I did not want information about my sexual orientation to spread around without any control.
- I was not aware that it is possible to report this to someone.
- New Law on prohibition of discrimination does is not functioning and judiciary is homophobic.
- There are two reasons – the first one is that I do not know whom I would address this issue to and secondly – if I report it, I would be afraid of being exposed in public. For example, there is a process going, maybe even on the court if it is something serious and then what? It is possible in each moment that a court appeal arrives to my home address, where someone from my relatives could read it. This is just an example and is probably the worst case scenario, but since it's possible, it is quite enough reason for me not to report anything similar. In this area, media is also everywhere, unfortunately in a negative sense and before a year or two; there were a fanfare about two girls showing their relationship publicly and being thrown out of the cafe because of that. I did not even ask about it but still I was familiar with their identities. Information are, due to our mentality, spread very fast and for us, who do not have a possibility of coming out of the closet, this can be a dangerous situation.
- I endured a mockery couple of times because I am not in the situation when I can change my job.
- It was a situation when my school psychologist wanted to cure me, so I quit visiting him/her. I do not consider this case important for registering, and besides that, I was only a teenager.
- There are rarely reactions in these situations. There were too many empty promises, especially when it comes to NGOs who are 'engaged' for LGBT rights and are supposed to be 'supportive'.
- Back then I did not know about SOC, so I did not know to whom I can approach.
- Because I thought this would not be of any use, it would only create further problems.
- Because discrimination occurred inside the institutions one should address this issue to.

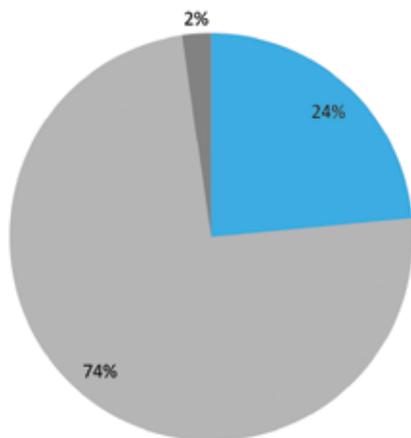
Persons who have experienced discrimination and decided to report it, have done so in a human rights nongovernmental organization – 3 (0, 5 %), Office of the Human Rights Ombudsman in BiH – 3 (0, 5 %), to an attorney: 2 (0, 4 %). Those who have reported discrimination to someone else, 10 (1, 8 %) have added: the donor of the organization, to the organizers of Zagreb Pride, to a pedagogue, police, through the private complaint and to the school psychologist.

Only 3 (0.5 %) cases of discrimination have been prosecuted, one of them is still ongoing (0, 2 %) and 23 (4, 2 %) cases that have been reported have never been processed. Only 1 case (0.2 %) was completed successfully, one (0, 2 %) is still lasting, while other processes have been settled through different manner: finding an excuse for getting fired from work after three years of engagement for an NGO, being said that one should change his/her behaviour and that it is his/her fault.

4.1.4 VIOLENCE

Experienced violence

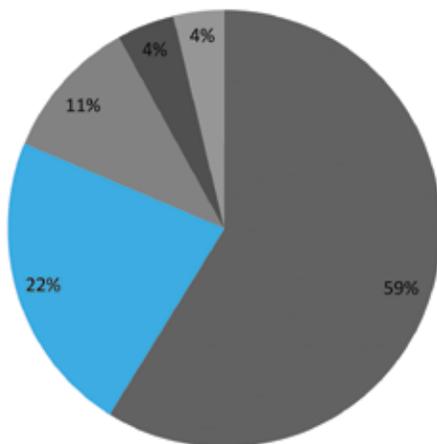
■ Yes (130) ■ No (410) ■ Unanswered



23, 5 % of persons have experienced violence due to their gender expression or sexual identity and 74, 2 % of persons have never been victims of violence. From those who have suffered through violence, almost everyone (94, 6 %) has experienced psychic/verbal violence. Physical violence has been experienced by every third person (36, 1 %) and sexual, by almost every fifth examinee (17 %). Other forms of violence have been added, such as cyber and domestic violence, etc.

Form of violence

■ Psychic/verbal (123) ■ Physical (47) ■ Sexual (22) ■ Economic (9) ■ Other forms of violence (8)



As we assumed, victims of discrimination are much more often persons who are out. Since they do not hide their sexual and gender identity, homosexuals, lesbians and bisexual persons who are out are visible in the public, known by their broader surroundings and that is why they are much more often targets of homophobic attacks and other hate crimes than persons who are not out of the closet.

Which group is the most exposed to violence?

Out gay men that have been subjected to violence: 42

Up to 19 years old	20 to 30 years old	31 plus
7,1%	69%	23,8%

Closeted gay men who were subjected to violence: 2

Up to 19 years old	20 to 30 years old	31 plus
50%	0	50%

Out lesbians that have been subjected to violence: 32

Up to 19 years old	20 to 30 years old	31 plus
21,9%	62,5%	15,6%

Closeted lesbians who were subjected to violence: 1

Up to 19 years old	20 to 30 years old	31 plus
0	0	100%

Out bisexual persons that have been subjected to violence: 24

Up to 19 years old	20 to 30 years old	31 plus
25%	58,3%	16,7%

Closeted bisexual persons who were subjected to violence: 4

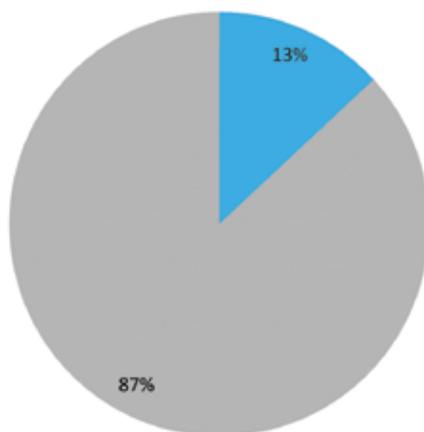
Up to 19 years old	20 to 30 years old	31 plus
25%	75%	0

4.1.5 CONFIDENCE IN INSTITUTIONS

A huge discrepancy between the appearance of violent events and reporting and processing those cases is a severe indicator that, when it comes to violence over LGBT persons, institutions are not performing their job professionally: 130 persons have experienced some form of violence, only 17 of them have reported violence, while only 3 cases have been prosecuted on the court and 2 cases are still ongoing. If we consider the fact that only 3 cases of violence that was reported are prosecuted on the court, it is not surprising that LGBT persons do not trust the institutions that are suppose to protect them.

Reporting violence

■ Yes (17) ■ No (113)



Persons who have experienced violence do not report this to the institutions. 86,9 % of examinees did not report the violence they have suffered through, and only in 17 cases violence was reported. There are many reasons that justify lack of reporting, and here we only mention reasons that are repeated.

- Because BiH society supports the violence against the others and the different ones.
- I was afraid that I would be judged due to my sexual orientation even on the place where I would report it, that is the police.
- It was a family problem so I did not want to spread it further, eventually it ended with divorce and my daughter was involved as well.
- I was still not out of the closet and was not ready to cope with the process.
- I don't know, because I was a fool, I was afraid to report it because I was young, I was

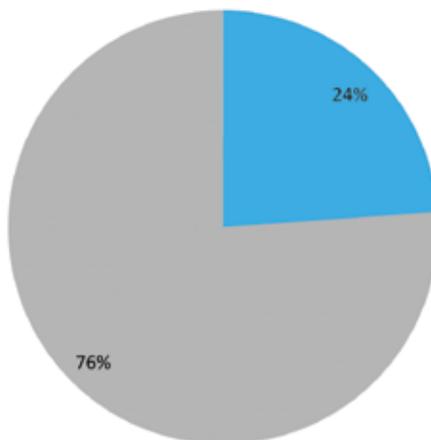
afraid that someone will find out about me.

- I was scared!
- Mistrust in the police and because of social judgment. I was not sure if I would get any support.
- I did not know whom to turn to.
- I did not report psychological violence since I live in a small place and I would create a problem to myself.
- Fear of discrimination and homophobia.
- Fear of police and environment.
- That kind of a prosecution is not suitable for our canton. Police and the authorities are not dealing even with worse crimes and they consider these issues to be just aberrances. It is only written in laws that we have rights, but actually we don't have them.
- I sometimes experienced verbal violence when I was in primary school. Back then I was a child and did not have courage to report the violence. I would react differently now.
- It happened more than once that, while walking with my girlfriend, a group of men starts to throw insults on us. As this happened while we were passing by every time, I could never find out who those men are in order to report them.
- Because it is hard to bring the police in your own house, when you are underage and afraid of being kicked out on the street...
- Because I was ashamed.
- I was too scared.

Violence is being reported to an attorney, BH Telecom, to an NGO, police and Head of class. From six cases prosecuted on the court, two are still ongoing and among four that are completed, one person that has committed violence was sentenced to 6 months of conditional discharge.

Confidence into the police

■ Yes (128) ■ No (407)



23, 1 % of examinees are confident towards the police, while even 73, 6 % is not. Examinees had the option to write their reasons for not trusting the police and here are those that were repeated:

- Without making prejudices about the police, since each individual is different, I must emphasize that due to the general level of understanding for LGBT persons, I am not sure whether police would signify and prioritize cases of discrimination, mobbing or violence without declaring that 'it is hers/his own fault' or 'act normally and do whatever you want in your home' and similar. This case would end up somewhere aside or in a drawer.
- While cops who are LGBT themselves live in the closet due to their fears and a shame, I will not be able to trust such a police.
- Up to recent, they were not ready to help in the situation of homophobic attack, what was confirmed during the QSF. I think that it still largely depends on the person who records the attack. I hope this is changing due to the last activities of SOC in that area.
- Primarily because I do not think that they will act professionally (that is, they will act according to their personal perspectives and beliefs instead of professional standards)
- They are homophobic and not educated.
- I think that the police are a very low quality service to anyone who is not in power. But I believe, like with woman who are victims of violence, police will act when is forced to do so and the solution of the situation is related to an attitude. Thus I think that the police are not particularly bad towards us, but it is more a matter of social relations and general situation in the police.
- I partially trust the police and from my experience, I know that there are many professional policemen. Still, some of them do are not trustworthy and they seem unprofessional, corrupted or aggressive.
- I had a negative experience; I was attacked by 7 men (not because of my sexual orientation), I've called for help, I was robbed, I reported it to the police, but they did not help me.
- Experience from other areas tells me that police often does not have a capacity or willingness to deal with those issues.
- Because I think they are not interested in LGBT population and they would not be urged to help, although it is their duty, regardless to someone's sexual orientation or gender identity.
- Due to circumstances, I am familiar with the case when one young guy was asking for help and they only insulted and humiliated him. And I am not familiar with any case that tells something different.
- How am I suppose to trust the police that are corrupted and many of them show animosity against LGBT persons. That is from my own personal experience.
- I trust them partially. I do not believe that they would protect LGBT persons when their rights are violated. Some of them would, but in general they are not educated and find this ridicule.
- Luckily, I did not have to deal with them. If they knew I was gay, they would harass me for sure. I know that one friend of mine got bitten up just because he is gay.
- I do not think that the awareness of policemen has incorporated a fact that we are equal citizens as everyone else and we should not be separated from the rest of the world.
- I have never felt protected, they always seemed like they are not interested or too busy, I always feel prosecuted rather than a victim (regardless to the fact that I am gay sometimes), they do not listen...
- I've never had any bad experience with the police so far. On bad experiences related to LGBT persons I find out from the media. In general, I trust the police.
- I have felt violence from their side.

- Policemen (and policewomen) are victims of the patriarchal upbringing and yet, they are in position of quasi power.
- My mother deals with domestic violence and I know they are not so urged to act.
- Many times I witnessed that the police just passively observed the situation in which they should react.
- Because they are not doing their job properly. My criticism involves working with marginalized populations in general.
- Because I had a chance to hear the police spreading hate speech and I do not think I'm wrong when imagining them beating an LGBT person. We would not have to be so critical if they were doing their job and protect all BiH citizens alike.
- Because I have experienced both physical and psychological violence from them, reason enough.
- Because they are openly against LGBT people, and because we have had cases that we were reporting, which they ignored.

4.1.6 HEALTH

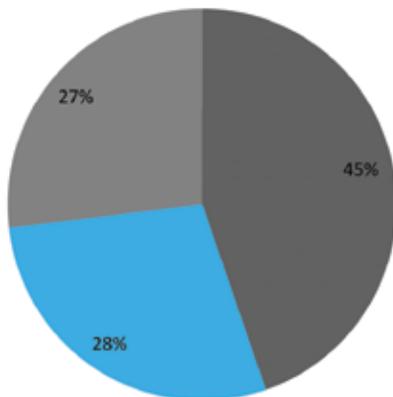
Question of whether one feels psychological difficulties (depression, feelings of fear or anxiety, consternation, etc.) because of the effects of homophobia that one suffers due to the fact that he or she is an LGBT person, approximately every other person responded positively, which coincides with research²⁵ conducted in relation to the mental health of LGBT people. Mental health of LGBT persons is an under researched topic when considering dimensions of the population. Conducting large research on this topic, which would increase public awareness decrease ignorance, prejudices and stigmatization among the public is necessary. Research would be helpful in working with LGBT clients, but also as a method of breaking the resistance that is present among LGBT persons when it comes to seeking help from psychological or therapeutic professionals. Likewise, friends and family members close to LGBT persons, who do not know how to handle this situation would benefit from such research.

Likewise, an extreme number of persons who did not answer the question is also indicative. Without analyzing possible causes of that, we would like to emphasize the issue of perceiving the psychological difficulties, as well as self-perception when it comes to this. A survey that should be conducted on this topic would have to, because of the delicacy of the issue, be qualitatively and conducted through semi-structured interviews with the people, in order to reduce arbitrariness in the understanding and interpretation of certain conditions.

25 Karleuša, Maša. Coming out proces i mentalno zdravlje homoseksualaca. Beograd, Queeria, 2006.

Psychological difficulties as consequences of homophobia

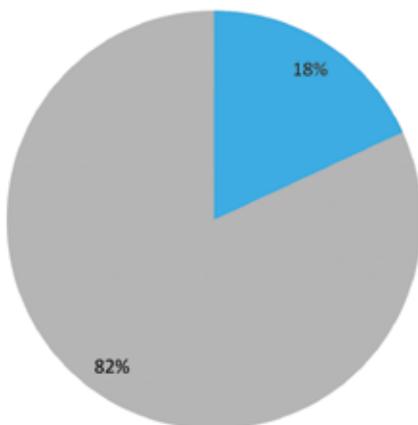
■ Yes (244) ■ No (155) ■ Unanswered (146)



Every third person that suffers from consequences of homophobia and feels depression, fear, anxiety, consternation, or any other symptoms, decides to seek professional psychological, psychiatric or therapeutic help. Reasons for such a rare help seeking concern an assumed incompetence of persons one is seeking help from, or fear that their sexuality will be discovered.

