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We and Our Rights

homosexual

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discrimination

orientat

Public opinion toward LGBT
people in Yerevan, Gyumri
and Vanadzor cities

respect

violence

ity

2011

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TERMINOLOGY

LGBT	lesbian (homosexual woman), gay (homosexual man), bisexual, transgender
Sexual orientation	is understood to refer to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender or the same gender or more than one gender
Homosexual, lesbian, gay	refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of the same gender
Heterosexual	refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of a different gender
Bisexual	refers to each person's capacity for profound emotional, affectional and sexual attraction to, and intimate and sexual relations with, individuals of more than one gender
Gender identity	refers to a person's deeply felt individual experience of gender, which may or may not correspond with the sex assigned at birth, and includes the personal sense of the body and other expressions of gender such as dress, speech and mannerisms. The sex of a person is usually assigned at birth and becomes a social and legal fact from there on
Transgender	person who have a gender identity which is different from the gender assigned to them at birth and those people who wish to portray their gender identity in a different way from the gender assigned at birth. It includes those people who feel they have to, prefer to, or choose to, whether by clothing, accessories, mannerisms, speech patterns, cosmetics or body modification, present themselves differently from the expectations of the gender role assigned to them at birth

The terminology is taken from the Council of Europe report on "Discrimination on grounds of sexual orientation and gender identity in Europe"

http://www.coe.int/t/Commissioner/Source/LGBT/LGBTStudy2011_en.pdf

METHODOLOGY

“Public attitude toward LGBT persons in Yerevan, Gyumri and Vanadzor: 2011” is a survey the scope of which is to accumulate and to analyse quantitative data on the following problems:

- Vulnerable groups in Armenia,
- Knowledge of LGBT persons,
- Attitude/stance regarding LGBT persons.

Overall, 1156 interviews were conducted in Yerevan, Gyumri and Vanadzor.

Gyumri	•384
Vanadzor	•387
Yerevan	•385
Overall	•1156

The research was based on quota sampling method. Below you will find the breakdown of respondents in each city, according to sex and age.

Table 1	Gyumri		Yerevan		Vanadzor	
	Male	Female	Male	Female	Male	Female
18-29	47	45	52	57	50	47
30-39	39	39	32	40	36	41
40-49	41	45	39	45	42	48
50-64	37	38	32	42	37	42
65 and above	22	31	17	29	22	22
Overall	186	198	172	213	187	200

The semi-structured interview method for data collection was used to develop an accurate picture of the situation. There were both multiple-choice and free response questions. In the former, respondents chose the most satisfying answer from a list of choices. In the latter, they wrote in the answer in their own words.

In order to make it as tangible as possible and to avoid possible conflicts in communication, the questions in the questionnaire were not formed according to the contemporary discourse on sexuality in modern science, but according to a discourse that Armenian society shares and understands.

VULNERABLE GROUPS IN ARMENIA: PUBLIC AWARENESS ON LGBT PERSONS

The respondents have distinguished social groups which they believe to be vulnerable nowadays. Then, they assessed their personal level of awareness on LGBT persons: they noted the main sources of information, as well as the organisations which deal with protecting the rights of LGBT persons or according to their opinion fight against them. They also stated their opinion on the state policy and mass media position regarding LGBT persons.

VULNERABLE GROUPS IN ARMENIA: PUBLIC OPINION

As seen in table 2, the main proportion of the respondents – 31.3% - regards people with disabilities as a vulnerable group. The other comparatively large group which is also vulnerable, according to 24.8% of the respondents, is elderly people and retired persons. As we see, only **6.3%** of those respondents regard LGBT persons as a vulnerable group.

Table 2	N	Percent
Persons with disabilities	855	31.3
LGBT persons	173	6.3
Ethnic minorities	151	5.5
Children	495	18.1
Women	299	10.9
Elderly people/retired persons	678	24.8
Other	71	2.50
Difficult to answer	11	0.4
Overall	2733	100.0

LGBT PEOPLE IN ARMENIA

The respondents stated their opinions on whether LGBT people exist in Armenia or not. The majority of them – **37.2%** - think that there aren't a

considerable number of LGBTs in Armenia. However, if we consider the dynamics of the three cities (Yerevan, Gyumri and Vanadzor), it is in Yerevan where the respondents mostly think that in general, there are LGBT people in Armenia – **44.6%**. **In Vanadzor, compared to the two cities, a large percentage of the respondents think that there are no persons from that social group at all – 5.1%.**

Table 3	Yerevan	Gyumri	Vanadzor	Overall
Yes, there are many	44.6%	26.9%	28.6%	33.6%
There aren't many	32.3%	37.9%	42.2%	37.2%
They are few	22.0%	33.8%	24.1%	26.7%
There aren't any at all	1.1%	1.4%	5.1%	2.4%
	100.0%	100.0%	100.0%	100.0%

