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Head or Heart:

Promoting Attitude Change Towards Homosexuality

By

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Copyright Declaration

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Abstract

The need for increased awareness, knowledge, and skills in lesbian and gay issues has been well documented (Athanases & Larrabee, 2003; Goldstein, 1997; Robinson & Ferfolja, 2001, 2002; Sears, 1992). While Stevenson (1988) noted that educational interventions could produce changes in participants' attitudes towards homosexuality, there is some indication that initial teacher training programs do not adequately prepare students to incorporate issues of difference into their pedagogical practices (Hatton, 2004). Empirical assessment of interventions designed to impact students' attitudes and beliefs concerning those who are lesbian or gay have produced inconsistent results. These inconsistencies were addressed by Buhrke, Ben-Ezra, Hurley, and Rupert (1992) who found a lack of theoretically based empirical examinations. Conceptualising heterosexuals' negative attitudes toward homosexuality as sexual prejudice rather than homophobia links the study of antigay hostility with the rich tradition of social psychological research on prejudice. The contact hypothesis, originally formulated by Allport (1954), proposes that intergroup contact under optimal conditions can reduce negative attitudes toward out-groups. Optimal conditions include the opportunity for emotional involvement (Dividio *et al.* 2002).

Therefore, the purpose of this study was to determine the impact of cognitive versus experiential interventions on (would-be) student teachers attitudes towards homosexuality. Epstein's (1994) cognitive-experiential self-theory provides the theoretical background for this study. A pragmatic use of both quantitative and qualitative methodologies provided a deeper insight. Firstly, a quasi-experimental design was employed to examine the differential effects of rational versus experiential workshop interventions on attitudes towards

homosexuality. A convenience sample of fifty-six participants were randomly allocated to one of two experimental groups, to take part in either the experiential workshop or the rational workshop. A further convenience sample of twenty-eight participants were allocated to a control group.

Massey's (2009) multidimensional measure of sexual prejudice was adapted and subsequently used to assess the attitude change across seven dimensions: Traditional Heterosexism; Aversion Towards Gay Men; Aversion Towards Gay Women; Denial of Continued Discrimination; Value Gay Progress; Resist Heteronormativity and; Positive Belief. Change score methodology was employed to analyse the changes in attitudes towards homosexuality across the three groups. Paired t-test statistics revealed a significant decrease in attitudes towards homosexuality for participants in the experiential intervention (t=6.108;p=0.001). A significant increase in attitudes towards homosexuality was found for the participants in the rational intervention (t= -2.458; p= 0.049) There was no significant difference found for the control group (t=-0.861; p=0.422).

A qualitative phase was then added to provide collaborative data and give further insight into participants attitudes towards homosexuality. Thirty participants from the two experimental groups were randomly selected. Semi-structured interviews were conducted using stimulus scenarios to elicit a response. Twenty of the interviews were randomly selected and transcribed.

Chapter 1

Introduction

'Gay' is still the ultimate insult in the school playgrounds (Sherwin, 2006) and it is in widespread use as a derogatory term for people as well as objects. The culture of schools and the rigid ways in which sexuality is constructed combine to make the experience of feeling that one is gay a scary and lonely one for many young people. As a consequence of sexual prejudice individuals who identify as lesbian or gay report more anxiety in social situations, fear negative evaluations by peers (Pachankis & Goldfried, 2006), are five times more likely to miss school because they feel unsafe, 28% more likely to drop-out of school entirely and, four times more likely to commit suicide than their heterosexual counterparts ((Remafedi, 1999;Rankin, 2003).

Yet, sexuality equality remains the one area of inclusion still largely unaddressed in educational contexts. Biddulph (2006) remarks, that there is a deafening silence in the literature around homosexuality and education (Atkinson, 2002; McLaughlin & Tierney,1996). This silence echoes the prevailing view that sexual orientation is not an appropriate focus for education, even though there is a significant body of evidence that demonstrates the continuing disadvantage for non-heterosexual pupils and teachers (Ellis, 2004; Warwick, 2004, etc.). A number of authors have taken a slightly different tack and commented on the dominance of heterosexuality in educational settings (Epstein & Johnson, 1997; Renold 2005; Youdell 2006; Rasmussen 2006). Heteronormativity is defined as 'organisational structures that support heterosexuality as normal and anything else as deviant'

(Donelson and Rogers, 2004). In schools heteronormativity is maintained not only in terms of what is said and done, but also in terms of what is left out of the official discourse. Since hetronormativity goes unnamed and unnoticed, the silence limits any open dialogue regarding sexuality and therefore the heterosexual norm continues to be protected. In this climate stereotypes remain unchallenged, and distorted perceptions are allowed to remain. Education, therefore, as a means of transformation, or change, is subverted.

'Come on everyone. Let's all 'tackle' heterosexism' appeared as a stimulus statement on an online opinions forum hosted by the Times Educational Supplement. Of the themes which emerged some of the most significant in terms of their frequency were as follows:

There is a lack of understanding about the terminology and, a general harmless ignorance:

'I'll be honest - I don't like the term (heterosexism). The perfectly good term 'homophobia' already exists; to add another clunky term is to muddy the waters in an unhelpful way - is there a line between the two, is one worse than the other, for example? I daresay what it's trying to get at is the 'institutionalised' homophobia, the passive slights, looks, whispers that occur day after day while stopping short of active unpleasantness - although these are in many ways by-products of the fact that heterosexuality is the norm (speaking statistically, rather than morally) in this society at the moment, and a culture that is geared towards this viewpoint from a historical and religious perspective' (the bigonion, 2009).

Discomfort about the subject is met with humour:

'Bleeding hell. I'm not active enough in union matters. Page 28 May 2009 Teaching Today says that we should all "tackle heterosexism". So come on everyone, let's join the good fight and make men who like women and women who like men ashamed and disgusting' (McJob, 2009).

A belief that addressing sexualities equality is not necessary:

'I always think it best to give these sort of issues the go by. There's plenty of 'stuff' on prime time telly to help kids weigh up the pros and cons, measure their own responses by etc. Lost is the mystery that added spice to teenage experiences' (Susan33, 2009).

A feeling of malign ignorance:

Ok, so we're now a multicultural society that has to be inclusive to make it work so we have the legislation to do so. We don't have to question whether anyone would choose to be gay or indeed what they get up to when they are. Unless the number of gays and lesbians is dramatically on the increase and presents new issues in the same way massive immigration has transformed the religious landscape in the UK during my life this isn't a matter that needs attention is it? The interests of the majority should not be sacrificed supporting the interests of a minority. The majority need to exist freely, to communicate in terminology they understand and get on with life free from the cost of implementing nonsensical legislation. Do you know, in my 50 odd years, I've never heard a single soul other (than the loathsome BN) stand up and ask for special legislation that protects the rights of ethnic, heterosexual Christian Britons. They ought to be entitled to just as many rights as the minorities. (Modelmaker, 2009).

The comments on this thread, if overheard in casual conversation would be unsettling enough however, as an 'out' gay educator, to read them on a thread within an opinions topic on a forum designed to allow 'professionals' working within educational establishments, to 'share and air' their thoughts, was deeply disturbing.

I have been an 'out' gay teacher/lecturer for many years and have seen issues pertaining to sexual orientation dealt with sympathetically and with great sensitivity. Unfortunately, more

commonly, I have seen situations where the approach has been clumsy and entirely inappropriate. I have also seen the effect that these approaches have had on students and colleagues. In an attempt to 'have a voice' and initiate change I have served on committees set up to promote equality, diversity and inclusion and through this have attended meetings which have sidelined sexual orientation as an area of concern and have been embarrassingly misguided, patronising and frustrating. It is little wonder that, given the opportunity, I was motivated to research in this area for my EdD thesis.

I teach on an Access to Primary Education Course, a course designed to enable mature students to articulate from a College of Further Education to a Higher Education Institution with the intention of training to become primary school teachers. As part of this course students have to show competence in mathematics and almost without exception the view is that they cannot 'do maths'. Generally this leads to a discussion about how their negativity and perceived lack of ability will be transmitted to their future pupils who, in turn, will believe that they cannot 'do maths'. During this course, students also study psychology with me and as part of the psychology component they study an interpersonal perception unit. It is during the teaching of this unit that I usually 'come out'. Every year without exception students perceive me to be married, in the heterosexual sense. When asked why, it seems that it is because I wear a wedding ring. When I disclose that, in fact, I have a civil partnership the usual response is ‘but you don’t look like a lesbian’. This inevitably leads to discussion about stereotyping and prejudice and, using the example of their attitudes towards maths, we discuss how prejudice attitudes can be transmitted. It is also surprising to find out how little accurate knowledge that the students have, either about homosexuality, or about the harmful consequences of homophobic behaviour. When I ask them to consider how they would introduce issues of sexual orientation into the classroom, the general consensus is that they 'wouldn't' and either, they 'don't really see the need' or, they 'don't know enough about it'.

According to Rivers (2002) homophobic pejoratives are banded around the classroom and teaching staff generally do little to intervene, often ignoring, or joining in the abuse.

'*Sticks and stones may be more likely to break their bones but the relentless, careless use of homophobic pejoratives will most certainly continue to compromise the psychological health of young homosexual and bisexual people by insidiously constructing their sexuality as something wrong, dangerous or shame worthy'*. (Thurlow, 2001, p.36).

Prejudice attitudes and the stereotypes they engender 'are not developed or expressed in a social vacuum' but rather tend to be communicated to others (Ruscher, 20001, p44). The communication of prejudice is especially harmful because prejudiced attitudes obtained second hand tend to be stronger than their original sources (Duval, Ruscher, Welsch & Cantanese, 2000) , and those who express stereotypes are more likely to think stereotypically about their targets in the future (Ruscher & Duval, 1998). As Greenberg & Pyszczynski (1985) put it, when these attitudes are communicated, they 'spread like a social disease', and magnify the resultant harm. According to Gramsci schools are a 'hegemonic apparatus', part of the ideological structure of a dominant class. The discourse of heteronormativity that dominates within schools perpetuate notions of what forms of sexual behaviour are 'normative' and gives rise to the continuation of structural and institutional homophobia. Unfortunately there is some indication that teacher educators in Higher Education institutions do not adequately prepare their students to incorporate issues of difference into their pedagogical practices (Hatton, 1996) and Taylor (2003) states that pre-service teachers struggle the most with the topic of sexuality.

I must admit that I made a somewhat hesitant start with my thesis as I was a little reticent about my subject choice. I was aware that there was the potential for people to feel awkward and embarrassed when they asked about my thesis and that I would be 'outing' myself every

time I spoke about it. I also realised that it may be difficult to find potential participants for the research. When broaching sexuality issues individuals often consider lesbian and gay sexualities, as a moral, private, adult issue and their views reflect a complex and contradictory range of opinions and attitudes. These include total dismissal, resistance on moral or religious grounds, perspectives that say 'they're OK as long as they keep away from me', through to recognition and understanding of diversity. However, teacher attitudes often dictate the manner in which sexuality issues are presented and, consequently, many of the stereotypes and dominant discourses around homosexuality and lesbianism prevail (Ferjolja, 1998).

There is a wealth of literature on attitudes towards homosexuality. In 2006 an extensive literature review conducted by Mason & Barn revealed that, across the globe, there was great variation in public opinion concerning homosexuality. The first British Social Attitudes Survey was conducted in 1983, the findings of which revealed that fifty percent of those surveyed considered homosexuality to be 'always wrong' (Crockett & Voas, 2006). However, as Crockett & Voas state, as more liberal generations displaced less tolerant generations attitudes became less condemning. In 2007 the Pew Global Attitudes Project asked the question, 'Should homosexuality be accepted by society?' In Britain, there was 71% acceptance which was similar to other Western European countries, some Central European countries (Germany,Czech Republic) and for Canada. However, the percentage of individuals agreeing with this question fell to 49% in the United States. According to Widmer et al. (1998) and Kelley (2001) surveys from other countries have revealed a global spectrum in attitudes where Britain, Australia and New Zealand fall mid-spectrum. The Netherlands, Spain, France, and Sweden are amongst the most accepting whilst the United States ranked alongside the more religiously conservative countries such as the Eastern European countries. The least accepting countries were the African, Middle Eastern and Asian Countries.

The research shows a relationship between these attitudes and certain demographic variables. People are more likely to hold negative attitudes towards homosexuality if they are male (D'Augelli, 1989; Donnelly et al. 1997; Johnston et al. 1997; Jones et al 2002; Steffens, 2005); hold rigid religious beliefs (Berkman & Zinberg, 1997; Morrison & Morrison, 2002; Seltzer, 1992; Toro-Alfonso & Varas-Diaz, 2004); are of an ethnic minority (Klamen et al, 1999). There is also consensus that having personal contact with gay men and women is predictive of positive attitudes (Sakalli, 2002; Span & Vidal, 2003; Toro-Alfonso & Varas-Diaz, 2004). Many studies have investigated attitudes towards homosexuality within particular groups, for example, social workers (Berkman & Zinberg, 1997), counselling practitioners (Bowers, Plummer & Minichiello, 2005), Police officers (Fretz, 1975), Doctors (Smith & Mathews, 2007) and nurses (Rondahl, Innala & Carlsson, 2004); students (Altemeyer, 2001; Ben-Ari, 2005; Guth, 2005; Hussey & Bisconti, 2010). However, as Riggs et al. (2012) state although there have been studies which assessed teacher attitudes towards homosexuality, '*research in this area is still lacking'* (p.202).

Researchers have found that personal attitudes and beliefs and fear, impacts the way teachers and other school personnel address, or don't address, the needs of gay students in schools (Martin & Hetrick, 1988). In part, this is because they feel inadequately prepared to discuss issues of homosexuality. Evidence suggests that student teachers are not being trained to meet the needs of sexual minority students (Mathison, 1998). However, other evidence demonstrates the value of such training. Athanases & Larabee, (2003) state that after training, student teachers have felt better informed and have a deeper appreciation for the challenges faced by sexual minority students. It is critical therefore that trainee teachers are engaged in training programs that challenge (or provide impetus to examine) their attitudes and beliefs.

Most of the studies conducted to evaluate techniques or interventions aimed at changing teacher attitudes have either taken a cognitive approach (Larsen, Cate & Reed, 1983;

Remafedi, 1999) or an affective approach (Green, Dixon & Gold-Neil, 1993; Lance , 1987). However, a few have investigated a combination of cognitive and affective approaches (Ben-Ari, 1998, Guth, 2005; Walters, 1994). These researchers assert that interventions which use this combination are the most effective in reducing negative attitudes towards homosexuality.

In an ideal world, this study would have been conducted within a Higher Education establishment, with students already enrolled on a teacher training course. Unfortunately, gaining access to such students would have been problematic. However, it was possible to select participants form the students enrolled on the Access to Primary Education Course but

while the study may be criticised because the participants are not presently the students, or professionals, for which training interventions would be intended, there seems no reason to believe that the attitudes of these students do not reflect those of pre-serving and serving teachers. There is also no reason why training interventions should not be introduced into the curriculum of any course which has the purpose to prepare and provide future teachers. Therefore, the purpose of this study is to examine the attitudes of students on the Access to Primary Education Course as indicative of the attitudes of the teaching profession and to determine the impact of cognitive versus experiential interventions in promoting attitude change towards homosexuality.

Chapter 2

Literature Review

2.1 Historical Perspective and Terminology

2.1.1 Historical Perspective of Homosexuality

Social constructionists assert that before the spread of Christianity same-gender sexual acts were not given particular notice (Halperin,1990) until the late1800's when the label, homosexual, invented by Karoly Maria Benkert, a pamphleteer in Leipzig, was then popularized by Krafft-Ebbing in the second edition of his *Psychopathia Sexualis* (1887). Until this time no one could have been 'tagged' with a homosexual label.

Ancient art and literature abounds with material pertinent to the history of homosexuality. For example, in Plato's *Symposium* Aristophanes offers an explanation of three different sexual orientations - in the beginning there were three sexes, male, female and hermaphrodite. However, Zeus, feeling threatened by these humans, deemed that they were becoming too powerful and split each in half leaving 'each half with a desperate yearning for the other'. The creatures who had been hermaphrodite sought out members of the opposite sex; those who had been double women before naturally sought out other women; those who had been double male sought out men.

In the *Illiad* Homer mentions the custom of pederasty where an older upper class, citizen male (the *erastest*) could make a young free boy (*the eromenos*) his sex partner, and become his mentor. It was social ranking that determined the appropriateness of certain sexual configurations, not the biological sex of the participants. The male citizen could also

penetrate his social subordinates (women of any age, foreigners, slaves of either sex), but it was considered shameful for him to be penetrated in turn. Artemeidorus Daldianus, writing in the second century AD, says: *'For a man to be penetrated by a richer and older man is good: for it is customary to receive from such men. To be penetrated by a younger and poorer is bad: for it is the custom to give to such a person.'* (in J. Corvino, p.199). To be penetrated was to take on the social gender of women who were, as a class, the 'natural' inferiors of men. The stigmatisation of the *kinaidos* , the effeminate man, further indicates how Greek attitudes toward women helped determine the parameters of the socially and sexually permissible.

Art, poetry, historical and legal documents infer or attest to the practice of homosexuality in China, the earliest references being from the period of the Hans Dynasty (202BC- 9AD). In *History of the Former Hans Dynasty* (Ku, 1954) the last Emperor Aidid had a number of male lovers. A fuller description of homosexual relations is found in the writings of Shen Defu (1578-1642), which tells of homosexual relationships that were part of the family in the province of Fujian. In the custom of *nanfeng* Fujianese men find a 'bond brother', a same-sex partner of equal status. The two sleep in the same bed like husband and wife. In Li Yu's play *Pitying the Fragrant Companion*, (in Duberman et al, 1989) two women live happily together after one of the woman tricks her husband into accepting her lover as a concubine.

Other ancient societies provide some evidence in regards to the history of homosexuality. Drawing on iconographic evidence from between 3000 BC and the Christian era, Wenham (1991), in the *The Old Testament Attitude to Homosexuality* suggests that homosexuality was accepted in Mesopotamia. Greenberg (1988) contends that male homosexuality has been '*pervasive and highly visible'* (p.175) in the Arab and Islamic worlds and records from European travellers also confirm this. Englishman and sailor Joseph Pitts (1707), captured into slavery at Algiers in 1678, stated, 't*is common for men there to fall in love with boys as*

'tis here in England to be in love with women' (p.236). Khaled El-Rouayheb in *Before Homosexuality in the Arab-Islamic World, 1500-1800* states that '*Arabic literature of the Ottoman period (1516-1798) is replete with casual and sometimes sympathetic references to homosexual love'* (p.2).

When English and French Canadian fur trappers first grew acquainted with the cultures of the Native Americans they were surprised to find that there were significant numbers of men dressed as women among the tribes in the region. In American Indian society spirits communicated what was 'natural' for a person. Therefore, if the spirits deemed it 'natural' to dress as a person of the opposite sex then not to do so would go against the customs of the culture.

Long before Africa was subjected to non-African influences same-sex eroticism was apparently known to Africans. The typical relationship was between a ruler or warrior and a younger male. This is known, in part, because the San people had the indiscretion to record anal sexual intercourse on rock paintings that date back thousands of years. The Hausa peoples of northern Nigeria have terms in their language to describe homosexuals; '*yan dauda'*, which translates as homosexual and '*dan dauda'* which translates as homosexual 'wife'. In other African tribes, homosexual behaviour among pre-marriage adolescents was common. This behaviour was considered innocent and such youths were still considered virgins at marriage even if they had had considerable homosexual experience.

Homosexuality continued to be practiced openly and without much restraint up through the middle European Ages, particularly flourishing in the monasteries of the time. Renaissance Europe saw wide practice of homosexuality. Men right across the social spectrum had sex with each other, France's Henri III and England's James I were notorious amongst noblemen. Reed (2011) writes that the painter Donatello chose his apprentices '*more for beauty than*

talent' (p.44). Michelangelo's passion for men is well documented and Leonardo da Vinci too was accused of sodomy.

Women are less well documented but there are reliable seventeenth century accounts of Queen Christina of Sweden abdicating rather than marrying. In early modern Europe there are a number of accounts of women dressing, and passing themselves off, as men. However, if caught the main charge against them was not one of lesbianism. Instead, it was one of fraud, the fraud of impersonating a man and thereby assuming the social power of a man. In England, Anne Lister defied the role of nineteenth century womanhood by controlling her own money and her body. Her journals, written in code, express that *'I love and only love the fairer sex and thus beloved by them in turn, my heart revolts from any love but theirs'* (29th October, 1820)

At the beginning of the millennium the church began to centralise its power in the Pope. The church's involvement in the affairs of the state increased as they started to collect and organise the doctrines and laws of the past thousand years. The success of the crusades allowed the papacy to extend its religious authority worldwide and so it was therefore inevitable that with the involvement of the church that sexual customs and practices would find increased regulation. Any individuals whose sexual practices were deemed a 'sin against nature' were persecuted. Accusations of sodomy were used as a political weapon against enemies. Sodomy was a crime so 'hideous it could not be named' and the perpetrator of such a crime was burned at the stake. In 1533 the first piece of homophobic secular legislation was passed which made buggery punishable by death. In Spain, a later law of 1574, declared that *'if a woman commits a sin against nature, she shall be fastened naked to a stake in the Street of Locusts, shall remain there all day and all night and the following day be burned outside the city*'(Duberman,1991 p.356). In eighteenth century Protestant England 'reform societies' tried to clamp down on the growing gay subculture found in so-called 'molly' houses where

gay men could meet with Britain being the last European country to abandon the death penalty for this offense in 1861.

The end of the nineteenth century saw views on homosexuality shift from '*sin and crime to include that of pathology'* (Herek et al.1997 p.8). According to Herek (1997) '*this historical shift was generally considered progressive because a sick person was less blameful than a sinner or criminal'* (p.8) During the 1860's, the homosexual German Activist Karl Ulrichs, was the first to discuss inversion at a public forum. He proposed that male 'inverts' should be understood as '*individuals who are born with the sexual drive of women and who have male bodies'* (Ulrichs, 1994, vol1, p.35). Male inverts were believed to be passive, effeminate, and weak. Their sexual attraction to 'masculine' males followed naturally from these characteristics. Female inverts were considered abnormal solely on the basis that they had sexual attractions (regardless of whether the attraction was to a man or woman) because women of that era were regarded as lacking sexual passion. In 1905 Freud published *Three Essays on the Theory of Sexuality* which dramatically changed thinking about inversion and sexual orientation. Freud introduced a distinction between preferences for particular types of sexual activity and the kind of person or thing towards which the sexual activity was directed. Previously inversion had only focused on the individual's sexual activity, passive or active. This new focus on the sexual object prevailed and 'homosexuals' were now understood entirely in terms of their sexual object choice (Chauncey, 1982).

In 1897, Magnus Hirschfield founded the Scientific-Humanitarian Committee in Berlin. This was the first time that homosexual men and women were given a 'voice' and they used it to petition a repeal of Section 175, a provision of the German Criminal Code, which criminalised homosexual acts between men. This section however, would not be removed until German unification in 1994 by which time 140,000 men had been convicted under the law. In 1919 Hirschfield also opened the Institute for Sexual Science, the first centre

specialising in sex research. This was soon followed in 1924 by the opening of the British Society for the Study of Sex Psychology, founded by Carpenter and Ellis. In the same year the Chicago Society for Human Rights was established as the first gay rights organisation in the United States while in New York, during the 1920s and 30s, the Harlem Renaissance, a cultural movement centred in the Harlem District of New York, adopted the term 'gay' as the code word for homosexual individuals amongst its culture. By the mid-20th century, an increasing number of organisations had been formed in Europe and the United States, each adding strength to the growing gay rights movement.

In 1954 a committee was set up in England to consider whether private homosexual acts between consenting adult males should be de-criminalised and in 1957 the Wolfendon Report (Report of the Department Committee on Homosexual Offences and Prostitution) was published. However, it was over a decade before the recommendations were implemented with the passage of the Sexual Offences Act (1967). This act effectively decriminalised homosexual relations between consenting men over the age of 21years. However, this act only applied to England and Wales, homosexuality was not decriminalised in Scotland until the Criminal Justice (Scotland) Act 1980 only coming into force in 1981, and later in Northern Ireland, by the Homosexual Offences (Northern Ireland) Order in 1982.

In 1981 Danish author Susanne Bosche published a black and white picture book *'Jenny Lives with Eric and Martin'.* Released in Britain in 1983 it was the first educational book to discuss homosexuality and aimed to reduce anti-gay prejudice. However, the book was seen to 'promote' homosexuality and the controversy that it provoked led to an amendment of the 1988 Local Government Act, known as Section 28 (Section 2A in Scotland). This provision prohibited 'the intentional promotion of homosexuality' and 'the teaching in any maintained school of the acceptability of homosexuality as a pretend family'. Such was the outrage amongst the gay community that a professional lobbying organisation was established. The

organisation took its name from the single most defining movement of gay activism, which occurred in the United States in 1969. Police raided the Stonewall Inn in Greenwich Village, New York, ordering the gay patrons to leave. A riot broke out which lasted for four days but which has left its legacy in the commemorative Gay Pride celebrations which happen annually in several countries around the globe. The Stonewall organisation is now the largest gay equality organisation in the UK and has won support from all the main political parties, putting gay equality on the political agenda.

Through the efforts of Stonewall and other gay rights groups such as Outrage and Schools Out, Section 2A was repealed in Scotland within the first two years of the formation of the Scottish Parliament. It was replaced with Section 26 of the Ethical Standards in Public Life (Scotland) Bill 2000, which stresses the importance of "stable family life". However, Section 28 was not repealed in England and Wales until 2003.

The repeal of Section 2A meant that Scotland led the way in the UK on LGBT issues in education and the introduction of the Equality Act 2010, an act designed to simplify and modernise discrimination laws by introducing a new single equality duty on all public bodies, has encouraged further progress. Under this law sexual orientation is a 'protected characteristic' which means that everyone is protected from discrimination because of their sexual orientation.Social Attitude Surveys now show that Scotland has, in its attitudes towards lesbian and gay rights, gone from being a more conservative country than England and Wales to being more liberal and will be the first country in the United Kingdom to legalise gay marriage in 2013.

2.1.2 The Emergence of Modern Sexualities and Terminology

From the outset, homosexuality was defined in opposition to *normalsexual*. Kyhatt (1992) writes that ' *as part of early sexological discourse it referred to those who were practising sexual acts that were deemed 'abnormal'.* (p.61). In 1925, Freud's Theory of Psychosexual Development confirmed that heterosexual sexuality was the developmental outcome of normal children. Thus, a binary of normal heterosexual sexuality versus abnormal non-heterosexual sexuality was constructed.

Theories of gender and gender development developed alongside theories of sexuality. Essentialist theories assumed a binary division of men and women, positioning the heterosexual pairing of men and women as normal. Even though Social Learning Theory (Bandura, 1965) introduced new ideas about the way in which children learned gender, it still maintained male-female dualism and the stability of heterosexuality (Davis,1989).

Gradually, evolution in thinking moved away from a social learning position towards a social constructionist position. Social constructionist accounts of sexuality and gender opened up analysis of the relationship between the two. It did this through contesting and pluralising the meanings associated with both gender and sexuality, suggesting that these are social rather than pre-given, natural categories. The intellectual landscape of the time was also changing. The explosive growth of the feminist perspective with feminist such as Delphy (1984,1993) and Wittig (1981, 1992), provided a conceptual framework within which gender was viewed as a social product. The categories 'man' and 'woman' were created from a hierarchy of power and privilege, where men were superior to women. Accordingly, gender categories would not exist if social divisions did not exist. For much of the 20th century, homosexuality was regarded as synonymous with gender inversion: Male homosexuals were presumed to be more like women than men, whereas lesbians were presumed to be more like men (e.g.,

Minton, 1986; Terry, 1999). Thus, homosexuality began, not only to refer to one's sexuality, but also to one's gender.

The word 'heterosexism' derives directly from the term 'sexism', a feminist creation of the late 1960's. Richardson (2000) states, '*heterosexuality infuses the social realm; it represents the idea of normal behaviour which is central to the concept of the social and the process of socialisation into the social realm'* (p.32). Adrienne Rich (1980) conceptualised heterosexuality as '*compulsory*' and was one of the first to draw attention to institutionalised heterosexuality; the notion that heterosexuality is *'imposed, managed, organised, propagandised and maintained by force'* (p.20) as the only legitimate form of sexual expression.

Butler(1990) discussed the compulsory nature of heterosexuality in the formation of gender identities and of the 'heterosexual matrix' that structures social relations. She argued that *'the heterosexual matrix is the lens through which we perceive gendered sexual relations'.* (Butler, 1990 p.151). According to Butler the heterosexual matrix never remains static: the matrix can only be sustained through constant repetition: the matrix 'stands' only through the 'motion' of the regulatory practices that produce it (Chambers, 2007p.667)

2.1.3 Heterosexual Hegemony

LaSalle (1992) states that '*embedded in the concept of heterosexism is the notion (often unconscious), that being heterosexual, and thus having the culturally defined superior sexual orientation, entitles one to a variety of privileges and opportunities that are denied to non-heterosexual people'* (p.3). Heterosexism is the social construction of heterosexuality, as normal and superior to other sexual identities. It is both ideological (a matter of beliefs and

attitudes, doctrines, and discourses) and structural (tied to economic stratification, geographical segregation and institutionalised forms of inequality) in mutually reinforcing ways (Omi & Winant, 1994). Unequal access to legal rights, social privileges, and safety are the result of attitudes and discourse that label non-heterosexual identities as sick and sinful. These structural inequities help perpetuate heterosexist attitudes (Athanases & Larrabee, 2003).