Did you seek for professional psychological/psychiatrist/therapeutic help?

■ Yes (81) ■ No (163)



Why not?

- There was another reason why I went to psychiatrist and when I mentioned that, she just looked at me surprisingly and immediately switched to another topic.
- State doctors are out of the question and I do not have the money for a private one.
- I have many supporting friends whom I can talk to and I can always seek help among them.

- Because of a fear reaction; the most helpful was self help information on the internet, meeting sites and people from abroad to whom I could openly talk about my sexuality.
- Because I do not believe in discretion of those persons in my local community.
- I can still handle these difficulties by myself.
- This interview is my therapy. I cure myself by talking to cool people. I do not think that in our surroundings you can find a professional to whom one could talk about personal problems. I had a professor who once claimed that he had “cured” a gay person, although this professor is well known and recognized.
- My fear is concretized on the family and hiding my LGBT identity from them.
- Of course sometimes I am afraid, and when I perceive my entire life I feel dejected and depressed, but never to the extent that I need professional help.
- I do not need a psychiatrist, but a better state.
- He/she will not provide me with the kind of help that I need; for example my friend got pills in order to become “straight”.
- A lack of trust in our psychotherapists, counsellors and organizations.
- Uneducated personnel when it comes to LGBT issues.
- Since I haven't told anyone that I am gay, I do not suffer directly from effects of homophobia. It is more expressed in another way; how come you don't have a girlfriend? Why aren't you getting married?
- I do not have a confidence in experts and I have developed some of my own canalizing mechanisms that work out pretty well.
- I did not want to be stigmatized.
- Since I am under age, I cannot seek for such help without involving my parents, and they are not familiar with my sexuality.
- I gained support from an NGO that is dealing with these issues.
- I believe that this is more a problem of political and social evolution of our culture and tradition, than the personal and psychological problem. The only thing that can be helpful people of similar attitudes and thinking, while consolation by psychologists or other similar entities is not required. It is necessary to develop a public awareness, in order for an individual to find the necessary freedom within society.
- I am ashamed.
- I am afraid to admit to an expert that I am gay.
- I am afraid of discrimination.
- Fear of homophobia and lack of trust.
- Fear of coming out.
- Fear of conversation on that topic.
- Professionals consider this to be a disease. Transsexuality. There is no one to talk to about this in BiH.
- It is hard to find a psychologist whom I can trust.
- Because I have support from my friends and mother and I do not need a professional help.
- Because I think that psychologist/psychiatrist/therapist is not able to help me with the anxiety that I feel as and LGBT person, because when I step out, the environment remains the same as it was when I entered his/her office.
- Because there is no therapy that can change the facts or make it easier for me. I am well aware of who I am and I appreciate that, but depression is still here, concerning the fact that my family would deny me if they knew, or similar. It is not something one can remain indifferent to. Living under the constant fear of being discovered, (hiding is hard especially if you are getting into certain age, or having a serious relationship that you want to turn into family one day), is extremely disturbing sometimes.
- Because I work in the health system, where I know psychiatrists and I do not trust them.
- Because I am afraid of reactions!

- Because of reproach speech that I would get from my parents if I would seek for such help (it already happened once). "You do not need that, you are making it up. You are making problems out of nothing; learn to cope with your life."

Perception of emotional and psychological issues and distress is a sensitive issue, which complicates furthermore when we take into consideration the additional vulnerability of LGBT persons. On the other hand it is a matter of culture to avoid admitting to have psychological difficulties, so we have to have in mind when looking into this research the inability to perceive the existence of problems or the necessity to hide them. When comparing who is more inclined to feel psychological difficulties because of the homophobia and its consequences, we can notice a certain paradox that openly LGBT persons are more likely to have these issues than the closeted ones. These results certainly disagree with the theory which presents psychological advantages of coming out process, but fit the social situation where openly LGBT persons are more subjected to discrimination and violence which lead to the mentioned difficulties. It is also not unknown nor surprising that conformism contributes to the peaceful state of mind, no matter how that illusory or superficial that peace was.

Chart 21

Who are the persons most frequently affected by psychological difficulties as a consequence of homophobia?

Gay men, who are out and face psychological difficulties: 74

Up to 19 years old	20 to 30 years old	31 plus
4,05%	77,03%	18,92%

Closeted gay men with psychological difficulties: 11

Up to 19 years old	20 to 30 years old	31 plus
18,18%	63,64%	18,18%

Lesbians, who are out and face psychological difficulties: 75

Up to 19 years old	20 to 30 years old	31 plus
9,3%	77,3%	13,3%

Closeted lesbians with psychological difficulties: 1

Up to 19 years old	20 to 30 years old	31 plus
0	0	100%

Bisexual persons, who are out and face psychological difficulties: 44

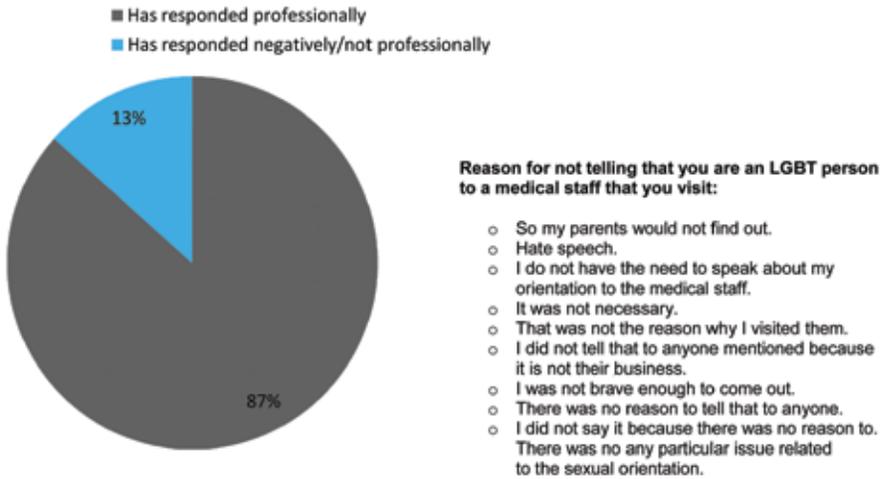
Up to 19 years old	20 to 30 years old	31 plus
18,18%	65,91%	15,91%

Closeted bisexual persons with psychological difficulties: 9

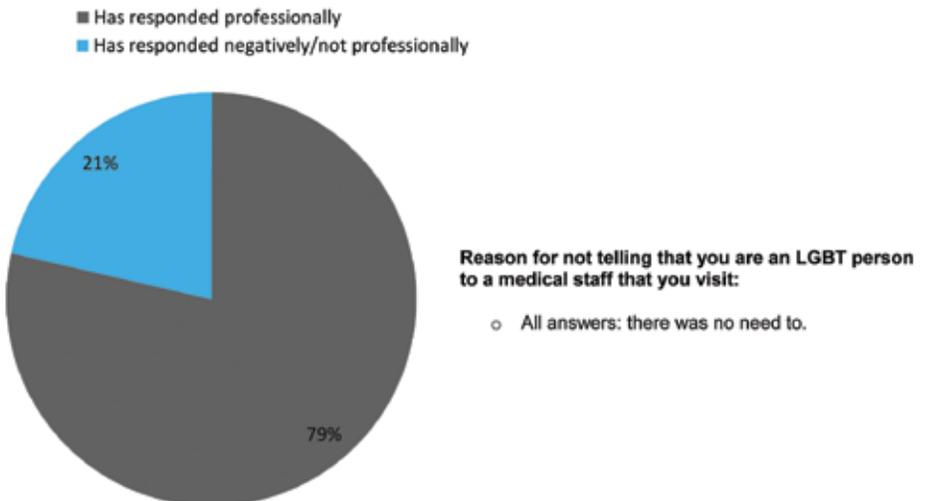
Up to 19 years old	20 to 30 years old	31 plus
11,11%	55,56%	33,33%

Table scheme of the already mentioned medical staff to whom LGBT persons have opened about their sexual orientation or gender identity, and their reactions are shown on the chart 22. Below, we present you the most common reasons which make LGBT persons conceal their sexual orientation and gender identity from the medical personnel.

Medical staff and their reactions? Psychologist

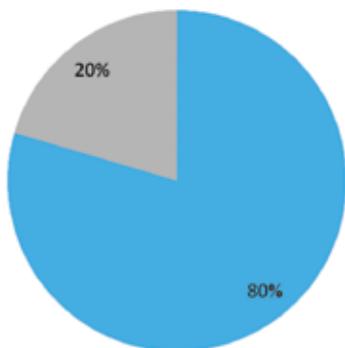


Medical staff and their reactions? Psychiatrist



Medical staff and their reactions? Therapist

- Has responded professionally
- Has responded negatively/not professionally

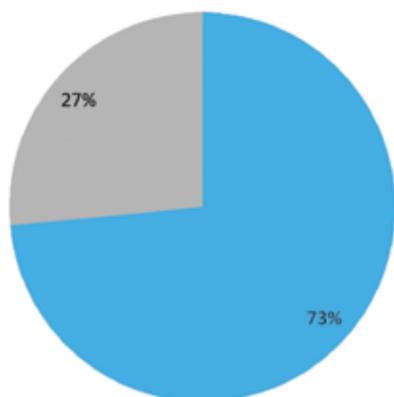


Reason for not telling that you are an LGBT person to a medical staff that you visit:

- All answers: there was no need to.

Medical staff and their reactions? Family medicine practitioner

- Has responded professionally
- Has responded negatively/not professionally

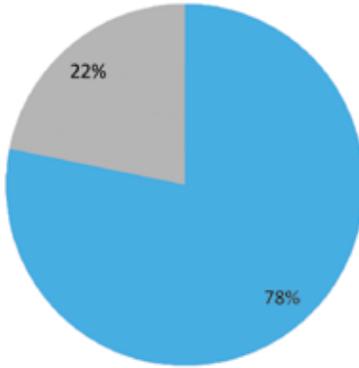


Reason for not telling that you are an LGBT person to a medical staff that you visit:

- There was no need to.
- Does not want to come out.
- Misunderstanding, ignorance.
- Something in between, she knows but there is no reaction to my coming out (for example asks me when will I get married although I told her that I have relations with men.)
- Because they are my colleagues.
- Because of discrimination that could result in not getting health service!
- Because I live in a small place where everyone knows everyone.

Medical staff and their reactions? Gynaecologist

- Has responded professionally
- Has responded negatively/not professionally

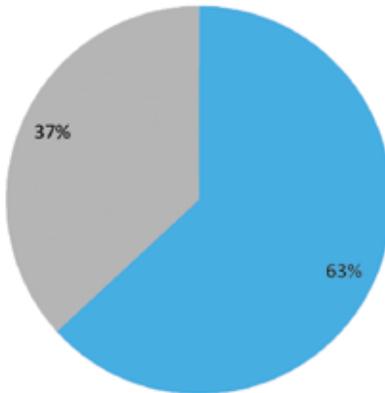


Reason for not telling that you are an LGBT person to a medical staff that you visit:

- Does not want to come out.
- There is no need to.
- Fear and unprofessionalism normally present!

Medical staff and their reactions? Urologist

- Has responded professionally
- Has responded negatively/not professionally



Reason for not telling that you are an LGBT person to a medical staff that you visit:

- There was no need to.
- Fear of discrimination.

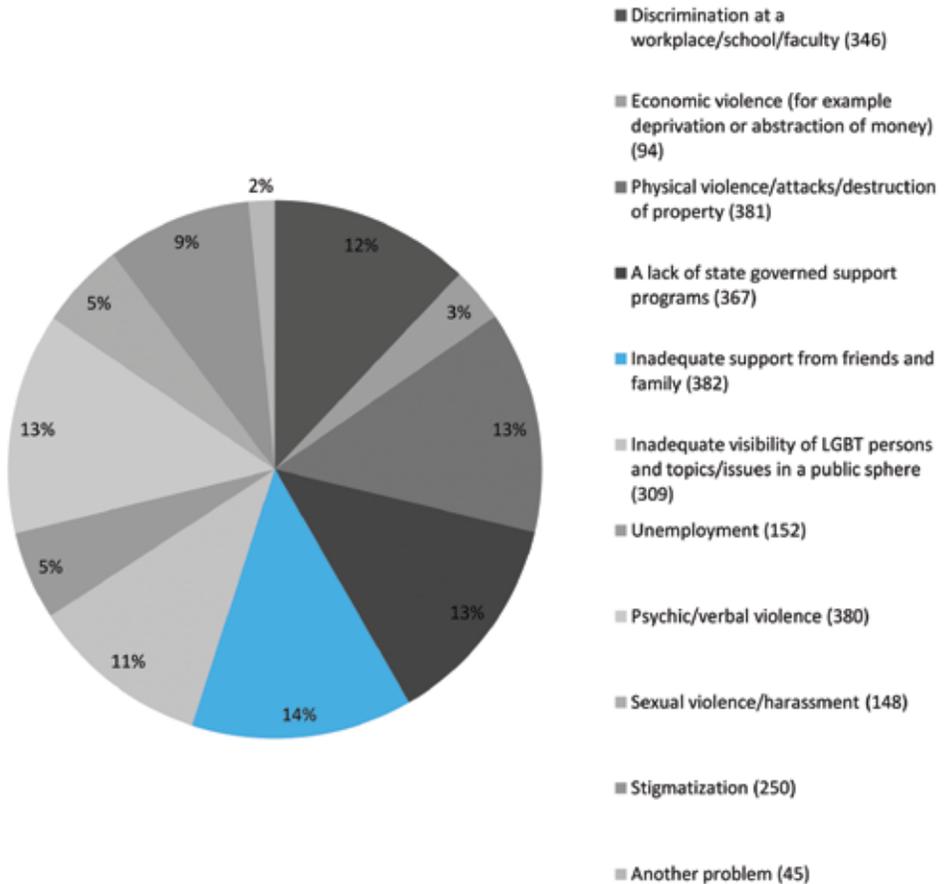
4.1.7 PROBLEMS AND NEEDS OF LGBT PERSONS IN BIH

The main goal of this research was to detect the main issues and needs of LGBT persons in BiH for the purpose of work on their solution, through community work, introduction of new contents into the work of organisations dealing with LGBT persons and the advocacy for the protection of their rights towards the governmental institutions. We are presenting you with an overview and a short interpretation of the gathered data which will be presented in the conclusion of the analysis through the context. The following question offered the examinees multiple answers. Highest number of examinees (around 70%) has selected inadequate or lack of the support from their family and friends as their biggest problem. Even though 85, 2 % of LGBT persons do not need to hide their sexual orientation or gender identity in front of their friends, it is clear that most of them do not receive desired emotional, psychological and social support. On the other hand the question about the support (graph 10) showed that family itself is not a supportive and safe place which is also confirmed through this question. Another big problem is also physical violence (attacks, property damage and other) – 68, 9% of persons marked it as their biggest problem. Physocological/verbal violence was marked as a problem by a similar number of persons (68, 7%). If we connect the violence, physical or psychological, with the malfunctioning of the institutions when it comes to the sanctioning o the perpetrators, the problem or adequate processing and sanctioning violence turns out to be the most urgent issue to be resolved. Discrimination in the workplace, schools or universities was selected as the biggest problem by 62, 6% respondees which levels the issue of discrimination with the issue of violence.