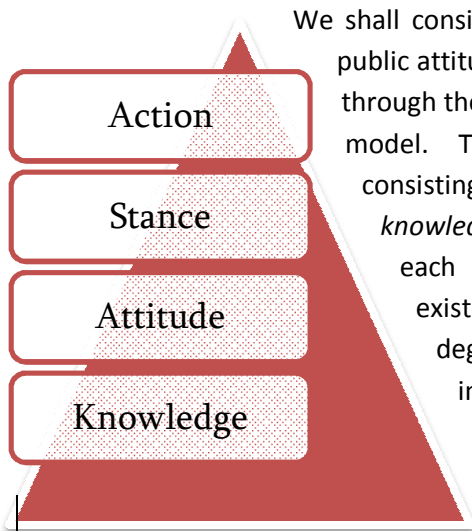
SOCIAL PERCEPTIONS OF SEX DEMOGRAPHS OF LGBT PERSONS

As seen from Table 4 the majority of the respondents think that there are more men among LGBTs – **49.5%**. It is interesting that the majority of the respondents from Gyumri – **49.4%** - think that there are more women among LGBT persons. (Table 5):

Table 4	Frequency	Percent
Mostly men	515	49.5
Mostly women	168	16.1
From both sexes equally	358	34.4
Overall	1041	100.0

Table 5	Yerevan	Gyumri	Vanadzor	Overall
Mostly men	41.9%	28.7%	29.3%	100.0%
Mostly women	29.8%	49.4%	20.8%	100.0%
From both sexes equally	27.1%	37.2%	35.8%	100.0%
Overall	34.9%	35.0%	30.2%	100.0%

PUBLIC PERCEPTION OF LGBT PERSONS

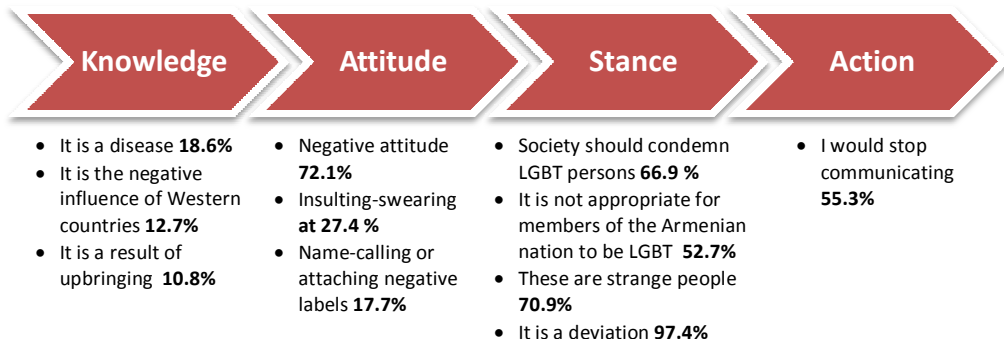


We shall consider the possibility of change of existing public attitude and perception toward LGBT persons through the lens of the “change of social behaviour” model. This model presents a construction consisting of strictly hierarchic components, *knowledge, attitude, stance and action*, in which each of them is formed and comes into existence based on its predecessor. The first degree of change comes through providing information on the phenomenon and building a more accurate knowledge base around it from which attitudes will be formed.

Depending on the positivity or negativity of one’s attitude, one holds a stance according to which one acts and orients oneself in a social context.

As the results of our survey indicate, the existing public perception and approach toward LGBT persons is intolerant which is reflected in each following component.

MODEL TO CHANGE SOCIAL BEHAVIOUR: INDICATORS



KNOWLEDGE

The knowledge on LGBT persons that the respondents have is stereotypical and is not based on scientific explanations. They regard having a ‘non-traditional’ sexual orientation as a *disease* (**18.6%**), a *negative influence of Western countries* (**12.7%**), a *result of upbringing* (**10.8%**), **9.9%** even consider this a result of internet communication in modern times.

Table 6	N	%
It is a disease	478	18.6
It is the negative influence of Western countries	326	12.7
It is a result of upbringing	278	10.8
It is a result of communication through internet in modern times	255	9.9
It is acquired	249	9.7
It has to do with hormones and the number of chromosomes / genetics	224	8.7
It is a result of new mores caused by the propagation of freedom	200	7.8
Nature created them that way	107	4.2
There is no final answer in modern science	97	3.8
They are trying to be different / to attract attention	85	3.3
It is a punishment from God	75	2.9
It is a fashion	70	2.7
It is a result of an increase in tolerant attitudes	54	2.1
It is the right of every person to freely manage his/her private life	47	1.8
It is a result of unsafe social conditions	16	0.6
Depends on parents’ health condition	13	0.5
Overall	2574	100

Male respondents described female homosexuals with insults and swearing most often - **33.2%** - whilst female respondents would mostly describe with name-calling - **18.8%**.

Regardless, **80.5%** of respondents answered that they know what homosexuality is.

Mostly informed:

- Aged 18-29
- With higher education
- Living in Yerevan

Least informed:

- Aged 65 and older
- With average education
- Living in Vanadzor

Meanwhile not everybody is informed about transgenders and bisexuals (in the case of the former, 26.3%, and the latter, 37.4%). It turns out that **among the respondents, notions about sexual orientation and gender identity are limited, to a broad extent, to common beliefs on homosexuality which are themselves based on stereotypical beliefs.**

The respondents get information on LGBT persons via television: leisure programs and broadcasts **31%**, and informative programming **22.6%**.



53.6%

Information on
LGBT persons

It is interesting that the web is commonly seen as a source of information only for 15% of respondents.

Table 7	N	%
Television (informative)	480	22.6
Television (leisure)	659	31.0
From the web (news)	106	5.0
From the web (leisure/social networks)	213	10.0
Printed media (informative)	72	3.4
Printed media (leisure)	72	3.4
Neighbour/acquaintance/friend	415	19.5
Other	108	5.10
Overall	2125	100.0

Only **20.5%** of respondents personally know LGBT persons, the half of whom thinks that they are his/her fellow citizens.