Ideology works to preserve the status quo of those who have the power to enforce it (Khayatt, 1992). Gramsci (1972) calls this group the '*hegemonic class' - 'a class which has been able to articulate the interests of other social groups to its own by means of ideological struggle'* (in Mouffe, 1979 p.181). Defined by Khayatt (1992) *' hegemony is the process whereby subordinated groups incorporate the hegemonic ideologies of the ruling class, not because they are necessarily coerced into doing so, but because the ruling class is able to shape and win their consent*' (p76). Going further, Khayatt (1992) applies Gramsci's concept of hegemony to sexuality. When applied to sexuality, rather than class analysis, the concept of hegemony *'makes visible the historical and ideological conditions that operate, to create the stigma*' (p.76). Heterosexual hegemony limits the choice of sexual expression to heterosexuality. Any other sexual behaviour is therefore negatively characterised.

Stigma is knowledge shared among society's members that is rationalised and justified by society's ideological system. In any social interaction, the roles of the stigmatised and the 'normal' are defined such that the former has a relatively inferior status, and generally less power and access to resources to the latter. Therefore sexual stigma is rationalised and justified by society's ideologies of gender, morality and citizenship that define homosexuality and sexual minorities as deviant, sinful and outside the law. Sexual minorities are kept invisible, they are labelled, stereotyped and stigmatised as a means of social control.

Herek (2004) provides a further definition of sexual stigma as society's negative regard for any nonheterosexual behaviour, identity, relationship, or community. According to Herek (2000) sexual stigma is expressed behaviourally through actions such as shunning, ostracism, the use of antigay epithets, overt discrimination, and violence. These and similar expressions constitute enacted sexual stigma. Sexual stigma occurs because such stigma constitutes shared knowledge about society's collective reaction to homosexual behaviours, same-sex relationships, and sexual minority individuals. This knowledge of society's stance toward homosexuals, including expectations about the likelihood of stigma being enacted in a given situation is known as felt sexual stigma and can motivate gay individuals to use various self presentation strategies to avoid being labelled homosexual. It can also lead to sexual minorities concealing or denying their identities and to socially isolate themselves, strategies which often have negative psychological consequences. (Pachanski, 2007). Internalising sexual stigma involves adapting one's self concept to be congruent with the stigmatising responses of society. For heterosexual individuals internalised stigma is manifested as negative attitudes toward sexual minorities, which is referred to as sexual prejudice.

2.1.4 Homophobia

Homophobia in its original incarnation, was defined as 'the irrational fear of homosexuals' (Weinberg, 1972). This definition agrees with the clinical model of phobias found in the DSM IV (American Psychiatric Association, 1994). Since the 1970s the emphasis on 'phobia' has broadened to include 'a wide range of negative emotions, attitudes and behaviours toward homosexual people' (Haaga 1991, p. 171), and also the internalised attitudes of sexual and gender different persons. As many scholars pointed out, the idea that

the fear of homosexuals is ‘irrational’ erases and overlooks the structured heterosexuality of social practices (Kitzinger, 1987).

Homosexuality is seen as a threat to the stability of the patriarchal value system. Behaviour viewed as threatening the stability of a culture will be met with resistance and therefore, homophobia is expressed by people through overt, deliberate, and harmful language and behaviour. For those constantly on the receiving end of this, the negative attitudes of others are often internalised. When this happens the emotional growth of these individuals is impeded and they are damaged psychologically. Blumenfeld (1992:3-8) explains how homophobia operates on four different but interrelated levels. Personal homophobia indicates a belief system either, that sexual minorities should be pitied because of their unfortunate situation or, that they should be hated and despised because they are defective in some way because their sexual desires are not natural. Interpersonal homophobia results from prejudice and may lead to discrimination. Behaviours can escalate from telling jokes to verbal and physical harassment. When discrimination occurs, not between people, but at an organisational level (e.g. educational and religious institutions, government, business, etc) the result is institutional homophobia. This can, in some instances be encoded in laws and policies e.g. being excluded from certain offices within an institution on the basis of sexual identity. And lastly, cultural homophobia is expressed in the social norms and codes of behaviour that perpetuate discrimination and oppression.

Chambers (2007) argues that the concept of homophobia proves *'theoretically reductive and politically limited.'* (p.664). He states that *homophobia connotes both an individual act (something done by a person who is ‘homophobic’) and a psychological disturbance (a problem located in someone’s head)* (p.664-665).

If homophobia is used as a political concept it encourages an interpretation that would reduce the political effects of heternormativity, society's view of heterosexuality as normative in terms of identity, practices and behaviour, to the actions of a few homophobic individuals. Therefore, if homophobia is taken as a political problem, then the political solution depends upon changing individual attitudes

2.2 Theoretical Background

2.2.1 Sexual Prejudice

Herek (2000) adopted the phrase 'sexual prejudice' to refer to individual discriminatory attitudes, ideologies, or taken-for granted beliefs that construct heterosexuality as the normal and superior sexual orientation (Herek, 2000). He argued that the term homophobia did not allow us to understand hostility toward sexual minorities, both among individuals and in society at large. Like other types of prejudice, sexual prejudice has three principal features: it is an attitude; it is directed at a social group and its members and it is negative, involving hostility and dislike Sexual prejudice then refers to all negative attitudes based on sexual orientation. Therefore, given the current social organisation of sexuality, sexual prejudice is almost always directed at people who engage in homosexual behaviour or label themselves gay, lesbian or bisexual (Herek, 2000). If heterosexuals' negative attitudes toward homosexuality is conceptualised as sexual prejudice rather than homophobia then the study of antigay hostility can be linked with social psychological theory and empirical research on prejudice. Zimbardo and Leippe (1991) see attitude as a disposition since it is a learned tendency to think about some object, person or issue in a particular way. Baron and Byrne (2000) also refer to attitude as: *'our evaluations of virtually any aspect of the social world, the extent to which we have favourable or unfavourable reactions to issues, ideas, persons, social groups, objects-any and every element of the social world'* (p. 118) and Eagly (1992), defines attitude as' *an internal located value judgement; as a tendency or state that is internal to the person that is expressed by evaluating a particular entity with some degree of favour or disfavour*' (p.1).

Research investigating factors related to attitudes toward homosexuality has found several predictors of negative attitudes toward sexual minorities. These predictors include age

(Kurdek, 1988), sex of respondent: heterosexual men exhibit significantly more negative attitudes towards homosexual men than heterosexual women (Kite, 1984; Herek, 1988; Whitley, 1988, 1990; Herek & Capitanio, 1995, 1999; Donnelly et al., 1997; King & Black, 1999; Mitchell, Hirschman & Hall, 1999; Oldham & Kasser, 1999). Also, Nyberg & Alston(1977) report that while females express less disapproval of homosexuality in general terms than males, many more males felt that female homosexuality was 'erotic' rather than repugnant. Other factors include, ethnicity (Herek & Capitanio, 1995), religion (Herek, 1987; Brooke, 1993; Hunsberger, 1995, 1996, Maney & Cain,, 1997; Morrison & Morrison, 2002; Toro-Alfonso & Varas-Diaz, 2004), education (Matchinsky & Iverson, 1996), political affiliation (Lottes & Kuriloff, 1992), familiarity with sexual minorities (Herek, 1988; Herek & Capitanio, 1995) and traditional sex role beliefs (Herek, 1988; Newman, 1989; Lock & Kleis, 1998).

2.2 2 Conceptualising Attitude

According to Eagley & Chaiken (1993) an attitude is composed of three components: cognitive, affective and behavioural. The cognitive component is generally conceived of as containing the encoding of attributes and beliefs about the attitude object. Rokeach (1970) states that the cognitive belief component represents one's knowledge about what is true or false, good or bad; desirable or undesirable. The affective component of the attitude contains the encoding of emotions and feelings associated with the object. It is responsible for arousing emotions or feelings of varying intensity around the object of the belief. (Fleming, 1967). Considerable theoretical and empirical support for this dichotomy between cognition and affect has been offered by Zajonc (1980, 1984), Breckler (1984), and Breckler &

Wiggins (1989). And, lastly, the behavioural component deals with the actions that occur as a result of the beliefs and/or feelings.

Beliefs may be regarded as '*any simple proposition, conscious or unconscious, inferred from what a person says or does'* (Rockeach, 1973 p.113). As a concept, it cannot be directly observed (Rokeach, 1970), but generally perceived as a representation of mental state which takes the form of propositional attitude. This proposition is assumed to be small units of thought that expresses meanings or content. Many beliefs are established at an early age and vary from culture to culture, as well as over time within the same culture (Crandall & Eshleman, 2003). Fishbein and Azjen (1975) indicate that *'a person's beliefs represent the information he has about himself and his social and physical environment'* (p.135) and are often described as inflexible and hard to change (Fiske & Taylor, 1991; Kruglanski & Hiigens, 2003). Fishbein and Azjen (1975) identify three major ways by which beliefs can be formed. These are 'descriptive', 'inferential' and ' informational'. The descriptive occurs when a person has had a direct experience with the belief object. The inferential is based on prior descriptive beliefs, but goes beyond the directly observable. Lastly, the informational comes about as a result of accepting information from external sources. This implies, therefore, that the formation of beliefs is not wholly dependent on an interaction with the belief object. One's knowledge and previous experiences as well as social and cultural factors may affect the ways individuals evaluate and react to every element of their social world.

School cultures produce heterosexual subjects through practices of normalisation and punishment (Foucault, 1977), where those located in dominant discursive locations of heterosexuality are ‘rewarded’ and celebrated (Epstein & Johnson, 1998). Gay and lesbian individuals have been traditionally socially constructed as deviant, and as such are perceived to have a stigmatized identity. ‘Normals’, those not stigmatised, tend to see a person with a stigma as not quite human (Goffman in Kayhatt, 1992 p.75). Traditional research in the area

of impression formation suggests that individuals form impressions from influences based predominantly on early information (Kruglanski & Freund, 1983). Synder and Swann (1978) state that, in social situations, people tend to seek confirmation of their pre-interaction hypotheses about another person. Our perceptions of the world are shaped by schemas, a set of beliefs about people, events or situations that we use as guides in our interaction with these things. Having a schema about a person or thing enables us to know (or believe we know) a great deal about that person or thing in a shorthand fashion. It is unsurprising, therefore, that people have a schema for lesbians and gay men. We are then able to treat that person or object in what we perceive to be an appropriate manner, that is, consistent with our schema. However, if the characteristics that are held towards a certain group are negative, it is possible that these negative characteristics will be wrongly associated and lead to discrimination (Kulik,1982).

Formulated by Katz (1967) and others the functional attitude theory is still referred to in recent research (Herek, 2000). According to this theory attitudes serve four major functions for the individual: (1) the ego defensive function- influenced by a psychoanalytic background Katz (1967) states that attitudes in this function protect from negative feelings towards oneself by projecting those feelings towards other persons or groups, such as minority groups; (2) the value expressive function – Katz assumed that individuals have a need to express attitudes that reflect their own central values; (3) the adjustment function - directs individuals toward pleasurable or rewarding objects and away from unpleasant, undesirable ones and, (4) the knowledge function – serves to organize and structure an otherwise chaotic world; individuals seek consistency, stability, definition and understanding. It allows us to categorise incoming information such as new experiences along established evaluative dimensions.

Petty and Cacioppo (1986) argue that in forming attitudes, one's initial evaluations are largely hedonistic; the individual lacks the necessary motivation and relevant arguments to support his beliefs. Hence, attitudes are somehow naive and primarily negative or positive. They note that as development takes place certain attitudes may be formed on the basis of social attachments, simple inferences and decision rules. As the individual receives much information, probably as a result of learning and experience and develops his thought processes, he or she scrutinises carefully what he or she sees or hears and evaluates information in terms of existing knowledge and values. According to Herek (2004) an individual aligns him/herself with important reference groups and conforms to cultural standards and social norms. Norms are shared beliefs that can be viewed from an individual's psychological system and/or from the socio-cultural system that surrounds the individual. Social norms represent a socially transmitted tendency to respond to particular situations in a specific way (Thibaut & Kelly, 1959). Instead of an individual approach to situations, cultural norms are often held as the 'truth' (Hinton, 2003) and guide social behaviour. Social desirability may be defined as an interpersonal conflict between two beliefs; a person's personal beliefs and 'accepted correctness' (Fiske & Taylor, 1991). Crandall (2003) suggests that an individual's actions may be determined more by normative influences than by personal attitudes. Changing the norm about expression of prejudice can have a strong effect on people's tolerance of prejudice (Crandall *et al.* 2002). Therefore, attitudes are most likely to change only when large, influential reference groups encourage and support such change.

2.2.3 Changing Attitudes

Originally formulated by Allport (1954), the Contact Theory proposes that intergroup contact can reduce negative attitudes toward out-groups especially if there is the opportunity for emotional involvement (Dovidio, Gaertner *et al.* 2003). Dovidio *et al.*(2002) maintains that even brief contact can create a 'counterfeit intimacy' (Foote,1954) which engenders a positive emotional attachment. There is therefore, the possibility that people can change their symbolically formed attitudes if they interact with gay individuals. Several studies have shown that heterosexuals who have interpersonal contacts with sexual minorities expressed significantly more favourable attitudes than those heterosexuals with no contact (Herek & Capitanio, 1996; King & Black, 1999). According to Herek & Capitanio (1996), *"the relationship between contact and favourable attitudes was stronger to the extent that respondents reported multiple contacts, more intimate contacts, and contacts that involved direct disclosure of sexual orientation"* (p. 8). The idea emerging then is that exposure to gay individuals can educate people, challenge their prejudice and change their attitudes. This is not an easy task on account of '*the invisibility of sexuality'* (Peel, 2002 p.257). As Farr (2000) points out, it would seem that a powerful stimulus of homophobia is the belief that '*I don't know any homosexuals'* (p.208).

However, while, the contact hypothesis (Allport,1954) formulates the conditions under which people may change their attitudes it does not give any insight into why contact with out-groups may lead to attitude change. In spite of the extensive body of literature on attitudes towards homosexuals, little research has been devoted to documenting actual attitude change. (D'Augelli,1992). One of the reasons for this lack of attention to attitudinal change has been the recognition of the stubborn nature of stereotypes and prejudices and their resistance to change. As previously stated attitudes are generally conceptualised as possessing affective,

cognitive and behavioural components (Eagly & Chaiken, 1993). Implicit in the study of attitudes is the promise that these internal components will in some way affect social behaviour. Most research on attitudes and behaviour has reduced attitudes to their affective and cognitive components as consistency between these two components gives a good summary of the whole complex attitude. Indeed, research shows that the affective-cognitive consistency of an attitude correlates with its stability and resistance to change (Rosenberg, 1967). It follows that attitudes characterised by affective-cognitive consistency, and therefore stability, will have greater validity as predictors of subsequent behaviour. Occasionally, however, cognitive and affective components can be inconsistent. For example, an individual may understand the harmful effects of homophobic remark but still enjoying telling a homophobic joke. According to Rosenberg (1968) attitudes which have a low affective-cognitive consistency are relatively unstable over time. Consistency theories (Frey & Gaska, 1993) assume that individuals strive to have their own cognitions organized in a tension-free way. When people perceive that their attitudes are contradictory, they enter a state of cognitive imbalance. This state causes tension and the individual becomes motivated to regain balance. They do this by changing one or all of their cognitions. For example, if new information contradicts an existing attitude this may lead to a reinterpretation of the incoming information or to a change in the original attitude.

Most studies have focused almost exclusively on the affective component of attitudes. Haddock, Zanna & Esses (1993) measured the affective component of attitudes toward gay men by having participants list emotions that they associated with their feelings toward gay men and then rate those emotions on the dimension positive-negative. The rating was more positive for those individuals who activated positive emotional associations to the attitude object and less positive for individuals who activated negative emotional associations to the attitude object. Clore & Schnall, (2005) suggest that negative affect signals a problem and

initiates more thorough processing of individuating information, whereas positive affect signals that all is well and decreases cognitive processing. The positive affect provides efficacy information that confers value on the individual's efforts to make sense of the world. Therefore, by implication direct experience of a negative affect attitude object should initiate re-evaluation of the attitude

However, there has been considerable debate over the question of whether attitudes based on direct experience of the attitude object are better predictors of behaviour than attitudes which have not been based on direct experience. Schlegal & DiTecco (1982) argue that the behavioural repertoire of persons who have direct experience of an attitude object is greater than those who do not. According to Huskinson & Haddock (2004), individuals whose attitudes are more congruent with the cognitive component tend to be more persuaded by cognitive appeals. Therefore, the knowledge gained through direct experience for these individuals may give greater clarity about the attitude object. Individuals whose attitudes are more congruent with the affective component tend to be more persuaded by emotional appeals. Regardless of which component is activated it would seem that contact with members of an out-group (the attitude object) may be effective in changing attitudes toward that group. Contact with the out-group should have a degree of intimacy to evoke emotional response and at the same time there should be some salience of out-group categorization so that the effect will generalise to other members of the group (Voci & Hewstone, 2003; Wolsko *et al.* 2003). In other words, positive contact with a lesbian for example, will result in attitude change toward lesbians only if the particular individual is seen to represent lesbians as a group (Scarberry, Ratcliff, Lord, Lanicek, & Desforges, 1997).

In one of the few experimental attempts to reduce sexual prejudice, Grack & Richman (1996) examined the effect of cooperative contact on sexual prejudice. In this study, participants worked collaboratively with confederates whose sexual orientation had been

experimentally manipulated to be either homosexual or heterosexual. Participants working alongside ostensibly homosexual confederates experienced a substantial reduction in sexual prejudice from the pre-study level compared to participants working alongside heterosexual confederates. Turner , Crisp & Lambert (2007) tested whether simply imagining intergroup contact might reduce sexual prejudice. The authors found that heterosexual male participants who imagined having a conversation with a homosexual man later exhibited less anti-gay prejudice and intergroup anxiety compared to a control group. The findings of these experiments is consistent with the broader literature on intergroup contact, which indicates that intergroup harmony may result from positive interactions among majority and minority group members (Pettigrew & Tropp, 2006).

Intervention in academic settings designed to reduce sexual prejudice have included human sexuality courses, classroom interaction with gays and lesbians, as in panel presentations, and exposure to audiovisuals about homosexuality. Reports on human sexuality courses have been inconclusive. It has been suggested that the students who enrol may be more accepting of their sexuality and more tolerant of diverse attitudes regarding sexuality (Stevenson, 1988, 1990). Stevenson (1988) reported that educational interventions could produce changes in participant's attitudes towards homosexuality but methodological issues including differing workshop terminology, content covered, strategies utilised, types of measure obtained, limited the degree of success. Classroom interaction with gay men and lesbians has provided reduction of anxiety and prejudice in some studies (Goldberg, 1982, Herek, 1984, Lance, 1987). Audiovisuals have too been presented with inconclusive results (Goldberg, 1982) However, when audiovisual presentations were combined with lectures about homosexuality and homophobia in a human sexuality class, Walters (1994) reported increased empathy and less prejudice than in a comparison class receiving lectures only. Philips & Fisher (1998) suggest that educational strategies and interventions to increase knowledge about individuals

who are lesbian, gay or bisexual involve two broad training approaches: (1) dissemination of knowledge about people who are lesbian, gay, and bisexual or (2) providing experiential learning. Tyler & Guth (1999) argue that educators tend to focus on the development of cognitive competencies, ignoring experiential learning that has a more direct impact on the affective component and therefore on attitudes. Tyler *et al.* (1997) have suggested that the failure to address experiential learning may be one of the reasons why training programs focusing on sexuality issues often have little impact and contends that information gained from personally meaningful experience has a more compelling influence on attitudes than impersonal information.

2.2.4 Cognitive-Experiential Self Theory

According to Epstein's (1994) Cognitive-experiential self- theory the experiential system represents information in the form of concrete exemplars which have been shaped by emotionally significant past experience. Working outside the fringes of conscious awareness the experiential system processes information automatically and simply. Information processed by the rational system, on the other hand, is represented in abstract form shaped by an organised system of established rules of logic. It is believed that we use both systems of information processing and that it is possible to switch from an experiential system of thinking to an analytical, logical, rational system of thinking if motivated to do so. According to Guth et al. (2004) people often make decisions based on affective reactions based on past experiences rather than on rational analysis and so situations that emphasise emotional involvement may lead to attitude change by activating the experiential system of processing.

In a short-term longitudinal study to establish the efficacy of the CEST model, Guth (2005) examined the impact of two types of training interventions (rational and experiential) on

students attitudes towards homosexuality. Guth predicted that the experiential training would be associated with greater reductions in students levels of sexual prejudice than rational training. The impact of the different forms on training on students levels of both positive and negative affect was also assessed using the Positive and Negative Affect Schedule. Consistent with the predictions it was found that the experiential workshop evidenced significant decreases in sexual prejudice in relation to a control group. However, the differences in sexual prejudice between those participants taking part in the experiential intervention compared to those taking part in the rational intervention was not significant. In relation to the positive and negative affect only the experiential intervention increased affect. The significant changes in both sexual prejudice and affect remained stable over a post-test period of three weeks. Attitude change, in Guth's (2005) study, was assessed using the Index of Attitudes Toward Homosexuality (IAH: Hudson & Rickets, 1980) which assesses affective components of attitude and the Homosexuality Attitude Scale (HAS; Milham, San Miguel, & Kellog, 1976) which assesses cognitive components.

2.2.5 Assessing Attitude

Social constructionist scholars have repeatedly critiqued the essentialist assumption that internal psychological constructs such as 'attitudes' can be known by available scientific methods. Empirical study of sexual prejudice has necessarily entailed developing methods to assess it, and these methods reveal implicit assumptions about its nature. Most measures in this domain have defined their object of study in non-gendered terms, that is, as attitudes toward *homosexuals* or *homosexuality*. However, some researchers have pointed at limitations in how the attitude toward homosexuality is measured (de Graaf & Sandfort, 2000; Van Wijk, Van de Meerendonk, Bakker, & Vanwesenbeeck, 2005). Often only one or

two items about this issue are included in surveys, while the attitudes toward homosexuality are complex and multifaceted (Davies, 2004).

The first instrument to assess homophobia was conducted by Smith (1971) it consisted of a mixture of nine cognitive and affective items. In contrast, other scales have asked questions about cognitive aspects of homosexuality (Levitt & Klassen, 1974; Morin, 1974; Nyberg & Alston, 1976-1977; Irwin & Thompson, 1977; Staats, 1978; Larsen, Reed & Hoffman, 1980). Most of these studies found that personal characteristics and life experiences, including obtaining information about gay men and lesbian women and interaction with gay individuals were cited as factors for the neutralisation of more negative positions. Alternatively, scales have asked questions about affective aspects of homosexuality (Dubar, Brown & Amoroso, 1973; Minnigerade, 1976; Storms, 1978; Hudson & Ricketts, 1980). Results from these studies were similar to the results of cognitive responses however, in addition, participants were also thought to react to 'styles' of behaviour (Laner &Laner, 1979, 1980).

After the initial attempt by Smith (1971), Millhan, San Miguel, & Kellog, (1976) attempted to '*delineate the structure of attitudes towards homosexuals and to provide an instrument for locating an individual along those attitude dimensions'* (p.4). The *Homosexuality Attitude Scale* attempted to assess attitudes toward gay men and lesbians using both cognitive and affective items. This scale has been modified extensively over the years (Smith Resick & Kilpatrick, 1980; Black & Stevenson, 1984; Hansen, 1982; Young & Whertvine, 1982; Serdahely & Ziemba, 1984 Patel, Long, McCammon & Wuensch, 1995; Sakall, 2002).

Defining heterosexism as '*a term analogous to sexism and racism, describing an ideological system that denies, denigrates, and stigmatises any non-heterosexual form of behaviour, identity relationship, or community'*, Herek developed the *Attitudes Toward Lesbians and Gay Men* (ATLG) scale (Herek, 1988). This scale examines attitudes along a single

continuum from tolerance to condemnation via items which assess emotional reactions to lesbians and gay men and support civil rights issues. Results from these early studies, employing the various scales, indicate that individuals with more homophobic scores were more status conscious, authoritarian, and sexually rigid (Smith, 1971, P.1093). Younger respondents were also found to be more homophobic, while better educated individuals were less homophobic (Hudson & Ricketts, 1980). While one study found that men were more homophobic than women (Bouton et al. 1987), two other studies found similar levels of homophobia in both men and women (Hudson & Ricketts, 1980; Smith, 1971). Use of the Hudson & Ricketts instrument (Pagtolum-An & Clair, 1986) found that in an experiential situation, positive interaction with a homosexual male served to decrease homophobic scores (p.132).

However, since these early studies social attitudes towards homosexuality have been changing slowly. This has been aided by liberal legislative improvements: Equalising the age of consent in 2000; Employment Regulations (2003); Civil partnership legislation (2005) and the Equality Act (Sexual orientation) regulations (2007); along with, a change in popular culture supporting normalisation of gay lifestyles. In 2006 Stonewall conducted the *Living Together* survey in which it found that, 'nine out of ten people support laws to protect gay people from discrimination in the workplace…and the vast majority (89%) of people are in favour of laws which would make it illegal to incite hatred on the grounds of sexual orientation' (p.6). The Stonewall survey, however, also revealed that:

'*almost 17 million adults witnessed homophobic bullying at school; almost 4 million people have witnessed homophobic bullying at work (and) a significant majority (83%) of people believe that the media relies on clichéd stereotypes of gay people'* (Cowan, 2007, p.6).

So, there appears to be a contradiction between the seemingly more liberal societal view of homosexuality and the experiences of gay people in their everyday life.

Massey (2009) claims that while psychometrically efficient, the early scales to assess homosexuality were limited in their ability to accurately explore the increasing complexity in social and political discourse around the status of sexual minorities, as well as complexity in individual attitudes toward gay men and lesbians. These assessment measures have only assessed negative attitudes and, as such, do not consider the full spectrum of more subtle prejudicial and stereotypical attitudes.

According to Massey (2009), sexual prejudice is best represented as a multidimensional 7-factor model and his model extends the range of positive content beyond that assessed by previous measures. The model includes four negative and three positive dimensions. The negative dimensions include: 1) Traditional heterosexism: the belief that homosexuality is immoral and discriminatory sanctions should be imposed upon gay individuals; 2) Denial or Continued Discrimination: the contradictory belief that there is no difference between heterosexual and homosexual individuals in society and that discrimination does not exist; 3) Aversion Toward Gay Men and 4) Aversion Toward Lesbians: the affective and behavioural response to contact with gay individuals. The positive dimensions include: 1) Value Gay Progress: support and belief in the achievements of the gay movement; 2) Resist Homonormativity: a wish to subvert the normative compulsory heterosexuality predominant in society: and 3) Positive Beliefs: a belief in the positive qualities and characteristics that emerge and develop as a consequence of subverting heteronormativity. Massey contends that this model *takes into account the multiple ideologies and epistemologies structuring attitudes toward gay men and lesbians'* and can assess *'the complex and potentially ambivalent nature of attitudes'* (Massey, 2009 p.165).

2.3 Attitudes Towards Homosexuality in an Educational Context

2.3.1 Heteronormativity

According to Gramsci schools are a 'hegemonic apparatus', part of the ideological structure of a dominant class. The discourse of heteronormativity that dominates within schools perpetuate notions of what forms of sexual behaviour are 'normative' and gives rise to the continuation of structural and institutional homophobia. According to Rivers (2002) teaching staff generally hear homophobic pejoratives used in the classrooms but do little to intervene and, often ignore them.

'*Sticks and stones may be more likely to break their bones but the relentless, careless use of homophobic pejoratives will most certainly continue to compromise the psychological health of young homosexual and bisexual people by insidiously constructing their sexuality as something wrong, dangerous or shame worthy'*. (Thurlow, 2001, p.36).

Our abilities to 'have' a sexuality are deeply influenced by what Butler (2004) identifies as '*ontological thickets and epistemological quandaries'* (p.16). Although Butler did not use the term heteronormativity, (the word had been coined by Michael Warner in 1993) she implies the influence of heteronormativity and the way in which it operates to create a matrix of otherness which is socially and politically policed. Ingraham (1994) describes heteronormativity as "*the view that institutionalized heterosexuality constitutes the standard for legitimate and prescriptive sociosexual arrangements*" (p.204). Therefore, heterosexuality is preserved and taken for granted. Heteronormative practices imply heterosexism, but while heterosexism refers to an overt valorisation of heterosexuality over homosexuality, heteronormative practices oppress through silence and exclusion (Peel, 2001). As Chambers (2007) points out '*the optimal operation of the norm is an invisible operation'* (p.665)

The "heterosexual presumption" (Epstein & Johnson, 1994, p.198) helps heterosexuality to be produced as normal and natural. Heteronormativity tells us that heterosexual desire and identity are not merely assumed, they are expected. They are demanded, rewarded and privileged. In its broadest sense the concept of heteronormativity affects daily life, shapes social norms and impacts on public policy by building the tacit assumption of heterosexuality into those practices, norms and policies. Valid alternatives to heterosexuality are obscured, or seen as "*perverse, remarkable or dangerous*". According to Chambers (2003b) *' Heteronormativity means, quite simply, that heterosexuality is the norm, in culture, in society, in politics. Heteronormativity points out the expectation of heterosexuality as it is written into our world. It does not, of course, mean that everyone is straight. More significantly, heteronormativity is not part of a conspiracy theory that would suggest that everyone must become straight or be made so. The importance of the concept is that it centres on the operation of the norm. Heteronormativity emphasises the extent to which everyone, straight or queer, will be judged, measured, probed and evaluated from the perspective of the heterosexual norm. It means that everything is judged from the perspective of straight*'. (p.26).