Lack of the support programmes for LGBT persons run by governmental institutions, was also confirmed through this question as a great issue, by 66, 4 % respondees. Police, judiciary and several health fields do not provide their services in non discriminatory way. This kind of conduct can be attributed to their lack of knowledge on LGBT issues as well as the high level of homophobia. More on this will be explained in the recommendation section of the conclusion. More than half of the respondees consider small and limited visibility of LGBT persons and topics to be a big problem. Sarajevo Open Centre is working on reduction of this problem systematically for almost over a year, through the set of activities. Information on these activities and the work of SOC itself are available on the official websites of the organisation.²⁶

These aforementioned issues, are followed by the number of responses: stigmatization, unemployment, sexual violence or harrasment, economical violence (denial or deprivation of money) as well as some other issue which were chosen by 8, 1% of respondees and which are presented here.

The major problems of LGBT persons in BiH



Other issues:

- Very bad mental health due to the systematic discrimination and internalized homophobia
- Discrimination in the health care institutions
- A weak organizational stage among LGBT community themselves
- A lack of mutual solidarity.
- A lack of courage to come out of the closet
- An absence of safe areas in cities where LGBT community could gather
- Insufficient education of youth in schools and through the media
- A lack of information about sexually transmitted diseases and a lack of gay friendly medical staff
- LGBT persons are not familiar with organizations that work on their protection, such as your organization, XY and similar
- Inadequate representation of LGBT topics/culture/life/activism in small towns in BiH
- Scarce of literature, books, scientific indicators on coming out process, inadequate curricula in schools and universities, insufficient legal protection, mutual animosity among LGBT persons, a lack of support and tolerance, promiscuity in sexual behaviour, unprotected sex, internalized homo/bi/trans phobia among LGBT persons
- Non-acceptance of oneself as an LGBT person
- A lack of understanding for biological and chemical processes that cause attraction to the same sex

- I think that the biggest problem LGBT persons is the lack of initiative to come out in the public, which is caused by a rational fear of non-acceptance by the family, co-workers, religion, media, administration, and all the other spheres of society where homophobia might not be inherent in everyone, but it is expected and a kind of code, which is not expressed only by heterosexuals, but due to the fear of consequences, by LGBT people as well.

4.1.8 PRIDE PARADE

Pride parade is a march of lesbians, gays, bisexual, transgender, transsexual, intersexual, queer persons, their friends and all others who disagree with the idea that persons should suffer violence and discrimination just because of their sexual orientation or gender identity. Pride parade is a march of all the people who advocate for indiscriminate approach to human rights.

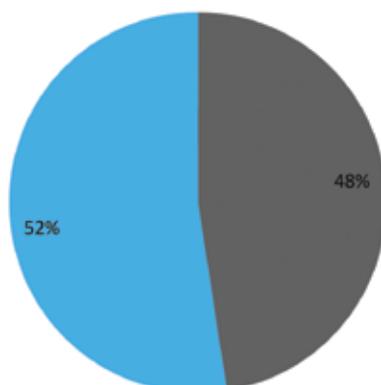
We would like to add that Ministry of Human Rights and Refugees did not respond to calls from Sarajevo Open Centre related to whether LGBT persons in BiH have support from the Ministry and how human rights of LGBT persons perceived within this institution. Pride parade is a part of the process of campaign for equality of LGBT persons. However, high level of intolerance that is present produces a great risk against safety of those persons who would participate in a march for equality.

Likewise, there were a certain number of comments related to the question why heterosexual persons do not parade on the streets. Heterosexual persons do not parade because they are not, due to their sexuality, forbidden to get married or register their partnership, they are not forbidden to adopt children, to have access to social and health insurance of their partner, they are not deprived of the right to inheritance or all the other rights based on the recognition of a life alliance (marital or extramarital). All of these rights are denied to LGBT persons just because of their sexual orientation. On the other hand, heterosexuality (heteronormativity) is fully present in the public sphere and heterosexual persons are not threatened due to their heterosexuality.

The question whether one thinks that the first Pride Parade should be held in BiH, has resulted with expected outcome – more than half of examinees was against.

Do you think that the first Pride Parade should be held in BiH?

■ Yes (259) ■ No (286)



Within the syntagm pride parade, pride stands for pride as a result of courage in struggle for demanding ones rights. Pride is a response to the violence that patriarchal community systematically LGBT people. Pride is not directly linked with sexual orientation, since sexual orientation does not hold any a priori negative or positive value. Further, there are series of examinees' responses that can answer the question why there is no Pride Parade in BiH from different perspectives. Occasionally, the absence of activist and political awareness on the importance of the parade, as well as neglecting aims of this protest march are not.

- If Pride parade should represent public protest and signify a deprivation of LGBT persons' rights, I believe this can be done in another way, which is more appropriate to BiH environment. Mainly, through institutional activities. If parade should increase the visibility of LGBT persons, this is also not a good reason because this can be done through many different ways.
- If heterosexual persons are not holding their pride parade, neither should LGBT persons. I think that this is a matter of privacy and that we should not go out on the streets to "ask" for something and to prove that we are just like everybody else, since we are just like everybody else. We are a country with many things that should be solved.
- If being gay at present time is normal, why should we converge ourselves, since we are not different from the others?!
- Unnecessary stimulation of hatred and violence.
- Being a person of homosexual orientation is a private matter of each individual. Pride parade should not be related only to LGBT persons, but also each individual who deviates from social norms and values or has lived through any form of discrimination should be involved in the pride parade.
- Yes, but only as a political event.
- State institutions and the police are not sensitive enough to support the parade; violence...
- Although I am a gay person I do not support the parade since it is not something to brandish about and the way that gay persons represent themselves to the world is completely wrong because it creates dislikes of everyone else. Even if the parade is held, it should be normal as any other protest, and not like the majority of parades that cause provocations among the rest of the population and that is not something that we need.
- I am bisexual and I support LGBT community, but there is no need for making a parade for the sake of the fact that we have different sexual orientation. It would be the same as if straight people would make some kind of a parade because they are straight, thus

different. Anyone can do whatever he/she wants within their own privacy and places that are suitable for the LGBT community, not in public.

- A pride parade should be an indicator of the strength of LGBT community in society. I think there is no harmony or common ground between LGBT organizations in the territory of BiH.
- It is simply not a good moment, people should be slowly adjusted to this kind of existence (workshops, web sites, different books and literature, seminars and similar).
- I think we should work on different plans, and try the “back-door” approach through the media...
- I have never understood the meaning of that.
- As a state, we are not ready for something like that. We cannot even have a football game without chaos.
- I think that politicians should talk more about this and give their support. There should be more educative TV shows and schools should provide education on time.
- My honest answer to this question would be: “I do not know.” No matter to what extent parade would have an activist, Stonewall and a genuine character; the question remains whether the society is ready to face the fact that LGBT community exists in BiH.
- I do not think that BiH is ready for the pride parade. Education and promotion of LGBT persons, culture and so forth should be the priority. Pride parade should be the crown of a long struggle and should be held after the broader public is already introduced with everything...
- I think that pride parades, especially images from parades in developed countries, regardless their noble aims, are just creating bad impression about LGBT population. Countless times I have heard stories on how “half naked feminized fag tighten in a female clothes is licking another one” on pride parade and how disgusting this is. Then I have a problem of explaining how this person is of the same profile as a tighten half naked girl seen on some turbo folk concert and how there are different LGBT persons, as well as straight ones, and how not everyone is promiscuous and without any limits. No matter to what extent “our” pride parade would be a normal stroll aiming at promoting rights of LGBT population, it is hard to explain, to myself, and to the others, that this will not turn into a glittering pride parade that I mentioned and an “immorality and horror” which will destroy the future of their kids. So I believe that it is not time yet for a pride parade or any kind of parade, since they bring more damage than good. Media appearance, education of people, more quality approaches from persons who are competent and not from some “screaming little fags” (as my friend named one guest in some TV show, I do not remember who was it and with what reason), is quite enough for now.
- I think it should be held, but I am afraid like everyone else.
- I do not think that pride parade should be held, not because I am ashamed of my sexuality but because I want to survive.
- Not any time soon, although this is my desire, but I believe that the situation in BiH, even though more positive now than it was at some earlier stage, and the negative mood that is present among the people are not a favourable environment. I believe pride parade would not be held without any incident, and safety and integrity of each individual are important elements when organizing this event. I surely advocate for the promotion of LGBT rights and people, but primarily through various programs that will introduce the general public the problems we face. Raising awareness of the spirit will ensure the equality of all persons, regardless to their sexual orientation, but we should still wait with organizing the pride parade.
- I do not see the point in such parades.
- We are not mature enough, our institutions are not mature enough, LGBT persons are not mature enough, we should test the society before the parade to see its reaction and then

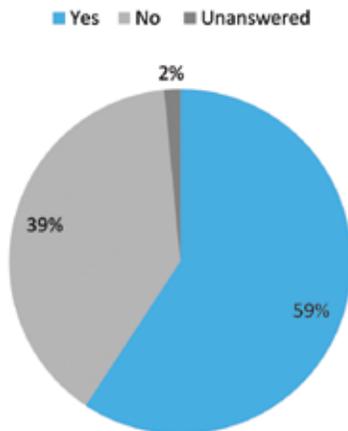
organize it.

- Pride parade should be a certain crown of the activism and only when LGBT population gains rights that could be exercised in practice, there will be a reason for holding parades.
- First there should be some other solution (for example petition or a particular political figure who will represent us, and if that fails, we should do protests), parade is the last option.
- It is presented in a wrong way, festivals are better.
- Community should be strengthened first.
- I consider these parades unnecessary, because I see myself as a completely normal person who does not have to flaunt in order to be seen, experienced, considered "normal" and smart and to whom someone should provide life, work, etc. I also believe that one does not have to represent his/hers love and sex life, because often such parades in western democratic countries seem rather lascivious, and I want to state that the whole society excessively forces and imputes sexuality in all spheres of life.
- Step by step, public should be animated, there is no need to get directly with that, some steps should be done before (gay clubs, state support).
- Because majority of the population would consider this as a provocation. People in BiH are simply not familiar enough with pride parade and what does it stand for, even the ones who support LGBT community.
- In general I think this is unnecessary. I am proud, but I do not see the reason for this outgoing. By doing so, we separate ourselves, demonstrate that we are not "normal" and provide reasons for not being accepted...instead of this grotesque dissipation on the streets, one should make some useful workshops, public debates, discussions on employment and project initiatives. Something that young LGBT people will have real benefit and support from.
- Because there are many ways to help the LGBT community at the moment, and it is not being done. I think that people need help in education, finding a job, or other problems that they face with. There should be an e-mail address to which they can turn to if they have a problem, where they could get a professional help (from doctors, psychologists...). Workshops that are held occasionally deserve a great compliment.

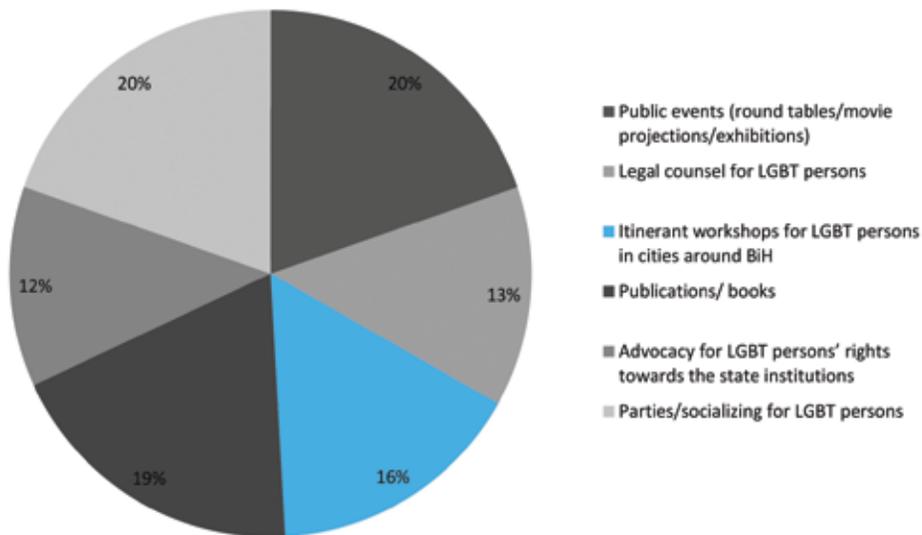
4.2 LGBT ACTIVISM OF SARAJEVO OPEN CENTRE

We used the opportunity to discover through this research how LGBT persons see the work of Sarajevo Open Centre, whether they recognize it and are they and to what extent informed about our activities. Gathered data create a paradigmatic correspondence with the data concerning needs and issues of LGBT persons – it adapts into and adds to the image of the current situation, areas and space in which further work and actions are possible. For those interested in these information, we present an overview of the results of the research, since it is not adequate for us to analyse our own work.

Have you been familiar with the work of Sarajevo Open Centre before this research?