Table 8 . Who are the LGBT whom you know?	Frequency	%
Fellow citizens	112	50.7
Just acquaintances	47	21.3
We work/study together	20	9.0
We are from the same yard / square	19	8.6
He/she/they is/are my neighbour/s	7	3.2
We are friends	6	2.7
We are relatives	6	2.7
S/he is a politician	4	1.8
Overall	221	100.0

From the perspective of age, the most people who personally know an LGBT person are those in the age group 18-29 years (**38.1%**). The group the fewest members of which personally know an LGBT person is the 40-49 years old age group (**23.3%**). Mostly it was the representatives of the private sector, compared to other branches, who were most likely to personally know LGBT persons (**21.3%**). In Gyumri, only 17.8% percent of respondents know LGBT persons personally. In Yerevan and Vanadzor, respectively, **41.9%** and **40.3%**.

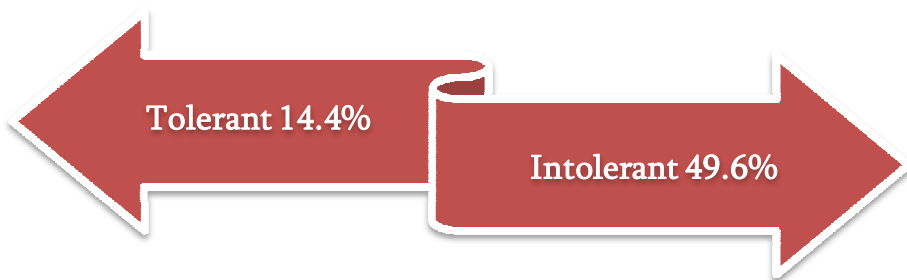
ATTITUDE

The attitude toward LGBT persons was measured by considering the characteristics given by the respondents and also considering the possibility of their association with LGBTs.

The characteristics with which LGBT persons were described are generalised into the following groups:

- Insults-swearing,
- Characteristics distinctive of gender roles,
- Ideology and affiliation with groups with specific value systems,
- Appearance:

27.4% of respondents described LGBT persons with *insults and swearing*, and **17.7%** of used name-calling and applying negative labels. Only **11.5%** of respondents described LGBTs using tolerant language and positive qualities, and **2.9%** even spoke out using sympathetic expressions. If we classify the defining characteristics as “tolerant” and “intolerant”, then LGBT persons are mostly characterised by intolerant characteristics.



It turns out that the reason of not communicating with LGBT persons for **72.1%** of them is the negative attitude, even if they are his/her friends or relatives.

Table 9. Why you wouldn't like to associate with an LGBT person?	Frequency	Percent
I have a negative approach toward them	689	72.1
I worry about what my family and peers would think about me	104	10.9
I think that being an LGBT person is condemnable	61	6.4
I try not to contribute to spreading that phenomenon further	101	10.6
Overall	955	100.0

As seen in Table 10, the difference of social distance, such as between a friend or relative and a tourist visiting RA, is not essential in terms of ending their relationship with them.

Table 10 . Would you communicate with an LGBT,	%	%
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if You find out that he/she is:	Yes	No
Your friend	21.9	78.1
Your relative	28.2	71.8
Someone from your neighbourhood	19.6	80.4
Your colleague	23.3	76.7
Your fellow citizen	18.3	81.7
A tourist that visits RA	16.7	83.3

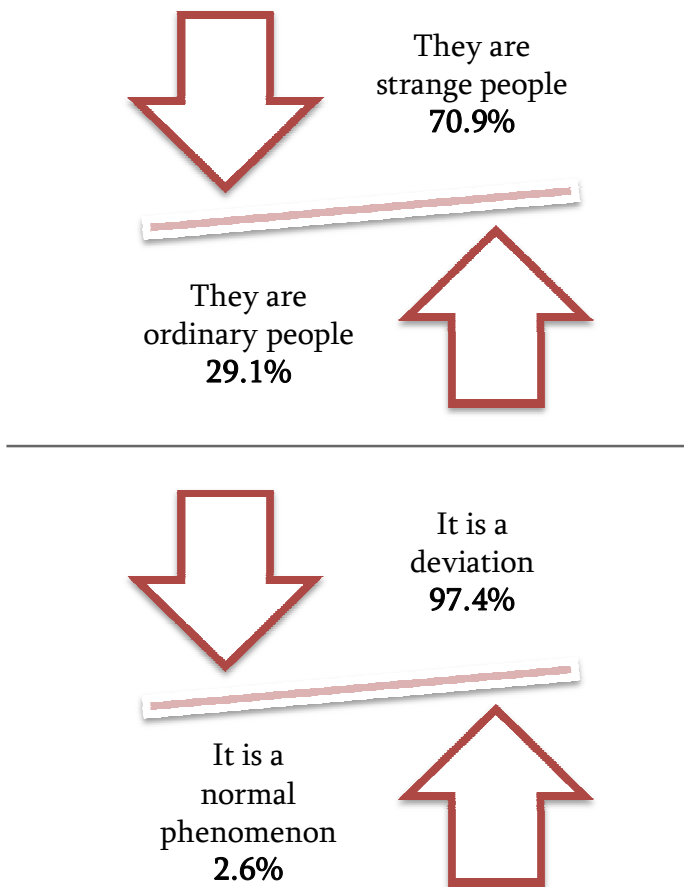
87.6% of the respondents who have expressed their attitude toward LGBT persons have mentioned that they wouldn't use a dishware set that was used by an LGBT person previously. Nevertheless, there is some noteworthy difference between the responses of female and male respondents. As shown in Table 11, **72.1%** of women have no problem with using a set that was previously used by LGBT persons.