Therefore, heteronormativity also calls attention to the structured sources of social power which define lesbian, gay men or bisexual as deviating from the norm of heterosexuality. If the dominance of heteronormative discourse is to be confronted then the marginalisation of other forms of sexuality by the privileging of heterosexuality needs to be disrupted (Jackson, 2003; Sumara & Davis, 1999; Warner, 1991). Subversion appears as a recurrent theme in Judith Butler's writings, and it plays a central role in her articulation of politics. The Oxford English Dictionary offers three entries for the verb subvert: (1) to demolish, raze or overturn, (2) to undermine, corrupt or pervert: (3) to disturb, overthrow or destroy (OED, 2002, P.3094). It would appear that Butler's use of the term subversion roots itself on the second of

these definitions. She broaches the possibility of a politics of subversion from '*within the terms of the law'* (Butler, 1999, p.119). The Latin etymology of the word, *subvertere* means to turn from below, and therefore subversion, for Butler, is a project of erosion of the norms from the inside, breaking them down not through external challenge but through an internal repetition that weakens them. *'We are the matrix but it's what we do about it that counts'* (Butler,1993 p.533).

In 1993 Butler changed the term 'heterosexual matrix' to 'heterosexual hegemony' that '*opens (the heterosexual matrix) to re-articulation, which has a kind of malleability*'. Influenced by this, Atkinson & DePalma (2009) adopt the '*malleability*' (p.19) of Butler's revision and suggest that it can be disorganised through queering consensual heteronormativity.

> *'How does one stay in the matrix of rules enough to survive, and how does one bend and redirect those rules in order to breathe and live?..... There are after all, other things to do with rules than simply conforming to them. They can be displayed. They can be recrafted. Conformity itself may permit for a hyperbolic instantiation of the norm that exposes its fantastic character. In this sense, then, a certain errancy within expertise, a certain poesies that shows what else a set of rules might yield offer us options that exceed the binary framework of coercion, on the one side, and escape, on the other'* (Butler, 2006, p533).

Queer theory upholds that all identities are performances, and challenges normalising practices particularly in terms of sexuality (Robinson, 2005). Queer encompasses those who feel '*marginalised by mainstream sexuality'* (Morris, 2000, p.21) including those who see themselves as heterosexual but challenge the conformity constituted and enforced in hegemonic discourses of heterosexuality. Whether we adopt the notion of a heterosexual

matrix or of heterosexual hegemony, the possibility of disrupting its apparent stranglehold on social relations and identity construction relies on the recognition of hegemony in Gramsci's terms as the organisation of consent, maintenance and susceptibility to subversion through performative reinscriptions. Recuperation by dominant discourse comes all too easily, while reinscription requires not only momentary subversion, but persistence.

2.3.2 Distorted Perceptions and Subjectivity

For a woman to 'look like a lesbian', according to my students, for example, means that she is recognisably 'butch' and seems unconcerned about her appearance if she does not dress for male-directed 'sex appeal'. This description is not complete because there are innumerable stated and tacit clues that may potentially signal lesbian sexuality. Butler (1999) problematises the very classification of lesbian and argues that it cannot exist, for nothing can be articulated as the true determiner of its meaning and further, that identity categories are the implements of regulatory regimes, *'to what extent do regulatory practices establish gender formation and division constitute identity, the internal coherence of the subject'* (p.23)

Heteronormativity is the force that maintains the heterosexual matrix. It produces gender, both in the form of manifestations of masculinity and femininity and in the consolidation of the same in the shape of men and women. This relies upon male and female sex as the foundation of gender and opposite-sex desire to hold the matrix together. We typically presume that the female desire for a man manifests 'femininity and consolidates the gender identity of 'female'' (Chamber, 2007, p.669). Being female produces femininity, so femininity produces a female. Remlinger (1997) writes, "… *our notions of what it means to be 'woman' or 'man' are related to how we play out these meanings sexually. In other words,*

expectations and roles for 'woman' and 'man' are dependent on a community's beliefs, attitudes, and values about sexuality" (p.2). Such ideas provide impetus for heteronormative discourse because if men and women, boys and girls do not perform their gender in accord with the norms of the male-female gender binary their sexuality may be questioned.

A consequences of heteronormative discourse is that knowledge, concepts and understandings of forms of sexuality which are different to heterosexuality are silenced and therefore lesbian or gay identities cannot be understood. According to Ferfolja (2007) '*lesbian identity as a single, definable and universal classification cannot exist; however, the ability to self-define as lesbian, whatever the definition, does*' (p.572). Subjectivity is relationally, historically and contextually constructed through language, '*where actual and possible forms of social organisation and their likely social and political consequences are defined and contested……and where our sense of ourselves, our subjectivity, is constructed*' (Weedon, 1987, p.21). It is the unconscious and conscious thoughts and emotions of the individual, one's sense of self and how one relates to the world (Weedon, 1987). This thesis, therefore, makes no pretence of neutrality. Despite historical demands for 'objectivity' in research it is also crucial to acknowledge that my subjectivity will impact – either consciously or not – on my interpretations.

As a young teacher teaching in a rural environment I employed the strategy of 'passing' in its passive form, allowing the assumption that I was heterosexual to go unchallenged. Griffen's seminal study (1991, 1992) highlighted the sexual identity management strategies used by lesbian and gay teachers. She identified a continuum of interrelated behaviours, ranging from *passing* strategies where presumptions of heterosexuality are left unchallenged; *covering* strategies such as hiding one's sexuality; to being *implicitly* or *explicitly out.* According to Griffen many lesbians attempt to *pass* as heterosexual, hiding their sexuality in order to cope in work or other situations that are potentially dangerous, hostile, or even just embarrassing.

Thus, I became aware of my own involvement with the silences and subterfuges that contribute to the discourses of heternormativity and homophobia fairly early on in my career. Many years on, and in a supposedly, more 'open' and liberal society, I again became aware of the prevailing strength of the heteronormative culture. During an interpersonal perception course I ask students about their perceptions of me. Every year without exception they perceive me to be married, in the heterosexual sense. When asked why, it seems that it is because I wear a wedding ring. When I disclose that, in fact, I have a civil partnership the usual response is 'but you don't look like a lesbian'. Apparently, my 'femaleness' allows me to' pass' and be 'read' as heterosexual.

Traditional research in the area of impression formation suggests that individuals form impressions from influences based predominantly on early information (Kruglanski & Freund, 1983). Once a person is known to be homosexual, that fact is regarded by others as one of the most important pieces of information they possess about him or her. It establishes the individual as a member of the out-group, relative to heterosexuals and consequently homosexual stereotypes are likely to be applied. Heterosexuals will then look for information which will confirm their preconceived beliefs about gay men or lesbians. They will selectively look for behaviours and characteristics that 'fit' the stereotype. Revealing my status as a lesbian to my students is always a risk. 'Coming out' is an odd experience and one that is difficult for anyone who has never questioned their heterosexuality to imagine. It can be terrifying or exhilarating. It is a liberating moment and yet at the same time a moment of great vulnerability. People are uncomfortable with the unknown (Blair, 2003). Fear of the unknown is one of the most commonly observed fears and is classified as 'normal' fear (Gullone, 2000). Awkwardness, discomfort and embarrassment and anxiety can all stem from lack of experience with or understanding of members of the unknown groups (Dovidio, 2002) and ultimately affect the quality of interaction. A way of handling this fear is to avoid it.

However, when people have practiced interacting with the 'unknown', insecurity about what to expect is reduced. It is only when gay and lesbian people come out, that the two-dimensional, hostile stereotypes can be seriously challenged, and their rich and varied lives be understood. The willingness to self-disclose and engage in influential contacts play an important role in the development of trust. Ferforja (2009) states that although gay and lesbian teachers work in oppressive contexts which require major interventions to develop socially just and equitable practices, it is increasingly being recognised that they have the power to subvert, challenge and resist the dominant heterosexist culture.

'Lesbian and gay teachers, through their very presence, highlight the falsity of the constructed naturalness of heterosexuality, which is of itself a very powerful statement' (Ferforja,2009, p.391).

Recent research by Atkinson & DePalma (2008) has found that teacher's regardless of their professed sexual orientation, could not seem to imagine how a teacher might be openly gay or lesbian in the same way that a heterosexual teacher might suggest, imply or simply mention his or her sexuality in a school context. However, there has been a recognition of the importance of using one's personal experiences and history in teaching and forming relationships with students (Kissen, 1996). As with all artists your basic material is yourself and your experience: what you have learned and tested and explored (Spraggs, 1994). Heterosexual teachers may acceptably and overtly draw on their private lives as it is a source of contextually valued capital, what Britzman (1997) terms as sexual capital:

'A political economy of sexualities, a series of necessary relationships between, on the one hand, heterosexuality, and, on the other hand, the uneven subordinating differences between the signs of use value and the signs of exchanging value.' (p.187)

A heterosexual lifestyle reflects form of sexuality that is perpetuated by educational institutions therefore, gay and lesbian teachers generally do not activate their sexual capital in their pedagogical role (Ferfolja, 2007). *Not being out in the classroom requires a process of active identity policing or 'heteronormative knitting': an active process of passing rather than a passive process of silence and conformity'* (Atkinson & DePalma, 2009, p.20). According to Atkinson & DePalma, *'lesbian and gay teachers inhabit unsafe environments and therefore find it necessary to construct closets of safety This suggests that hegemonic heterosexuality is maintained by an active system of organised consent*' (p.20). To decide whether to 'come out' or not is always a complex decision. As a consequence of hiding their sexuality a lesbian or gay teacher's life in general, unfolds in two separate spheres. On the one hand, as a teacher, they operate in the public sphere of work. Their experience in the classroom is part of a complex, established, and prescribed social organisation. Their role of teacher locates them in a bureaucratic hierarchy. It confers upon them a certain authority and credibility that they use in the everyday classroom. Lesbian or gay identity can only surface in the private sphere. The strategy of splitting the private and public, the personal and the professional has been seen to operate widely in schools as one likely consequence of not maintaining this split is fear of abuse and victimisation (Squirrel, 1989). According to Woods (2002), '*this dichotomous perspective allows institutional forces to go unquestioned….the onus of change is on the individual and not the system'*. One consequence of a person-change perspective is person-blame (Bensimon, 1994). This stance allows heterosexuals and administrators to appear liberal and tolerant with regard to lesbian and gay issues without having to recognise and address both the personalised, socio-political and institutionalised aspects of homophobia and heterosexism that renders many of their gay and lesbian colleagues invisible. However, in deciding to 'come out' and openly identify as gay or lesbian the individual is revealing and asserting that their identity is central to their very

being as a person and shapes the way that they relate to the world. Identities give strength, a sense of belonging. Identity has to do with self-definition and is not an imposition of someone else's characterisation of that identity. If I was not open about my sexuality in the classroom I would be unable to draw on my sexual capital. All of my experience is inextricably bound with my sexual identity so that it would be virtually impossible to talk about any situation where that remains obscure. If I taught my subject in a mode of rigid and safe academicism I would be unable to fire enthusiasm and would therefore be cheating my students. *'Knowledge or 'truths' are deconstructed to demonstrate 'regimes of truth''* (Foucault, 1974, p.136)

The shock for some students in discovering that they are sitting in front of a self-defined lesbian is enormous. In their current research, Atkinson & DePalma (2009) have noticed the ways in which the introduction of unintelligible genders and sexualities (Butler, 1993) in the form of, for example, gay or lesbian teachers, create crucial moments of degrounding. The discomfort inspired by this degrounding may be key to 'breaking through to a new set of paradigms' (Butler, 1993). Ferforja, (2007) states '*that because lesbian teachers can perform heterosexuality through their self-location or positioning by others in heterosexual discourses, they reinforce the phantasm of heterosexuality, demonstrating it as a fabrication and destabilising its socially constructed factuality.* Although it may, as they say, be more *'a case of shifting equilibrium than a permanent paradigm shift, if we continue violating the heteronormative intelligibility then individuals will begin to believe more in the new paradigm than in the old'* (p.573).

However, this is too tall a task for the few lesbian and gay teachers. There needs to be more work in educational establishments not only in enhancing student's understandings of equity, social justice and diversity but in the professional development of teachers and during teacher training. There is some indication that teacher educators in Higher Education institutions do

not adequately prepare their students to incorporate issues of difference into their pedagogical practices (Hatton, 1996). Taylor (2003) states that pre-service teachers struggle the most with the topic of sexuality. Johnson (2001) posits that trainee teachers' discomfort in dealing with the topic is, not only that they have concerns about losing their jobs, being discriminated against, or of being perceived as other than heterosexual, but that they are bound by *stoppers* (Ore, 2003). According to Ore, stoppers are a type of social control, overt, covert, external and internal, ways of regulating behaviour and pedagogy. Stoppers are '*mechanisms which reward conformity (heterosexuality) and punish non-conformity (non-heterosexuality)*' (Ore, 2003 p.588).

As Gitlin (1983) observes, the teacher influence extends '*from helping students function in society as it presently exists (reproductive influence) to helping them to question and transform societal relations (transformative influence)*'(p.57) However, research suggests that the relationship between attitudes and behaviour is such that teachers with a negative attitude towards homosexuality affect the school experience of sexual minority students (Chesir Tehran, 2003; Kosciw & Diaz; 2006; Mudrey & Medina-Adams). As Sears (1992) and Fontaine (1997) also point out, these negative attitudes may also impact the attitudes and behaviours of their pupils and students towards gay individuals. However, teachers very rarely get the opportunity to engage in a critical examination of their own attitudes and latent prejudices. The lack of contact many teachers and trainee teachers have with peers from diverse communities, allows their prejudices to go largely unchallenged and consequently whether intentionally or unintentionally, passed on to the pupils. As trainee teachers tend to rely on personal experiences and hearsay to form their opinions, exploring and understanding the construction of one's own subjectivity is, as Davis (1994) suggests, crucial to teachers in order to see its effects on them and on the learning environment that they produce.

Therefore, if trainee teachers are engaged in training interventions that challenge their attitudes and beliefs, this, in turn, will help them to recognise, to challenge and to construct pedagogical strategies which erode the heteronormativity implicit in school environments and educational practice.

Chapter 3

Methodology

3.1 Addressing the Research Question

What are prospective pre-service teaching student's attitudes towards homosexuality and can they be changed?

In order to address the research question in this study there are three aims:

1. To empirically examine the differential effects of rational versus experiential forms of training interventions on students attitudes towards homosexuality

2. To examine the effects of the interventions on each of the seven dimensions of sexual prejudice

3. To explore students emotional response towards to a set of scenarios depicting various dimensions of sexual prejudice.

These aims suggest that the study can be divided naturally into two parts and employ sequential methods. The first quantitative phase is a quasi-experimental design which will empirically examine attitude change. The second part, a qualitative phase, will provide a subjective insight into attitudes towards homosexuality. Combining the results from the different data analyses employed by each method will generate complementary insights that together create a bigger picture. Each analysis will expand and elaborate the understanding

gained by the other and finally, any contradictions in the findings can be explored. As Hammersley (2005) points out *'these are investigative strategies that offer evidence to inform judgments, not techniques that provide guaranteed truth or completeness.'* (p.12)

3.2 The Role of the Researcher

'*Who the researcher is, is central to what the researcher does*' (Bullough & Pinnegar, 2001, p.13).

At the start of the EdD course we were advised to chose a topic in which we had a real interest. This was important because it had to hold our interest for many years. It had to be a topic that was driven by curiosity, rather than method (Perez, 2006). I was fortunate as I had always known the topic area that I would study however, my problem was that the topic area was vast. I had a journal with lots of possible research ideas written down but I needed to find one which was relevant within an educational context and had originality. I therefore looked for the gaps in knowledge within this area and soon realised firstly, how little research had been conducted in Scotland, secondly how little research had focused upon the teaching profession, particularly within the Further Education sector and lastly, how few studies incorporated both quantitative and qualitative methodologies.

As a biochemistry graduate I was grounded in positivism where the researcher and participant are viewed as independent entities and, although this study may bear elements of disinterested scientific inquiry, especially within the quantitative phase, as an 'out' gay educator I could not remain distant, dispassionate and objective. Therefore, particularly in the qualitative phase, I make no pretence of neutrality. Whether consciously, or not, my own subjectivity impacted upon my interpretation of the data.

Researcher roles range from complete membership of the group that is being studied (an insider) to complete stranger (an outsider) (Adler & Adler, 1994). The position of my role was somewhat complex. Insiders are practitioners who are invested in the setting and who understand it. They are familiar with the organisational culture and politics, they know how it 'really works'. Therefore, as far as the context in which the research took place I could be considered an insider. The status this afforded gave me an advantage in terms of gaining access and, to an extent, building rapport with the participants as they knew that I worked in the college. As I selected participants that I did not teach, I avoided any role duality where I would have to balance my role as lecturer with my role as researcher. However, I was aware that my position as a lecturer meant that there was an inherent power differential even before I was invested with 'power' in my role as researcher. This was especially pertinent for the qualitative phase of the study. Perceived social roles will always shape the interview process and it was therefore necessary that I acknowledged this differential and gave consideration about how I could reduce it. My solution was three-fold: Firstly, I worked hard at establishing a rapport with the participants before the interview began. Secondly, during the interview I made sure that my non-verbal language portrayed that I was listening and valued what they were telling me. Lastly, I allowed the participants to read each scenario at their own pace. This effectively shifted the interview agenda to the participant and maximised their control of the interview.

A further consideration which impacts on my role as researcher is that I identify as lesbian. I am ‘out’ to my students but I suspect that it is also common knowledge to most students in the college. Therefore, my assumption is that most, if not all, the student’s participating in this study knew my sexual orientation. The problem that this presents is whether the answers that the participants gave were a true reflection of their feelings or whether they were giving what they felt was a socially desirable response because either they did not want to offend me

or, because they wanted to appear liberal and open-minded. I chose not to disclose my sexual orientation at any time during the research but mindful that many of the participants knew, I emphasised at the start of both that quantitative and qualitative phases that I would view all data in an impartial and non-judgemental manner.

3.3 Methodological Justification

A researcher's choice of methods is said to be chiefly driven by the philosophical assumptions which frame the research. While the ontological and epistemological stance of this study is embedded within social constructionism, a pragmatic approach is taken with regard to the methodology employed. '….. *research methodologies are merely tools, instruments used to facilitate understanding* (Morse, 1991.p.122).

Burr's (1995) approach to constructionism argues that all social objects are constructed through the lens through which they are viewed. This implies therefore, that if actors construct their own pictures of reality then there are many subjective pictures of reality. However, Social Constructionism states that there is no fundamental picture of reality, no one reality is privileged over another. The enormity of the task in attempting to explore all possible pictures of reality therefore, poses a dilemma for the researcher.

Historically, quantitative and qualitative research have been seen as separate paradigms in which epistemological assumptions, values, and methods are inextricably intertwined and are incompatible between paradigms (Guba, 1985).The different assumptions of the paradigms originated in the positivist-idealism debate of the late 19th century (Smith, 1983) and for most of the 20th century the quantitative paradigm was dominant. The quantitative paradigm is based on positivism and therefore quantitative purists (Ayer,1959; Maxwell & Delaney, 2004; Popper, 1959; Schrag, 1992) articulate assumptions consistent with the positivist philosophy that science is characterised by empirical research. Empirical researchers seek to establish the truth by the reduction of complex phenomena. Therefore, within a quantitative paradigm, social phenomena are treated as entities in much the same way as physical phenomena. The ontological position of the quantitative paradigm is dualist in nature; reality

is separate from the individual who observes it. Epistemologically, knowledge is built on a reality that exists beyond the human mind. There is only one truth, an objective reality that exists independent of human perception, therefore the researcher is capable of studying a phenomenon without influencing it, or being influenced by it, '*inquiry takes place as through a one way mirror* ' (Guba & Lincoln, 1994, p110). Thus, quantitative research occurs within a value-free framework (Denzin & Lincoln, 1994) so that time-and-context-free-generalisations can be made and real causes of social scientific outcomes can be determined reliably and validly (Nagel, 1986). Researchers who use quantitative research employ experimental methods and quantifiable measures to test hypothetical generalizations (Hoepfl, 1997). Data is generated in the form of numbers that can be analysed using mathematical processes. The final result is expressed in statistical terminologies (Charles, 1995).

However, in the mid-20th century concern arose about the dominance of the positivist world view resulting in the wholesale rejection of the central tenets of positivism and a shift to post-positivism and the qualitative approaches. Unlike quantitative researchers who seek causal determination, prediction, and generalisation of findings, qualitative researchers seek instead illumination, understanding, and extrapolation to similar situations (Hoepfl, 1997). Where it has been claimed that the quantitative researcher tries to disassociate themselves as much as possible from the research process, qualitative researchers have come to embrace their involvement and role within the research (Patton, 2002). The researcher and the object of research are bound together (Guba & Lincoln, 1994; Denzin & Lincoln, 1994). Ontologically, the qualitative paradigm posits the existence of multiple realities, socially constructed through an ever-changing landscape. On an epistemological level, claims of truth cannot be compared because there is no reality independent of our minds and therefore nothing against which to compare our claims of truth. Qualitative purists argued for the superiority of constructivism, idealism, relativism, humanism, hermeneutics and, sometimes,

postmodernism (Guba & Lincoln, 1989; Lincoln, 2000; Smith, 1983, 1984). Qualitative research uses a naturalistic approach where the researcher does not attempt to manipulate the phenomenon of interest, but seeks to understand phenomena in context-specific settings (Patton, 2002). Broadly defined by Strauss & Corbin (1990) qualitative research means '*any kind of research that produces findings not arrived at by means of statistical procedures or other means of quantification*'.

A disturbing feature of the paradigm wars has been the relentless focus on the differences between the two orientations. Indeed, the two dominant research paradigms have resulted in two research cultures, '*one professing the superiority of 'deep, rich observational data' and the other the virtues of hard, generalisable data'*. (Siber, 1973, p.1335). Both sets of purists view their paradigm as the ideal for research and advocate the incompatibility thesis (Howe, 1988), which posits that qualitative and quantitative research paradigms and their associated methods, cannot and should not, be mixed.

'Every research tool or procedure is inextricably embedded in commitments to particular versions of the world and to knowing the world. To use a questionnaire, to use an attitude scale, to take the role of participant observer, to select a random sample, to measure rates of population growth, and so on, is to be involved in conceptions of the world which allow these instruments to be used for the purposes conceived' (Hughes, 1990, p.11)

However, the view that a clearly defined line of demarcation exists between qualitative and quantitative research and that these are mutually exclusive paradigms is one that is not uniformly held (Brannen, 2005). Indeed, there has been a multifaceted feminist debate on the uses and abuses of quantitative and qualitative methods in recent years. This discussion has pointed to the overlaps between qualitative and quantitative methods (Oakley, 2000), emphasising that there is no quantification without qualification and no statistical analysis

without interpretation (Bauer et al., 2000). Feminist critiques have further argued that the conceptualisation of qualitative and quantitative methods are "*unhelpful practically, academically, and politically*" (Letherby, 2004 p.183). According to Onwuegbuzie (2000), differences in epistemological beliefs should not prevent a qualitative researcher from utilizing data collection methods more typically associated with quantitative research and vice versa. However, being immersed in the traditions of one particular approach, means that researchers often do not have knowledge of other methodologies, particularly the tacit knowledge that comes from years of immersion in the literature and research associated with those methodologies. This can result in what Patton (1998) terms methodological prejudice, or a tendency to choose methods that are within one's expertise rather than because they are the best way of answering the questions (Bryman, 1988). Broadening one's methodological repertoire mitigates against 'trained incapacities' as Reiss (1968) termed them – the entrenchment of researchers in particular methods or types of research. Johnson & Turner (2003) recommend that a researcher should evaluate both quantitative and qualitative research, realising the strengths and weaknesses inherent in both. Armed with this knowledge the researcher is then in a position to mix or combine strategies and to use what Johnson & Turner call the 'fundamental principle of mixed research'.

Pragmatism, developed by philosophers such as Pierce, Dewey, and James, aligns with Social Constructionism. It shares the same commitment to accommodate the many different perspectives in a social situation However, Pragmatists privilege the picture of reality that is most useful to one's purpose. Pragmatism is not concerned with whether research is describing either a real, or socially constructed world, or whether there is a single or multiple realities. Pragmatists argue that knowledge arises from examining problems and determining what works in a particular situation. Thus, it is not necessary to pit quantitative and qualitative paradigms against one another in a competing stance.

Methodology must be judged by how well it informs research purposes, more than how well it matches a set of conventions (Howe & Eisenhardt, 1990). What counts for good research will not necessarily match what counts as orthodox methodology. Howe & Eisenhardt (1990) suggest that the following standards should be applied:

Do the methods chosen provide data which can answer the question?

Are the background assumptions coherent?

Are the methods applied well enough that the results are credible?

Patton (1989) advocates a *'paradigm of choices'* that seeks *'methodological appropriateness as the primary criterion for judging methodological quality'* (p.181). This will allow for a 'situational responsiveness' that strict adherence to one paradigm or another will not. According to this principle, researchers have to choose the research tools most appropriate for their research questions and should collect multiple data using different strategies, approaches, and methods. Different methods are more suitable for different levels of analysis and researchers have to choose the research tools most appropriate for their research questions (Ramazanoglu and Holland, 2002). The resulting mixture or combination is then likely to result in complementary strengths and non-overlapping weaknesses (Brewer & Hunter, 1989).

Effective use of this principle is a major source of justification for mixed methods research and proponents of this style of research argue its virtues in terms of greater understanding and/or validation of results. As findings are corroborated across different approaches then greater confidence can be held in the singular conclusion; if the findings conflict then the researcher has greater knowledge and can modify interpretations and conclusions accordingly. According to Greene (1997) however, few studies report truly integrated mixed

methods designs. Instead, much writing has focused on the use of component (parallel or sequential) designs in which different elements are kept separate. Mathison (1988), however, states that different methods 'tap different domains of knowing', or encourage or allow expression of different facets of knowledge or experience. For example, participants responding to interviews will raise different issues and generate different information to those provided on a structured questionnaire. This, therefore, implies that the use of parallel or sequential methods may not necessarily provide collaborative evidence but may well add depth and/or breadth to a study.

Having '*methodological flexibility and appropriateness'* (Patton, 1989, p.181) in the case of this study offers the best chance of generating the data necessary for answering the specific research question. Therefore, in an attempt to gain as much information as possible to understanding attitudes towards homosexuality a pragmatist approach is adopted with regard to the research in this study.

The aims of this study have naturally suggested that it can be divided into two phases; a quantitative phase which will measure the impact of the interventions on participants attitudes; followed by a qualitative phase to give a more subjective insight into their attitudes. While, the two methodologies may collaborate one another, the intention of their combined use is to add depth to the study.

3.4 Phase 1: The Quantitative Phase

This section will focus on presenting the research method employed in this phase of the study, justifying why this approach has been chosen and clarifying what challenges may be encountered when using this method.

The aim of this phase of the study was to empirically examine the differential effects of rational versus experiential forms of training interventions on student's attitudes towards homosexuality

This phase of the study employed a quasi- experimental design. Difference-score methodology was used to analyse change from pre-intervention to post-intervention. Statistical analysis then determined the probability that the observed difference occurred purely by chance.

3.4.1 Hypotheses

Null Hypothesis: The affectively based experiential intervention will not be associated with less negative attitudes towards homosexuality than the cognitively based rational training.

Alternative Hypothesis: The affectively based experiential intervention will be associated with less negative attitudes towards homosexuality than the cognitively based rational training.

3.4.2 Quasi-Experimental Design

The underlying characteristic of an experimental method is that researchers *'deliberately control and manipulate the conditions which determine the events in which they are interested'* (Cohen *et al.*2000, p.211). The quasi-experimental method approximates as closely as possible the advantages of true experiments however, the main distinction lies in the allocation of participants to groups. According to Seliger & Sohanny (1989) the mechanism of randomised assignment lessens *'the amount of systematic error that might occur from biases in the distribution of subjects to groups'*. Thus, '*any effects of extraneous variables occur by chance and that chance is equally distributed between groups'* (p.143). The assumption here is that the two randomised groups are equivalent before the beginning of the experiment (Larsen-Freeman & Long, 1992). However, this study was conducted within a Further Education College and while this is advantageous with regard to participant availability there were restrictions (e.g. timetabling) which did not allow randomisation to be applied to the allocation of participants to groups. As such, strict laboratory experimental control was not possible. Thus, a quasi-experimental non-equivalent design was employed.

3.4.3 Participants

A convenience sample of seventy-four students was established. This sample was drawn from the Social Sciences Department from two sources. Fifty-six students were selected from the 2010/2011 Access to Primary Education Course, these students were then randomly assigned to attend either experimental group 1 or the experimental group 2. Although the workshops designed for this study were carried out during a timetabled guidance period, these students participated in the workshops and research voluntarily.

A further eighteen students were a convenience sample selected to form the control group from the concurrent 2010/2011 HNC Counselling Course. These students were not required to attend either workshop. The comparison group's results provided an estimate of the amount of change owing to retesting, historical artefacts, and growth (maturation).