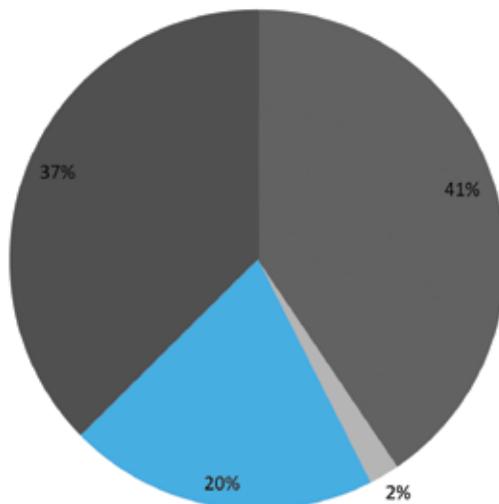


Which services and activities of Sarajevo Open Centre are you familiar with?



Do you think that activities of Sarajevo Open Centre have a positive impact on the perception of LGBT persons in public?

■ Yes ■ No ■ Partially ■ Unanswered



Which of the following activities are necessary to you as an LGBT person, and you think that Sarajevo Open Centre should focus on them in the future?

	Public sphere actions/street actions/pride parade	Education of state officials (such as the police, medical staff, school employees) aiming at sensibilization and promoting professional approach towards LGBT persons	Public cultural events (movies projections, exhibitions, discussions and similar)	Media campaigns aiming to inform and sensitize the general public about the rights of LGBT people	Online activities (web site about LGBT rights, social networks activities and similar)
Very important	21,3%	70,7%	38,2%	50,6%	40,7%
Important	19,5%	11%	32,7%	23,7%	32,5%
I do not care	19,5%	4,7%	14,1%	9,6%	11,3%
It is of little importance	13,6%	1,8%	5,1%	3,3%	7,4%
Irrelevant	19,9%	9%	6,3%	8,5%	3,6%
Unanswered	6,2%	2,8%	3,6%	4,3%	4,5%

	Psychological counsel for LGBT persons/ self help group	Legal counsel for LGBT persons	Working with the media, in order to achieve professional reporting on LGBT topics	Advocacy towards state institutions/ changes in the legislation/ public policy analyses and impact on them	Closed social activities for LGBT people (meetings, parties, tours, art activities/ creative workshops etc.)
Very important	63,5%	59,9%	46,5%	54,2%	35,4%
Important	17,9%	20,8%	30,4%	20,1%	27,7%
I do not care	5,2%	4,9%	7,6%	8,3%	18,3%
It is of little importance	2,4%	3,1%	4%	3,4%	4,5%
Irrelevant	8%	7,4%	7,4%	9,6%	9,2%
Unanswered	3,0%	3,9%	4,1%	4,4%	4,9%

Additional answers:

- Activities, round tables and education should be implemented in all the cities and municipalities, not only in the big ones.
- Education in schools, activities should be directed towards introducing topics/lectures on sexuality in general in the education system.
- To have more focus on lesbians and bisexuals.
- LGBT people should organize environmental or humanitarian activities through which gay people will be recognized as the ones that are compassionate towards those in need. The objective is the recognition of kindness of gay population in society. People should be shocked, but not in a theatrical manner, such as the pride parade, which results only with larger dislike. Wisdom and tactfulness are necessary.
- I think that in our society the most important is the general education of people about LGBT terms and situation of the LGBT community.
- The aim is not to explain to the whole public that they should change. It is necessary to attack individuals and enable procedures respecting, to strengthen the community and to show that it exists in the public sphere. Public is stupid and will realize eventually somehow.
- Opening safe houses, education of youth on LGBT rights – not until this survey know that there is a counsel.
- It is necessary to work bravely and wisely with the objective of connecting and strengthening LGBT network in the entire BiH.
- Support trans persons in BiH.
- Displaying parallels between us and the developed countries in the media...
- Workshops with parents of LGBT population.
- The collaboration with the Centre for HIV testing at the Clinical Centre Kosevo, more frequent parties in FIS.
- Morscientific research, not only legal but also the other ones (social, psychological, cultural), popularization, networking of an LGBT world, interculturality.
- I think that SOC and other similar organizations should also work to provide individual support to members of the LGBT population engaged in some activity. For example,

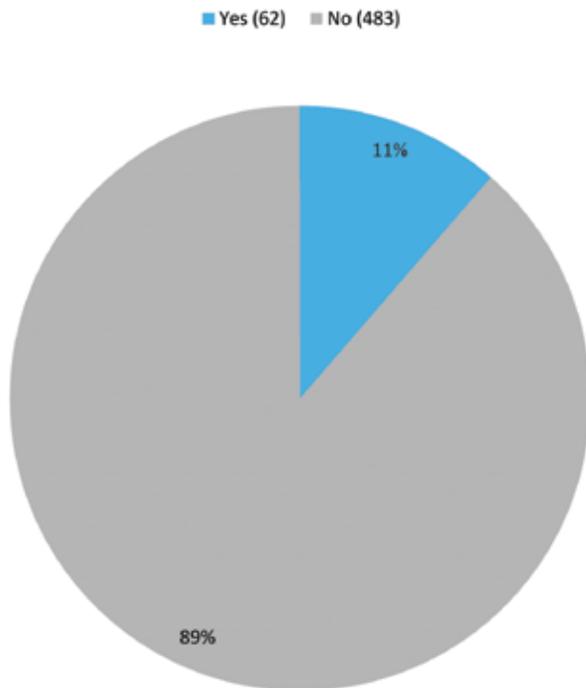
someone who writes or creates in any other way should be given support in the production of works (texts, movies, or whatever), and then in the promotion. I believe that such investment would be to their mutual benefit. An open competition for the LGBT poetry, movies and similar would be in this rank, but with a different approach.

4.3 POLITICAL PARTICIPATION OF LGBT PERSONS

The aim of the research of active and passive political participation of LGBT persons was to emphasize the point (which has been ignored and whose political potential has not yet been seen) that LGBT persons also vote on the elections (more than 50% of the LGBT persons which filled out the questionnaire use their right to vote) as well as that they are also members of the political parties in BiH (62 persons are members of the political parties), that they are candidates for different positions on the elections (13 out of 62 persons were candidates and have placed themselves with a certain number of votes). Here we did not address the issue of how open about their sexual orientation and gender identity are these members of the political parties towards their coworkers and other members of their parties, which is a highly interesting question and might be a subject of some future analysis. These, and other comparable data are stored in our database. However we cannot ignore the number of people who are active in the political system of BiH through the membership in their parties.

We will present an overview of the data related to: massive election turnout in relation to gender and sexual orientation, membership in political parties and review of the parties in question, candidatis and results of running for the elections, the percentage of LGBT voters, and whether this year LGBT persons would vote and for whom. It was especially important, particularly because of the further advocacy, to find out what examinees think – which parties should publicly advocate for the rights of LGBT persons in BiH in the future.

Are you a member of any political party in BiH?

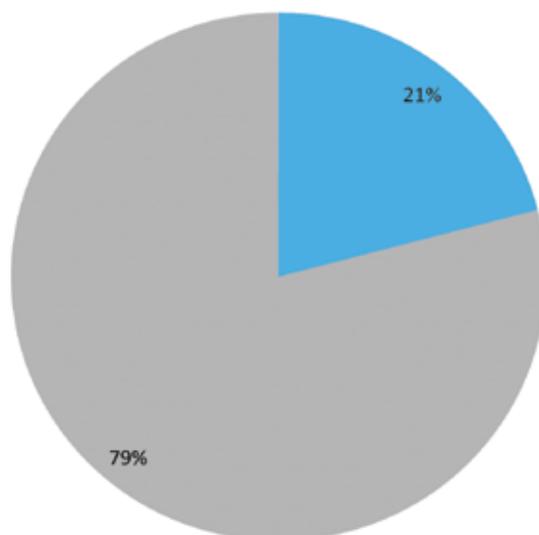


If yes, which party particular?

DF	HDZ	LDS	NDS	NS	SBB
1	2	2	1	10	5
SDP	SBiH	SDA	SDU	SNSD	SP
20	1	2	1	2	1

Have you ever been an election candidate?

■ Yes (13) ■ No (49)

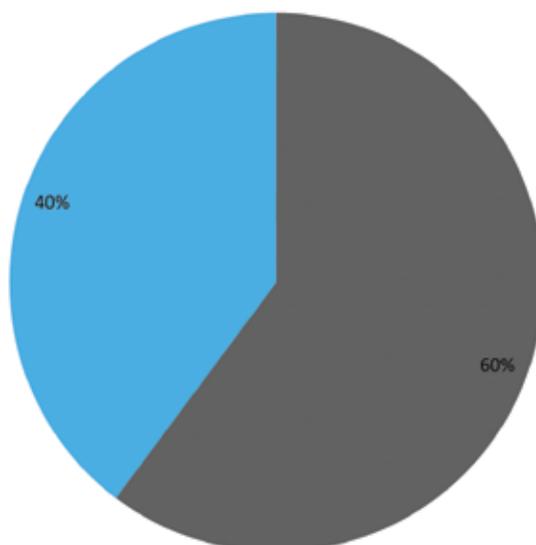


What were your results?

- I was a candidate for a cantonal parliament. I missed around 200 votes to get into the assembly, which was a huge success.
- I was fourth on the list of the political option that I represented.
- Partially positive.
- Very good.
- I was not elected.
- General elections in 2010. I was a candidate for a cantonal parliament and personally, I am satisfied with the votes outcome.

Did you vote on the last general elections in 2010?

■ Yes (327) ■ No (216)

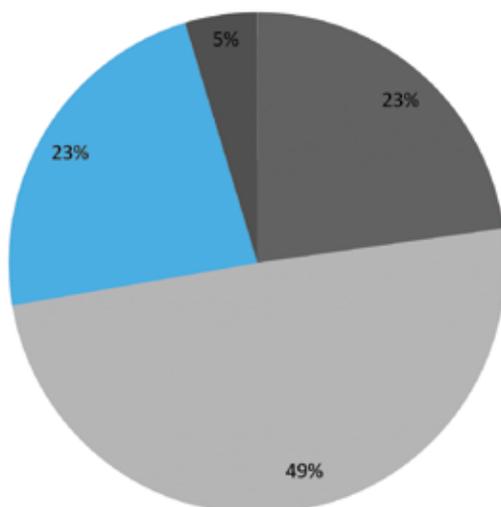


There is a broad spectrum of reasons for not voting; from being apolitical to different concrete situations and general attitudes concerning hopelessness, meaninglessness, and disorganization of the BiH political scene. These are just some of the comments:

- I was under age.
- I am not interested in political situation in BiH.
- There is no any political option.
- I never turn out for the elections, since still there was no one that I consider to be competent, honest and willing to assume liability that this job entails.

If elections would be held this year, whom would you vote for?

■ I would not vote (126) ■ I do not know (274) ■ I would vote for (127) ■ Unanswered



Examinees chose following parties, by the number of choices, as the ones they would vote for: Naša stranka/Our Party (NS; 33, 8%), Socijaldemokratska Partija/Social Democratic Party (SDP; 15, 7%), Demokratska fronta BiH/Democratic front of BiH (11, 8%), Liberalno demokratska stranka/Liberal Democrat Party (2, 4%). Almost all the bigger and active parties in BiH are on this list, however the percentage of LGBT persons who would vote for them is lower than 1%. When asked most of the examinees expressed the opinion that future advocacy for the rights of LGBT persons should be done by following parties: SDP (12, 4%), SDA (10, 6%), NS (7, 1%), DF (5, 1%), LDS (4%), SNSD (2, 5%), SBB (1, 3%), 8,7% persons responded that it should be done by all the political parties, and almost 33, 8% LGBT persons elaborated their responses more detailly.

- To be honest, I do not believe that any of the current parties would be willing to advocate for LGBT rights. Almost all parties and their members are focused only on standard political issues, while rights of LGBT persons, women and the others are barely mentioned.
- Liberal Democratic Party and Our Party, but it would be the best if LGBT rights are publicly advocated by stronger parties and parties that are in power.
- The strongest party (the one in power)
- Our Party. I dream about a political option that would entail a true social democracy.
- Our Party and the SDP, particularly when it comes to the Federation. NP is the only party with an open intention to advocate for the rights of LGBT people, and therefore it should

be supported. Due to its strongest position (and reportedly left) “bourgeois” party, SDP should promote the rights of LGBT people, but so far has not shown any significant distance from the conservative model, nor the desire to deal with human rights. In the RS, it should be SNSD, also because of the social democratic prefix and declarative commitment to human rights and freedoms. In practice, unfortunately, SNSD has flirted dangerously with ultraconservative currents and showed open homophobia.

- None of the current political parties, especially the more powerful ones, is capable of doing it! Stronger parties seek a foothold in nationalism, which relies on religion, which condemns homosexuality, so we’re going in a vicious circle.
- From the existing parties, maybe even none. There is a slightly chance for Our Party (Naša stranka). In the ranks of the LGBT population there are very smart and educated people who could, in a very simple way, develop a beneficial cooperation with someone among the “famous names” (as a support), so there remains an open chance for the formation of a completely new party.
- Civil and parties of the left wing should advocate for respect of human rights and full freedom of all citizens, where LGBT would be only one group among the others. There is no need for a party that would exclusively LGBT population.
- Rights are universal, so each party should advocate for anyone’s rights. LGBT population is not a special kind for whom some specific rights should be created.
- I think that this movement needs to choose one party that will unselfishly support with all the members and ask the same in return. Since our issue can be solved only through politics, everything else will follow (domino effect).
- All parties should be doing this, but none is willing to.
- All civil parties.
- All parties that are declared as democratic, social or liberal, although in principle it would be proper that all the political elite, which of course is considered to be an academic public, which implies that they are widely educated and ethically and morally respected, should advocate basic human principles and freedoms.

According to their stated ideology, parties of the left wing should be the most supportive of LGBT initiatives, as well as some centre parties, while there is no possibility of an agreement with the right wing parties. Still, as our analyses will show, the majority of respondents believe that all parties should advocate for LGBT rights, regardless of their programme ideology. Community representatives must develop knowledge of advocacy methods in order to participate in policy making. Political participation in a public sphere can reduce the lack of support of state institutions (from reporting violence to the police, to the lack of judicial will to prosecute cases of violence against LGBT people and not punishing violence at the state level) when it is necessary. These three issues are extremely important because they guarantee safety and open space for the condemnation of violence, enable LGBT persons to gain public support for achieving equal rights in certain areas of life, like all the other citizens.