Table 11	Male	Female	Overall
Yes	27.9%	72.1%	100.0%
No	49.0%	51.0%	100.0%
Overall	46.4%	53.6%	100.0%

Level of education matters as well. For instance, those who would use the same dishware are predominantly respondents with higher education. The breakdown is different in each city, too: in **Yerevan**, **50%** of respondents would use the same dishware, in **Gyumri**, **24.3%**, and in **Vanadzor**, **25.7%**.

STANCE

The stance of respondents regarding LGBT persons is designated according to their holding of one of two contrary views. As you can see, the respondents are principally prone to the stance that LGBT people are strange and that the phenomenon is a deviation from the norm and it should be condemned by society.



For the majority of those respondents, the acceptability of being an LGBT also depends on national identity, and thus **52.7%** believe that it is not appropriate for members of the Armenian nation to have LGBTs, **52.7%: 66.9% of respondents believe LGBT persons should be condemned by society.** Largely, female respondents are more tolerant, many of them think that the society should be tolerant towards LGBTs. Those with higher education also are more tolerant than those with average education for example. It is in **Gyumri (35.7%)**, compared to the other two cities (**Yerevan 34.3%, Vanadzor 29.9%**), where most people think that society should be more tolerant.

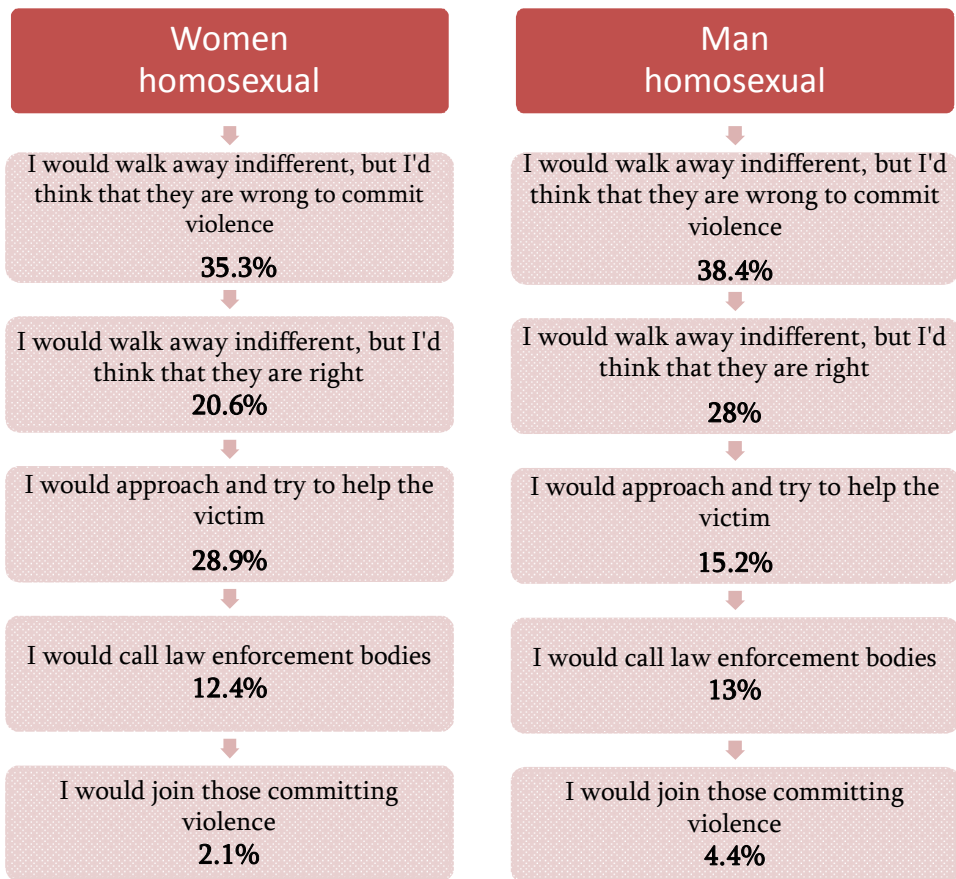
ACTION

Respondents who hold an intolerant attitude and stance toward LGBT persons refrain from associating with them. **55.3%** of them would just stop associating if they found out that their acquaintance, friend or relative were an LGBT person, **23.8%** would try to influence them to change their sexual orientation, yet **13.2%** believe that the communication would be negative. **It is only for 6.7% that being LGBT would have no basic influence on the continuation of their relationship.**

Table 12. What would you do, if you would find out that your acquaintance/friend/relative is an LGBT person?	<i>Frequency</i>	<i>%</i>
I would stop my relationship with him/her	619	55.3
I would continue associating with him/her the way I did before	75	6.7
I would continue associating, but it would be a negative relationship	148	13.2
I would try to influence him/her so that he would change his/her sexual orientation	267	23.8
Other	11	1.0
Overall	1120	100.0

On the whole, respondents indicated that they would be indifferent in their actions in critical moments towards LGBT persons. Answering the question – What would you do if you would see that a homosexual woman or man were victims of violence? – In both cases the majority of the respondents answered that they would walk away indifferently, but they would simultaneously think that it is not right. In such case, they tend to help the homosexual woman more (**28.9%**) than the homosexual man (**15.2%**), and they are ready to join those practicing violence in case of male homosexuals more often than in case of women.