3.4.4 Variables

3.4.4.1 Creation of the Independent Variables

Independent variables, in an experimental design, are the variables which are manipulated by the researcher. The independent variables in this study, therefore, were the types of intervention that the participants received. Tyler & Guth (1999) argue that educators tend to focus on the development of cognitive competencies, ignoring experiential learning that has a more direct impact on attitudes. Tyler *et al.* (1997) have suggested that the failure to address experiential learning may be one of the reasons why training programs focusing on sexuality issues often have little impact. Epstein's (1994) cognitive-experiential self-theory provides the theoretical model which addresses exactly how emotional involvement may change attitudes and why information gained from personally meaningful experience has a more compelling influence on attitudes than impersonal information such as that derived from textbooks or lectures. Two interventions were therefore designed to reflect this theoretical model. However, as I am an 'out' gay lecturer in the college where the study was being conducted it was necessary to employ an outside agency (LGBT Youth Scotland) to deliver the workshop interventions. LGBT is an acronym which refers to the lesbian, gay, bisexual and transgender community. LGBT Youth Scotland is a community-based, charity organisation for individuals who identify as lesbian, gay, bisexual or transgender in Scotland.

Discussion took place between myself and the representatives of the organisation with regard to the workshops. It was agreed that the duration and content of each workshop would be the

same but the process and mode of delivery would differ. Blumenfeld (1992) outlined key components that need to be included in training workshops related to homosexuality. Based on these recommendations a rational workshop was developed which would present information in a logical and structured format. An experiential workshop, delivering the same content would be more action-oriented and affectively based.

Table 1: Comparison of structure of Rational and Experiential Forms of Workshop (Table adapted from Guth *et al.* 2001)

Content	**Rational Workshop**	**Experiential Workshop**
Rules & Layered Introductions	Presented didactically	Presented didactically
Themes of workshop	Presented didactically	Statements/stories read aloud by participants and investigation of feelings/emotions evoked by the statements/stories
Definitions	Comparison of established and personal definitions of terms	Participants describe personal experiences related to terms defined
Myths/Facts About Homosexuality	True/False questionnaires related to myths/stereotypes	Group discussion about feelings/emotions evoke
Everyday Issues	Didactic presentation of overview of research about everyday issues faced by lesbian, gay and bisexual individuals.	Experiential group sessions and DVD case studies Discussion

A third group of participants selected from a concurrent course in the college acted as a control condition in which participants attended a workshop however they received no information regarding homosexuality. The workshop presented an introduction to Psychology.

3.4.4.2 Creation of Dependent Variables

As an experimental design aims to establish 'cause and effect' the dependent variables will be assumed to be directly affected by changes in the independent variable.

As discussed in the literature review, Massey (2009) contends that sexual prejudice is best represented as a multidimensional 7-factor model.

This includes:

1. Traditional Heterosexism (TH)
2. Denial or Continued Discrimination (DCD)
3. Aversion Toward Gay men (AVG)
4. Aversion Toward Lesbians (AVL)
5. Value Gay Progress (VGP)
6. Resist Heteronormativity (RH)
7. Positive Beliefs (PB)

This model consists of four negative dimensions assessing anti-gay attitudes and three positive dimensions which assess pro-gay attitudes. According to Massey (2009) by extending the range of positive content, through the introduction of positive dimensions, this model will '*take into account the multiple ideologies and epistemologies structuring attitudes toward gay men and lesbians'* (Massey, 2009 p.152). Therefore, as it was anticipated that the interventions would *'cause an effect'* on the attitude of the participants, it was also hoped that the change in attitude could be examined more closely by measuring the change for each of the seven dimensions. These dimensions therefore, represented the seven dependent variables in the study.

3.4.4.3 Operationalising the Dependent Variables

An attitude is typically defined as an internal located value judgement; as *'a tendency or state that is internal to the person'* that '*is expressed by evaluating a particular entity with some degree of favour or disfavour'* (Eagly,1992: p.1). Attitude across the seven dimensions of Massey's (2009) model were measured using a Likert scale. A Likert scale requires that individuals make a decision on their level of agreement, generally on a five-point scale, with a statement. Interestingly, Dyer (1995) states that ' *attitude scales do not need to be factually accurate, they simply need to reflect one possible perception of the truth. Respondents will not be assessing the factual accuracy of each item, but will be responding to the feelings which the statement triggers in them'*. There is therefore, some contention within research as to whether Likert Scales are a good instrument for measuring attitude; Gal *et al.* (1994) suggest '*Likert-type scales reveal little about the causes for answers, it appears they have limited usefulness'*. However, this kind of scale is not developed to provide any kind of diagnostic information it merely provides summated scores which can be subjected to statistical analysis.

Following exploratory and confirmatory factor analysis Massey (2009) contends that his multidimensional model is '*revealed to be both a valid and reliable instrument of assessment*' (p.165) However, in Massey's original model several legacy items were used which cause inconsistency in terminology. This is because the model was developed by drawing on, and up-dating, other measurement scales, such as *Homosexuality Attitude Scale* (HAS; Millham, San Miguel, & Kellog, 1976), the *Index of Attitudes Towards Homosexuality* (IAH; Hudson & Ricketts, 1980) and the standard in the field, Herek's (1988) *Attitudes Toward Lesbians and Gay Men* (ATLG). Massey's model also keeps the seventy statements organised within the seven discrete dimensions. In this study, some of the terms were changed for consistency and the statements were randomised across the dimensions. Thus, it is necessary to reassess

internal consistency to see whether all of the items measured the same latent variable. This procedure, explained fully in chapter 4, resulted in the omission of several statements. The final instrument of assessment consisted of 53 statements.

The scores obtained on each of the 53 statements, pre-test and post-test, quantified the attitude change of each participant.

3.4.5 Procedure

Two testing sessions were conducted. In the pre-test session which took place during a normal lecture, participants completed the 7-factor instrument of assessment. A demographic questionnaire was also be completed by the participants. This provided background characteristics of the participants which were analysed separately to obtain data that could inform further investigation. For example gender and religion variables have been shown in previous research to impact sexual prejudice.

The intervention workshops were conducted one month later. Participants were assigned randomly to one of the two experimental workshops. The sessions comprised of a rationally-based workshop and an experientially-based workshop. Students from a concurrent course participated in a neutral control workshop which comprised an introductory lecture on Psychology. Prior to the commencement of the workshops, participants were presented with a consent form by the workshop facilitators. The consent form clearly outlined the purpose of the study (i.e. to explore attitudes toward homosexuality). The workshops lasted for 3 hours. At the end of the workshops the participants completed a post-test instrument of assessment. This was the same as the instrument used in the pre-test.

3.4.5.1 Control of Variables

It is difficult to control or eliminate confounding variables in experiments with human participants (Moore, 2002; Torgerson & Torgerson, 2001, 2003a & 2003). In theory subjective and informative experimental results depend on the rigorous control of the experiment's validity (Hemmersley, 2001; Mackey & Gass, 2005). However, Seliger & Shohamy (1989) highlight a serious drawback to quasi-experimental research: '*in the real world in which schools and classes exist, serious limitations are placed on the freedom of researchers to manipulate and control the conditions under which they conduct research'* (p.148)

A range of types of validity are usually seen to be the most critical elements of a good experiment. Internal validity refers to *'the extent to which the results of a study are a function of the factor that the researcher intends'* (Mackay & Gass, 2005 p.119). In other words, internal validity is how truly the results are attributable to the interventions and not to other potential variables. External validity refers to *'the implications that go beyond the confines of the research setting and participants'* (Mackay & Gass, 2005 p.*11*9). If an experiment is so controlled and artificial, its findings will have no real meaning for practitioners (i.e. low external validity). It has been argued that high internal validity is prerequisite for external validity (Mackay & Gass, 2005).

There are many extraneous variables which potentially endangered the internal validity of this study. According to Seliger & Shohamy, (1989) participant variability concerns whether the sample used in the research can be regarded as being representative of a population with the same characteristics to which the results may be extrapolated. Participants in this study were sourced from two courses running within the College. Although not yet trainee teachers it is the intention of these students to continue on to teacher training at the end of the course.

The reason for using these students is for ease of access and there seems no reason to assume that their attitudes towards gay individuals do not reflect those attitudes held by students already on a teacher training course. Participants also completed a demographics questionnaire, which was analysed to examine whether there were any significant differences on important demographic variables (e.g. race, gender, age, sexual orientation etc.) between the participants in each group.

The sample of participants selected for the study was as large as possible to counter attrition during the study. However, the sample could only be as large as the number of students registered on the courses. The implications of these limitations will be discussed later.

3.5 Phase 2: The Qualitative Phase

This section will focus on presenting the methodologies employed in this phase of the study, justifying why this approach has been chosen and clarifying what challenges may be encountered when using this method.

The aim of this phase of the study was to explore student's emotional response towards to a set of scenarios depicting various dimensions of sexual prejudice.

Stake (1995) argues that the difference between quantitative and qualitative research lies in the type of knowledge that is being sought. One aspect of this difference rests on the distinction between explanation and understanding as the purpose of enquiry. Explanation and control are viewed as the hallmarks of the quantitative researcher. By conducting the quantitative phase of this study empirical data has been generated which quantifies attitude change between different interventions. However, social constructionist scholars have repeatedly critiqued the essentialist assumption that internal psychological constructs such as 'attitudes' can be known by available scientific methods. Thus, the use of a qualitative in-depth interview as a method is well suited to provide insight into subjective experiences and meanings (Rubin and Rubin, 1995:1; Parr,1998:89). Cresswell (1998) recommends a qualitative approach when the topic needs to be 'explored'.

"*Qualitative research is an inquiry process of understanding based on distinct methodological traditions of inquiry that explore a social or human problem. The research builds a complex, holistic pictures, analyzes words, reports detailed views of informants, and conducted the study in natural setting."* (p. 15)

In this study the nature of the interview is exploratory, seeking out a deeper understanding, rather than seeking to explain a particular phenomenon.

3.5.1 The Interview

According to Rubin and Rubin (1995: 1), "qualitative interviewing is a way of finding out what others feel and think about their worlds". Interviewing '*allows researchers to listen to people's arguably contingent and context-specific thoughts and enables the research participants to tell their story in their own words*' (Anderson and Jack, 1991: 11). The spontaneous exchange within an interview allows for flexibility and freedom where repeated questioning and personal contact '*enable the researcher to gain an enhanced understanding of what the interviewees think at a specific moment in time'* (Rubin and Rubin, 1995: 19). "*Within the general rubric of in-depth interviewing there are many different approaches*" (Letherby, 2003: 89) but it is the degree of structure or formality of the interviews that distinguishes one from the other. At one extreme the interview is fully structured where questions are pre-set and ordered, through the semi-structured interview where questions have been pre-set but may be modified by the interviewer, to the other extreme of the non-directive, unstructured interview where the interviewer and interviewee engage in a 'conversation' concerning a general area of interest.

It was decided that semi-structured interviews would be adopted as these would be the most effective tool for gathering the necessary information. This type of interview, according to Lee (2008) allows '*participants an eloquence one associates with the time to think and openness of questioning and sensitively generates data that can be utilised as the research evolves'* (p.3). Semi-structured interviews offer a degree of comparability through the use of an interview schedule, whilst still being flexible and '*open-ended'* (Silevrman, 2005: 112) enough to enable respondents '*to answer a question in their own time'* (May, 2001:123). This type of interview also allows the interviewer to follow the conversation even, if appropriate, when it may stray from the schedule. Britten (1995) also recommends an interview schedule

when the subject area of the interviews is sensitive. The structure afforded by the schedule is useful in opening up the interview, particularly if participants are liable to be reticent. A further practical consideration in choosing the semi-structured interview was that it would offer the researcher the opportunity to respond to participants and to prompt them on particular details considered relevant or which needed more elaboration (Silverman, 1993).

3.5.2 Using Scenarios

One of the main advantages of the interview is that it allows the respondent to explore issues of sensitivity in a comfortable environment. However, Lyons & Chipperfield (2000) point out that *'normal' rules of conversation consider 'conversation' with an 'acquaintance' an inappropriate forum for the discussion of sexuality'* (p.8) and therefore respondents may feel less inclined to be truthful and open in their responses'. As the quantitative phase of the research examined participant's attitudes towards homosexuality across seven dimensions it was decided that the qualitative phase should further explore participant's attitudes along these dimensions. Although not always associated with qualitative research, projective techniques can be used as a way of exploring the lost meanings individuals might associate with the issues being studied which may not be revealed by direct interview questions (McGrath, *et al.* 1993). By asking participants to 'project' their thoughts and feelings onto something or someone, it is argued that the barriers associated with direct questioning can be overcome (Day, 1989).

According to Simms (1999); Smith and VanDoren, (1989) and Weber (1992) scenarios, or mini case studies, are particularly useful when trying to understand how an individual might respond in a given situation and although there is a lack of detailed accounts about the use of scenarios within qualitative research and as a complementary method with other data

collection techniques (Bater, 1999), Hill (1997) clearly defines their use as '*short stories written or pictorial form, intended to elicit responses*'(p.177). Hazel (1995:2) defines them as '*concrete examples of people and their behaviours on which participants can offer comment or opinion'*, and Hughes (1998:381), defines the scenario as a '*story about individuals, situations and structures which can make reference to important points in the study of perceptions, beliefs and attitudes*'.

3.5.3 The Interview Process

3.5.3.1 Selecting the Participants

During the quantitative phase of the study 56 students were selected to participate in either the experiential or rational workshops. For the qualitative phase the 28 participants in each workshop were allocated a number and from this initial sample, 15 participants from each group were randomly selected, via a random number generator to be interviewed.

The details of the 30 participants are shown in the following table:

Table 2 : Demographic Details of Interviewees

Interviewee	Gender	Age	Ethnicity	Religion	Workshop Attended	Interviewee	Gender	Age	Ethnicity	Religion	Workshop attended
1	M	23	WS	NR	EXP	16	F	17	WS	C	EXP
2	F	30	WS	C	EXP	17	M	41	WS	C	RAT
3	F	29	WS	CoS	EXP	18	F	28	WS	NR	EXP
4	M	33	WS	NR	RAT	19	F	37	WS	C	EXP
5	F	18	WS	C	EXP	20	F	22	C	NR	RAT
6	F	36	WB	NR	RAT	21	F	48	WS	CoS	EXP
7	M	19	WS	NR	RAT	22	F	17	WS	NR	EXP
8	M	28	WS	NR	EXP	23	F	29	WS	C	RAT
9	F	17	WS	C	RAT	24	F	19	WS	NR	RAT
10	F	24	P	M	RAT	25	F	27	WS	NR	EXP
11	F	27	WS	NR	RAT	26	M	28	WS	C	EXP
12	F	30	WS	NR	RAT	27	F	40	WS	C	EXP
13	M	28	WS	C	EXP	28	F	19	WS	NR	RAT
14	M	17	WS	NR	EXP	29	F	30	WS	NR	RAT
15	F	40	WS	NR	RAT	30	F	21	WS	NR	RAT

3.5.3.2 The Setting

The setting in which an interview takes place can influence how the interview proceeds. If participants feel tense or unsettled in their environment then this is reflected in the attention they direct at answering the questions. Obviously, my first concern was to choose a comfortable, quiet and private space. My solution was to use a small tutorial classroom. This

classroom was familiar to the students as they had occasional tutorials in it and it avoided the situation from seeming too unnatural. I arranged for comfortable chairs to be delivered to the room and to be arranged informally so that the interview did not feel confrontational. A small desk was placed at the side for the tape recorder.

3.5.3.3 Building Rapport

A successful research outcome is attributed to the interviewer's ability to set the interviewee at ease and to make a connection. The interview is understood as a conversation between two individuals in which the interviewer controls the setting and other variables in order that the interviewee will act naturally and will give a true account of their thoughts and actions. However, according to Madriz (2000, cited in Kamberelis & Dimitriadis, 2005) perceived differences between researcher and researched can lead to imbalances in power distribution and constrain communication in the research endeavour.

There is an epistemological concern amongst feminist interviewers to avoid the methods associated with 'male-centred science'. The methodological strategy which was developed is termed the 'participatory model' (Cotterill, 1992). This model '*aims to produce non-hierarchical, non-manipulative research relationships which have the potential to overcome separation between the researcher and researched'* (Cotterill, 1992, p.594). Within this model is the commitment to building rapport. Indeed, King & Horrocks (2010) state that '*building rapport with the participant is widely seen as the key ingredient in successful qualitative interviewing'* (p.48).

As I am a lecturer in the college where I am conducting the study and where the students are the participants, it is acknowledged that there is an inherent power differential in this study. Therefore, building rapport was seen as an essential ingredient for the success of the

interviews and as an 'insider researcher' building rapport with the participants was a little easier than it may have been. The initial apprehension of the situation for the students was lessened because I was a familiar face and the interviews were conducted in an empty classroom. However, the classroom was familiar to the students as they had occasional lessons in it. They therefore felt that this was a safe and comfortable environment and it avoided the situation from seeming too unnatural.

The aim of an interview is to get the interviewee to talk as much as possible and this is achieved more easily if the interviewee's feel at ease and are shown respect and consideration. I greeted all the interviewee's in the same way by introducing myself and engaging in some small talk. I also ensured that they were comfortable and that they had everything that they needed. When I felt that we were ready to begin I explained why I was conducting this research and its purpose and reiterated their right to confidentiality and their right to withdraw.

Throughout the interview the questions and prompts were non-directive. This encouraged the interviewee to think about and share their feelings. It was essential that the interviewee felt that their opinion was valued and was being listened to so I was very conscious that my body language portrayed this.

3.5.3.4 Interview Procedure

Cohen & Manion (1994) cites Tuckman's (1972) guidelines for interviewing procedures:

> *'at the meeting, the interviewer should again brief the respondent as to the nature , or purpose, of the interview (being as candid as possible without biasing responses) and attempt to make the respondent feel at ease. He should explain the manner in which he will be recording responses, and if he plans to tape record, he should get the*

respondents assent. At all times, an interviewer must remember that he is a data collection instrument and try not to let his own biases and opinions or curiosity affect his behaviour. It is important that the interviewer should not deviate from his format and interview schedule although many schedules will prevent some flexibility. The respondent should be kept from rambling away from the essence of a question, but not at the sacrifice of courtesy' (p.286)

These guidelines seemed to give sound advice and were therefore followed for planning the interview and conducting two pilot interviews. The participants for these interviews were volunteers from the control group.

After the initial stages of greeting the participant and focusing on building rapport, an overview of the purpose and intended use of the interview data was given. Although all participants had signed a consent form at the start of the study it was important not to assume that they had remembered or indeed, understood everything. Therefore time was taken to check that the interviewee had an adequate understanding. It was also essential to assure confidentiality and anonymity and to gain permission to tape the interview. Prior to commencing the interview I made sure that the tape recorder was working and that all sound levels were correct so that I would be able to transcribe the interview accurately.

The interview format consisted of presenting eight scenarios to the interviewee. The scenarios represented the seven dimensions of sexual prejudice and were typed onto separate pieces of card. Each scenario was handed to the interviewee who was them given as much time as they needed to read it. In order to allow the interviewee to project their feelings about each scenario the questions that followed were open-ended. It was also important to ensure that the questions were not in any way directive or leading as this could potentially pressurise the interviewee to conform to what would appear to be the expected answer. The questions

were unrushed which gave time for the interviewee to elaborate as much as possible. Probes were used occasionally either get more information or, to follow up points of interest.

As data collected in an audio-taped interview can only supply detail about the verbal interactions between the interviewee and interviewer I made field notes during each interview. These notes provided extra detail about the 'behavioural environment' (Duranti & Goodwin, 1992). These notes included details about the interviewees non-verbal response to questions for example, whether they laughed or grimaced, raised an eyebrow, or hesitated before answering a particular question. Their level of confidence in verbal interaction was also noted. The purpose of these notes was to help me to interpret whether their response was genuine or whether they were presenting a socially desirable response. These notes also recorded any unexpected reactions that I had to a response.

At the end of the interview the tape recorder was switched off. At this point the interviewee was asked whether they wished to add anything else or ask any questions. They were then thanked for their participation and permission gained to contact them again if necessary. The tape recording was then checked to ensure that the full interview had been recorded.

After the pilot interviews the participants who had been interviewed were consulted to review every aspect of the interview. Once satisfied that the interview procedure was satisfactory a timetable for interviewing the 30 randomly selected participants was drawn up.

3.6 Ethical Considerations

Ethical issues are present in all research and the protection of participants in any research is imperative. However, Lee (1993) suggests that *'sensitive research poses a substantial threat to those who are involved'* (p.4). According to Lee (1993) the definition of a sensitive research topic is dependent on both context and cultural norms and values. He states that issues which are considered private or considered controversial may be regarded as sensitive, as well as issues that if revealed might cause stigmatism or fear. As this research concerns sexual orientation it is considered sensitive research and it was therefore necessary to pay special attention to the potential ethical issues at all stages of both the quantitative and qualitative phases of the research.

Ethics Committees review proposed research. Their role is to minimise harm by assessing the potential risks involved in the research and to protect the well-being of both the participants and researcher. Therefore, in line with the university's Code of Practice, a proposal for this research was submitted to the University Ethics Committee for consideration. Copies of the intended questionnaire, interview schedule, consent form and participant information sheet, which provided a clear and comprehensive outline of the purpose of the study, were also submitted. The proposal and all materials were reviewed and approved.

The SERA (Scottish Educational Research Association) Ethical Guidelines (2005) are a set of standards designed to guide the proper conduct of the research activities. These guidelines have drawn heavily from other published ethical codes of practice for educational research including the BERA Revised Ethical Guidelines for Educational Research 2004 and are designed to be sufficiently robust and comprehensive to incorporate the key ethical

considerations to be addressed across the whole field of educational research. These guidelines were therefore followed at all stages of the research process including design, methods, sampling, data collection and data analysis techniques. However, as quantitative and qualitative methodologies were employed it was necessary to take into account the ethical challenges inherent in both and to plan how to overcome these challenges.

Ethical codes of practice for both quantitative and qualitative research emphasise the same safety and protection of human rights therefore high importance is given to gaining the informed consent of participants prior to taking part in either types of research. A detailed information sheet and consent form were given to the participants before they completed the questionnaire in the first phase of this study. These documents explained fully the purpose of the study and their role as participants. Participants were also made aware that they had the right to refuse to take part or, to withdraw at any point during the research. They were assured that confidentiality of data would be maintained and made aware of how the data would be used.

The intention of the consent form is to ensure that the participants are, as far as it is possible, voluntarily giving their informed consent. However, the line between informed and uninformed consent remains blurry (Thorne, 1980) as it should never be taken for granted that all participants fully understand the whole process of research. As this research involved some of the participants completing both quantitative and qualitative phases I considered that it was necessary to mention both phases in the initial consent form however, I revisited the issue of consent with those participants who were later interviewed.

Ensuring confidentiality is a most important aspect of sensitive qualitative research. In order to respect the rights of students to confidentiality and to protect them from real or perceived conflicts that may arise between participants and a known researcher, a cohort of students

unknown to me were selected. Anonymity was also be protected by concealing the identity of the participants in all documentation resulting from the research. However, Corden and Sainsbury (2006) suggest that one of the difficulties in changing participant's characteristics is that the readers of the research often do not know that such changes have been made and this means that the reader cannot judge the extent to which these impact on the integrity of the data. It is acknowledged therefore, this would have implications for the transparency of the research and for any assessment of reliability and rigour. However, using students that I did not know helped to alleviate another ethical concern. I did not want the participants to feel in any way coerced into taking part because although I did not teach the students they knew me as someone who taught in the college. Therefore, I ensured that I clearly identified my role as a researcher, not a lecturer and fully explained the purpose of my study and why they were selected as participants.

3.6.1 Ethical Considerations in the Quantitative Phase

Quantitative research is structured with well-defined characteristics that, to some extent, make it a little more straightforward to anticipate the ethical issues that may occur. One of the first ethical dilemmas that I faced was in the selection of participants. I needed a large sample to ensure that I had enough participants for each of the workshops. Participants were firstly required to complete a questionnaire. The questionnaire was lengthy consisting of 53 questions. Once completed, participants took part in one of three workshops. The workshops lasted for 3 hours and then the questionnaires were completed a second time. I was aware that this whole process was extremely time consuming for the participants and therefore I did not want to waste anyone's time or subject them to unnecessary testing. However, I was also aware that if the sample was too small then I may not be able to detect any change and then

everyone's time would have been wasted. My solution was to trade an experimental design for a quasi-experimental, non-equivalent design and instead of fully randomising my sample I drew upon students from within one department. The study was then conducted during timetabled periods and participants did not need to give-up any free time.

My next ethical consideration for this phase of the research was to give full and proper attention to the vast quantity of numerical data that was generated. My first concern was to ensure that all the data was within reasonable limits. This entailed looking at the questionnaires to make sure that they had been completed accurately. Any that were incorrectly completed were discarded. Occasionally it is tempting to omit data, for example outliers because it would make the results look better however, this is unethical so any deletion of data was fully documented and justified.

Inputting data into statistical packages is a laborious process and it is very easy to make mistakes, however if errors are detected in time they can be rectified. Any errors that are not rectified impact on the participants and those that are effected as a result of the outcome. Therefore, although it proved an extremely time consuming process I took great care to check and re-check the data so that, to the best of my knowledge, the data that was input for statistical analysis was accurate. Altman (1980) claims that incorrect analysis of data is the usual misuse of statistical methods. This is generally because the research data does not comply with the basic assumptions of the test. Again I took time to familiarise myself with various statistical tests and chose the t-test for the analysis. The assumptions for this test are that the two sets of data have to come from populations that are statistically normal and have the same variance. The selected samples in this study complied with those assumptions.

There was also the potential for ethical problems with regard to the reporting of the findings of the analysis. It could be very tempting to report only those results which are positive or significant for the hypothesis and not to report any contradictory findings. The research findings for the quantitative phase of this study were reported objectively, openly and honestly.

3.6.2 Ethical Concerns in the Qualitative Phase

In comparison to quantitative designs and methodologies, qualitative research tends to be less structured and defined. It is acknowledged that' *it is impossible for interviewees to give fully informed consent at the outset of a qualitative interview whose direction cannot be anticipated'* (Duncombe and Jessop, 2002: 111) and as Warren (2002:89) states '*there are many indications in the literature on qualitative interviewing that the participant's understanding may not match the interviewer's from the start, may shift over time, or may be 'confused'.* In this study participants attitudes were being challenged and it was envisioned that after the interventions that these attitudes would have changed. As this may lead to cognitive dissonance in some participants it could be regarded as psychological harm. The issue of harm was also given special consideration given that the topic of the interviews was sensitive in nature. In order to minimise or alleviate any distress caused by participating in the interview, time was taken at the start to ensure that each participant had an adequate understanding of what was to happen and why and to make clear that interviewees did not have to discuss issues they felt uncomfortable with. They were informed of their right to decline to take part if they so wished and also informed that they could end the interview at any point as well as decline to respond to any questions they felt uncomfortable answering. In addition to the general ethical considerations of any research a clear policy needed to be drawn up and communicated to the participants with regard to taping interviews and storing

transcriptions. One of the principles of the Data Protection Act (1998) is that personal data shall not be kept for longer than is necessary so in order to comply with this all names, as well as other relevant identifying data, were excluded from transcripts. Personal information held on the recordings was kept secure and the recordings destroyed immediately after they had been transcribed. Transcriptions were kept in a filing cabinet which was locked. I was the only person to have a key and was therefore the only person who could access the transcripts. It is the intention that all transcripts are burned five years after submission of this thesis.

There were some other areas of the qualitative phase which raised ethical concerns. It is difficult to predict what will happen during an interview but as the interviews that I conducted were dealing with a sensitive and emotive topic I realised that a scenario or question could trigger either a painful experience or memory. If this happened my dilemma would be whether I would carry on regardless or stop the interview. I felt that my moral obligation would be to stop the interview. I also gave out cards to the participants at the start of each interview with contact details of an appropriate counselling service.

The aim of a transcript is to capture the intent of the participant and therefore it relies upon a certain amount of interpretation by the transcriber. Although this process should be completely objective and neutral I found that it was difficult, in some cases, to remain unaffected by what I was transcribing. This may have been because having conducted the interviews that I was transcribing I was completely immersed in the data. As a novice to qualitative research this was a problem that I had not anticipated and may unintentionally have impacted upon the quality of this part of the research.

Chapter 4

Instrument Design and Development

4.1 Developing the Quantitative Instrument

This study employed a pre-existing instrument to assess sexual prejudice. Massey's (2009) 7-factor model for assessing sexual prejudice was developed '*to measure heterosexuals' attitudes toward gay men and lesbians'* and *'to consider the various components and multiple and divergent sources of pro- and anti-gay attitudes, extend the range of positive content beyond that assessed by previous measures, and to take into account the multiple ideologies and epistemologies structuring attitudes toward gay men and lesbians'* (Massey, 2009 p.152).