Without explaining the ideological and social necessity of party’s declarations on human rights of LGBT persons, we would like to advertise that the potential and the amount of LGBT voters should not be neglected and political parties should include the protection of LGBT persons into their programs. On the other hand, among persons who are actively involved in politics through membership in parties, some of them are LGBT and examples from the world and the region show that one can be very successful in a political life and at the same time be out as an LGBT person.

5 INFORMATION RELATED TO TRANS* AND INTERSEX PERSONS

Concerning the significant number of trans* and intersex persons who have participated in the research we would like to discuss several issues. The chance to find out the answers to questions about the needs and problems of 14 trans and 9 intersex persons, that we gained through our survey, is important to us, since this research is the first one that has included the entire state and a broad spectrum of gender, sex and sexual identities. Here we represent the data related to sex and gender identities, while an overview of sexual orientation provides insight into the relationship between gender identity and sexual orientation that goes beyond any presumption.

Persons born with sex and reproductive organs that cannot be defined as strictly female or male are called intersex or intersexual persons.²⁷ These words have replaced the term hermaphrodite, which was used widely among the practitioners during the 18th and 19th centuries, while today is considered to be incorrect. Beside the word intersex, the term intersexuality is occasionally used for the description of an atypical development of sex characteristics. Even though this term is broadly used nowadays, it is still not precise enough because intersex means different development of sex characteristics from biologically female or male sex, while the term intersexuality is associated with one's sexuality instead of sex. The term intersex indicates the atypical sex and reproductive organs of an individual that do not meet either typical biological female or typical male's sex and reproductive organs. Sex characteristics of an intersex person originate as a combination of biologically female's and male's sex characteristics. Concerning the fact that while determining the sex which an intersex person will be medically attributed to, it is calculated whether more of those characteristics meet female or male biological sex, we can claim that intersex, as a third sex, finds its place between typical female's and male's sex, which is where the term intersex is coming from.

Activism related to human rights of intersex persons began to develop outside of the frame of LGBT activism in the 1990s and has emphasized certain specific problems of intersex persons. An informal group for advocating intersex person's rights was formed in 1993 under the name Intersex Society of North America. They mostly advocated for the postponement of the intersex children operation until the child is old enough to adequately bespeak his or her gender and sex identity. An international organization for global advocacy, presentation, and protection of human rights of intersex persons was formed in 2003, with twenty local offices in Africa, Asia, Australia, South and North America, Europe and the Middle East, under the name Organisation Intersex International (OII). OII is the biggest organization that gathers intersex persons and organizations dealing with their rights from around the world. An International Intersex Forum was held for the first time in 2011 and afterwards in 2012,

27 During the preparation of this research and formulation of the questionnaire, the term intersexuality was used, which we tried to replace with the more precise term intersex. This is the reason for giving such a comprehensive explanation, written by Vladana Vasic (magazine Dani, edition 7. June 2013, pages 58-59). A certain inconsistency in the terms usage, that is present in the text, is the consequence of the respect towards the original material (questionnaire), in which the term intersexuality was used.

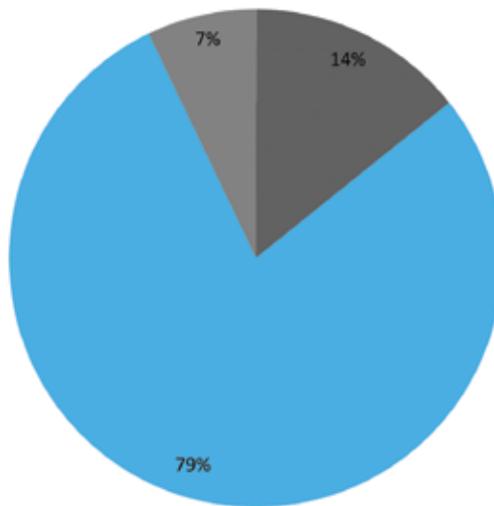
when the fact that intersex persons, from around the world, are subjected to inhuman and degrading medical treatments, without their consent, was indicated. During the forum, it has been requested to put an end to practices such as genital surgery, psychological and other medical treatments, including infanticide and selective abortion (based on the intersex of a child) in some parts of the world. It was emphasized that it is necessary to work on reducing discrimination against intersex people and securing the rights to bodily integrity and decision-making about one's own body and sex.

INTERSEX PERSONS

Overall number: 14 (2, 5 %)

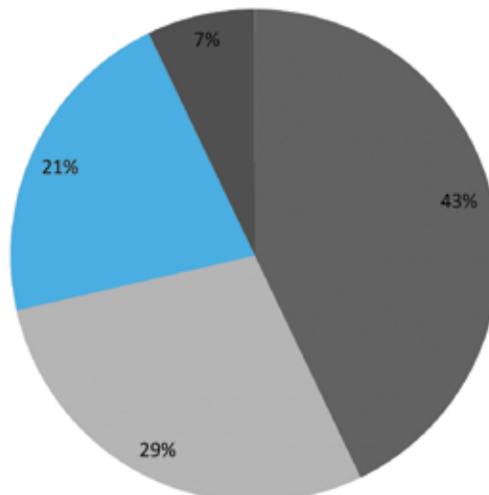
Gender expression

■ Transgender ■ I do not identify ■ Nothing marked



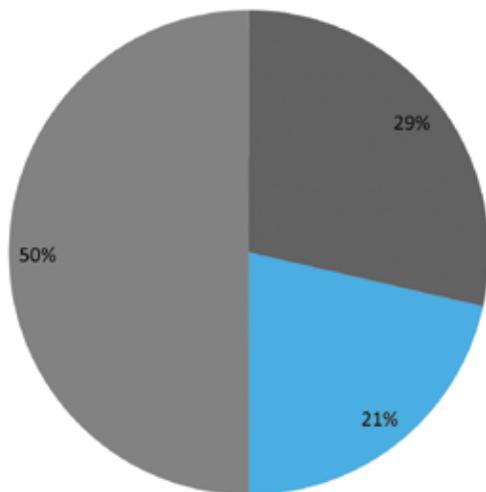
Sexual orientation

■ Bisexual ■ Asexual ■ Homosexual ■ Pan sexual



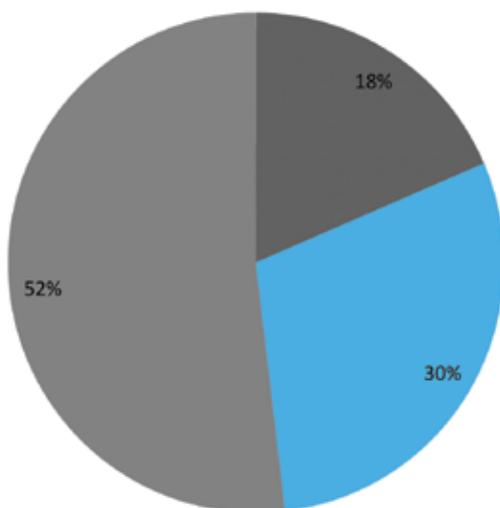
Education

■ High school ■ College ■ Master studies



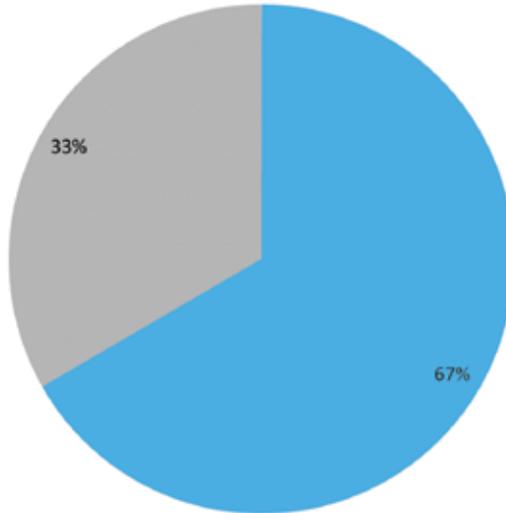
Have you ever experienced any form of discrimination?

■ Yes (5) – at a work place, in the Social Care Centre, in a cafe bar/store, at home
■ No (8)
■ Nothing marked (1)



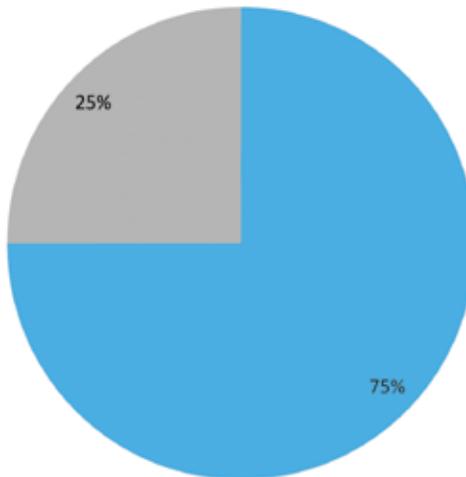
To whom from the mentioned medical staff you have said that you are an LGBT person?

■ Gynaecologist ■ Urologist



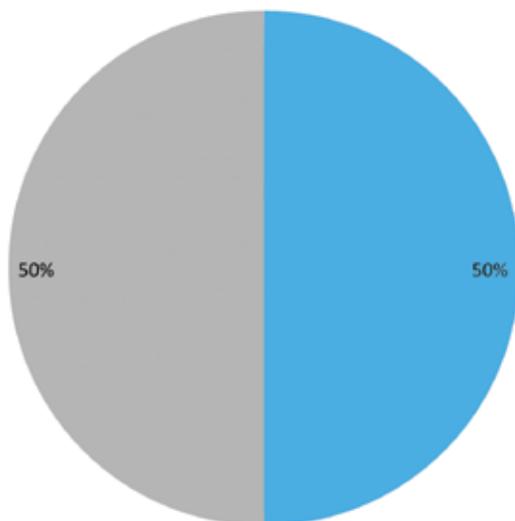
What was their reaction? Gynaecologist

■ The reaction was professional ■ The reaction was negative/unprofessional



What was their reaction? Urologist

■ The reaction was professional ■ The reaction was negative/unprofessional



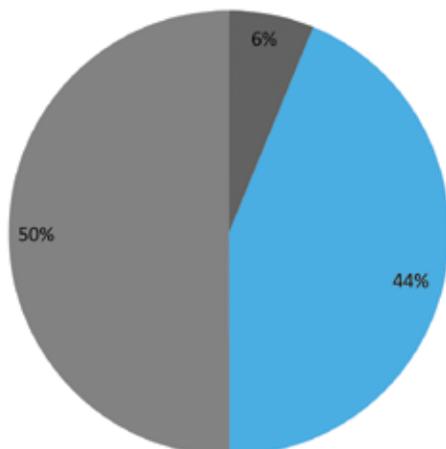
The relationship between medical staff towards intersex and trans* persons should be a subject of a detailed research. This is also an issue which requires additional education of health workers, what will be broadly explained in the conclusion and recommendations.

TRANSEXUAL PERSONS

Overall number: 9 (1, 6 %)

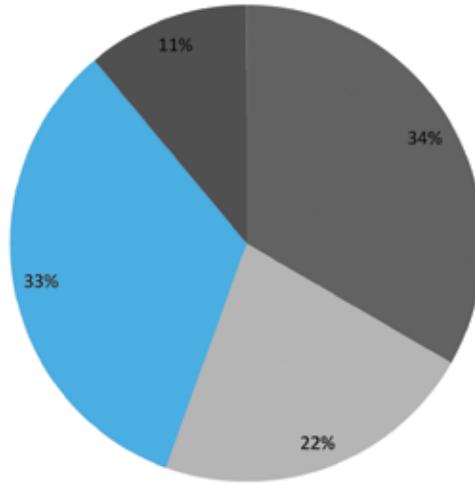
Gender expression

■ Female (1) ■ Transgender (7) ■ Nothing marked (1)



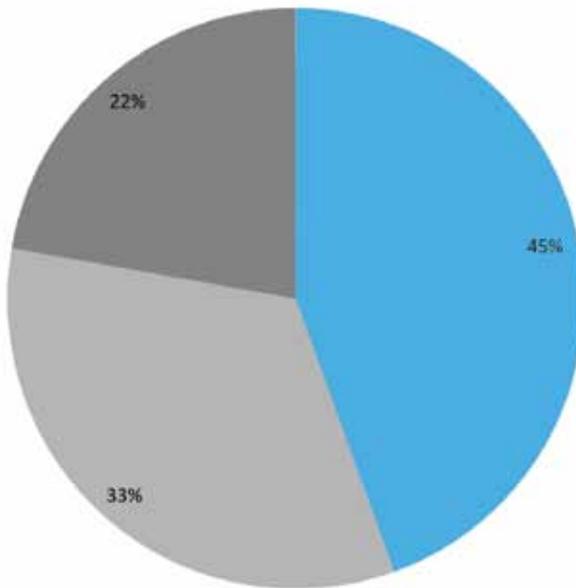
Sexual orientation

■ Heterosexual ■ Bisexual ■ Pan sexual ■ Other (1)



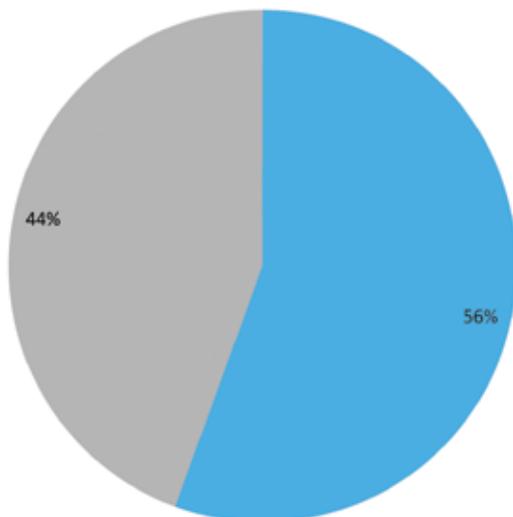
Education

■ High school ■ College ■ Nothing marked



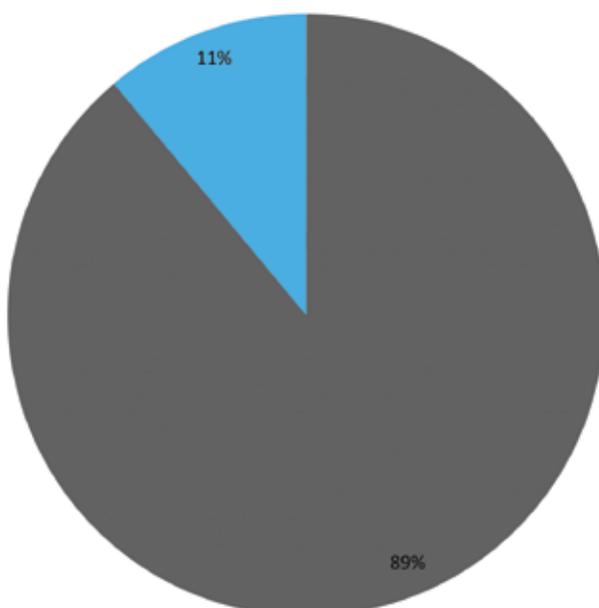
Have you ever experienced any form of discrimination because you are an LGBT person?