Contrastingly, if a female homosexual is a victim of violence, **12.4%** of the respondents would call the law enforcement bodies, and in the case of male homosexuals, **13%** would do the same.



Generally speaking, we may claim that:

- **The most informed and the most tolerant group is the youth aged 18-30 from Yerevan.**
- **Women are more tolerant than men.**

STATE POLICY TOWARD LGBT PERSONS: PUBLIC PERCEPTIONS

Respondents' position regarding the role of state institutions in terms of policy toward LGBT persons is presented below. **74.5% of respondents reckon that the state does nothing regarding policy making toward LGBT persons, thus 71.5% suppose that the state should fill in this gap by struggling against them.**

What does the state do?

It does nothing
74.5%

What should the state do?

It should fight against them
71.5%

Only **2.8%** think that the state should create programs to raise public awareness. It is interesting that **48%** of men think that the state should fight against LGBTs, while it is **52%** of women who think that way. We may distinguish the group of respondents aged **18-29 years old** as the most tolerant group **34.1%** of which think that the state should protect their rights, and **29%** of them think that the state is obliged to develop programs to raise awareness. Those of the **40-49 years age group** are relatively intolerant. **22.4%** of them think that the state should fight against LGBTs. From the three cities, Gyumri is the one the respondents of which principally share the opinion that the state shall fight against LGBT persons – **36%**, while in Yerevan and Vanadzor, the numbers respectively are **31.5%** and **32.5%**.

Even though the majority of respondents believe the state should fight against LGBT persons, **75.4%** find that they have the same rights as others, while **53.4%** thinks that their rights should be defended equally and not be abused. From this perspective, only **7.3%** of the respondents were successful to name those institutions and organisations which work on protecting the rights of LGBT persons among which are the state with its legislative and executive bodies, international organisations, human rights defenders and

the police. The number of those respondents who knew organisations that fight against LGBT persons was higher (9.3%). Among them are nationalistic organisations, the police and the church.

It is remarkable that the police are generally regarded not as a law enforcement body, but as one fighting against human rights.

7.3%

Institution that
protects the rights
of LGBT persons

- State, National Assembly, government - **7 respondents**
- International organisations - **6 respondents**
- Human rights defender - **5 respondents**
- Police - **3 respondents**

9.3%

Institution that
fights against
LGBT persons

- Nationalistic organisations - **14 respondents**
- Police - **10 respondents**
- Church - **8 respondents**

1127 respondents failed to name any organization that protects the rights of LGBT persons, and 1113 respondents didn't know of any that would fight against them.

RECOMMENDATIONS

Based on the findings of **“Public attitude toward LGBT persons in Yerevan, Gyumri and Vanadzor: 2011”** survey, the organizations carrying out the study have developed a set of recommendations directed to:

- the government of RA,
- the Human Rights Defenders’ Institution of RA,
- local and international non-governmental organisations.

Armenia is proclaimed to be a democratic state the main guide of which is the institutionalisation and the use of liberal values. Thus, the state and all the stakeholders (organisations and unions), acting in accordance with the Constitution of RA, shall foster, as much as they can, the formation of a society that would uphold democratic culture.

One of the focal points of a democratic society is tolerance toward minorities on the one hand and the perception of the state as the protector of the rights and freedoms of these groups.

Hence, the recommendations presented below are intended to:

- **form a tolerant culture,**
- **encourage the formation of the perception of the state as the chief sponsor and defender of rights,**

as well as to:

- **improve legislation to guarantee the protection of rights of minority groups in legal field.**

We recommend the following core activities that would serve the formation of an atmosphere of tolerance:

- **adopting anti-discrimination legislation,**
- **organizing events to raise public awareness.**

ORGANIZATION OF EVENTS TO RAISE PUBLIC AWARENESS

It is necessary to organize events to raise public awareness at various levels by targeting diverse sex and age groups.

The significant content of events to raise awareness should consist of but is not limited to the following themes:

- **human rights,**
- **tolerance,**
- **sexuality.**

Awareness raising programs in **public schools:**

- embrace school classes related to tolerance and sexuality,
- organise classes according to most recent appropriate methods by inviting extracurricular specialists,
- make current literature on tolerance and sexuality accessible for the pupils in the Armenian language.