Following a discussion of the theoretical background for the instrument and a critique of existing instruments, Massey outlines the procedures used in the development his instrument. A battery of items were drawn from a variety of measures which had previously been designed to explore the multidimensional nature of attitudes towards gay men and lesbians. These included: Herek's (1984) Attitudes Towards Lesbians and Gay Men (ATLG) scale and Kite and Deaux's (1986) Homosexual Attitude scale; Katz and Hass' (1988) study of racial ambivalnece; Swim et al.'s (1995) measures of old fashioned and modern sexism; and Sellers, Rowley, Chavous, Shelton, and Smith's (1997) Multidimensional Inventory of Black Identity. The items selected represented a Modern Heterosexism scale. Radical feminist literatures and Queer Theory (Kitzinger, 1987; Sedgwick, 1990; Warner, 1993) were

explored to either borrow, or develop, items which would represent a Queer/Liberationist scale.

Exploratory analysis was conducted separately on each scale and items were reduced. The scales were then combined and a confirmatory factor analysis was conducted to assess the adequacy of the model. This analysis demonstrated that a 7-factor (70 item) model provided the best fit to the wide range of content comprising sexual prejudice from which Massey (2009) contends is revealed to be both a valid and reliable instrument of assessment.

The advantage of using a pre-existing measure was that it had been extensively tested at the time of first use. However, several alterations were deemed necessary. Massey's (2009) model was produced in America and therefore a major concern rested in the cultural context of development. Although there is a commonality in language between America and Britain, certain statements or words may not directly translate from one culture to another (Greene, 1994) therefore it was necessary to consider the cultural validity of the model and to ensure that it was fit for purpose in a British culture. This was achieved by asking a cohort of students to read through the items and to ensure that they were clear and could be understood. They were also tasked to identify those questions which needed to be re-worded. For example a question which read *'It is easy to understand the anger of lesbian and gay rights groups in America'* was changed to read '*It is easy to understand the anger of lesbian and gay rights groups in Britain'*. Similarly, '*The growing number of lesbians indicates a decline in American morals'* was changed to read '*The growing number of lesbians indicates a decline in British morals'*.

Several legacy items were used in Massey's original model which caused inconsistency in terminology. This was possibly because the model was developed by drawing on, and up-dating, other measurement scales. In this study, some of the terms were changed for

improved consistency. For example, in Massey's model the term gay women and lesbian are used interchangeably. For some individuals the term lesbian has political overtones and affiliations, therefore in an attempt to 'neutralise' the term, lesbian was replaced by the term gay woman.

Massey's (2009) model keeps the seventy items organised in blocks representing the seven dimensions. There has been quite a debate about the proper way to design a questionnaire when multiple items measure each construct (or dimension). Several different analyses suggest that while the grouped questions treatment has higher calculated Cronbach's alpha reliabilities, it is actually less reliable than a questionnaire with intermixed questions. As the questionnaires in this study were used by the same participant on three occasions (pre, post and follow-up tests) reliability was essential, therefore the seventy questions were randomised across the dimensions.

4.1.1 The Attitude Scale

Likert (1932) created a form of scaling which identified fixed points along a dimension of extremes of agreement or disagreement. Individuals rate their level of agreement or disagreement with statements and a summated score is obtained. Ideally, a rating scale should consist of enough points to extract the necessary information. Some researchers claim that scales consisting of three points are sufficient (e.g., Jacoby and Mattel 1971). However, Lehman and Hulbert (1972) recommend a five to seven point scale. Churchill and Peter (1984) claim that there is evidence that the more scale points used, the more reliable the scale. Friedman and Friedman (1986), found that in some situations an 11-point scale may produce more valid results than a 3-, 5-, or 7-point scale. However, Churchill and Peter

(1984) point out that using more points than participants can handle will result in either an increase in variability without a concomitant increase in precision or, in response attenuation. In other words, if there are too many points respondents will either ignore the extremes at either end, or may use them exclusively. Their conclusion was that researchers should consider using anywhere from 5- to - 9 point scales.

After due consideration, a five- point Likert scale was employed in this study. Each point was labelled to reduce any ambiguity:

Table 3: Likert-Scale Ratings

Strongly Disagree (1)	Tend to Disagree (2)	Neither Agree or Disagree (3)	Tend to Agree (4)	Strongly Agree (5)

Some researchers would argue that these types of scales have little value. Any data that is gathered is in fact ordinal and it is therefore not possible to determine whether the difference between 'strongly disagree' and 'tend to disagree' is judged as the same as the distance between 'tend to disagree' and 'neither agree or disagree' by all respondents. However, statistically all data produced by the scale is analysed as interval data and as such can demonstrate a difference in the variability of responses which can then be compared.

In order to quantify respondents' level of agreement or disagreement with a statement a value was ascribed to each point. The values ranged from 1 for 'strongly disagree' through to 5 for 'strongly agree'. A total score for each dimension on the instrument could then be calculated by adding together the ratings given for each of the items in that dimension. The higher the score the more negative the attitude. In order for a high score to reflect a negative attitude on

the positive dimensions (Value Gay Progress, Positive belief and Resist Heteronormativity) the scales were reverse coded.

Table 4: Minimum and maximum score ratings for each dimension

Dimension	No. Statements	Minimum Score *'Strongly Disagree'*	Maximum Score *'Strongly Agree'*	Mid-point *'Neither Agree or Disagree'*
Traditional Heterosexism	12	12	65	38.5
Denial of Continued Discrimination	4	4	20	12
Aversion Towards Gay Women	7	7	35	21
Aversion Towards Gay Men	7	7	35	21
Value Gay Progress	7	7	35	21
Positive Belief	10	10	50	30
Resist Heteronormativity	6	6	30	18

There was one final consideration in the construction of the questionnaire. There is evidence of a bias towards the left side of the scale (Mathews 1929; Holmes 1974; Friedman, Friedman and Gluck 1988). Friedman, Herskovitz and Pollack (1994) found that a Likert scale with the "strongly agree" response category on the left side resulted in a greater degree of agreement than when the scale was presented to subjects with the "strongly disagree" on the left side. Therefore, in an attempt to eliminate this bias a decision was made to present the scale with the ‘strongly disagree’ responses starting at the left hand side of the scale. However, it is acknowledged that there is no way of determining the validity of presentation order.

4.1.2 Assessing Internal Consistency

Using a convenience sample of thirty students selected from an HNC Sociology class, the internal consistency of the new questionnaire was assessed to determine whether all of the items measured the same latent variable within each dimension.

Internal consistency is measured with Cronbach's Alpha which is calculated from the pair-wise correlations between the items which make up the scale. A reliable instrument is developed if scores on similar items are related. In other words, how well a particular item 'goes with' the rest of the items in that scale. Correlations between theoretically similar measures should be 'high' while correlations between theoretically dissimilar measures should be 'low'. Values of Cronbach's Alpha typically range between 0 and 1, with 1 being a perfect relationship between the variables that make up the scale, and 0 no relationship at all. As a guideline, the general convention in research has been prescribed by Nunnally and Bernstein (1994) who state that a Cronbach's alpha above 0.7 is acceptable for research purposes and that with this value, or higher, the scale could be considered internally consistent.

4.1.2.1 Dimension 1: Traditional Heterosexism

An analysis of internal consistency for this dimension produced a value of 0.49. As this value is below 0.7 it was considered an unacceptable value.

However, with the SPSS package for windows version 19 (SPSS inc.) it is possible to obtain item-total statistics which analyses what happens if particular items are removed from the scale.

Reliability Statistics

Cronbach's Alpha	N of Items
.449	19

From the table below the item with the best item-total correlation is q 24 (r =0.575), the item with the lowest item-total correlation is q59 (r=0.145). As this value is close to zero it suggests that this particular item is not measuring the same latent variable as the rest of the scale. The fourth column in the table gives the revised value for Cronbach's Alpha if that item is removed. As the value for Cronbach's Alpha increased, q59 was removed from the scale to increase internal consistency.

Table 5: Item-Total statistics for Traditional Heterosexism

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation (r)	Cronbach's alpha if item deleted
THq3	46.8889	29.564	.471	.353
THq6	47.0000	32.462	.234	.413
THq8	47.1111	30.795	.477	.368
THq10	47.0741	29.533	.454	.355
THq12	47.0000	29.538	-592	.341
THq15	47.1852	32.003	.439	.391
THq16	46.5926	27.020	.582	.304
Thq24	46.4074	25.635	.713	.262
THq26	47.2222	32.333	.439	.391
THq28	46.7037	30.217	.612	.350
TH35	47.2222	31.256	.427	.379
TH48	45.1381	37.054	.142	.481
THq50	46.7407	28.430	.617	.321
Thq56	44.3333	42.923	.599	.567
THq59	45.1852	36.695	.145	.522
THq61	44.3704	39.473	.300	.542
THq62	44.5556	38.487	.247	.519
THq63	44.7407	41.969	.437	.575
THq70	44.5185	42.721	.634	.560

This process was repeated until an acceptable value of internal consistency was achieved. The revised dimension consisted of twelve items and gave a value for internal consistency of 0.948

Table 6: Item-Total statistics for Traditional Heterosexism after 7 item deletions

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item-total correlation (r)	Cronbach's alpha if item deleted
THq3	19.07	74-610	.732	-944
THq6	19.19	75.695	.706	.945
THq8	19.30	75.678	.841	.941
THq10	19.26	74.123	.734	.944
THq15	19.19	74.618	.884	.939
THq16	19.37	80.319	.762	.945
Thq24	18.78	72.026	.737	.945
THq28	18.59	71.174	.789	.943
THq35	19.41	81.405	.605	.948
THq48	18.89	78.564	7.19	.944
THq50	19.41	76-020	.817	.941
THq70	18.93	72.687	.893	.938

The table below shows the nineteen statements which appeared in Massey's (2009) original model. However, the table also indicates those statements which were kept and those which were deleted from the questionnaire used in this study.

Table 7: Statements deleted in Traditional Heterosexism dimension

Statements Kept	**Statements Deleted**
Gay behaviour between two men is just plain wrong	It is essential for gay individuals to be true to their feelings and desires
The idea of gay marriage between men seems ridiculous to me	Gay male couples should be allowed to adopt children the same as straight couples
If a woman has gay feelings, she should do everything she can to overcome them	Just as in other species, being gay is a natural expression of sexuality in human men
It is a perversion for a man to be gay	If two people really love each other, then it shouldn't matter whether they are a woman or a man, two women or two men
Gay men should not be allowed to work in schools	Being gay is just as moral a way of life as being straight
Gay women are a threat to many of our basic social institutions	A man being gay is merely a different kind of lifestyle that should not be condemned
If a man has gay feelings, he should do everything he can to overcome them	A woman being gay is no problem, but what society makes of it can be a problem
The growing number of gay women indicates a decline in British morals	
Gay women are sick	
Gay women have an inferior form of sexuality	
It is a sin for a female to be gay	
A woman being gay is detrimental to society because it breaks down the natural division between the sexes	

In order to minimise the risk of 'response set', or the tendency to answer questionnaire items in the same way regardless of their content, the mixing of positive and negative endpoints is common practice. In the original traditional heterosexism dimension, twelve of the statements had a negative endpoint and the remaining seven had positive endpoints. However, some scholars (McColl *et al.* 2001) argue that this may be counter- productive. They suggest that it is a matter of judgement because different types of samples may respond differently to mixed or unmixed endpoints. As the analysis for internal consistency was conducted using a sample of participants similar to those who would take part in the study and revealed that the reliability value would increase when statements were consistent in their endpoint, the decision was made to delete the positive endpoint statements in this dimension.

4.1.2.2 Dimensions 2 & 3: Aversion Towards Gay Men & Aversion Towards Gay Women

Initially this dimension contained eight items which produced a reliability value of 0.714. This was an acceptable value however, item-total statistics analysis indicated that this could be improved by the deletion of Q69. Accordingly, the new Cronbach's alpha value rose to 0.838

Table 8: Item- total statistics for Aversion Towards Gay Men

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item mean-total correlation	Cronbach's alpha if item deleted
AVGq5	14.0000	13.385	.718	.636
AVGq19	13.5556	12.487	.535	.654
AVGq23	14.1111	12.410	.678	.625
AVGq33	13.9630	13.727	.495	.668
AVGq52	13.3704	11.934	.603	.635
AVGq57	14.0000	12.692	.736	.622
AVGq60	13.9630	13.652	.336	.706
AVGq69	12.444	21.103	.588	.838

Similarly, the initial item-total statistics for the dimension Aversion Towards Gay Women produced a reliability value of 0.395. After the deletion of q21 the value rose to a more acceptable, although marginal value, of 0.708.

Reliability Statistics

Cronbach's Alpha	N of Items
.708	7

Analysis of the new item-total statistics after this deletion indicated that no further item deletions would improve the reliability value.

Table 9: Item-total statistics after deletion of q21

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item mean-total correlation	Cronbach's alpha if item deleted
AVLq2	11.2593	12.123	.195	.613
AVLq9	11.2222	11.333	.298	.579
AVLq22	10.9630	12.268	.210	.606
AVLq40	11.3704	11.704	.395	.554
AVLq43	10.5556	9.026	.535	.479
AVLq49	10.4815	10.413	.476	.516
AVLq64	11.2593	12.661	.169	.708

4.1.2.3 Dimension 4: Denial of Continued Discrimination

This dimension proved to be problematic. Initially, with nine items the value of Cronbach's alpha was 0.329 which was too low to be acceptable.

Table 10 Item- total statistics for Denial of continued Discrimination

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item mean-total correlation	Cronbach's alpha if item deleted
DCDq29	23.2500	9.528	.0000	.371
DCDq38	23.5000	7.741	.280	.210
DCDq51	24.1429	9.016	.234	.263
DCDq67	23.4286	7.661	.370	.167
DCDq1	21.7500	10.417	-.103	.400
DCDq14	23.0357	9.221	.0.96	.318
DCDq18	22.9286	9.550	.098	.316
DCDq47	23.4643	8.480	.252	.242
DCDq42	22.2143	9.730	-.030	.385

Analysis of the item-total statistics indicated that a single item deletion was not going to improve the value or therefore, the reliability of this scale. Deletions were singularly imposed to the scale, starting with q1, until an acceptable value was achieved. The result of five deletions gave an acceptable reliability value of 0.759.

Table 11: Item -total statistics after 5 item deletions

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item mean-total correlation	Cronbach's alpha if item deleted
DCDq29	6.8214	4.819	.576	.693
DCDq38	7.0714	4.513	.604	.678
DCDq51	7.7143	5.989	.535	.724
DCDq67	7.0000	5.111	.545	.709

However, imposing these deletions produced a dimension containing only four items. There is debate that the more items that you have in the scale to measure the construct, the more reliable the scale. However, a well developed yet brief scale, which completely measures the construct of interest, may lead to higher levels of respondent participation and comprehensiveness.

4.1.2.4 Dimensions 5,6 & 7: Value Gay Progress, Resist Heteronormativity & Positive Belief

While the first four dimensions measured anti-gay/anti lesbian attitudes, the final three dimensions were constructed according to Massey (2009) *'to extend the valance of the attitudes toward gay men and lesbians construct beyond tolerance, illuminating its positive content and liberationist potential'* (Massey, 2009 p.167). These dimensions accordingly measured pro-gay/pro-lesbian attitudes.

The dimension Positive Belief containing an initial 10 items presented a reliability value of 0.811. As this is deemed to be an acceptable value of reliability there was no need to make any alterations.

Table 12: Item statistics for Positive Belief

Item	Scale mean if item deleted	Scale variance if item deleted	Corrected item mean-total correlation	Cronbach's alpha if item deleted
PBq7	28.9630	32.114	.403	.787
PBq27	29.7778	35.026	.186	.805
PBq31	29.8148	28.618	.562	.768
PBq34	30.1852	36.003	.090	.810
PBq36	29.7037	26.832	.591	.764
PBq37	29.4074	26.635	.713	.745
PBq46	29.4444	28.179	.739	.747
PBq53	29.2963	30.909	.376	.793
PBq55	29.0370	28.422	.827	.793
PBq65	29.7037	34.370	.168	.811

However, analysis of the final two dimensions revealed that they required some alteration to improve reliability.

Value Gay progress consisted of eight items and presented a reliability value of 0.683. Item-total statistics suggested that a single deletion of one question (q39) would improve reliability. Subsequently Cronbach's alpha rose to an acceptable value of 0.727.

The eight- item dimension, Resist Heteronormativity, presented an initial Cronbach's alpha of 0.530. Item-total statistics indicated that deletion of two items (q21, q25) would improve reliability. Subsequently, the reliability value of the new six item dimension increased to 0.707.

The result of these alterations to improve internal consistency produced a questionnaire, still largely based on Massey's (2009) 7-factor model, consisting of the seven dimensions, however, the number of statements in each dimension was reduced. The questionnaire used in this study therefore, contains a total of fifty-three statements instead of the original seventy.

Table 13: Statements included in each dimension on revised questionnaire

Traditional Heterosexism
1. Gay behaviour between two men is just plain wrong
2. The idea of gay marriage between men seems ridiculous to me
3. If a woman has gay feelings, she should do everything she can to overcome them
4. It is a perversion for a man to be gay
5. Gay men should not be allowed to work in schools
6. Gay women are a threat to many of our basic institutions
7. If a man has gay feelings he should do everything he can to overcome them
8. The growing number of gay women indicates a decline in British morals
9. Gay women are sick
10. Gay women have an inferior form of sexuality
11. It is a sin for a female to be gay
12. A woman being gay is detrimental to society because it breaks down the natural division between the sexes
Denial of Continued Discrimination
1. Society has reached the point where gay people and straight people have equal opportunities for advancement
2. Gay females are no longer discriminated against
3. Discrimination against gay men is no longer a problem in Britain
4. On average, people in our society treat gay people and straight people the same
Aversion Towards Gay Men
1. Gay men can't be masculine
2. I'm uncomfortable when gay men act feminine
3. Gay men aren't real men
4. I try to avoid contact with gay men
5. I wish gay men were more masculine
6. It would be upsetting for me to find that I was alone with a gay man
7. I think gay men are disgusting
Aversion Towards Gay Woman
1. I try to avoid contact with gay women
2. It would be upsetting for me to find that I was alone with a gay woman
3. Gay women can't be feminine
4. I think gay women are disgusting
5. I'm uncomfortable when gay women act in a masculine way
6. I wish gay women were more feminine

7. Gay women aren't real women
Positive Dimensions
Value Gay Progress
1. The accomplishments of gay civil rights movements are something to be admired
2. I admire the strength shown by gay women
3. If my son told me he thought he might be gay I would encourage him to explore that aspect of himself
4. Gay men and women should be admired for living their lives their way
5. I see the gay movement as a positive thing
6. If my daughter told me she thought that she might be gay I would encourage her to explore that aspect of herself
7. Society is enhanced by the diversity offered by gay people
Resist Heteronormativity
1. I feel restricted by the sexual label people attach to me
2. It seems to me that the labels 'man' and 'woman' aren't really very useful ways to describe the differences between people
3. I feel restricted by the sexual rules and norms of society
4. I feel limited by the sexual behaviours that are expected of me
5. I feel restricted by the gender labels people attach to me
6. I feel restricted by the expectations people have of me because of my gender
Positive Belief
1. I find gay women more sensitive than other women
2. The plight of gay men and women will only improve when they are in leaders within society
3. Gay women have a lot to teach other women about being independent
4. Gay women have been at the forefront of the struggle for equal rights
5. Straight men have a lot to learn from gay men about being friends to women
6. Gay men are more sensitive than straight men
7. being gay can make a man more sensitive and compassionate
8. Straight men have a lot to learn from gay men about fashion
9. Gay men are more creative than straight men
10. Being gay can make a woman more self-reliant

4.2 Developing the Qualitative Instruments

Morrison & Morrison (2002) argue that traditional ways of asking someone's attitude toward homosexuality do not offer a realistic view of reality, because people may conceal their true level of negativity towards homosexuals in an effort to present themselves in a positive light or, because people no longer endorse traditional types of homophobia.

Social desirability is one of the most common sources of bias affecting the validity of experimental and survey research findings. Therefore, the purpose of the qualitative phase was to gain subjective insight into attitudes towards homosexuality by using a projective technique. The aim was to explore student's emotional response towards to a set of scenarios which depicted the seven dimensions of sexual prejudice.

4.2.1 Writing the Scenarios

Hypothetical scenarios were written in an attempt to explore the lost or hidden meanings that participants may associate with each of the dimensions of sexual prejudice. Scenarios are particularly useful when trying to understand an ethical dilemma or sensitive matter (Simms, 1999). Neff (1979) states that the stories used in the scenarios must be plausible and real to the participants so that they are able to engage with the story. The stories needed to contain sufficient context for respondents to have an understanding about the situation being depicted, but be vague enough to 'force' participants to provide additional factors which influence their decisions (Finch, 1987). Cohen and Staryer (1996) stressed that the scenarios must be presented in an appropriate format and that written narratives are the most common.

The following scenarios were therefore developed to explore each dimension of sexual prejudice:

Table 14: Scenarios

Dimension	Scenario
Traditional Heterosexism	The main story in your local newspaper is about a gay couple (male) adopting a baby boy. The article seems to imply that this is wrong. however, the newspaper is running a poll to gauge the views of its readers.
Denial of Continued Discrimination	You're in the pub having a night out with some friends. One of your friends in the group is gay. During the evening you become aware that one of the others in the group keeps using the phrase 'that's so gay'. Or, you ask for a Bacardi Breezer at the bar and someone remarks that you're on the 'poof juice'.
Aversion Towards Gay Men/ Aversion Towards Gay Women	Imagine that you need to go to the doctors for a check-up that involves a genital examination. When you're in the waiting room you overhear the receptionist gossiping about your doctor and his partner. It becomes obvious from what they're saying that your doctor is gay/lesbian.
Value Gay Progress	Imagine that you are in Glasgow with some children (e.g. your children, or a niece or nephew) and Gay pride is on. One of the children asks you why two men/women are holding hands and kissing each other.
Resist Heteronormativity	*'It has emerged that young children are to be taught about homosexuality. Gay messages are to be built into school lessons for children as young as FOUR'* quotes the Daily Mail.

	Or, your child comes home from school and says that they learnt about children having two mummies or two daddies.
Positive Belief	One of your colleagues is an openly gay female. The Boss is in your office space one day and notices that a cupboard door is coming off its hinges, she turns to you and Debbie (your gay colleague) and says 'I wouldn't think you can fix that but I'm sure that Debbie knows how to!'

The scenarios provided a realistic example of how the different dimensions of sexual prejudice function in society.

4.2.2 Designing the Interview Schedule

Patton (1990) argues that there are six types of questions that can be asked in a qualitative interview, each of which seeks to elicit a particular type of information. 'Feeling' type questions focus on the participants emotional responses and were therefore used in this study. However, it was necessary to be wary of the wording of the questions. A question which asks 'how do you feel about.....?'' can fall into what Patton terms 'opinion/value' type questions. A better formulation for the questions, and one which hopefully gave an insight into the participants emotional engagement with the scenarios rather than a socially desirable response, was to ask what 'feelings' each of the scenarios provoked in the participants.

To obtain real in-depth interview data and to elicit how participants truly believe they would respond in the scenarios it was necessary to employ probes. Probes seek to: elaborate and to obtain more detail; to clarify an explanation; and/or to complete where an interviewee may

have ‘broken off’ before their explanation is at its ‘natural end’ (Rubin and Rubin, 1995). Also, probing is a way for the interview to explore new paths which were not initially considered (Gray, 2004, p. 217). Therefore, probes were developed as additional questions which could be used to tease out extra information from initial responses in order to get the most out of the open-ended question format. Having ' *... key themes and sub-questions in advance lies in giving the researcher a sense of order from which to draw questions from unplanned encounters'* (David, & Sutton, 2004, p. 87). For example, after reading the Denial of Continued Discrimination scenario participants were firstly asked how they felt and then, whether they would say anything if they found themselves in that situation. In the event that some participants would just answer with a 'yes' or 'no', a probe was included which was intended to explore what the participant would say if they responded with a 'yes'. However, it was also important to find out why a participant would fail to intervene if they were in the particular situation depicted by the scenario. Therefore, a further probe was included to explore this possibility. Other probes where included which helped to explore whether the setting depicted in the scenario had any influence over their decision to intervene or not and also, whether a participants response would be the same to peers and to children.

It was anticipated that the interviewer may also have to devise probes during the course of the interview but that these would probably be clarification probes to aid better understanding of a response.

4.2.3 Pilot Test

The scenarios and questions were pilot tested by six individuals. The first test involved four of the individuals conducting a 'sense check' to ensure that the scenarios were not abstruse and that the focus and content were appropriate. It was also important that the scenarios and the subsequent question relating to each scenario would motivate the respondent to continue

to co-operate. Therefore, it was essential that the scenarios and questions did not patronise the respondent, or strike them as rude or insensitive. It was also necessary to check that the prompts were formulated in a way which did not 'lead' participants to feel that they had to answer the questions in a particular way.

A full pilot interview was conducted with two individuals to check that the scenarios and questions were not ambiguous in any way and that they were easy to understand. The pilot study was also important for gauging the time that it would take to complete an interview as well as acting as a means of developing my interview skills.

Chapter 5

Analysis of Demographic Variables

5.1 Overview of participants

A convenience sample of seventy-four students was established. This sample was drawn from the Social Sciences Department from two sources. Fifty-six students were selected from the 2010/2011 Access to Primary Education Course. These students were then randomly assigned to attend either the rational workshop or the experiential workshop. They participated in the workshops and research voluntarily.

A further eighteen students were selected to form the control group from the 2010/2011 HNC Counselling Course. These students were not required to attend either workshop.

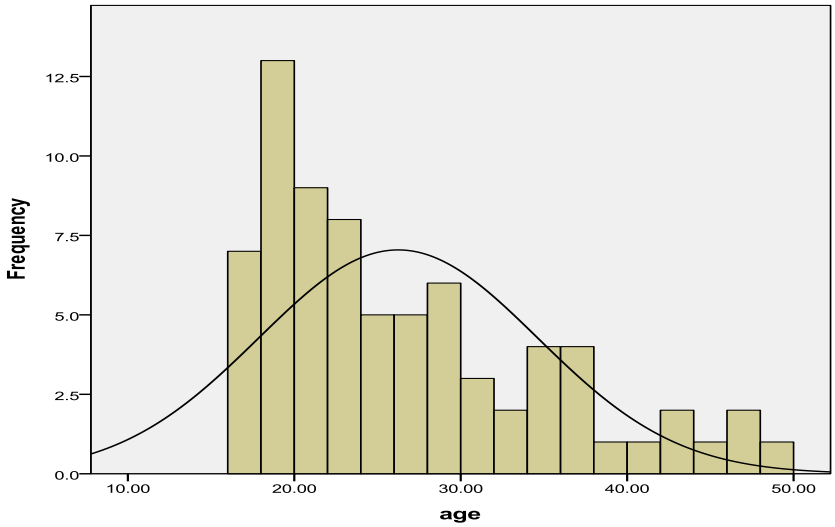
The seventy-four students formed a relatively homogeneous sample in terms of age, ethnicity, and religion. Ages ranged from a minimum of seventeen years to a maximum of forty-eight years with a mean age of 26 years and a median age of 23.5 years.

Table 15: Age statistics

	N	Range	Minimum	Maximum	Mean	Std. Deviation	Variance
age	74	31.00	17.00	48.00	26.2432	8.38265	70.269
Valid N (listwise)	74						

Although a frequency plot illustrates a skew in the normal distibution curve towards the younger end of the age range this is representative of the overall student body of the college.

Figure 1: Frequency plot of age



A more detailed analysis of the age distribution within the three groups shows greatest range and therefore variance within the experiential group but an older cohort of students within the control group.

Table 16: Analysis of age distribution between groups

Group	(N)	Range	Minimum Age	Maximum Age	Mean Age	Median Age
Experiential	28	31.00	17.00	48.00	26.11	24
Rational	28	24.00	17.00	41.00	22.89	21
Control	28	28.00	19.00	47.00	31.67	33.5

There is a bias in the gender split between groups in this study. Compared with the experiential and control group, the rational group contains a higher percentage of males. The impact of this imbalance, and its effect on any of the seven dimensions, will be assessed during analysis of the results.

Table 17: Gender split between groups

Groups	Frequency	Percent
Experiential: males	6	21.4
females	22	78.6
Total	28	100
Rational: males	12	42.9
females	16	57.1
Total	28	100
Control: males	2	11.1
females	16	88.9
Total	18	100

The ethnicity of the sample was not particularly diverse: 93% white Scottish, 4% white British, 2% Chinese and 1% Pakistani. However, this is typical of the area in which the college is situated. The 2011 Census for Renfrewshire provides the latest information on minority ethnic groups in the local area. The main minority ethnic groups are Pakistani, Indian and Chinese.

With regard to religious belief, 73% described themselves as not religious, 14.9% Catholic, 9.5% Church of Scotland, 1.4% Church of England and also 1.4% Muslim. According to Herek (2007) homosexuality remains a focus of intense religious hostility. Studies report that the stronger the religious belief the greater the level of homophobia (Maney & Cain, 1997;

Morrison & Morrison, 2002; Toro-Alfonso & Varas Diaz, 2004). Analysis of the data will reveal whether there is any difference in sexual prejudice between those participants who identify as non-religious compared with those identifying a religious preference.

In addition to the demographic information participants were also asked whether they had any gay, lesbian, or bisexual family members or friends. 15% reported that they had a gay or bisexual family member, 79% reported having a gay friend.

Finally, all the participants in the sample reported that they had no formal training (e.g. workshops, interventions, coursework, etc.) in lesbian or gay issues.