- Yes: (5) – at a college, work place, on the court, in a police station, inside the LGBT community, in a cafe bar/store, in a school, in the health care institution.
- No: (4)



Do you feel any psychological difficulties as a result of homophobia you suffer through, because being an LGBT person?

- Yes (8)
- No (1)



It is symptomatic that 8 out of 9 trans* persons feel psychological difficulties, depression, fear, anxiety, affliction and similar, as a result of homophobia they are faced with every day. Mental health of trans* people, whether it is about prevention or therapeutic work, is an issue which should gain full attention in the future, both through work with trans* people and with psychological and therapeutic experts. Complete explanation of the spectrum of trans* sexual and gender identities (transsexual, transgender, transvestite) as well as the specifics of intersexuality, can be found in the Glossary of LGBT Terms contained in this publication.

6 CONCLUSIONS AND RECOMMENDATIONS

6.1 GENERAL CONCLUSIONS OF THE RESEARCH

After six months of working on the research on needs and problems of LGBT community in BiH, we have gained the possibility to perceive certain life conditions of LGBT persons and their consequences more precisely. It is clear that a great sociological, cultural and legal path is ahead of Bosnia and Herzegovina, in order to reach the day when LGBT persons will become equal citizens. The validity of this publication is in its precise outlines of the state of numerous elements of real lives of LGBT persons in BiH, which will be used as a legitimate argument in a fight for achieving the equality. A deficiency of an analysis of the research results, on the other hand, is in the lack of dealing with certain aspects, such as – mental health, coming out of bisexual persons to their partners, discrimination in educational and health institutions and so forth. However, as this survey is the first of its kind to ever be conducted with such a massive participation in BiH, it could not account for all the elements of LGBT person's lives. That leaves us with the possibility for creating and performing continuation of this research that will include all the segments of LGBT population's reality. On the other hand, a valuable database is created. That database can be used in further surveys that will deal more precisely with certain issues and explore the particularities related to the crossing of different demographic data with the other specificities.

The quality of life of LGBT persons depends from the everyday social - psychological and legal network in which people live their lives. Legal protection mechanisms are the first step in introducing the LGBT people in the public sphere. Legal documents on the international and domestic level, although being only a few exceptions, specifically include sexual orientation and gender identity as prohibited grounds for discrimination. Through activities of implementation bodies of these international documents, as well as through broader interpretation of their

regulations, it implies that the discrimination towards sexual and gender minorities is prohibited. It is encouraging that on the universal and regional levels, documents which directly refer to the elimination of discrimination and strict punishment of violence against LGBT people are being adopted. It is significant that the fact about the necessity to legally regulate medical and other specifics related to transsexual people, who are, according to certain data²⁸, particularly sensitive group of sexual and gender minorities, has been recognized.

Likewise, the research has shown that the family is not a supportive place. The severity of this data indicates the urgency of a common activity of several areas – from the adequate media coverage and the review of textbooks, where homosexuality is still occasionally presented as a disease, to a transparent state's attitude when it comes to an LGBT persons' rights protection. Parallel common activities on awareness rising in the society could, in the long run, either directly or indirectly affect the reduction of family conflicts or strengthen the family as the place of the first and every other emotional support.

However, in order for the protection system to be efficient, persons who are concerned with it should be the ones implementing it. An assumption of this research was that the majority of LGBT persons, due to the fear of coming out, stigmatization and further discrimination, do not use the existing institutional mechanisms. Unfortunately, the research has shown that reporting the discrimination and violence is more likely to be an excess than the common practice. In our analyses, we have presented in details the personal reasons of discriminated LGBT persons and those who have suffered through violence, for this kind of practice, and the majority of them lies in the lack of knowledge about the human rights protection system, distrust in institutions that should implement them or the fear from further discrimination and violence.

We believe that the level of an increasing usage and exercise of legal assets is connected with different formal and informal forms of education (related to the LGBT issues, culture and law). This should strengthen LGBT persons in a struggle for their rights and enable persons working in a health, educational, security and judicial institutions to deal with the specific problems that LGBT persons are faced with every day. This is the only way to influence a systematic arrangement of those areas affecting the quality of an everyday life – from health, police and judiciary, to political and nongovernmental sector.

6.2 RECOMMENDATIONS

Based on the analyses of the statistical data and additional comments that examinees were emphasizing, we will make outline recommendations for different sectors that we have tackled during our research. The problem of deficiency of the state's institutions support program was acknowledged on many occasions in the research. Police, judiciary or particular sectors of the health system, due to the lack of knowledge on LGBT issues or the high level of homophobia, do not provide their services professionally. Since we will deal with the each sector specifically in our future activities, at this point we will only present our general attitude.

²⁸ Gajin, Sasa, Model of the Law on Accepting the Legal Consequences of Sex Change and Determine the Transexuality, Belgrade, Centre for Advancing the Legal Studies, 2012. Within this study, a research conducted with transsexual persons is presented and is also referring to the data from around the world.

6.2.1 HEALTH SYSTEM

We recommend conducting an additional education on LGBT issues, for persons working in different health sectors. This additional education should be organized so that psychologists, therapeutics and gynaecologists, who already have a knowledge or experience in practice, or they have been through some kind of education, could work with their colleagues. Problems that LGBT persons are faced with in the practice or distrusts that make them hesitate in the search for a professional help, can be overcome through additional knowledge about particularities related to LGBT persons and especially trans persons, who are, within this community, the ones that are most exposed to a discriminatory practice and a verbal violence. In the part of the analysis that outlines activities that LGBT people have highlighted as those on which Sarajevo Open Centre should focus on in the future, the necessity of working with the medical staff to sensitize them about the professional approach to LGBT persons is emphasized.

6.2.2 POLICE

Since police is the first place where persons who have experienced discrimination or violence should go to, it is of great importance that in each police station, there is at least one person having an additional knowledge on LGBT terms, reasons why they suffer discrimination or violence and is aware of all the vulnerabilities this community is exposed to, due to the stigmatization present in its members' lives. Out of the overall number, 19 examinees have suffered through discrimination in the police station/administration. Most of the reasons that examinees have adduced, for not reporting the violence to the police, can be resumed to the distrust they strongly feel towards the police. Arguments they have provided for such an intense feeling of distrust are related to the fear from further discrimination and from the forced and uncontrolled coming out that could be a result of this notification. Another fear is related to the possibility that there will be no further reaction and that reporting violence and discrimination is pointless. Due to this situation of closed circle of not reporting and mistrust, it is necessary to break the chain of noncompliance by sensitization and empowerment of the police and LGBT people in order to create cooperation.

Violence is a big problem for LGBT persons. 68, 9 % of examinees have marked physical violence as the biggest problem, while psychological violence is considered almost as an equal issue, with 68, 7 % of persons pointing it out. When the issue of violence, whether physical or psychological, is associated with not functioning of institutions that are supposed to punish those who commit it, an issue of processing and punishing violence is considered an urgent one, which needs to be resolved. Discrimination at the workplace, at school or a college is one of the biggest problems for even 62.6% of examinees, which places the problem of discrimination in almost the same level with violence.

When these previous data is considered, it is not surprising that over 80 % of examinees (452 persons) assume that the education of the state officials is a matter of priority (for example police, medical staff, school employees) with the aim to sensitize and professionalize their approach towards the LGBT persons. Likewise, we believe that it is important that police officers who have already undergone the training and have an experience in working with LGBT persons pass on their knowledge to colleagues because this is the only way for structural expanding of the protection network.

6.2.3 CIVIL SOCIETY

Indiscriminate approach to the protection of human rights of all persons, regardless of their sexual orientation or gender identity, is the assumption which should be the initial value of civil society organizations whose priority is the protection of human rights and all their activities should derive from it. The research has shown that the certain part of the LGBT community had experienced discrimination exactly in organizations that are dealing with human rights, what has confirmed the doubts that the approach to human rights in practice is inconsistent. We suggest to the non-governmental sector that deals with human rights to establish a network of cooperation with LGBT organizations in order to increase knowledge, and even more empathy, which is supposed to be one of the most important values of persons dealing with issues and problems of the others.

All those previously mentioned, as well as any other problems, such as the lack of public visibility when it comes to legal and social problems, public stigmatization, sexual violence, economic blackmailing and so forth, can only be resolved through the systematically developed approach. At the end, we want to recall that a certain number of persons have experienced some form of discrimination inside the very LGBT community, what shows that every sensibilization is an ongoing process and that there are no privileged groups or absolutely safe places and that learning tolerance is something that never ends. The necessity for one comprehensive activity related to the social protection of LGBT persons is an imperative. The need to spread the awareness among the LGBT community about the rights LGBT persons have, and the political values of certain sociological phenomena that are related to the LGBT context is equally important. The material that we have gained through this research will be used to directly advocate for rights in certain institutions, and should also help to reach the ultimate goal - to improve the quality of protection and enjoyment

of guaranteed rights, the adoption of new laws, improving mental and every other health of LGBT persons, a clearer position of the ruling and opposition parties on the human rights of LGBT people etc. A work with institutions and all other persons who are in contact with LGBT people during their work, will increase the level of awareness of state officials, and emphasize the importance of equality, compassion, respect and humanity. On the other hand, only an ongoing effort to strengthen the community through activities that are of their own interest, that raise awareness, educate and bring them pleasure, can complement the overall quality of life for lesbian, gay, bisexual, intersex, trans*, queer, and all the persons who are in any way beyond heteronormative binaries in which our culture is immersed in.

7

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ANNEX 1 QUESTIONNAIRE

QUESTIONNAIRE ON THE NEEDS, PROBLEMS AND THE RIGHTS OF LGBT PERSONS IN BOSNIA AND HERZEGOVINA

The questionnaire in front of you has an objective to discover the real needs of LGBT persons in BiH and which are the concrete problems these persons are faced with. Activities and advocacy towards the state institutions (police, health system, education etc.) aiming at benefit of LGBT persons will be based on these results.

Please find 15 minutes of your time to complete the questionnaire. Completion of the questionnaire is anonymous and voluntary and your participation is extremely important to us. This information will not be forwarded further.

EVERYDAY LIFE OF LGBT PERSONS

1. Mark persons from your surroundings who know that you are an LGBT person. Mark only those categories that you have. If no one from your surroundings knows that you are an LGBT person, continue with the 3rd question.

	Knows/know	Does not know/ do not know	I do not know whether they know
Mother/guardian			
Father/guardian			
Sister/sisters			
Brother/brothers			
Child/children			
Broader family			
Friends			
Acquaintance			
Colleagues from workplace/ school/college			

2. Mark persons (from those who know that you are LGBT) who support you and those who do not.

	Supports me/ Support me	Does not support me/do not support me	I do not know whether he/ she/they support me	Some do support me/ some do not
Mother/guardian				
Father/guardian				
Sister/sisters				
Brother/brothers				
Child/children				
Broader family				
Friends				
Acquaintance				
Colleagues from workplace/school/ college				

3. Have you ever experienced any form of discrimination because you are an LGBT person (you were deprived or had limited access to certain right, you were placed into a worst position than the others in some situation, suffered through mobbing at work or humiliation, were a victim of hate speech in public and similar)?

yes

no (If no, go to the question 8)

4. If yes, where? Multiple answers are possible.

at college

at a workplace

on the court

at Employment Office

in a Social Care Centre

in a nongovernmental organizations that deals with human rights

in a police station/administration

in a psychological/psychiatrist/therapeutic counsellor

in a cafe bar/store

in school

in health institution

within LGBT community

at some other place, write where: _____

5. Did you report discrimination?

yes

no, why: _____

(If no, go to the question 8)

6. If yes, to whom did you report discrimination? Multiple answers are possible

- to a nongovernmental organization that deals with human rights
 to the Office of the Ombudsman for human rights
 to a lawyer/attorney
 to someone else, write to whom: _____

7. Was your case of discrimination prosecuted?

- yes. How did it end?: _____
 it is an ongoing process.
 no. If it was resolved through some other means, write how: _____

8. Have you ever experienced violence due to your gender expression or sexual identity?

- yes
 no (if no, go to the question 12)

9. Which form of violence have you experienced?

- psychological/verbal (insults, swearwords, threats and similar.)
 physical (hitting, pushing, pulling hair, serious body injuries, etc.)
 sexual (inappropriate touching, sexual comments, rape)
 economic (destruction of personal property, confiscation of money, etc.)
 some other form of violence, write which one: _____

10. Did you report the violence you have experienced?

- yes. To whom: _____
 no. Why?: _____

(If no, go to the question 12.)

11. Is the case of violence prosecuted on the court?

- yes. How did it end?: _____
 it is an ongoing process.
 no. If it was resolved through some other means, write how: _____

12. Do you have confidence in the police?

- yes
 no, why: _____

13. Do you feel psychological difficulties (depression, fear, anxiety, affliction) as a result of homophobia you suffered through due to the fact that you are an LGBT person?

- yes
 no, why: _____

(If no, go to the question 8)

14. Did you seek for psychological/psychiatrist/therapeutics help?

- yes
 no. Why: _____

15. Mark to whom from the mentioned medical staff you have told that you are an LGBT person. Further to, mark the way they have reacted.