WORKING WITH MASS MEDIA

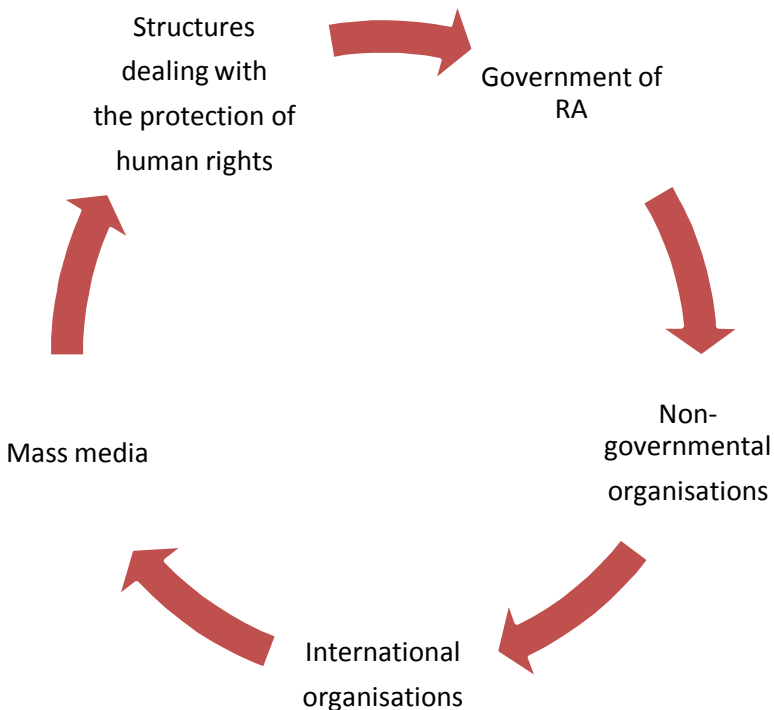
As mass media is the foremost source of information on sexuality, it is important that a separate project be undertaken to correct stereotypes propagated by the mass media, as well as to use the mass media purposefully to raise the level of social awareness. Particularly, it is necessary to:

- monitor television programming in order to reveal basic stereotypes around sexuality and gender that are spread by television,
- give elaborated recommendations to local TV channels in order for them to revise the stereotypes on the subject of gender issues and sexuality existing in programs/broadcasts,
- encourage the broadcasting of new informative programs that would illustrate modern approaches regarding sexuality. These current and future programs should involve appropriate professionals – doctors, psychologists, specialists of social sciences –who would inform the public about tolerance and modern approaches on sexuality.

It is necessary that local NGOs and bodies dealing with the protection of human rights actively involve journalists from Armenia in current trainings/study projects related to human rights in order to break stereotypes on sexuality and raise awareness and to encourage the coverage of issues particularly related to sexuality and gender.

COLLABORATION

With the intention of guaranteeing the protection of the rights of LGBT persons, close collaboration of stakeholders is necessary. The result of which will be an increase in the level of awareness of society on sexual orientation, gender identity and LGBT persons, their problems and their rights.



APPENDIX 1

Questionnaire No. ____

Hello. “Public Information and Need of Knowledge” NGO, with the cooperation of “Socioscope” Societal Research and Consultancy Center is conducting sociological research to clarify the perception of sexual minorities by our society. The questionnaire is confidential. In the analysis, the data will be presented in its entirety. Your responses will greatly serve our efforts. You have our thanks in advance.

I. Introduction

1. In your opinion, what vulnerable groups exist in Armenia?
(mark all applicable answers)

1. People with physical disabilities
2. Sexual minorities
3. Ethnic minorities
4. Children
5. Women
6. Senior Citizens/Retired people
66. Other _____
99. It is difficult to answer

II. Informedness about sexual minorities

2. In your opinion, might there be sexual minorities in Armenia today?
(If the respondent does not know what constitutes sexual minorities, remember to use the interviewer guide to inform them).

1. Yes, there are many
2. There are not very many
3. There are few
4. There are none at all
99. It is difficult to answer

3. In your opinion, from which sex are the majority of sexual minorities?

1. More males
2. More females
3. Equally from both sexes
99. It is difficult to answer

4. Do you know what is:

	Yes	No	Difficult to answer
1. Homosexuality	1	2	99
2. Bisexuality	1	2	99
3. Transgender	1	2	99

5. Do you personally know people who are sexual minorities?

1. Yes
2. No (*Move to Question 7*)
77. It is secret (*Move to Question 7*)
99. It is difficult to answer (*Move to question 7*)

6. If you answered yes to question 5, who is/are the sexual minority(ies) who you know? (*Mark the answer associated with the closest relationship you have with a sexual minority*)

1. He/she/they is/are my neighbor(s)
2. They are simply acquaintances
3. We work or go to school together
4. We are from the same neighborhood
5. We are friends
6. We are relatives
7. We are fellow citizens
8. I am a sexual minority (DO NOT READ)
66. Other _____
77. It is secret

7. From where do you receive your information about sexual minorities?
(Mark at most 3 answers)

1. Television (Informative)
2. Television (Leisure)
3. Internet (News)
4. Internet (Leisure/social networking sites)
5. Print media (Informative)
6. Print media (Leisure)
7. Neighbor/friend/acquaintance
8. Co-workers
9. NGOs
10. From nowhere
66. Other _____
77. It is secret
99. It is difficult to answer

8. Do you know any of organizations who work to protect the rights of sexual minorities?

1. Yes _____ (Name the organization)
2. No
77. It is secret
99. It is difficult to answer

9. Do you know of any organizations who work against sexual minorities?

1. Yes _____ (Name the organization)
2. No
77. It is secret
99. It is difficult to answer

10. What does the government do in terms of policy regarding sexual minorities?

1. Nothing
2. It protects their rights in the case of violation
3. It violates their rights

- 4. It works against them
- 66. Other _____
- 99. It is difficult to answer

11. What should the government do in terms of policy regarding sexual minorities?

- 1. Nothing
- 2. Work against them
- 3. Protect their rights in the case of violation
- 4. Develop a program with which to raise public awareness of sexual minorities (DO NOT READ)
- 5. Heal (DO NOT READ)
- 66. Other _____
- 99. It is difficult to answer

12. How does the mass media portray sexual minorities?

- 1. They encourage and preach about the phenomenon
- 2. The present the topic in a neutral manner
- 3. They preach against sexual minorities
- 4. They do not talk about it in general
- 5. Do not know
- 66. Other _____
- 99. It is difficult to answer?