5.2 Analysis of Demographic Variables

5.2.1 Gender

Studies have generally found that females have more tolerant attitudes towards gay men and lesbians than do males (Hansen, 1982; Hayes, 1995; Herek, 1984, 1988; Tragakis, 1994). Clift (1988) and Proulx (1997) have also indicated that men express less favourable attitudes towards male homosexuality, than women. Massey (2009) suggests that aversion toward gay men and lesbians are both positively correlated with traditional heterosexism and '*other than traditional heterosexism, individuals are likely to express prejudice in other more subtle ways: by not seeing value in or the necessity of the accomplishments of the gay and lesbian movement, by rejecting the notion that there are unique positive qualities associated with gay people, and by holding firm to heteronormative sex and gender roles*' (Massey, 2009 p.166).

When the total mean scores of each dimension in this study were compared it revealed that males do express significantly more traditional heterosexism than females ($p < 0.024$) and

greater aversion towards gay women ($p < 0.014$) and gay men ($p < 0.011$). These findings would seem to support the correlational hypothesis proposed by Massey (2009).

Table 18: Summary of gender differences in mean ratings across negative dimensions

Gender		Traditional Heterosexism	Aversion Towards Gay Women	Aversion Towards Gay Men	Denial of Continued Discrimination
Female	Mean	20.2037	10.6296	13.5370	9.8704
	Std. Deviation	4.35838	2.84370	2.95701	3.30834
Male	Mean	23.4500	12.7000	16.0500	9.8000
	Std. Deviation	7.56359	3.79889	5.16542	2.78341

However, the difference is not significant for the dimension Denial of Continued Discrimination.

The findings for the three dimensions which indicate pro-gay/lesbian attitudes mirror those found for the negative dimensions.

Table 19: Summary of gender differences in mean ratings across positive dimensions

Gender		Value Gay Progress	Positive Belief	Resist Heteronormativity
Female	Mean	16.0926	32.6852	19.7222
	Std. Deviation	3.49268	6.15162	4.36287
Male	Mean	19.5000	32.9000	22.3000
	Std. Deviation	6.40312	5.79383	3.90816

The early literature on sexual prejudice (Dunbar, Brown & Amoroso, 1973; Young & Swanson, 1973) predicts that individuals adhering to conservative standards of sexual morality and traditional gender roles will hold more negative attitudes towards homosexuality. Previous literature would, therefore, predict that the mean scores for the positive dimensions should be higher (expressing more negative attitudes) for an individual scoring highly on the Traditional Heterosexism dimension. Generally, across the three positive dimensions this seems to be the case. The mean score for each dimension is higher for males indicating that they are expressing more anti-homosexual attitudes than females. The differences for Value Gay Progress ($P<0.05$) and Resist Heteronormativity ($p< 0.023$) are significant. The difference for Positive Belief however, is not significant.

5.2.2 Age

The graph below illustrates trends in participants mean scores on each dimension for three age groups: 17-24 years; 25- 35 years and 36-48 years.

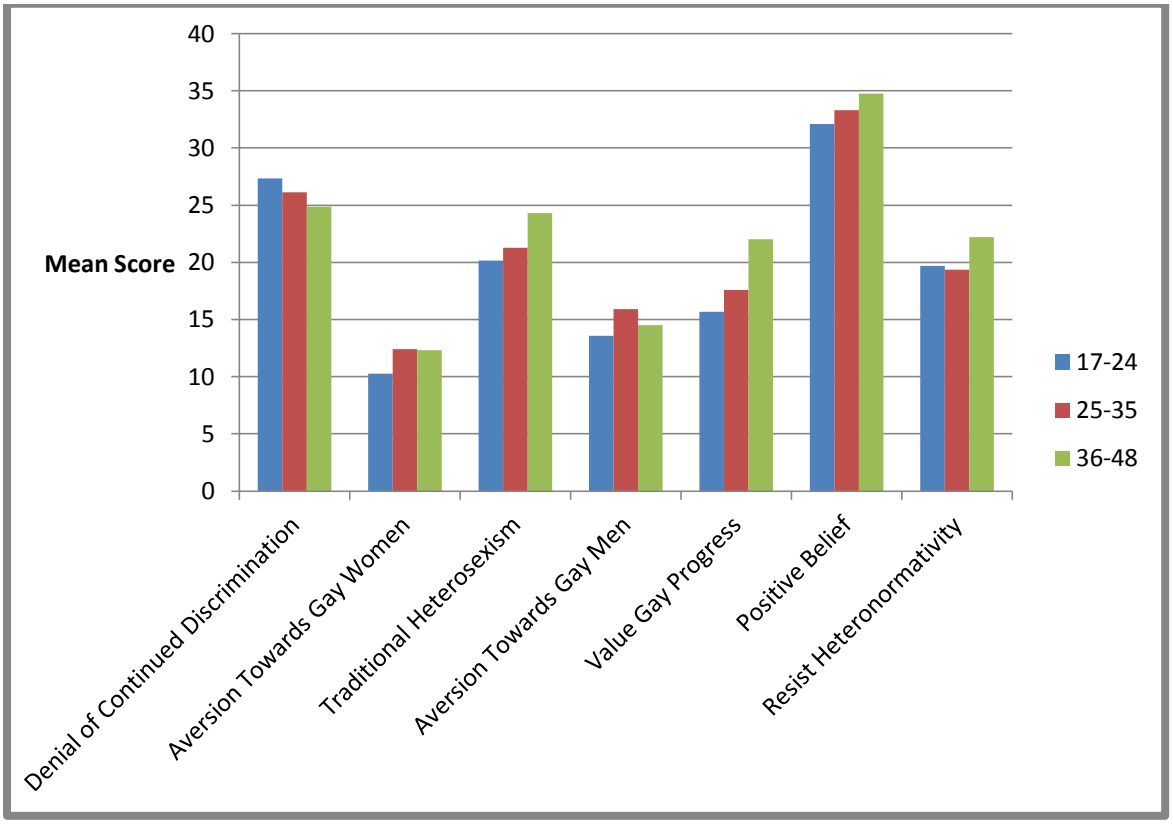


Figure 2: A comparison of mean ratings across age groups

The following tables present the results of tests of between-subjects effects and from these, the three dimensions which show a statistically significant difference are Traditional Heterosexism, Aversion Towards Gay Women and Value Gay Progress

Table 20: Between-subjects effects for Aversion Towards Gay Women

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	415.561[a]	25	16.622	2.281	.007
Intercept	6394.813	1	6394.813	877.528	.000
age	415.561	25	16.622	2.281	.007
Error	349.790	48	7.287		
Total	10030.000	74			
Corrected Total	765.351	73			

Table 21: Between-subjects effects for Value Gay Progress

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	940.438[a]	25	37.618	2.759	.001
Intercept	15069.249	1	15069.249	1105.073	.000
age	940.438	25	37.618	2.759	.001
Error	654.549	48	13.636		
Total	23015.000	74			
Corrected Total	1594.986	73			

Table 22: Between-subjects effects for Traditional Heterosexism

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1584.948[a]	25	63.398	4.593	.002
Intercept	22471.610	1	22471.610	1627.971	.000
age	1584.948	25	63.398	4.593	.002
Error	662.565	48	13.803		
Total	35134.000	74			
Corrected Total	2247.514	73			

Cotton-Huston & Waite (2007) found that age was not a significant predictor of negative attitudes towards homosexuality. However, 90% of their sample consisted of age 27 years or younger and they suggest that the relationship between age and negative attitudes may have differed if there were a higher percentage of older participants in their sample. In this study the median age of participants was 23.5 years (range: 17- 48 years). However, statistical analysis revealed a significant age related difference across the Traditional Heterosexism dimension. The older cohort of participants, ranging between 36-48years, exhibited more negative attitudes than the younger participants.

This statistically significant trend was repeated for the Aversion Towards Gay Women dimension. However, it was not the same for the dimension Aversion Towards Gay Men. Although not statistically significant it would appear that in this case the younger cohort displayed more negativity.

Oliver & Hyde (1995) suggested that the more traditionally aged student populations are passing through a developmental issue where they are searching for identity. According to

these researchers men particularly feel more threat to their heterosexual, masculine identity during this developmental stage and thus exhibit greater negative attitudes relating to homosexuality than would older cohorts (Oliver & Hyde, 1995).

The trend remained for the positive Value Gay Progress dimension where the younger participants showed significantly more positive attitudes with respect to valuing the progress made by gay men and women than the older participants.

5.2.3 Ethnicity

Much of the existing research on people's attitudes toward homosexuality has focused on samples obtained in a western context (e.g. Herek & Capitanio, 1996; Keyes & Tumbelaka, 1994). Several researchers have suggested that individuals in different cultures may hold varying attitudes towards the issue of homosexuality due to gender belief systems prevailing in those cultures (Keyes & Tumbelaka, 1994). However, no significant differences were found between ethnicities and attitudes towards homosexuality in this study. This, however, is not all together surprising as the sample was not diverse in terms of ethnicity. A much larger, more diverse sample would be required to be able to detect any differences.

Table 23: Comparison of mean rating across the seven dimensions for ethnicity

Ethnicity		Denial of Continued Discrimination	Aversion Towards Gay Women	Traditional Heterosexism	Aversion Towards Gay Men	Value Gay Progress	Positive Belief	Resist Heteronormativity
White Scottish	Mean	9.7612	11.4030	21.3134	14.4179	17.0896	32.5522	20.3731
White British	Mean	9.7500	9.7500	18.7500	12.7500	15.2500	34.2500	20.2500
Chinese	Mean	14.5000	8.0000	20.0000	11.0000	19.5000	39.5000	21.5000
Paki-stani	Mean	7.0000	9.0000	17.0000	13.0000	14.0000	36.0000	22.0000

5.2.4 Religious Belief

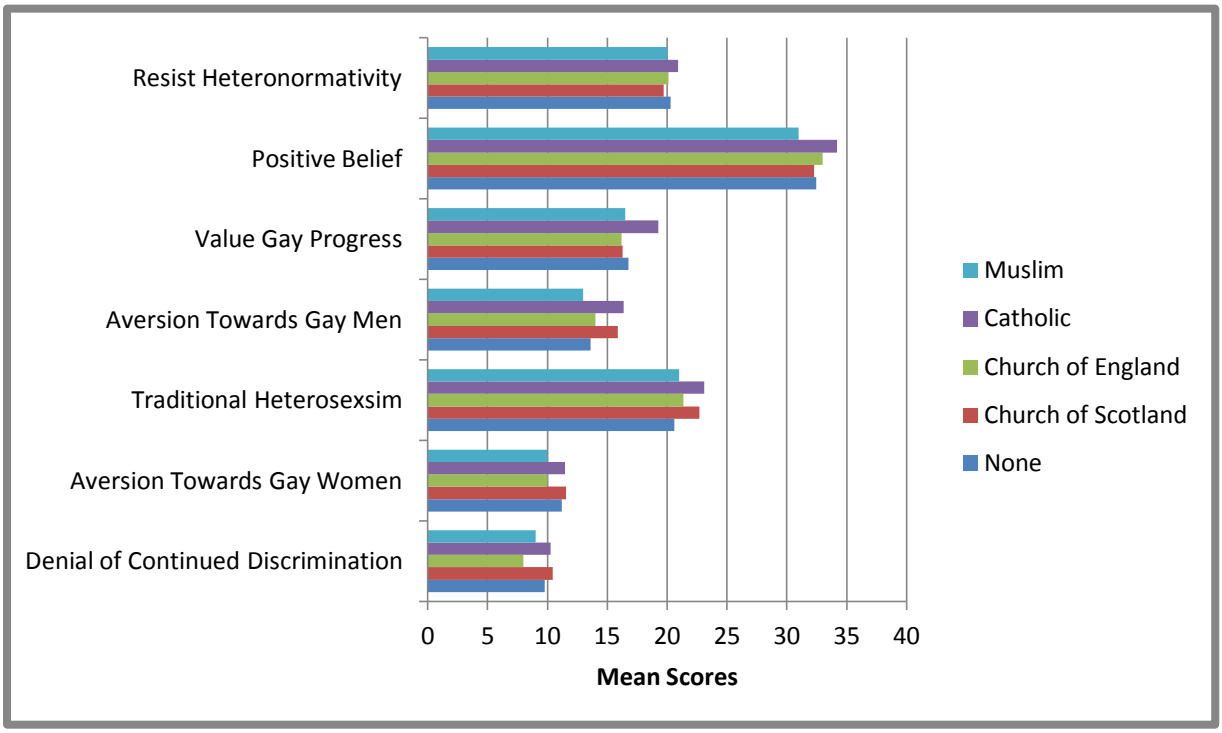
With respect to the relationship between attitudes towards homosexuality and religious belief Toro-Alfonso & Varas-Diaz, (2007) suggest that the view of homosexuality as something undesirable and immoral may well be more frequent in people with religious beliefs. Previous research has shown that those who are more religious or belong to religious organisations that have more conservative ideologies have more negative attitudes toward homosexuality (Herek, 1988; Larsen, Cate & reed, 1983). Among Protestants, Episcopalians were found to be the most tolerant followed by Presbyterians, Lutherans, Methodists, and Baptists (Irwin & Thompson, 1977; Smith, 1997). Several studies have demonstrated strong relationships between college students' religious characteristics and sexual prejudice (Cochran &

Beeghley, 1991; Finlay & Walther, 2003;). Individuals from the various Christian denominations have been found to exhibit stronger heterosexist attitudes compared with individuals who have no religious preference and Catholicism with its emphasis on the procreative purpose of sex, reinforces the more traditional stance that is censorious of homosexual practice (Finlay & Walther, 2003). Conversely, Kim et al. (1998) found no difference in attitudes towards homosexuality among Protestant, Catholic, Buddhist, Christian and Atheist participants, irrespective of strength of religious conviction.

Siraj (2009) identifies religiosity as being conducive to homophobic prejudice, "*Islam's explicit condemnation of homosexuality has created a theologically based homophobia which engenders the intolerance of homosexuals by Muslims*" (p. 41). Green & Numrich (2001) also state that social representations of homosexuality remain negative within the Muslim community.

In light of previous findings it was anticipated that there would be some significant difference in attitudes towards homosexuality in the sample of participants in this study. The graph below illustrates the total mean scores obtained for each dimension by religious belief. Although, across all dimensions the mean score for Catholic participants is greater than those of other religious beliefs, statistical analysis reveals that there is no significant difference between mean scores across the dimensions therefore supporting the findings of Kim et al. (1998).

Figure 3: Comparison of mean ratings across the seven dimensions for religion



5.2.5 Contact

Another strong predictor of attitudes towards gays and lesbians is prior experience with homosexuals. Knowing someone who is gay tends to lead to more positive attitudes towards gays and lesbians (Gentry, 1987; Herek, 1988; Schneider and Lewis, 1984). Further and more recent studies confirm these findings (Ellis and Vasseur, 1993; Herek and Capitanio, 1996; LaMar and Kite, 1998; Cotten-Huston and Waite, 2000;Wills and Crawford, 2000). Although, it must be considered that the direction of causality could be argued to run in the other direction. Instead of the positive attitudes being a result of openly gay relatives and friends, it may be that people who support gay rights tend to associate with people who are openly gay. Herek and Glunt (1993), however still maintain that interpersonal contact predicts attitudes towards gay men and women better than any other demographic. In the

sample of students participating in this study 86% had either a gay, lesbian or bisexual family member or a gay friend.

Chapter 6

Analysis of Empirical Data

Difference-score methodology was employed to assess and measure the multidimensional nature of attitudes towards gay men and lesbians. Means, standard deviations, and ranges for each dimension of sexual prejudice were obtained from pre and post-tests for both rational and experiential groups, and from the control group. Statistical analysis was then employed to determine the probability that the observed difference occurred purely by chance.

Dependent-samples t-tests were conducted on the total mean score differences between pre- and- post-interventions tests, post-intervention tests and follow-up tests and between pre-intervention tests and follow-up tests.

6.1 Attitude Change Pre-Test to Post-Test to Follow-up

The questionnaire consisted of a total of fifty-three statements to which respondents had to rate their level of agreement or disagreement. The rating scale allowed participants to award a value between 1 and 5, with a high rating (score) indicating a negative attitude.

For the completed questionnaire, the minimum rating possible is 53 (53x1), the maximum rating possible is 265 (53x5). The mid-point of the range (53-265) is a rating of 159. This rating indicates an ambivalent attitude where participants neither agree or disagree with the statements.

Table 24: Summary of mean ratings pre, post and follow-up intervention tests

Intervention		Mean Total Score (Rating)
Rational (n=28)	Pre	121.43
	Post	129.79
	Follow-up	128.73
Experiential (n=28)	Pre	132.82
	Post	124.57
	Follow-up	124.43
Control (n=18)	Pre	125.11
	Post	129.65

From the table above it can be seen that at the start of the study the total mean score for participants in the experiential group is higher than that of the rational group or the control. This would suggest that the participants in the experiential group are more negative in their attitude towards homosexuality than either the rational group or control. However, relative to a possible total score of 265 neither of the intervention groups, or the control, exhibit an extreme score. The mid-point of the range 53-265 is 159, all groups have a mean total score which is less than this. This indicates that overall the participants are, relatively speaking, fairly positive in their attitude towards homosexuality.

T-Tests were conducted on the total mean score differences between pre- and- post-interventions tests, post-intervention tests and follow-up tests and between pre-intervention tests and follow-up tests. The dependent-samples *t*-test (or paired samples *t*) is used when the mean of one sample is compared to the mean of another sample, where the two samples are related in some way. In this case the two samples consist of the same participants measured on different occasions; pre-, -post, and follow-up.

The *t* test provides a test of the null hypothesis. In this study the null hypothesis states that intervention will make no difference to an individual's attitudes towards homosexuality and that the scores obtained on each occasion will be the same.

Table 25: Paired samples t-test pre-post and follow-up rational intervention

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	t1 -t2	-1.19429	.81275	.30719	-1.94595	-.44262	-3.888	6	.008
Pair 2	t2 - f	0.15000	.72986	.27586	-.52501	.82501	.544	6	.606
Pair 3	t1 - f	-1.04429	1.12395	.42481	-2.08377	-.00481	-2.458	6	.049

(t1= pre-test; t2=post-test; f=follow-up test)

Table 26: Paired sample t-tests for pre- post and follow-up experiential intervention

		Paired Differences					t	df	Sig. (2-tailed)
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
					Lower	Upper			
Pair 1	t1 - t2	1.17857	.72446	.27382	.50855	1.84859	4.304	6	.005
Pair 2	t2 - f	.02000	.54797	.20711	-.48678	.52678	.097	6	.926
Pair 3	t1- f	1.19857	.51915	.19622	.71844	1.67870	6.108	6	.001

(t1= pre-test; t2=post-test; f=follow-up test)

The value of *t* can be either positive or negative. This does not reflect the magnitude of difference rather it indicates which condition gave the greater mean.

In both cases statistically significant differences were found. For the rational intervention an overall significant difference was found between pre-intervention test and post-intervention test (t= -3.8888, p<0.008) and between pre-intervention and follow-up test (t= -2.458, p= <0.049). Similarly, for the experiential intervention an overall significant difference was found between pre- and -post intervention (t=4.304, p<0.005) and between pre-intervention and follow-up test (t=6.108, p<0.001).

The magnitude of the *t* statistic is dependent upon the relationship between the difference between the two means and the standard deviations of each mean. Therefore, a large *t* value indicates that there is a relatively large difference between the two means compared with the standard deviations associated with the means. Conversely, a small *t* value indicates a relatively small difference. In this study a larger *t* value was found for the experiential group (*t*= 4.304) which indicates that the difference between the means pre and post experiential intervention was greater than that between rational intervention (*t*= -3.88). Therefore, it may be assumed that the experiential intervention has had a greater effect.

No significant difference was found pre- and- post tests conducted with the control group (t=--0.861, p=<0.422)

Table27: Paired samples t-tests pre- post control intervention

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 t1 - t2	-.65056	1.99829	.75528	-2.49867	1.19756	-.861	6	.422

(t1= pre-test; t2=post-test)

A significant difference was not found, for either the rational or experiential intervention between post-test and follow-up test. However, as the participants pre-intervention score and that obtained on their follow-up test differed significantly it can be assumed that the participants attitude towards homosexuality has been changed over the duration of the testing/intervention period.

The aim of this study was to empirically examine the differential effects of rational versus experiential forms of training interventions on student's attitudes towards homosexuality. Analysis has revealed that an intervention, whether rational or experiential, can significantly change an individual's attitude towards homosexuality.

The null hypothesis for this study stated that: *the affectively based experiential intervention would not be associated with less negative attitudes towards homosexuality than the cognitively based rational training.*

The alternative hypothesis stated that: *the affectively based experiential intervention will be associated with less negative attitudes towards homosexuality than the cognitively based rational training.*

The data collected supports the alternative hypothesis and therefore the null hypothesis is rejected. Experiential intervention did significantly reduce negative attitudes towards homosexuality. However, this study also shows that rational intervention significantly increased negative attitudes towards homosexuality.

6.2 An Examination of Multi-dimensional Attitude Change

By adopting and adapting Massey's (2009) multi-dimensional model for measuring sexual prejudice, it is possible to explore the attitude changes that occurred with each intervention in this study.

Means, standard deviations, and ranges for all dependent variables (dimensions) by type of workshop are presented in the table below. Again, in all cases the higher the mean score the more negative the attitude.

Table 28: Means, standard deviations, and ranges for all dependent variables by intervention

Dependent Variable	Test	Mean Total Score	Standard Deviation	Minimum Score	Maximum Score	Range
Rational Intervention Workshop (n=28)						
Traditional Heterosexism	Pre-Test	19.5714	3.48997	15	28	13
	Post-Test	22.0000	5.51765	16	28	12
	Follow-up	21.9545	5.23247	15	32	17
Denial of Continued Discrimination	Pre-Test	9.5357	2.8999	5	14	9
	Post-Test	10.4286	2.8786	5	17	12
	Follow-up	10.5455	2.01724	7	15	8
Aversion Towards Gay Men	Pre-Test	13.9643	3.92977	10	25	15
	Post-Test	15.6786	4.86905	9	22	13
	Follow-up	14.7273	4.21089	9	22	13
Aversion Towards Gay Women	Pre-Test	10.8929	3.80359	7	20	13
	Post-Test	10.8929	2.93560	7	15	8
	Follow-up	11.0000	2.92770	7	17	10
Value Gay Progress	Pre-Test	16.3214	3.88781	10	26	16
	Post-Test	17.3929	4.94667	8	16	8
	Follow-up	16.7291	3.82547	9	23	14
Resist Heteronormativity	Pre-Test	20.5000	5.06623	11	28	17
	Post-Test	21.0714	3.8862	10	27	17
	Follow-up	20.6364	3.01655	15	27	12
Positive Belief	Pre-Test	30.6429	4.51511	25	41	16
	Post-Test	32.3214	6.56621	18	47	29
	Follow-up	33.4545	6.02161	26	47	21
Experiential Intervention Workshop (n=28)						
Traditional Heterosexism	Pre-Test	23.2857	6.60447	16	48	31
	Post-Test	20.8214	5.24260	13	36	23
	Follow-up	21.5217	5.33317	16	34	18
Denial of Continued Discrimination	Pre-Test	10.6429	3.1538	6	18	12
	Post-Test	9.6071	2.8320	4	11	15
	Follow-up	9.4783	2.81020	4	14	10
Aversion Towards Gay Men	Pre-Test	15.0000	3.7416	10	24	14
	Post-Test	14.2143	4.03096	8	26	18
	Follow-up	14.2174	3.82523	9	23	14
Aversion Towards Gay Women	Pre-Test	10.8214	3.05570	23	33	10
	Post-Test	10.00	2.47955	21	35	14
	Follow-up	10.3043	2.83541	7	16	9
Value Gay Progress	Pre-Test	18.1071	5.51321	8	38	30
	Post-Test	16.6071	3.74501	8	31	23
	Follow-up	16.5900	4.7577	8	27	19
Resist Heteronormativity	Pre-Test	21.6429	2.95916	11	28	17
	Post-Test	20.1786	4.17208	14	30	16
	Follow-up	19.6522	3.78524	10	26	16
Positive Belief	Pre-Test	33.3214	6.65028	24	43	19
	Post-Test	33.1429	7.03280	16	45	29
	Follow-up	32.2609	6.96235	21	46	25

Control Intervention (n=18)						
Dependent Variable	Test	Mean Total Score	Standard Deviation	Minimum Score	Maximum Score	Range
Traditional Heterosexism	Pre-Test Post-Test	20.0000 23.667	5.53066 7.15377	15 8	37 35	22 27
Denial of Continued Discrimination	Pre-Test Post-Test	9.6111 10.1111	2.7980 1.9110	4 8	15 14	11 6
Aversion Towards Gay Men	Pre-Test Post-Test	13.3889 15.5556	3.72810 3.31169	10 10	22 20	12 10
Aversion Towards Gay Women	Pre-Test Post-Test	12.2222 13.0556	2.39007 3.36893	9 7	16 19	7 12
Value Gay Progress	Pre-Test Post-Test	16.3889 15.4444	4.28594 4.07607	8 9	24 22	16 13
Resist Heteronormativity	Pre-Test Post-Test	18.3889 19.2222	4.53923 2.79823	12 15	28 24	16 9
Positive Belief	Pre-Test Post-Test	35.1111 32.6111	6.25807 5.73061	23 23	45 45	22 22

(Cronbach alphas were used to assess the internal consistency of the scales for all seven dimensions. The scales were found to be reliable at all times of measurement.)

The following graphs illustrate the trend in mean total scores across the 7 dimensions from pre-intervention test to post-intervention test through to the follow-up tests which were conducted six weeks later.

Figure 4: Trend in mean total scores across dimensions pre-post rational intervention

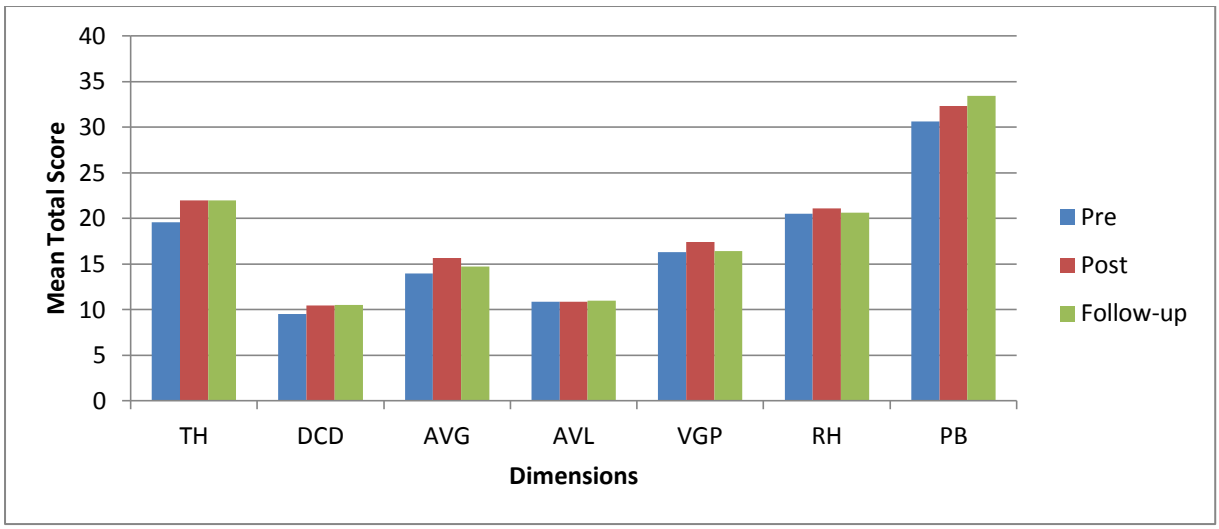


Figure 5: Trend in mean total scores across dimensions pre-post experiential intervention

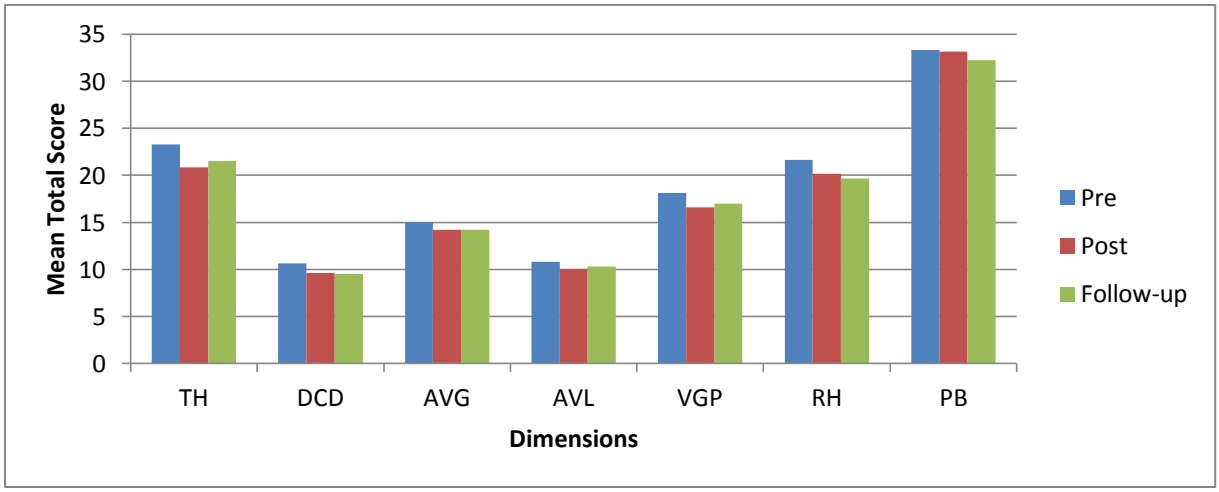
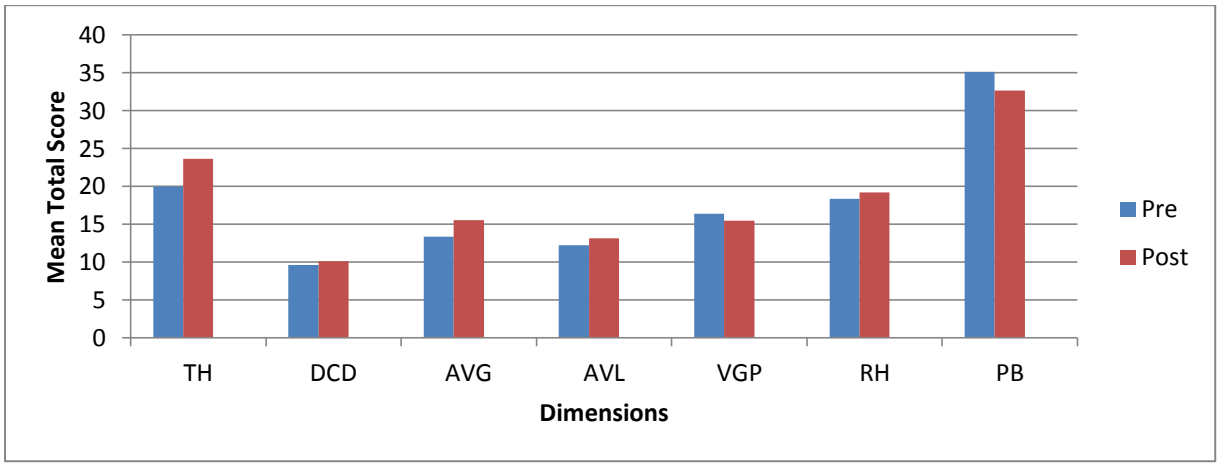


Figure 6: Trend in mean total scores across dimensions pre-post control intervention



Unfortunately, it was not possible to conduct a follow-up test on the control group as their course in the college had finished and therefore the participants were no longer available.