	Has reacted professionally	Has reacted negatively/unprofessionally	Which is a reason for not telling to a medical staff that you are an LGBT person
psychologist			
psychiatrist			
therapeutics			
doctor/family medicine practitioner			
gynaecologist			
urologist			

16. According to your opinion, which are the biggest problems of LGBT persons in BiH?

Multiple answers are possible

- discrimination at a workplace/school/college
 economic violence (e.g. detraction or confiscation of money, etc.)
 physical violence /attacks/property wreckage
 lack of state institutions' support programs
 lack of support from friends and family
 lack of visibility of LGBT persons and topics/issues in the public sphere
 unemployment
 psychological/verbal violence
 sexual violence/harassment
 stigmatization
 other issues, write which ones: _____

17. Do you think that the first Pride Parade should be held?

- yes
 no. Why: _____

LGBT ACTIVISM OF SARAJEVO OPEN CENTRE

18. Have you been familiar with the work of Sarajevo Open Centre before this research?

- yes
 no, why: _____

(If no, go to the question 21)

19. Which services and activities of Sarajevo Open Centre are you familiar with?

Multiple answers are possible

- Public events (round tables/movie projections/exhibitions)
 Legal counsel for LGBT persons
 Itinerant workshops for LGBT persons in cities around BiH
 Publications/ books

- Advocacy for LGBT persons' rights towards the state institutions
- Parties/socializing for LGBT persons

20. Do you think that activities of Sarajevo Open Centre have a positive impact on the perception of LGBT persons in public?

- Yes
- No
- Partially

21. Which of the following activities are necessary to you as an LGBT person and you think that Sarajevo Open Centre should focus on them in the future?

You can put more answers in the rank of equal importance. Answers should be divided into 5 groups: 1 – extremely important, 2 – important, 3 – I do not care, 4 – of little importance, 5 – irrelevant. We would like to note that you do not have to use all the ranking categories (for example you can put all answers in only two or three categories).

public sphere actions/street actions/pride parade	1	2	3	4	5
education of state officials (such as the police, medical staff, school employees) aiming at sensibilization and promoting professional approach towards LGBT persons	1	2	3	4	5
public cultural events (movies projections, exhibitions, discussions and similar)	1	2	3	4	5
media campaigns aiming to inform and sensitize the general public about the rights of LGBT people	1	2	3	4	5
online activities (web site about LGBT rights, social networks activities and similar)	1	2	3	4	5
psychological counsel for LGBT persons/self help group	1	2	3	4	5
legal counsel for LGBT persons	1	2	3	4	5
working with the media, in order to achieve professional reporting on LGBT topics	1	2	3	4	5
advocacy towards the state institutions/changes within the legislation/public policy analyses and impacting on them	1	2	3	4	5
closed social activities for LGBT people (meetings, parties, tours, art activities / creative workshops etc.)	1	2	3	4	5
Write additional:					

POLITICAL PARTICIPATION OF LGBT PERSONS

22. Are you a member of any political party in BiH?

- yes. Which one: _____
- no

23. Have you ever been an election candidate?

- yes. What were your results? _____
- no

24. Did you vote on the last general elections in 2010?

- yes
- no, why: _____

25. If elections would be held this year, whom would you vote for?
- I would not vote
- I do not know
- I would vote for _____
26. According to your opinion, which party should advocate for LGBT rights in the future?
- Name one or more parties.
- _____

Please fill in your personal data further on

PERSONAL DATA

city or a municipality of a current residence: _____

city or a municipality of birth: _____

year of birth (YYYY): _____

sex (choose one of the following answers or add by yourself):

- female male transsexual intersexual
- other, which one: _____

gender (choose one of the following answers or add by yourself):

- woman man transgender I do not identify
- ther, which one: _____

sexual orientation

(choose one of the following answers or add by yourself):

- homosexual bisexual heterosexual
- pansexual asexual other: _____

Completed level of education

(choose one of the following answers):

- primary school high school academy
- bachelor degree master degree
- doctoral degree

Current primarily occupation (choose one of the following answers):

- pupil/student employed temporarily employed
- unemployed retiree

Ethnicity (choose one of the following answers):

- I do not declare according to ethnicity
- I declare myself as: _____

Religion (choose one of the following answers):

- believer of a confession: _____
- atheist agnostic I do not declare myself
- Other: _____

* * * * *

WE THANK YOU FOR PARTICIPATION IN THIS SURVEY.

* * * * *

If you wish to keep in touch with Sarajevo Open Centre in order to be informed on activities and results of researches, leave your e mail address here: _____

We oblige not to forward your personal data to any of the third parties.



ANNEX 2 LGBT GLOSSARY

ACTIVISM

Political belief that acting on the individual or collective level can create social and political change. Activist views do not deny the importance of conventional institutional structures (law, media, education etc.), but instead encourage people to approach them directly. Although activism is not radical by definition, it is most common in areas where some form of discrimination has become too repressive, and therefore it is often opposed to power relations that tend to maintain the status quo.

ASSIMILATION

Lesbian and gay political ideology, emphasizing that there are no significant differences between heterosexual and homosexual people. This belief is expressed through the hope that lesbians and gays will be given equal access to all resources and privileges available to the heterosexual majority if they behave in a way that is acceptable to the dominant culture. As social acceptability is based on contingent factors such as class, race, and gender, the main promoters of assimilation are often the least vulnerable individuals within the minority (e.g. middle class white males).

BIPHOBIA

Irrational fear, intolerance, prejudice and/or discrimination against bisexual individuals made by heterosexual (in this case, synonym for homophobia) or homosexual people.

BIOLOGICAL SEX

Determined by chromosomes (XX, XY), hormones (estrogen, progesterone and testosterone), internal and external genitals (vulva, clitoris, vagina, testicles and penis). Constructivist theories claim that sex (like gender and gender roles) is a convention (social construction).

BISEXUAL PERSON

Person whose sexual orientation is directed towards people of both sexes, i.e. person who is sexually and/or emotionally attracted by people of both sexes.

CISGENDER

Notion used to describe individuals whose gender identity is in accordance with the sex assigned to them at birth.

CISGENDER PERSON

Person who identifies him/herself with the male gender or female gender, in accordance with his/her own biological male or female sex.

COMING OUT

Concept derived from the phrase coming out of the closet, routinely used to describe public or open declarations and affirmation of one's (homo) sexual orientation. It is common on two levels: as a self-discovery, and as a more or less public notification. Coming out from silence refers to the act of coming out from isolation and negation, and it announces to other people the right to a different life. In activism and queer theory, coming out is a political act of resistance and confrontation to traditional views.

DISCRIMINATION

Discrimination refers to every distinction, exclusion, limitation and form of putting a person or a group of persons at disadvantage. There are various grounds and characteristics by which a person or group of persons is led to a disadvantaged position (sexual orientation, gender, gender identity, gender expression, age, political affiliation, etc.)

INDIRECT DISCRIMINATION

Any situation in which neutral regulation, criterion or practice has or would have the effect of putting a person or group of persons in an unfavorable or less favorable position in respect to other persons.

DIRECT DISCRIMINATION

Any differential treatment or failure of treatment when a person or group of persons has been or could have been brought at a disadvantage as opposed to some other person or group of persons in similar situations.

INSTITUTIONALIZED DISCRIMINATION

Social precept reflected in the institutions of power (language, media, education, economy, religion, etc.) that favor one group (or one system of quality) over another. Contemporary theories agree in principle that this often refers to a group of white (race) heterosexual (orientation) middle-aged (age) men (gender), who are members of the middle or upper-middle class (class). Everyone who, in one way or another, deviates from the given group is treated as a minority (even when they form a more numerous group). The power over that group, even over approximately equal (e.g., black men with all of the above features) or larger groups (women in general), is held by these institutions.

MULTIPLE DISCRIMINATION

Describes discrimination that occurs on several grounds (for example, the same person may experience discrimination based on sexual orientation, gender identity, race, etc.). This refers to a situation in which there are multiple grounds of discrimination at the same time, and they are difficult to separate and to be considered separately.

HARASSMENT

Harassment is considered discrimination in any situation in which behavior related to race, color of the skin, language, religion, ethnicity, national or social origin, connections with a national minority, political or other opinion, financial status, membership in a trade union or other association, education, social status, gender, sexual orientation or expression, has the purpose or effect of violating one's dignity and creating an intimidating, hostile, degrading, humiliating or offensive environment.

SEXUAL HARRASMENT

Sexual harassment is every form of unwanted verbal, non-verbal or physical conduct of a sexual nature which has the purpose or effect of harming the dignity of a person, especially when it creates an intimidating, hostile, degrading, humiliating or offensive environment.

MOBBING

Mobbing is a form of non-physical harassment in the workplace that implies repetitive actions that have the effect of degrading the victim. Its purpose or effect is to degrade one's working conditions or professional employee status.

SEGREGATION

Segregation is an act by which one person (natural person or legal entity) separates other persons on the basis of race, color, language, religion, ethnicity, national or social origin, connections with a national minority, political or other opinion, financial status, union membership or other association, education, social status, gender, sexual orientation or expression, in accordance with the definition of discrimination.

DRAG

The word was originally used in Shakespeare's Globe Theater as a label for actors who played female roles (as women were not allowed to perform in the theatres at the time). The term generally refers to the costume and disguise (hence the phrase in drag - disguised in the clothes of the opposite sex). It is primarily an allusion to a man's way of acting like or imitating women, thus giving a gender performance and demonstrating the fluidity of gender identity that is normally considered fixed by its definition. Drag king refers to a lesbian/straight woman simulating a man. Drag queen refers to a gay/straight man simulating a woman.

CHOSEN/OTHER FAMILY

Network of friends, partners and ex.-partners from whom an LGBT person asks for (and receives) support, sometimes to compensate for something that has been interdicted from his/her primary surroundings.

GAY

Basic meaning of the term is gleeful, merry. The term got a new meaning during the 19th century: female prostitutes were called gay based on contempt for their occupation. It was then attributed to men who were using their services, but also to male prostitutes. In the early 20th century, some American men and women adopted the expression as a substitute for the clinical term homosexual person. In the 1960s and 70s, when the media accepted the gay movement's advocacy to substitute the term homosexual (used by psychiatrists to diagnose mental illness) with the term gay, it gained broader use.

GAY MAN

Refers to a man who is sexually and/or emotionally attracted exclusively to men. Because of the historical weight of the term homosexual, it is recommended that this neutral term be used.

GENDERPHOBIA

Discrimination based on gender (gender roles, expression and norms) originating from non-acceptance and negation of the individual right to conceptualize sexual/gender identity and expression.

HATE SPEECH

Hate speech against LGBT persons related to public expression that encourages expansion, promotion or justification of hatred, discrimination and hostility towards LGBT persons – for example, statements made by political and religious leaders or opinions of other authorities published in the press or on the internet, aiming to incite hatred.

HETEROPHOBIA

Irrational fear, intolerance, prejudice and/or discrimination towards heterosexual persons, institutions based on heterosexual relations (marriage, family) or institutions supporting these relations (church, government).

HETERONORMATIVITY

The assumption that everyone is heterosexual, i.e. that heterosexuality is ideal and superior, as opposed to homosexuality or bisexuality. Heteronormativity also privileges normative gender expression – what is necessary or imposed on individuals to be perceived and accepted as a real man or real woman, i.e. within the frame of the only available categories.

HETEROSEXISM

Attitude that heterosexuality is the only valid sexual orientation. Heterosexism is often manifested in the form of ignoring LGBT persons.

HETEROSEXUAL PERSON

Person whose sexual orientation is directed towards persons of the opposite sex, i.e. person who is sexually and/or emotionally attracted exclusively to persons of the opposite sex.

COMPULSORY HETEROSEXUALITY

Phrase originating from the theory of lesbian feminism (Adrienne Rich), suggesting complex, multifold forms of relations amongst women. According to lesbian feminists, women are forced into heterosexuality, i.e. the sexual, emotional and physical role (working at home and taking care of the family) of serving a man. The historical suppression of references to the life of lesbians and women who live independently of men, as well as verbal and physical attacks on such women, often left heterosexuality as the only option. The concept of lesbian feminism was crucial to the interpretation of the ways/methods in which patriarchy operates. Since the mid-eighties of last century, this phrase is used more often by gay men to describe the automatic assumption that everyone is heterosexual without distinction.

HOMOPHOBIA

Irrational fear, intolerance, prejudice and/or discrimination against gay men and lesbians (and bisexual persons [see biphobia]). It manifests as unquestionable belief in heterosexual superiority, which is encouraged by cultural and institutional social practices. This incites violence against persons who are not heterosexual, which is justified by a belief in heterosexual superiority (and the inferiority of others). Violence is reflected in verbal and physical attacks, prohibition/removal of children from non-heterosexual parents, discrimination in employment, payment of taxes, retirement, immigration proceedings, etc. These forms of discrimination are part of the social domain and many homophobes will deny taking part. However, homophobia is easy to recognize on the individual level in everyday situations, e.g. when a woman is thought to be a lesbian because she is unable to find a male partner or because she wants to be a man, or when a lesbian or gay man is not perceived as a complete person but is instead identified only by their sexual orientation.

INTERNALIZED HOMOPHOBIA

Internalized self-hatred arises as a result of the acceptance of negative stereotypes created by an oppressive community. It often involves conflicting feelings that non-straight persons are either inferior and inherently bad, or that they are superior or exclusively good; that such information can be trusted only to members of the group or that it cannot be trusted to members of the group at any cost; that for the sake of safety one should hide forever, or conversely that for safety's sake one should come forward and reveal their sexual orientation; that there is no safe place in the whole world, etc.

HOMOSEXUAL

Outdated clinical term for people whose sexual orientation is directed towards persons of the same sex, i.e. person that is sexually and/or emotionally attracted by persons of the same sex. This term is inappropriate and many gays and lesbians find it offensive. Better terms are gay (man) and lesbian.

SITUATIONAL HOMOSEXUALITY

Sexual behavior which is different from one's usual behavior, occurring due to the existence of a social environment that consists solely of people of the same sex, e.g. religious and other schools attended exclusively by students of the same sex/gender, prisons, sex for money with same sex partners, etc.

INTERSEXUAL PERSON

People born with chromosomal, hormonal or genital characteristics that do not match specified standards of the male and female categories because of their sexual or reproductive anatomy. This term replaced the term hermaphrodite, which was widely used by doctors during 18th and 19th centuries but is considered to be unprofessional today. Intersexuality can take many forms and include different states of intersexual people.

LESBIAN

Woman who is sexually and/or emotionally attracted to other women. Lesbian is one of the oldest and most affirmative terms for homosexual women, which in lesbian feminist theory does not only refer to a sexual identity opposing the conventional expectations of a member of the female gender, but also a social and political identity created to oppose male chauvinism, patriarchy, heterosexism, and phallogentrism. The term originated from the name of the Greek island Lesbos where poet Sappho, who eulogized love between women, was born.