III. Perception/position regarding sexual minorities

13. What kinds of characteristics would you use to describe a sexual minority if *(Give maximum five characteristics for each category)*

She is a woman	He is a man
1.	1.
2.	2.
3.	3.
4.	4.
5.	5.

14. In your opinion, representatives of sexual minority groups are...
(Complete the thought by choosing one statement from each pair of opposing statements.)

1.	1. Strange people	2. Regular people	99. Difficult to answer
2.	1. Born that way	2. A result of upbringing	99. Difficult to answer
3.	1. It is normal to be a member of a sexual minority group.	2. Being a member of a sexual minority group is a deviation	99. Difficult to answer

15. In your opinion what are the main causes for people to have non-traditional sexual orientations? *(Choose the 3 main reasons)*

1. It is a sickness
2. It is acquired
3. It is a result of upbringing
4. It is the result of new values and freedoms
5. It is a fad
6. It is the result of internet communication in the modern age
7. It is the negative consequence of the influence of western countries
8. People do it to be different and attract attention
9. It is a result of people's tolerant attitudes
10. It is every person's right to conduct his or her personal life however he/she chooses
11. It is God's punishment
12. Nature made it so
13. It is affected by hormones and number of chromosomes/genetics
14. It depends on the health of the parents
15. There is no final answer in science
66. Other _____
99. It is difficult to answer

16. Would you associate with a sexual minority if he/she is...
(If ANY of the answers are NO, ask question 17. If ALL of the answers are YES, ask question 18.)

	Yes	No	Difficult
1. Your friend	1 → question 18	2	99
2. Your relative	1 → question 18	2	99
3. An inhabitant of your neighborhood	1 → question 18	2	99
4. Your co-worker or classmate	1 → question 18	2	99
5. Your fellow citizen	1 → question 18	2	99
6. A tourist who has come to Armenia	1 → question 18	2	99

17. I am unwilling to associate with any sexual minority because
(Choose one of these answers)

1. I would have a negative association with them
2. I would be worried about what the people around me would think about me.
3. I think it is damnable to be a member of a sexual minority group.
4. So that by refusing to associate with them I would help reduce the spread of the phenomenon.
66. Other _____
99. It is difficult to answer.

18. How would you act if a sexual minority...

1.	Suddenly feels unwell and asks for your assistance?	
2.	Asks you for directions?	
3.	Asks to use your cell phone?	
4.	Asks to borrow money and promises to pay it back within a certain time?	

1. I would avoid responding
2. I would refuse him/her
3. I would cause issues for that person
4. It's possible that I would help

5. If it's possible, I would definitely help
 66. Other _____
 77. It is secret
 99. It is difficult to answer
19. How would you act if you find out that your friend / acquaintance / relative is a member of a sexual minority group?
1. I would stop associating with him/her
 2. I would continue to have the same relationship with him/her as before
 3. I would continue the relationship, but it would be more positive.
 4. I would continue the relationship but it would be more negative.
 5. I would try to influence him/her to change his/her sexual orientation
 66. Other _____
 77. It is secret
 99. It is difficult to answer
20. If you happened to meet a sexual minority in the street, how would you act?
1. I would pass by indifferently
 2. I would commit violence against that person (*If the respondent answers that he/she would beat, hit or kill, accept that response as committing violence*)
 3. I would catcall him or her
 4. I would swear/curse at him or her
 5. I would show a satirical attitude
 6. I would make fun of or laugh at him or her
 7. How would I know if he/she is a sexual minority? (DO NOT READ)
 66. Other _____
 77. It is secret
 99. It is difficult to answer

21. How would you act if you see that violence is being committed against a sexual minority who is

1.	A woman
2.	A man

1. I would pass by indifferently, but I would feel that they are doing the right thing.
2. I would pass by indifferently, but I would feel that they are not doing the right thing.
3. I would call law enforcement authorities
4. I would try to help
5. I would join those who are committing the violence
66. Other _____
77. It is secret
99. It is difficult to answer

22. Would you use the same tableware as a sexual minority?

1. Yes
2. No
77. It is secret
99. It is difficult to answer

23. Let's discuss the rights of sexual minorities. Please choose one statement from each pair of opposing statements.

1.	1. Sexual minorities do not have the same rights as others.	2. Sexual minorities have the same rights as others.	99. It is difficult to answer
2.	1.The rights of sexual minorities should be violated	2.The rights of sexual minorities should be equally protected.	99. It is difficult to answer

24. Please choose one statement from each pair of opposing statements.

1.	1. Being a sexual minority is appropriate for the Armenian nation.	2. Being a sexual minority is not related to nationality.	99. It is difficult to answer
2.	1. The public should damn sexual minorities.	2. The public should be tolerant towards sexual minorities.	99. It is difficult to answer

IV. General Data on the respondent

25. Sex

1. Male
2. Female

26. Age

1. 18-29
2. 30-39
3. 40-49
4. 50-64
5. 65 or more

27. Education

1. Average/above average
2. Some higher education (Below Bachelor level)
3. Bachelor's degree (state institute for higher education)
4. Bachelor's degree (private institute for higher education)
5. Graduate degree (state institute for higher education)
6. Graduate degree (private institute for higher education)

28. Occupation

1. Government program employee

2. Government office employee
3. Private sector employee
4. Self-employed
5. Public sector employee
6. In service of the armed forces
7. Student
8. Unemployed
9. Homemaker
10. Retired
66. Other _____

29. City

1. Yerevan
2. Gyumri
3. Vanadzor

Address		Date of survey	
Telephone		Length of survey	_____ minutes

Interviewer	
Codifier	
Recorder	

APPENDIX 2

Instructions to the interviewer

When choosing the address, street and apartment number, follow the steps outlined below.