The graphs above illustrate the trends that were found for the rational and experiential interventions. Across all dimensions for the rational group the mean score increased from pre-test to post-test which indicates that the participant's attitudes had become more negative. However, for some of the dimensions, this level of negativity did not last and this was demonstrated by a decrease in mean score obtained in the follow-up test. Across all dimensions for the experiential group the mean score decreased from pre-test all the way

through to follow-up test. This indicates that these participants had become less negative in attitude. However, for some dimensions the effects of the experiential intervention were starting to reverse six weeks later.

An analysis of the polarity of the mean score change across the dimensions for each intervention gives a fuller picture of attitude change pre-, -post and six weeks after the interventions.

6.3 An Examination of the Polarity of Mean Score Difference Across the Seven Dimensions

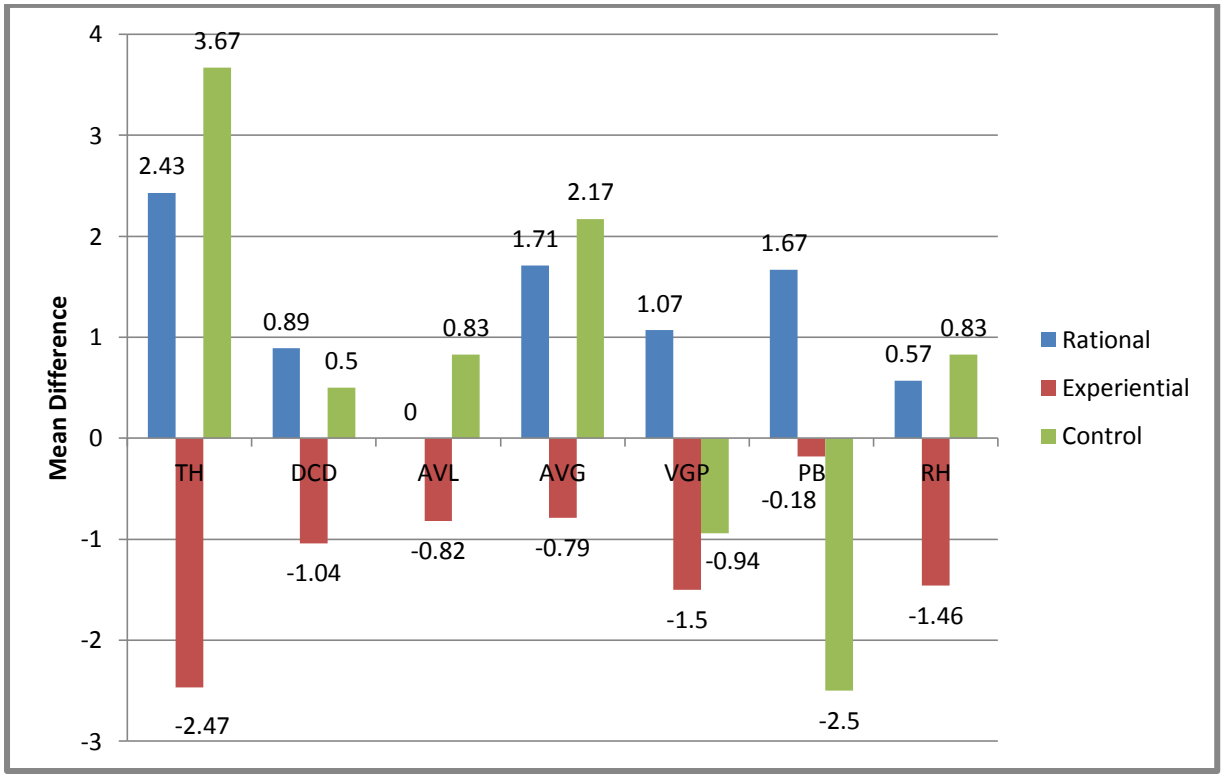
The mean score changes across the seven dimensions: Traditional Hetrosexism; Denial of Continued Discrimination; Aversion Towards Gay Women; Aversion Towards Gay Men; Value Gay Progress; Positive Belief and Resist Hetronormativity, highlight the unexpected trend found during the initial analysis.

Table 29: Mean score difference pre-to-post intervention across each of the seven dimensions

Dimension	Rational	Experiential	Control
Traditional Heterosexism	2.43	-2.47	3.67
Denial of Continued Discrimination	0.89	-1.04	0.5
Aversion Towards Gay Women	0	-0.82	0.83
Aversion Towards Gay Men	1.71	-0.79	2.17
Value Gay Progress	1.07	-1.50	-0.94
Positive Belief	1.67	-0.18	-2.5
Resist Heteronormativity	0.57	-1.46	0.83

A negative polarity of change implies that the mean score has decreased after the second test. A positive polarity of change implies that the mean score has increased after the second test.

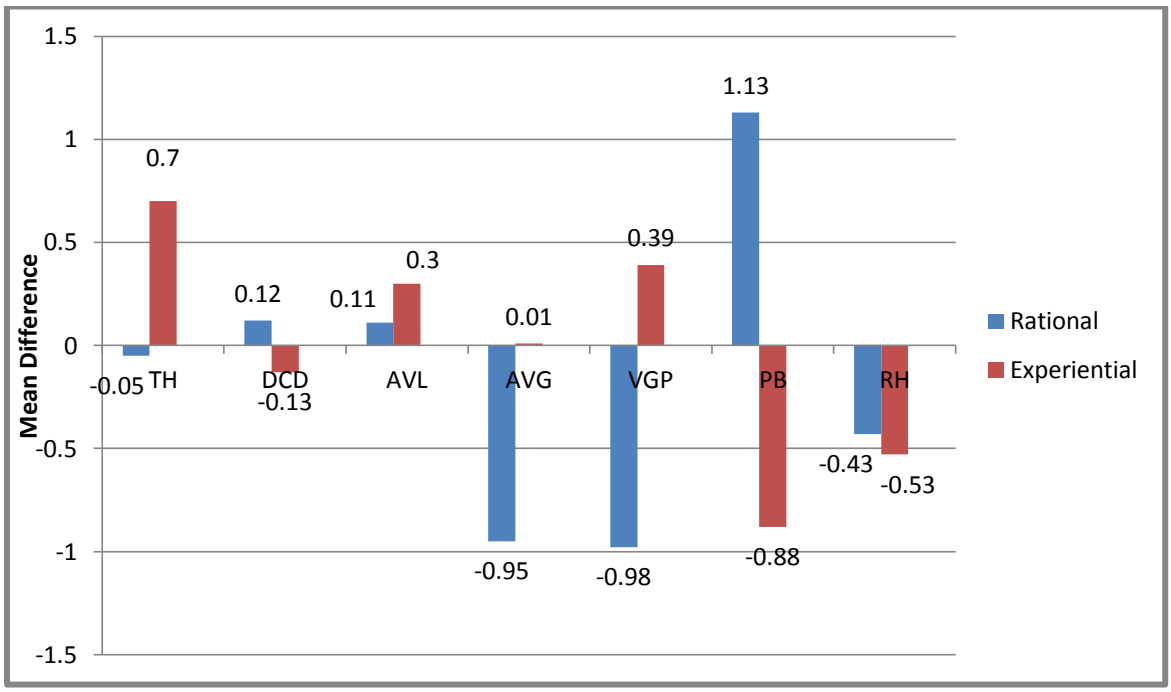
Figure 7: Graph illustrating polarity of mean -score difference pre-to post -interventions



The experiential intervention reveals a negative polarity of change across all dimensions. It can therefore be inferred, that the participants have changed their attitude to one of more acceptance towards homosexuality. However, for the rational intervention the graph illustrates a positive polarity of change. This implies that the mean score for each dimension has increased and therefore, the rational intervention has, in fact, caused the participants to become more negative in their attitude towards homosexuality.

When the score change is analysed between the post-test and follow-up test, conducted six weeks later, there appear to be some anomalies.

Figure 8: Graph to illustrate to illustrate the polarity of change for each dimension between post and follow-up intervention tests



For four dimensions: Traditional Heterosexism; Aversion Towards Gay Men; Value Gay Progress and Resist Heteronormativity, the polarity of the score change has reversed (from positive to negative) six weeks after the rational intervention. As the total mean scores for these dimensions has decreased it indicates that the effects caused by the intervention are beginning to reverse. For those dimensions where the polarity is in the same direction (still negative): Denial of Continued Discrimination; Aversion Towards Gay Women and Positive Belief, the effects of the rational intervention are continuing to have an effect.

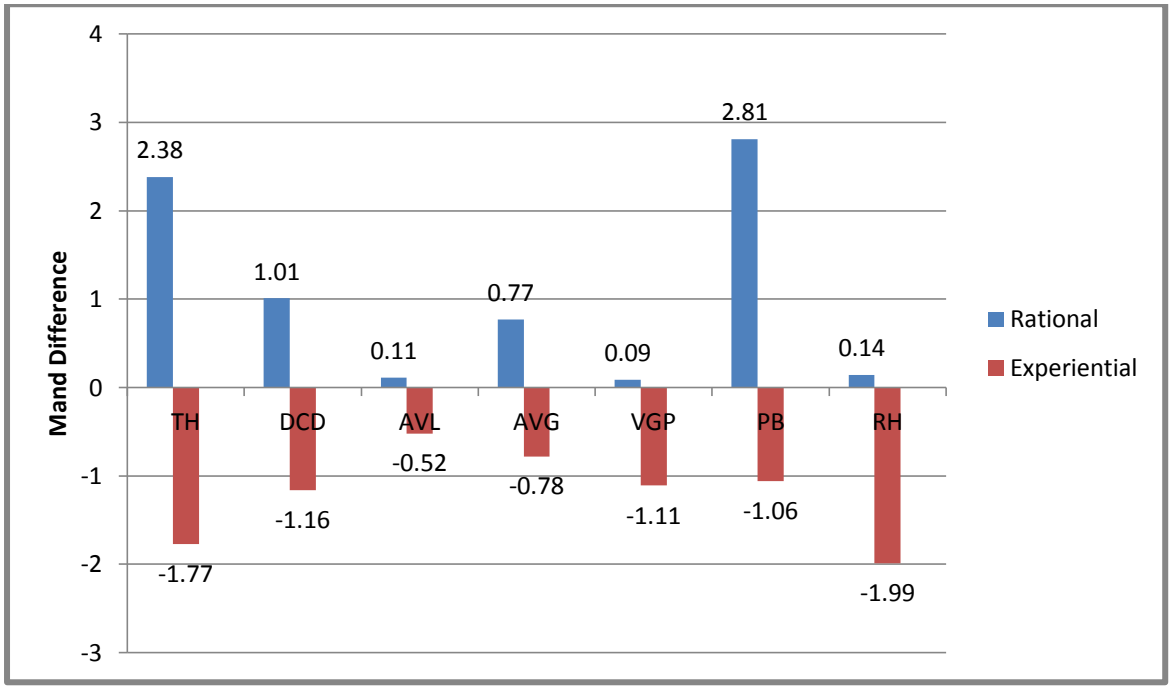
Across the dimensions: Traditional Heterosexism; Aversion Towards Gay Women; Aversion Towards Gay Men and Value Gay Progress, for the experiential group the polarity of change suggests that any positive change that was caused by the intervention is beginning to reverse. The mean scores are now higher than they were six weeks earlier. However, for the dimensions: Denial of Continued Discrimination; Positive Belief and Resist

Hetronormativity, the negative polarity indicates that participant's mean scores have decreased further. This indicates that, for these dimensions, the effect of the experiential intervention is continuing to have an effect.

For each intervention therefore, there are dimensions where the effect of the intervention has had greater effect.

However, overall from pre-intervention test to follow-up test, for both the rational and experiential interventions the initial polarity of change for each has remained consistent.

Figure 9: Graph showing polarity of change from pre intervention test to follow-up test.



Therefore, the alternative hypothesis that: *the affectively based experiential intervention will be associated with less negative attitudes towards homosexuality than the cognitively based rational training* is supported. The experiential intervention has significantly decreased

negative attitudes towards homosexuality while the rational intervention has significantly increased negative attitudes .

6.4 An Examination of Sub-scale Means Across the Seven Dimensions

Participants were required to rate (score) their level of agreement or disagreement with each statement on the questionnaire. The ratings ranged from 1 to 5, where 1 indicated a positive rating and 5 a negative rating. The positive subscales: Values Gay Progress; Resist Heteronormativity and Positive Belief, were reverse coded so that a high score reflected a negative attitude.

Table 30: change in subscale mean ratings (score) for each dimension from pre-intervention test to the follow-up test

Dimension	Rational		Experiential	
	Pre-intervention	Post-Intervention	Pre -intervention	Post-Intervention
Traditional Heterosexism	1.51	1.69	1.79	1.60
Denial of Continued Discrimination	2.88	3.08	3.00	2.95
Aversion Towards Gay Men	1.75	1.96	1.88	1.78
Aversion Towards Gay Women	1.56	1.56	1.55	1.43
Value Gay Progress	2.04	2.17	2.26	2.08
Resist Heteronormativity	3.42	3.52	3.61	3.36
Positive Belief	3.06	3.23	3.33	3.31

Although none of the changes are statistically significant on their own, they do illustrate that change has taken place. After the rational intervention all subscales consistently reflect a more negative attitude and after the experiential intervention all subscales consistently reflect a more positive attitude.

The means for each of the subscales after each of the interventions can be ranked to assess among which of the dimensions participants expressed their most negative or positive attitudes.

Figure 10: Graph to illustrate a comparison of the subscale means for each of the seven dimensions after the rational intervention.

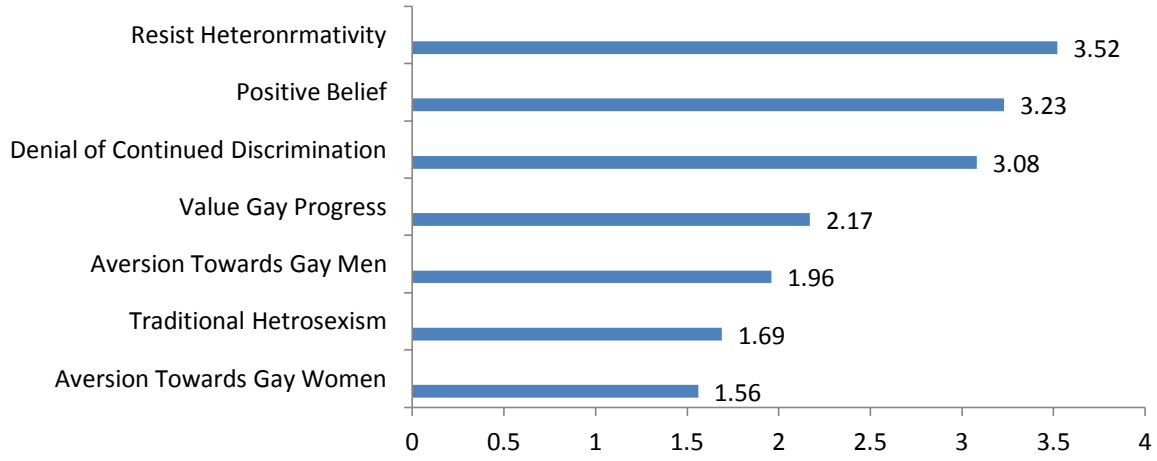
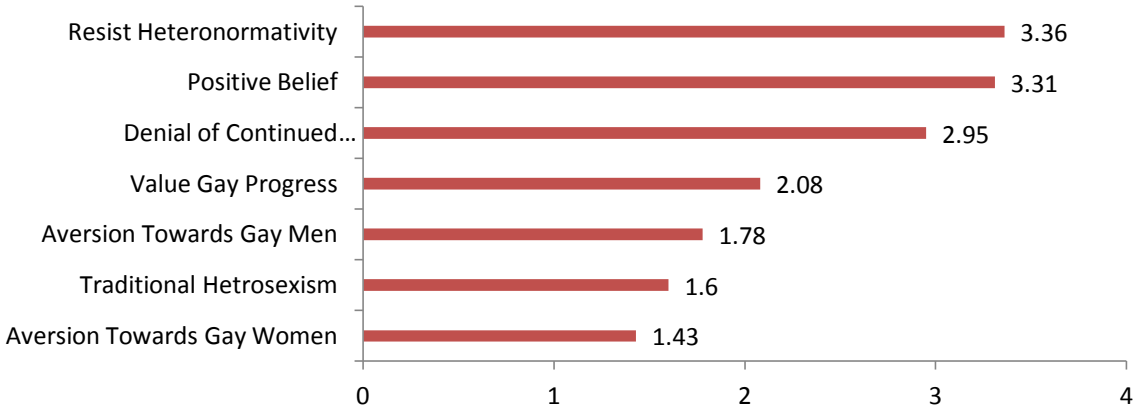


Figure 11: Graph to illustrate a comparison of the subscale means for each of the seven dimensions after the experiential intervention.



As illustrated in the graphs, there is a similarity in the subscale means for each intervention. The means for each subscale could range from 1 indicating a positive attitude through to 5 representing a negative attitude for the subscale. A rating of 3 on the Likert Scale represents

a somewhat ambivalent attitude where the participant neither agrees or disagrees with the statement. As the highest rating after either of the interventions is 3.52 this suggests that participants express basically favourable attitudes across the dimensions.

Participants of each intervention are most favourable in terms of interaction with gay women (Rational, M=1.56; Experiential, M= 1.43) and gay men (Rational, =1.96; Experiential, M=1.78). A low mean score for the Traditional Heterosexism dimension after each intervention (Rational, M= 1.69; Experiential, M= 1.60) suggests that participants do not morally condemn homosexuality.

However, participants are more negative in their adherence to Heteronormative role expectations as expressed by the mean scores for the Resist Heteronormativity dimension (Rational = 3.52; Experiential =3.36). They also appear to be undecided with regard to positive beliefs about gay individuals (Rational, M= 3.23; Experiential, M=3.31) and that discrimination still exists (Rational M= 3.08; Experiential, M=2.95).

6.5 An Examination of Changes to Individual Statements Pre-and Post-Intervention

The changes in attitude that have taken place pre- and post- intervention are not significant for any one dimension however, it is still an interesting exercise to examine the changes that have occurred in the individual statements which make up each dimension.

The table below displays the change in rating for each of the fifty-three statements of the questionnaire pre- and post- intervention. A positive change value indicates that the rating post intervention is greater than before the intervention and therefore attitude has become more negative. Conversely, a negative change value indicates a more accepting attitude as the rating post-intervention has decreased. In the previous section (5.2.4) an examination of

the subscale (dimension) means revealed a consistent trend in that all subscale means after the rational intervention increased and all subscale means after the experiential intervention decreased. Generally, this was the case for the individual statements, however, there were some anomalies where the trend was reversed and these have been highlighted in the table with a single asterix. There are also some statements where there is a relatively large change in rating pre and post- intervention. These cases are highlighted by a double asterix.

Table 31:Change in rating for each of the statements after each intervention

Dimension/ Statement		Rational Score change pre to post intervention	Experiential Score change pre to post intervention
Denial of Continued Discrimination			
Statement	21	+0.18	-0.33
	30	+0.25	-0.54**
	40	+0.50**	-0.32
	51	-0.04 *	+0.14*
Traditional Hetrosexism			
Statement	2	+0.04	-0.32
	5	+0.48	-0.25
	7	+0.28	-0.18
	9	+0.32	-0.11
	12	+0.14	-0.29
	13	+0.24	-0.04
	18	-0.04*	-0.15
	20	+0.18	+0.04*
	27	+0.07	-1.05
	37	+0.32	+0.60*
	39	-0.17*	-0.11
	53	+0.50**	-0.40
Aversion Towards Gay Women			
Statement	1	+0.21	-0.14
	8	-0.29*	-0.03
	16	+0.11	-0.22
	31	+0.11	-0.11
	33	+0.15	-0.50**
	38	-0.39*	+0.22*
	48	+0.11	0
Aversion Towards Gay Men			
Statement	4	+0.03	-0.10
	15	+0.43	-0.57**
	17	+0.25	-0.18
	25	+0.04	-0.25
	41	+0.11	+0.18*
	45	+0.15	-0.11
	47	-0.11*	-0.04
Positive Belief			
Statement	6	+0.03	-0.14
	19	+0.11	-0.53**
	23	+0.18	+0.36*
	26	-0.10*	0
	28	+0.36	-0.10
	29	+0.43	+0.04*

	36	-0.07*	+0.18*
	42	+0.40	-0.21
	44	+0.1	0
	49	+0.25	+0.25*
Value Gay Progress			
Statement	3	+0.03	-0.50**
	14	0	-0.22
	22	+0.46	-0.17
	24	-0.22*	-0.07
	46	+0.25	-0.36
	50	+0.54**	+0.25*
	52	-0.07*	-0.28
Resist Heteronormativity			
Statement	10	-0.15*	-0.64**
	11	+0.36	+0.04*
	32	+0.08	-0.22
	34	-0.07*	+0.07*
	35	+0.28	-0.10
	43	+0.11	-0.60**

6.5.1 Dimension: Denial of Continued Discrimination

The overall mean rating for this subscale is not high and therefore indicates that prior to both interventions the participants are willing to admit that gay people and straight people are treated differently. Analysis of this dimension has revealed that there is an overall increase in rating score after rational intervention (mean pre-intervention = 2.88; mean post intervention =3.00) and a decrease in rating after experiential intervention (mean pre-intervention =3.08; mean post intervention=2.95). However, statement 51 exhibits an anomaly to this trend for both the rational and experiential group.

Statement 51: On average, people in our society treat gay people and straight people the same

Before the rational intervention the majority of participants tended to disagree with the statement but there were an equal number of participants who were ambivalent or who tended to agree.

Table 32: Statement 51 pre-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	3	10.7	10.7	10.7
tend to disagree (2)	13	46.4	46.4	57.1
neither agree or disagree (3)	6	21.4	21.4	78.6
tend to agree (4)	6	21.4	21.4	100.0
Total	28	100.0	100.0	

(mean=2.54; SD=0.96)

After the intervention, however, half of the participants who had previously been undecided now tended to disagree with the statement and to accept that there is a difference in the treatment of gay people and straight people. However, one participant was obviously swayed in their decision and after the intervention changed their rating to be in agreement with the statement. Although the overall change in mean rating is very small the rational intervention must have demonstrated fairly effectively that gay people and straight people are treated differently.

Table 33: Statement 51post-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	3	10.7	10.7	10.7
tend to disagree (2)	15	53.6	53.6	64.3
neither agree or disagree (3)	3	10.7	10.7	75.0
tend to agree (4)	7	25.0	25.0	100.0
Total	28	100.0	100.0	

(mean=2.50;SD=1.00)

Prior to the experiential intervention participants of this group were slightly less willing than the rational group to admit that difference existed.

Table 34: Statement 51pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	2	7.1	7.1	7.1
tend to disagree (2)	14	50.0	50.0	57.1
neither agree or disagree (3)	6	21.4	21.4	78.6
tend to agree (4)	5	17.9	17.9	96.4
strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=2.61; SD=0.99)

However, after the experiential intervention there was a very noticeable shift in attitude towards ambivalence. Participants who had, prior to the intervention, tended to disagree with the statement, now became more undecided or tended to agree with the statement.

The one participant who had, prior to the intervention, strongly agreed with the statement, after the intervention held a less certain attitude.

Table 35: Statement 51post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	3	10.7	10.7	10.7
tend to disagree (2)	9	32.1	32.1	42.9
neither agree or disagree (3)	8	28.6	28.6	71.4
tend to agree (4)	8	28.6	28.6	100.0
Total	28	100.0	100.0	

(mean= 2.75; SD=1.00)

Within this dimension there were statements which caused a relatively large change in attitude; equal to, or greater than, 0.5.

Statement 40 : Discrimination against gay men and women is no longer a problem in Britain

As indicated by the low mean rating for this statement (mean =1.82;SD= 0.72) prior to the rational intervention participants accepted that discrimination against gay people is still a problem in Britain.

Table 36: Statement 40 pre-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	10	35.7	35.7	35.7
Tend to disagree (2)	13	46.4	46.4	82.1
Neither agree or disagree (3)	5	17.9	17.9	100.0
Total	28	100.0	100.0	

(mean =1.82; SD=0.72)

After the rational intervention the mean rating increased (mean = 2.32; SD= 1.19). Prior to the intervention there were no participants who either agreed or tended to agree with the statement, however, after the intervention four participants gave a rating which fell within these categories.

Table 37: Statement 40 post-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	8	28.6	28.6	28.6
Tend to disagree (2)	9	32.1	32.1	60.7
Neither agree or disagree (3)	7	25.0	25.0	85.7
Tend to agree (4)	2	7.1	7.1	92.9
Strongly agree (5)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean= 2.32; SD=1.19)

For the experiential intervention statement 30 demonstrated a relatively large change in participant attitude.

Statement 30: Most gay males and females are no longer discriminated against

Before the experiential intervention most participants tended to disagree with this statement

Table 38: Statement 30 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
tend to disagree (2)	13	46.4	46.4	46.4
neither agree or disagree (3)	9	32.1	32.1	78.6
tend to agree (4)	5	17.9	17.9	96.4
strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean = 2.79; SD=0.88)

After the experiential intervention however, the mean rating fell (mean =2.25; SD=1.00) as more participants now strongly disagreed with the statement. The experiential intervention must ,therefore, have effectively highlighted the fact that discrimination still exists.

Table 39: Statement 30 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	6	21.4	21.4	21.4
tend to disagree (2)	14	50.0	50.0	71.4
neither agree or disagree (3)	3	10.7	10.7	82.1
tend to agree (4)	5	17.9	17.9	100.0
Total	28	100.0	100.0	

6.5.2 Dimension: Aversion Towards Gay Women

This dimension had the lowest mean rating of all the dimensions. It consisted of seven statements which allowed participants to express their attitudes towards gay women and, as the overall mean rating indicates, these attitudes are basically favourable. However, within the dimension there are two statements worthy of closer examination.

Statement 38: I wish gay women were more feminine

Of the seven statements, this statement achieved the highest rating for the rational group of participants. A high rating indicates a more negative attitude, however, it is relative and a rating of 2.14, although high for this dimension does actually indicate that participants were tending to disagree with the statement.

Table 40: Summary of mean ratings for the dimension Aversion Towards Gay Women for both interventions

Aversion Towards Gay Women Statement	Rational		Experiential	
	Pre-intervention	Post-intervention	Pre-intervention	Post-intervention
1	1.36	1.57	1.43	1.29
8	1.36	1.07	1.78	1.14
16	1.50	1.61	1.46	1.21
31	1.25	1.36	1.25	1.14
33	1.89	2.04	2.32	1.82
38	2.14	1.75	1.89	2.11
48	1.39	1.50	1.29	1.29

The change in mean rating also for this statement, for both groups pre- and post-intervention, was in reverse of the overall trend. For the rational group the rating decreased after the intervention and for the experiential group it increased. Although in both cases the rating remains favourable.