LGBT

All encompassing term used to denote lesbians, gay men, bisexual, and transgender people. The term denotes a heterogenic group usually identified by the title LGBT in social and political activism. The term LGBT can sometimes be expanded to include intersexual and queer persons too (LGBTIQ).

LGBTTIQ

Abbreviation for lesbians, gay men, bisexual, transgender, transsexual, intersexual and queer persons.

MISANDRY

Hatred towards men or the male gender on principle.

MISOGYNY

Hatred towards women or the female gender on principle.

OUT

Describes a person who identifies their sexuality/gender/sex in their public and/or professional life.

COMING OUT

Act of publically announcing that someone is gay, lesbian, bisexual, or of other sexual orientation. The majority of the gay and lesbian community oppose the possibility that any person other than the one in question can decide when and to whom one can talk about one's sexual orientation. The lesbian and gay community in Bosnia and Herzegovina uses this term for situations in which a gay man or lesbian decides to speak about their sexual orientation. This way, for example, it can be said that a lesbian came out to her father, i.e. she told her father that she is a lesbian.

PATRIARCHY

Social system in which men have a dominant role in regard to women. A patriarchal system of values and social norms creates the foundation for maintaining the existing systems of power and privileges that are continuously provided to men.

FAGGOT

Slang term that, when used in a homophobic manner, denotes gay men, especially implying a weak and effeminate character. According to some, the term itself originated from the medieval practice of burning sodomites on bundles of twigs (faggot). The term has a similar connotation in non-homosexual usage. It is not necessarily derogatory within the gay community and is often used as a self-affirmative parody on the straight connotations.

POLYAMORY

Multifold and open love relationships, as opposed to traditional relationships. These relationships work under the conditions that all persons involved are aware of each other, and that the relations are based on consensus.

QUEER

Term that primarily refers to everything that is different from the conventional or usual way (synonym for weird, eccentric). Connotations of this term in gay usage were initially negative, and there is resistance to this term even today, especially among elderly homosexual people. Since the term subversively unmasks existing, supposedly fixed models, discarding differences (all LGBTs are covered without distinction) and identities (none of the LGBT identities is favored), the term is becoming more widely accepted. Many transsexual, bisexual and even heterosexual people whose sexuality does not fit the cultural standards of a monogamous heterosexual marriage have accepted this label as sexual dissidents. It was used earlier in the English language as a derogatory way to refer to non-heterosexual people. The term was later taken over by LGBTTIQ persons as a way to describe themselves. Some people particularly appreciate this term because it signifies defiance and includes diversity – not only gays and lesbians, but also bisexual, transgender, intersexual people, and even heterosexual people living outside the hetero patriarchal norms.

QUEER THEORY

School of literary and cultural criticism that appeared in the USA in the early nineteen eighties. It owes its intellectual origin to feminist theory and French philosophers such as Michael Foucault and Jacques Derrida. Queer theorists analyze all types of texts aiming to disfigure the fundamental meaning, distinctions, and relations of power within the culture that produced the text. Those analyses reveal complex cultural strategies that enabled the regulation of sexual behavior, often resulting in repression and discrimination of sexual dissidents who violate sexual taboos or do not fit into culturally sanctioned gender roles. Queer theorists are aiming to destabilize cultural ideas about naturalness, normalcy, sexuality, and hetero/homosexuality terms that have been used to discriminate against people who have not accepted the Western ideal of a monogamous heterosexual marriage. Queer theory is largely linked with social constructivist theory, and is in opposition to essentialist ideas (for example, the notion that someone in their essence or essential definition is gay man or a lesbian) that exist primarily within the old conceptualization of non-heterosexual identity (see lesbian identity). Some of the most famous characters in queer theory are Judith Butler, Eve Kosofsky Sedgwick, Cindy Patton, Diana Fuss, Leo Bersani and Simon Watney.

GENDER

Social construct of biological sex, which determines, by its definition, the social roles of men and women, i.e. males and females. It is also an individual construct of one's own identity/expression which confirms, denies and/or outweighs socially formed and assigned sexual and gender roles of men and women, as well as the binary basis of masculinity and femininity.

GENDER IDENTITY

Associated with an individual's experience and comprehension of one's own sex, which may or may not correspond to the sex assigned at birth, and includes personal experience of their body or other gender expression such as clothing and mannerisms. One's sex is usually assigned at birth, immediately becoming a social and legal issue. Sex implies a personal concept/construct that can be compatible with socially regulated definitions of sex/gender, or can deny, transcend, or change them. Some people have problems identifying themselves with the biological sex assigned to them at birth – these persons are called transgender persons. Gender identity is not the same as sexual orientation, and transgender people can identify themselves as heterosexual, bisexual and homosexual.

GENDER EXPRESSION

External, visible presentation of every person, which is reflected through clothing, hair, behavior, and body language.

SEXISM

Discrimination and/or views, conditions, and behaviors through which stereotypes and repressive social norms and roles are promoted based on sex and gender. It refers in particular to norms, values, beliefs, structures, and systems that marginalize women and assign power, privilege, and advantage to men. Forms of violence against women can be made individually or institutionally.

SEXUAL ORIENTATION

Emotional and/or sexual attraction or affection towards persons of the same and/or opposite sex. Use of the offensive term sexual preference should be avoided as it is often used to imply that orientation towards the same sex is something that can and should be changed.

SEXUAL IDENTITY

Sexual identity refers to the way we identify and perceive ourselves. These terms include straight, gay, bi, queer, undetermined, undecided, asexual etc. Our sexual behavior and the way we characterize ourselves (identity) represent the matter of possible choice/decision and do not solely imply the binary concept of masculinity and femininity.

Individual identification of sex and sexual determination, which is not dependent on the sex assigned at birth.

SEX

Classification based on reproductive organs/functions and genitals of a male, female and intersex. Socially accepted sexes are limited to male and female.

LIFESTYLE

Term often used to degrade the lives of gays and lesbians, so its use should be avoided. As there is no such unique heterosexual lifestyle, there is also no particular gay lifestyle.

STRAIGHT (STR8)

Denotation refers to something without deviation, not mixed; conventional, does not breach the norms accepted as usual, normal and natural. Neutral label for heterosexual persons within queer community.

TRANSGENDER

All-encompassing term used to describe different persons, behaviors and groups who commonly, partially, or completely oppose imposed gender roles. The term does not refer to one's sexual orientation.

TRANSGENDER PERSON

Term used for persons whose gender identity is not in accordance with their sex assigned at birth, but also for persons who wish to express their gender identity differently than the sex they were assigned at birth. Transgender persons feel, prefer, or choose to present themselves differently from traditionally prescribed gender roles assigned to them at birth. This can be expressed through clothing, mannerisms, makeup, or body modifications. Among other things, the term transgender refers to persons who do not identify themselves as either male or female, transsexual, transvestites or cross dressers. A transgender man is a person who was assigned the female sex at birth, but his gender identity is masculine, or in the spectrum of masculine gender identities. A transgender woman is a person who was assigned the male sex at birth, but her gender identity is feminine, or in the spectrum of feminine gender identities. Labels for the sexual orientation of transgender persons are used in accordance with their gender identity, not the sex they were assigned at birth. A transgender heterosexual man is, for example, a transgender man who is attracted to, and chooses women as partners. The term transgender refers to the transgender identity and expression.

TRANSSEXUAL PERSON

Person who has clear desire and intent to modify their sex, or who has partially or completely modified (including physical and/or hormonal therapy and operations) their body and presentation, expressing their gender and/or sexual identity and sense of self.

TRANSPHOBIA

Analogous with biphobia and homophobia, it is a form of discrimination based on fear, ignorance, and hatred against transsexual and transgender persons. This prejudice can be perpetuated by straight people, gay men, lesbians and/or bisexual persons.

INTERNALIZED TRANSPHOBIA

Characteristic of trans persons experiencing guilt, shame, lack of self-confidence, or have a negative image of themselves, because they implicitly or explicitly accept social stigmatization.

TRANSVESTISM/TRANSVESTITES

Transvestites are persons who enjoy wearing clothes of the opposite sex. Transvestism, i.e. cross-dressing, is not linked to sexual orientation. Transvestites can be heterosexual or same sex oriented persons.

TRANSITION

Represents the process of changing one's gender expression to adjust to the inner experience of one's own gender.

TRIANGLE/BLACK TRIANGLE/PINK TRIANGLE

During the Second World War, Nazis labelled gay men in concentration camps with pink triangles, and lesbians, Roma women and prostitutes with black triangles. During that period of time, tens of thousands of same sex oriented persons were executed in Nazi concentration camps.

RAINBOW FLAG

Symbol of unity and diversity. It is used all around the world as a characteristic sign of peaceful feminist and LBTTIQ movements.

HATE CRIMES AGAINST LGBT PERSONS

Refers to criminal acts motivated by prejudices towards a person or group of persons. Hate crimes include deterrence, threats, property damage, abuse, homicide or any other criminal act whose victim became a target of the assault because of their actual or assumed sexual orientation or gender identity, or because the victim is connected, supports, belongs to or is a member of an LGBT group. For an act to be considered a hate crime, there must be a grounded suspicion that the offender was motivated by the victim's sexual orientation or gender identity.



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Jasmina Čausević graduated language and literature from the Philological Faculty in Belgrade. Holds the MA degree in Gender Studies from Centre for Interdisciplinary Postgraduate Studies from University of Sarajevo. She worked as an editor, author or co-author on many publications. Currently is involved in media reports analyses on LGBT topics, culture and rights of LGBT persons. Since 2013, she works as a Program Coordinator in Sarajevo Open Centre.



ABOUT SARAJEVO OPEN CENTRE

Sarajevo Open Centre is an independent and non-profit organization that promotes full respect of human rights and decreases the level of discrimination on grounds of gender, sexual orientation and gender identity by empowering marginalized groups through community activities, promoting human rights within the society and advocating for policy change towards the public authorities.

Sarajevo Open Centre was established in 2007 and we have been working intensively since 2011, when we opened our first office and had our first full time staff working in the Sarajevo Open Centre. Now, our team is composed of 10 employees and 2 volunteers.

We are part of the following networks:

- Koalicija protiv govora i zločina iz mržnje - Coalition against hate speech and hate crimes
- Ženska mreža u BiH – Women’s Network in B&H
- Regional Network Against Homophobia
- Babelnor Network
- Mreža izgradnje mira u BiH – Peace Network in B&H
- Mreža pravde u BiH – Justice Network in B&H
- Koalicija “Jednakost” protiv etničke diskriminacije– Coalition “Equality” against ethnic discrimination
- Omladinska mreža BiH – Youth Network in B&H

Our specific objectives are to increase awareness among state institutions/ officials about the necessity to fully implement International, European and national human rights standards towards women and LGBT persons, to raise citizens awareness about the LGBT rights and political, social and economic rights of women and to empower and strengthen the LGBT community by implementing supportive community based activities, related to their rights and needs.

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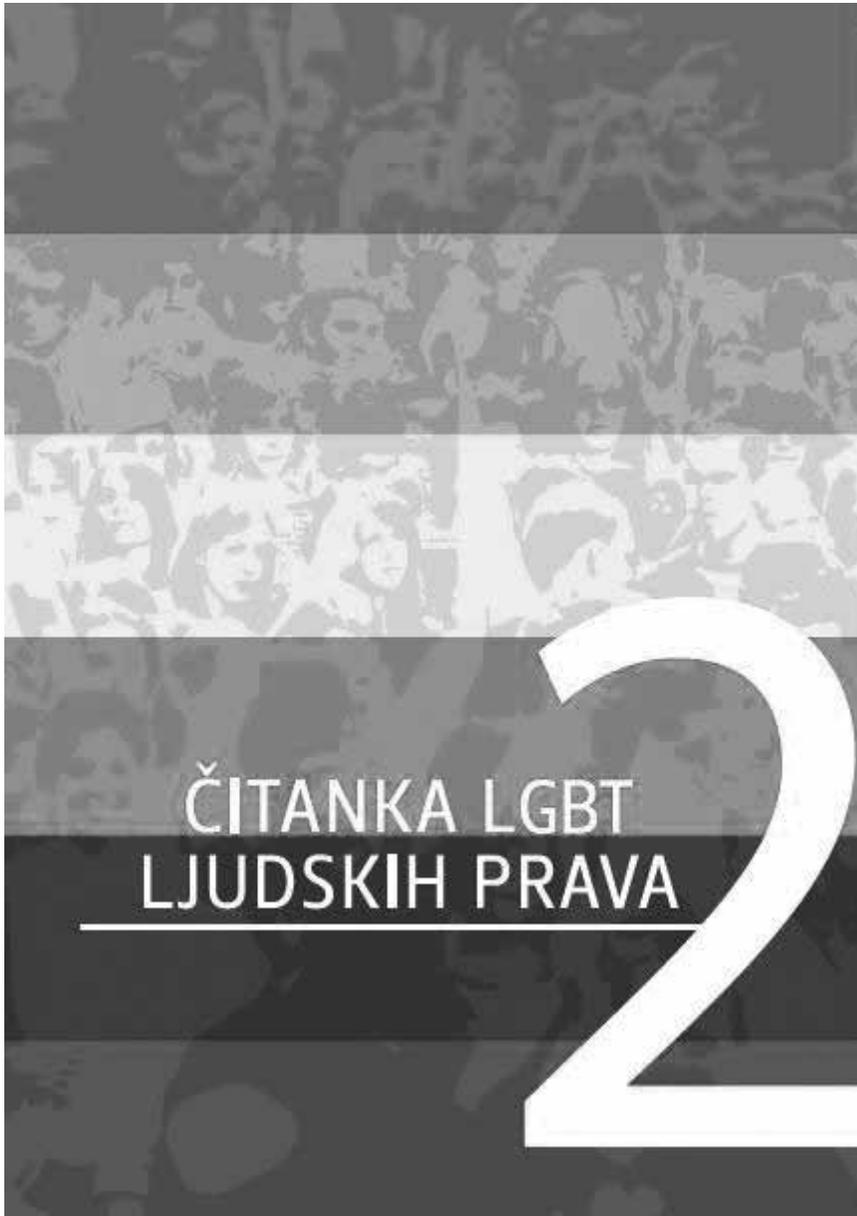
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