Step One: Choosing the starting point, side of the street and direction.

Choose your starting point, the necessary side of the street and direction in which you will go.

Case 1. You are given the exact address

You are required to find the given address. Stand at the given starting point facing the end of the street. Choose the side of the street which is to your right and move along that side to the end of the street.

Case 2. You are given the name of the street

In this case, you must find the beginning of the street (for example, Tamanyan 1) and that will be your starting point. Stand there facing the end of the street. Choose the side of the street to your right and move along that side towards the end of the street.

Case 3. A point on the map which is the intersection of streets (for example, the point of intersection of Tamanyan and Isahakyan).

In this case, you must first choose the street you need. Always choose the street whose name starts with the letter of the alphabet which is closest to the end. Then, stand facing the street and choose the side of the street to your right and move along that side towards the end of the street.

Case 4. Building

In this case, you must find the address of the given building. If you clarify which street the given building is on, continue in that direction. The starting point will be the building.

Step two: How to choose the residence

The main starting point comes from being on the right side of the street and

choosing the third residence. After choosing the first address, you must do the following:

Find the third door from the starting point, thereafter you will start to move along the right side of the street, and trying to enter every third residence. If you reach an intersection, stay on the right side and continue.

It is improbable but not impossible that you try every possible street, but do not fill you quota. In this case, repeat your route, this time choosing the first residence and thereafter choosing every third. If that also does not help, ask your coordinator for a new starting point.

Never walk along the left sidewalk. Even there are no houses on the right sidewalk, and there are a lot on the left, you should not go to the other side.

The only exception is if you are on a dead end street, you may cross to the other side and come back. Thereafter, go back to the right and continue on your route along the original side of the street (right).

Step 3: Finding the first unit

The next issue is in finding the necessary unit (entrance door). For that, you again need the number 3, which will play a crucial role in your decision-making. You must always move along the necessary direction and find the 3rd door (unit) on the right side of the street.

By saying door, we mean the entrance of the residence that faces the street. If you come to a building which has more than one floor, or two or more units, those must each be counted separately. But you must remember that only residential buildings/units must be counted. In that case, if your starting point is the entrance to a residential building, then you count the third door/unit.

In counting the doors/apartments, you must follow the rule of the right sidewalk. If your designated starting point is found on the left side of the street, for example Tamanyan 4, then you must cross to the right sidewalk and stand facing the end of the street, for example at Tamanyan 3. If Tamanyan 4 is a residential building, then Tamanyan 3 will be your second door, and if it is not a residential building, then it will be your first door.

The next step is in choosing the correct unit. Offices and organizations are not considered residential.

How to choose the unit in a multi-floor residential building

Go to the top floor of the building. Go to the unit found closest to the stairs/elevator and knock on the third door, clockwise. If there are only two apartments on the floor which are equally close to the stairs/elevator, choose the one on your right.

Step four: choosing respondents.

On workdays, do not start your survey earlier than 4 or 5 pm, and on non-workdays, from 10:30-11 am. Upon opening the door, chat with that member of the family who is at least 18 years old. Ensure that he or she is suited to the age and sex noted in the quota booklet. If there is more than one person in the family of the correct age, interview the person whose birthday is closest to the date of survey.

Your respondent must be:

- Older than 18
- A citizen of RA and a permanent resident of that family
- The only person with whom an interview will take place. If during the interview, people other than the respondent try to answer, even other members of the family, and if it is impossible in any way to get only the answers of the respondent, stop the interview.
- The member of the family whose birthday is closest to that day.

How to fill in the route page:

Attempt No.	Address	Visits	Day of visit	Time of visit	1.people live there 2. do not live there	1.they are at home 2. are not at home	1.The respondent is home 2. is not home	1.The respondent participated 2.did not participate	If he/she refused, 1. He/she is opposed to the theme 2. He/she is opposed but gives other reasons 3. He/she is opposed for some other reason
1		1st							

Count the attempt according to the order. Write in the date, time and address of the visit. For each visit, fill in the appropriate code.

It is possible to have three tries at one visit per day. A repeat visit is allowed one hour after the first visit.

In filling out the questionnaire, it is necessary to consider the following points:

1. Before going to conduct the survey, become well acquainted with the questionnaire.
2. Fill out the questionnaire with care: with good handwriting and most importantly without erasing.
3. Fill out the questionnaire only with black or blue ink, avoid pencils.
4. Take the answers only in the context that they will be understandable, the context in which the answer is given.
5. Do not show the questionnaire to the respondent under any circumstances.
6. Follow all instructions on the questionnaire.
7. Give the questions in the way that they are formulated in the questionnaire, and avoid re-wording the question.
8. In the case that the number of necessary answers for a question is not given, accept only one answer.
9. Do not read aloud the options “it is secret” or “it is difficult to answer”.
10. Pay attention to and follow along with what is happening.



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