Table 41: Statement 38 pre-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	9	32.1	32.1	32.1
Tend to disagree (2)	8	28.6	28.6	60.7
Neither agree or disagree (3)	10	35.7	35.7	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

Table 42: Statement 38 post-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	15	53.6	53.6	53.6
Tend to disagree (2)	5	17.9	17.9	71.4
Neither agree or disagree (3)	8	28.6	28.6	100.0
Total	28	100.0	100.0	

The rational intervention has been effective in increasing the percentage of participants disagreeing with the statement from 32.1% to 53.6%. This represents a percentage increase of 67%. Conversely, the experiential intervention resulted in a 3.6% increase in mean rating. This has occurred because some participants have become less positive in their attitude, moving from strongly disagreeing with the statement to tending to disagree, or in one case moving to the opposite extreme by strongly agreeing with the statement.

Table 43: Statement 38 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	12	42.9	42.9	42.9
tend to disagree (2)	7	25.0	25.0	67.9
neither agree or disagree (3)	9	32.1	32.1	100.0
Total	28	100.0	100.0	

Table 44: Statement 38 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	8	28.6	28.6	28.6
Tend to disagree (2)	10	35.7	35.7	64.3
Neither agree or disagree (3)	9	32.1	32.1	96.4
Tend to agree (4)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

For the experiential group statement 33 produced the highest mean rating (mean=2.32; SD= 1.02) prior to the intervention and also the largest change in rating pre- to post-intervention (mean = 1.82; SD=1.16).

Statement 33: I'm uncomfortable when gay women act in a masculine way

Table 45: Statement 33 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	8	28.6	28.6	28.6
Tend to disagree (2)	6	21.4	21.4	50.0
Neither agree or disagree (3)	11	39.3	39.3	89.3
Tend to agree (4)	3	10.7	10.7	100.0
Total	28	100.0	100.0	

Table 46: Statement 33 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	16	57.1	57.1	57.1
Tend to disagree (2)	5	17.9	17.9	75.0
Neither agree or disagree (3)	4	14.3	14.3	89.3
Tend to agree (4)	2	7.1	7.1	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

Analysis reveals that there was a 49% decrease as participants changed their rating on this statement from neither agreeing or disagreeing with the statement to strongly disagreeing with the statement. This implies that something in the experiential intervention has caused participants to be more comfortable with gay women acting in a masculine manner.

6.5.3 Dimension: Traditional Heterosexism

This dimension consisted of twelve statements and gave participants an opportunity to express either their moral condemnation of homosexuality by means of a high rating, or their rejection of moral condemnation as expressed by a low rating. As seen in an earlier section the overall mean ratings pre- and post-intervention were very low for this dimension which indicates that participants are rejecting moral condemnation of homosexuality. However, as with other dimensions there are statements within this dimension which either, present a relatively large change after intervention or, present a change which runs contrary to the overall change trend.

Statement 18: If a man has gay feeling, he should do everything he can to overcome them and **Statement 39: It is a sin for a female to be gay**, present a change which indicates that participants, after rational intervention, have become more positive with respect to these statements.

Table 47: Summary table of change pre-post rational intervention for statements 18 and 39

Statement	Rational Group	
	Pre-intervention	Post-intervention
18	1.53	1.50
39	1.46	1.29

Prior to the rational intervention 2 participants strongly agreed with statement 18, however after the intervention all participant's ratings fell between strongly disagree to neither agree or disagree.

Table 48: Frequency of Likert scale ratings pre-post rational intervention for statement 18

Rating	Frequency of Participants	
	Pre-intervention	Post-intervention
strongly disagree (1)	19	17
tend to disagree (2)	7	8
neither agree or disagree (3)	0	3
tend to agree (4)	0	0
Strongly agree (5)	2	0

A similar pattern was seen for statement 39. There were no participants who believed that '*female homosexuality is a sin'* after the intervention.

Table 49: Frequency of Likert scale ratings pre-post rational intervention for statement 39

Rating	Frequency of Participants	
	Pre-intervention	Post-intervention
strongly disagree (1)	22	21
tend to disagree (2)	1	6
neither agree or disagree (3)	3	1
tend to agree (4)	2	0
Strongly agree (5)	0	0

For the experiential group there is one statement which presents a change running contrary to the overall change trend: **Statement 20: The growing number of gay women indicates a decline in British morals.** The change is very small (+0.04) and can be accounted for by one participant changing their rating to strong agreement with the statement.

Table 50: Statement 20 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	16	57.1	57.1	57.1
tend to disagree (2)	5	17.9	17.9	75.0
neither agree or disagree (3)	6	21.4	21.4	96.4
tend to agree (4)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=1.71; SD=0.94)

Table 51: Statement 20 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	15	53.6	53.6	53.6
tend to disagree (2)	7	25.0	25.0	78.6
neither agree or disagree (3)	5	17.9	17.9	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean = 1.75; SD=1.00)

There are two statements within this dimension which present relatively large changes in participant attitudes post-intervention. Firstly, for the rational group **Statement 53: A woman being gay is detrimental to society because it breaks down the natural division between the sexes** presents a change in rating of +0.5

Table 52: Statement 53 pre-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	14	50.0	50.0	50.0
Tend to disagree (2)	11	39.3	39.3	89.3
Neither agree or disagree (3)	3	10.7	10.7	100.0
Total	28	100.0	100.0	

(mean=1.61; SD=0.69)

Table 53: Statement 53 post-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	12	42.9	42.9	42.9
Tend to disagree (2)	5	17.9	17.9	60.7
Neither agree or disagree (3)	8	28.6	28.6	89.3
Tend to agree (4)	2	7.1	7.1	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

mean=2.11; SD=1.17

For this statement the rational intervention has resulted in 29% of the participants changing their attitude from strongly, or tending to, disagree with the statement to either ambivalence to, or agreeing with, the notion that gay women are detrimental to society because they break down the natural division of the sexes.

One of the largest changes (-0.60) in rating post-intervention occurred within this dimension for the experiential group:

Statement 37: Gay women have an inferior form of sexuality

Table 54: Statement 37 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	9	32.1	32.1	32.1
tend to disagree (2)	7	25.0	25.0	57.1
neither agree or disagree (3)	11	39.3	39.3	96.4
tend to agree (4)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=2.14; SD=0.93)

Table 55: Statement 37 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	16	57.1	57.1	57.1
tend to disagree (2)	9	32.1	32.1	89.3
neither agree or disagree (3)	3	10.7	10.7	100.0
Total	28	100.0	100.0	

(mean=1.53; SD=0.69)

From the statistics presented in the tables above it appears that the experiential intervention has been effective in dismissing the idea that gay women have an inferior form of sexuality. 32.2% of participants have moved from a position of tending to agree with the statement or ambivalence to disagreeing with the statement.

6.5.4 Dimension: Aversion Towards Gay Men

Within this dimension participants expressed their level of comfort or discomfort with male homosexuality. The statement presenting the largest change (-0.57) occurred after the experiential intervention.

Statement 15: I'm uncomfortable when gay men act feminine

Table 56: Statement 15 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	10	35.7	35.7	35.7
tend to disagree (2)	6	21.4	21.4	57.1
neither agree or disagree (3)	6	21.4	21.4	78.6
tend to agree (4)	2	7.1	7.1	85.7
strongly agree (5)	4	14.3	14.3	100.0
Total	28	100.0	100.0	

(mean=2.43; SD=1.43)

Table 57: Statement 15 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	16	57.1	57.1	57.1
Tend to disagree (2)	6	21.4	21.4	78.6
Neither agree or disagree (3)	1	3.6	3.6	82.1
Tend to agree (4)	4	14.3	14.3	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=1.86; SD=1.24)

Statistical analysis reveals that after the experiential intervention there is a 60% increase in the number of participants strongly disagreeing with the statement. It also reveals percentage decrease of 75% from strongly agreeing with the statement to tending to agree with the statement.

Two statements within this dimension run contrary to the change trend.

For the experiential group, **Statement 41: I wish gay men were more masculine,** produced a the pre-intervention mean rating = 1.93 which implied that the majority of participants disagreed with this statement and were in fact quite comfortable with male homosexuality. Post-experiential intervention this mean increased to 2.11which represented slightly less comfort.

Table 58: Statement 41 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	13	46.4	46.4	46.4
tend to disagree (2)	6	21.4	21.4	67.9
neither agree or disagree (3)	7	25.0	25.0	92.9
tend to agree (4)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean=1.93; SD=1.02)

Table 59: Statement 41 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly disagree (1)	11	39.3	39.3	39.3
tend to disagree (2)	5	17.9	17.9	57.1
neither agree or disagree (3)	11	39.3	39.3	96.4
Strongly agree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean; 2.11; SD=1.07)

The statistics show a 34% increase, post-intervention, in the number of participants either displaying ambivalence with regard to this statement, or agreeing with the statement.

It is interesting to compare the data obtained from statements 15 and 41 for the experiential group. It would seem that although the experiential group are quite comfortable with gay men acting in a feminine manner, they would, however, prefer that they acted in a more masculine manner.

Statement 47: I think gay men are disgusting represents the one statement for the rational group which ran contrary to the overall change trend.

Table 60: Statement 47 pre- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	23	82.1	82.1	82.1
Tend to disagree (2)	1	3.6	3.6	85.7
Neither agree or disagree (3)	1	3.6	3.6	89.3
Tend to agree (4)	1	3.6	3.6	92.9
Strongly agree (5)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean = 1.50; SD=1.20)

Table 61: Statement 47 post-rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly disagree (1)	22	78.6	78.6	78.6
Tend to disagree (2)	3	10.7	10.7	89.3
Neither agree or disagree (3)	2	7.1	7.1	96.4
Tend to agree (4)	1	3.6	3.6	100.0
Strongly agree (5)	28	100.0	100.0	

(mean=1.39; SD=0.92)

Pre-intervention the ratings for this statement were very polarised. However, post-intervention the ratings are a little more diverse, although the majority (78.6%) of participants still strongly disagree with the statement.

6.5.5 Dimension: Value Gay Progress

The intention of this dimension was to assess participant's willingness to celebrate and to embrace the contributions that the gay movement have made to society. The mean ratings for each group prior to intervention (rational mean = 2.04; experiential mean= 2.26) certainly indicate that both groups do value this progress. The experiential intervention has been most successful in improving participants' attitudes about the accomplishments of gay civil rights movements.

Statement 3: The accomplishments of gay civil rights movements are something to be admired

Table 62: Statement 3 pre- experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	7	25.0	25.0	25.0
tend to agree (2)	12	42.9	42.9	67.9
neither agree or disagree (3)	6	21.4	21.4	89.3
tend to disagree (4)	2	7.1	7.1	96.4
strongly disagree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=2.21; SD=1.03)

Table 63: Statement 3 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	14	50.0	50.0	50.0
tend to agree (2)	9	32.1	32.1	82.1
neither agree or disagree (3)	4	14.3	14.3	96.4
tend to disagree (4)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean=1.71; SD=0.85)

However, the rational intervention seems to have been most effective at discouraging exploration of homosexuality.

Statement 50: If my daughter told me that she thought that she was gay, I would encourage her to explore that aspect of herself

Table 64: Statement 50 pre- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	17	60.7	60.7	60.7
tend to agree (2)	8	28.6	28.6	89.3
neither agree or disagree (3)	1	3.6	3.6	92.9
tend to disagree (4)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean=1.57; SD=0.87)

Table 65: Statement 50 post- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	10	35.7	35.7	35.7
tend to agree (2)	9	32.1	32.1	67.9
neither agree or disagree (3)	7	25.0	25.0	92.9
Strongly disagree (5)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean=2.21; SD=1.13)

Statement 22: If my son told me that he thought that he was gay, I would encourage him to explore that aspect of himself

Table 66: Statement 22 pre- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	14	50.0	50.0	50.0
tend to agree (2)	9	32.1	32.1	82.1
neither agree or disagree (3)	3	10.7	10.7	92.9
tend to disagree (4)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

(mean=1.75; SD=0.93)

Table 67: Statement 22 post- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	7	25.0	25.0	25.0
tend to agree (2)	11	39.3	39.3	64.3
neither agree or disagree (3)	8	28.6	28.6	92.9
tend to disagree (4)	1	3.6	3.6	96.4
Strongly disagree (5)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean = 2.21; SD=0.99)

Comparing statements 22 and 50 it would appear that participants are more in favour of daughters exploring their sexuality than their sons. However, this group do admire gay individuals who will live their lives their way and the rational intervention seems to have been effective in fostering this positive attitude.

Statement 24: Gay men and women should be admired for living their lives their way

Table 68: Statement 24 pre- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	5	17.9	17.9	17.9
tend to agree (2)	10	35.7	35.7	53.6
neither agree or disagree (3)	13	46.4	46.4	100.0
Total	28	100.0	100.0	

(mean=2.29; SD=0.76)

Table 69: Statement 24 post- rational intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	9	32.1	32.1	32.1
tend to agree (2)	9	32.1	32.1	64.3
neither agree or disagree (3)	9	32.1	32.1	96.4
tend to disagree (4)	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean = 2.07; SD=0.90)

6.5.6 Dimension: Positive Belief

The intention of this dimension was to assess the extent to which participants ascribed positive qualities to gay men and women.

Table 70: Summary of mean rating change from pre-post rational and experiential interventions

Participant Group	Mean Rating	
	Pre-intervention	Post-intervention
Rational	3.06	3.23
Experiential	3.33	3.31

As seen in a previous section (5.2.4) participants displayed ambivalence across this dimension and prior to any intervention the experiential group held less positive beliefs than the rational group.

However, the greatest rating change (-0.53) occurred after the experiential intervention with **Statement 19: The plight of gay men and women will only improve when they are leaders within society**. The mean rating pre- to post-intervention fell from 3.32 to 2.79.

Table 71: Statement 19 pre- experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
tend to agree (2)	4	14.3	14.3	14.3
neither agree or disagree (3)	14	50.0	50.0	64.3
tend to disagree (4)	7	25.0	25.0	89.3
strongly disagree (5)	3	10.7	10.7	100.0
Total	28	100.0	100.0	

Table 72: Statement 19 post- experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	1	3.6	3.6	3.6
tend to agree (2)	6	21.4	21.4	25.0
neither agree or disagree (3)	19	67.9	67.9	92.9
tend to disagree (4)	2	7.1	7.1	100.0
Total	28	100.0	100.0	

Prior to the intervention ten participants either '*tended to disagree'* or '*strongly disagreed'* with this statement. After the intervention there were only two participants *'tending to disagree'* with the statement. Unfortunately, however, the experiential intervention did seem to have a negative effect upon **Statement 23: Gay women have a lot to teach other women about being independent** which presented a change (+0.36). This indicates that participants in the experiential group became less positive in their belief that gay women had a lot to offer about independence. However, closer analysis reveals that the change was more towards ambivalence and indecision.

Table 73: Statement 23 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	4	14.3	14.3	14.3
tend to agree (2)	5	17.9	17.9	32.1
neither agree or disagree (3)	9	32.1	32.1	64.3
tend to disagree (4)	7	25.0	25.0	89.3
strongly disagree (5)	3	10.7	10.7	100.0
Total	28	100.0	100.0	

(mean =3.00; SD=0.96)

Table 74: Statement 23 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
tend to agree (2)	4	14.3	14.3	14.3
neither agree or disagree (3)	15	53.6	53.6	67.9
tend to disagree (4)	4	14.3	14.3	82.1
strongly disagree (5)	5	17.9	17.9	100.0
Total	28	100.0	100.0	

(mean=3.36; SD=0.95)

The prediction of this study is that the experiential intervention will be less associated with negative attitudes about homosexuality than the rational intervention. Therefore, it is expected that the mean ratings for each of the dimensions, for the experiential group, will be less post-intervention. Overall, this is the case, however, of the ten statements within this dimension four of the statements present a mean rating change which implies that the experiential intervention has decreased positive belief about gay people. The other statements which adopt this trend include: **Statement 29: Gay men are more sensitive than straight men (**Pre-experiential intervention: mean =3.00; SD=1.38/ Post-experiential intervention: mean =3.29; SD= 1.15) ; **Statement 36: Being gay can make a man more sensitive and compassionate** (Pre-experiential intervention: mean=3.25; SD= 0.80/ Post-experiential intervention: mean=3.18; SD=1.16) and **Statement 49: Being gay can make a woman more self-reliant** (pre-experiential intervention: mean=3.11;SD=0.78/post-experiential intervention: mean =3.35; SD=0.99). Comparing the statements however, participants do appear to demonstrate a consistency in attitude. They do not strongly believe that gay women are more independent and self-reliant than straight women or that gay men are more sensitive and compassionate than straight men.

6.5.7 Dimension: Resist Heteronormativity

The final dimension assessed the extent to which participants were comfortable with, or averse to, the heteronormative sexual or gender roles ascribed to them by society. Of all the dimensions 'resist heteronormativity' scored the highest overall rating for both groups of participants.

Table 75: Summary of mean rating change pre-post rational and experiential interventions

Participant Group	Mean Rating	
	Pre-intervention	Post-intervention
Rational	3.42	3.52
Experiential	3.61	3.36

Similarly to the previous dimension, these mean ratings are not overly negative however, relative to the other dimensions of the multi-dimensional scale, 'resist heteronormativity' presents a set of statements to which participants express more negativity.

There are two statements which are worth particular attention: **Statement 10: I feel restricted by the sexual label that people attach to me** and **Statement 43: I feel restricted by the expectations people have of me because of my gender label.** For each of these statements the experiential intervention was particularly effective.

Table 76: Summary of mean rating changes form pre to post intervention for statements 10 and 43

Statement	Experiential Group: Mean Ratings	
	Pre-intervention	Post-intervention
10	4.18	3.54
43	3.96	3.36

An analysis of the data reveals that for statement 10, the experiential intervention has caused the participants to become slightly less extreme in their rating. The majority of the participants prior to the intervention strongly disagreed with the statement, however post-intervention the majority of participants gave a rating of 3, *' neither agree or disagree'*, this implies that the participants are beginning to reconsider their attitude.

Table 77: Statement 10 pre- experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
tend to agree (2)	1	3.6	3.6	3.6
neither agree or disagree (3)	7	25.0	25.0	28.6
tend to disagree (4)	6	21.4	21.4	50.0
strongly disagree (5)	14	50.0	50.0	100.0
Total	28	100.0	100.0	

(mean=4.18; SD=0.94)

Table 78: Statement 10 post- experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
Strongly agree (1)	4	14.3	14.3	14.3
neither agree or disagree (3)	11	39.3	39.3	53.6
tend to disagree (4)	3	10.7	10.7	64.3
strongly disagree (5)	10	35.7	35.7	100.0
Total	28	100.0	100.0	

(mean =3.54;SD= 1.37)

A similar pattern is seen for statement 43.

Table 79: Statement 43 pre-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	1	3.6	3.6	3.6
tend to agree (2)	3	10.7	10.7	14.3
neither agree or disagree (3)	9	32.1	32.1	46.4
tend to disagree (4)	4	14.3	14.3	60.7
strongly disagree (5)	10	35.7	35.7	96.4
	1	3.6	3.6	100.0
Total	28	100.0	100.0	

(mean = 3.96; SD=1.82)

Table 80: Statement 43 post-experiential intervention rating summary

	Frequency	Percent	Valid Percent	Cumulative Percent
strongly agree (1)	1	3.6	3.6	3.6
tend to agree (2)	2	7.1	7.1	10.7
neither agree or disagree (3)	15	53.6	53.6	64.3
tend to disagree (4)	6	21.4	21.4	85.7
strongly disagree (5)	4	14.3	14.3	100.0
Total	28	100.0	100.0	

Chapter 7

Analysis of Qualitative Data

A problem that frequently confronts quantitative researchers is how to explain relationships between variables. Cronbach (1975) claims that statistical research is not able to take full account of the many interaction effects that take place in social settings. He states that '*the time has come to exorcise the null hypothesis'* because it ignores effects that may be important, but that are not statistically significant. Another limitation of the quantitative phase of this study is that there is no way of knowing whether the validity of the responses generated by the questionnaire were threatened by the participants giving socially desirable responses. For these reasons a sequential qualitative phase was conducted to inform the quantitative phase. Russek & Weinberg (1993) claim that using both quantitative and qualitative data gives insights that neither type of analysis could provide alone.

Data analysis is simultaneous with data collection in qualitative research. Merriam (2002) explains that "*one begins by analyzing the data with the first interview*" (p.14). Simultaneous data collection and analysis allows the researcher to make adjustments along the way, even to the point of redirecting data collection, and to test emerging concepts, themes, and categories against subsequent data. *'To wait until all data are collected is to lose the opportunity to gather more reliable and valid data'*. (Merriam,2002 p.14.) Therefore, once the initial pilot interviews were completed they were transcribed immediately. The purpose for this was two-fold: Firstly, as I had never carried out any transcription before I had no idea what was involved and I had no idea how long each transcription would take. As I found out transcription is time consuming and as Agar (1996:153) writes, '*it is a chore'*! Secondly,

transcribing gave me an opportunity to gauge whether I needed to change any aspect of the interview or interview process.

7.1 Transcription Process

Oliver (2005) argues that transcription is a pivotal aspect of qualitative inquiry. Transcription practices can be thought of in terms of a continuum with two dominant modes: naturalism, where the transcript represents the real world (Schegloff, 1997) and in which every utterance is transcribed in as much detail as possible, and denaturalism, in which idiosyncratic elements of speech are removed. The denaturalised transcripts grows out of an interest in the informational content of speech (MacLean *et al.* 2004) and concerns the substance of the interview, that is, the meanings and perceptions created and shaped during a conversation. However, Fairclough (1993) argues that it is '*a fairly minimal type of transcription, which is adequate for many purposes. No system could conceivably show everything, and in how much detail'* (p.229). Fairclough, therefore, emphasised that researchers reflect on the purposes of the research.

Many systems of transcription have been developed such as the discourse transcription of Du Bois (1991), however the standard naturalised system in research literature, which was developed for conversation analysis and discursive psychology, would appear to be Jefferson notation (Atkinson & Heritage, 1999). Jeffersonian transcription is complex and attempts not only to highlight all features in the delivery of speech but also the interaction between actors and their context. However, there is debate in the literature that argues that Jeffersonian transcription impedes analytic clarity and involves unnecessary work for the analyst (Griffen,2007; Potter & Hepburn, 2007 & Henwood,2007). Alternatively, denaturalised orthographic transcription is more straightforward. In essence it is like a 'play-script' (Parker,

2005) and produces a verbatim copy of what is spoken. As I was not, in this study, trying to find out how participants used language I did not consider it necessary to make a highly detailed transcription which would include notation regarding the length of pauses, the pitch and pace of the voice, etc. I therefore, chose to carry out a denaturalised, orthornographic transcription. The choice was also based on practicality. I was hoping to identify broad patterns of common themes across a large sample of interviewees and so I knew that I would be swamped by the transcription process. I had made field notes of any non-verbal leakage during the interviews and therefore felt that these would supplement a basic transcription. However, I was aware that my attempts at transcription were going to produce a 'hybrid' (Kvale, 1996) which did not really fit any convention.

7.2 Coding

The first step in analysis involves coding where the researcher looks for categories or themes. These themes may be derived inductively whereby the themes 'emerge' from the data, or as in this study, deductively when the themes have been identified from the beginning.

As each of the scenarios in the qualitative phase represented one of the seven dimensions of sexual prejudice these seven dimensions were considered the overarching themes or 'natural meaning units' (Kvale, 1996). Using the 'cut 'n' paste' function on the computer enabled me to organise the data so that all the relevant data for each of the themes was grouped together. Although this meant that I was not looking at one transcript in its entirety I did retain complete copies of each of the transcripts for reference.

Once I had grouped the data I was then able to employ open coding (Strauss & Corbin,1998). This involved looking for common words or phrases that appeared in the data, as shown in the following transcripts for the Traditional Heterosexism theme:

Scenario: The main story in your local newspaper is about a gay couple (male) adopting a baby boy. The article seems to imply that this is wrong. however, the newspaper is running a poll to gauge the views of its readers.

Fig12. Transcript - Example1

Transcription (M29)	Coding		**Field Notes** Transcription Notes
	Extraction	Sub-Theme(s)	
What would your views be in scenario 1?			What are suitable parents?
It's fine assuming they are **suitable parents**	suitable parent(E1)	Acceptance (conditional)	
Would your views be strong enough to write to the editor of the newspaper?			Screwed up nose
No		no views	Thoughtful
Would your views be any different if they were adopting a girl?		no gender issues	Instant answer
No			
What about a gay female couple adopting?	okay parents(E2)		
Same, doesn't matter as long as they are **okay parents**		Acceptance (conditional)	

Fig 13. Transcript - Example 2:

Transcription (F29)	Coding		Notes
	Extraction	Sub-Theme(s)	
What would your views be in scenario 1?			
As long as the couple have **gone through proper checks** and it is all legal and above board, then gay couples regardless male or female, it should be allowed	As long as they have gone through checks (E3)	Acceptance (conditional)	What checks?
Would your views be strong enough to write to the editor of the newspaper?			
Yes, if I had all the facts		Informed views	Definite
Would your views be any different if they were adopting a girl?			
No		No gender issues	Instant
What about a gay female couple adopting?			
Same as before it doesn't matter as long as **everything is above board**	everything is above board(E4)	Acceptance (conditional)	

Fig 14. Transcript - Example 3

Transcription (F48)	Coding		Field Notes Transcription Notes
	Extraction	Sub-Theme(s)	
What would your views be in scenario 1?			
As long as the couple have been **assessed** and present with **good parenting skills** the adoption should take place. It's about the **care of the child** rather than the couple sexuality.	assessed good parenting skills(E5) about the care of the child(E6)	Acceptance (conditional)	Assessed how? By whom?
Would your views be strong enough to write to the editor of the newspaper?			
Perhaps. it would be in response to defending the couple if there was a massive negative response		Rights	Thoughtful Hesitant
Would your views be any different if they were adopting a girl?			
No, the point is the **parenting** of the child	parenting skills(E7)		
What about a gay female couple adopting?		Acceptance	
Same			

Fig 15. Transcript - Example 4

Transcription (F29)	Coding		Field Notes Transcription Notes
	Extraction	Sub-Theme(s)	
What would your views be in scenario 1? As long as the child is being bought up in a **loving, safe environment** then it doesn't matter if the couple are gay or straight *Would your views be strong enough to write to the editor of the newspaper?* Yes, probably *Would your views be any different if they were adopting a girl?* No *What about a gay female couple adopting?* No different	loving, safe environment (E8)	Acceptance (conditional) Acceptance	shrugged

During the transcription process sub-themes were identified within each of the main themes.

In the examples above the extracted phases were assigned codes:

Table 81 : Example of transcription coding

Coding	Extraction
E1/C1	Suitable parent
E2/C2	Okay parents
E3/C3	gone through checks
E4/C4	everything is above board
E5/C5	Good parenting skills
E6/C6	about the care of the child
E7/C7	Parenting skills
E8/C8	loving, safe environment

The next stage was to recode the extractions into categories which would form the sub-themes. In this example, E1-E8 were assigned to a sub-theme of 'acceptance'. However, within this sub-theme the data could be reduced to a further set of codes which represented the different conditions on which acceptance of gay adoption was based. The transcription examples above show that there appear to be three conditions which must be met before gay adoption is acceptable:

- suitability of the parents skills: C1, C2, C3,C4,C5 & C7
- safety of Environment: C8
- in the best interests of the child: C6

Table 81: Themes and sub-themes emerging from the data

Theme	Sub-Themes (A)	Sub-Themes (B)
1. Traditional Heterosexism	1. Acceptance	a) Suitability of parent b) Safe Environment c) In best interest of child
	2. Gender	
	3. Strength of view	
2/3. Aversion Towards Gay Women/Men	1. Professionalism of doctor	a) Male b)Female
4. Denial of Continued Discrimination	1. Intervention/Non-intervention	a) Belief that terms are not linked to homosexuality
		b) Offensive nature
	2. Children's use of 'that's so gay	
5. Value Gay Progress	1. Completely comfortable	
	2. Awkward	a) Awkwardness
6. Resist Heteronormativity	1. Acceptance	a) Age
		b) Sensitivity
7. Positive Belief	1. Feelings	a) Personally offended
		b) Offended for Debbie
	2. Lesbian Stereotyping	

As I was solely responsible for coding the transcripts all were coded in the same manner and, although I acknowledge that it was a novice approach, the process remained consistent throughout the whole process revealing the themes and sub-themes displayed in the table above.

7.3. Qualitative Findings

7.3.1 Theme 1: Traditional Heterosexism

As shown by the quantitative analysis, participants pre- and post- either intervention awarded this dimension a low mean rating. This implied that the participants of this study were rejecting moral condemnation of homosexuality. However, Moreno & Bodenhausen (2001) found that individuals who held egalitarian beliefs and negative affect towards gay people will exhibit discrimination when provided with a subtle or socially acceptable way to do so. The intention of the scenario therefore, was to assess whether participants, given a subtle means, would exhibit any prejudice. Comparing findings of the two phases for this dimension would therefore give an indication of the level of social desirability in the participants responses on the questionnaire.

Scenario
The main story in your local newspaper is about a gay couple (male) adopting a baby boy. The article seems to be implying that this is wrong. However, the newspaper is running a poll to gauge the views of its readers.

The following main questions were asked:

- What would you feel about this?
- Would your views be strong enough to write to the editor of the newspaper?
- Would your views be any different if they were adopting a girl?
- What about a gay female couple adopting?

With respect to the questions asked several sub-themes emerged within this theme:

- Sub-theme 1: Acceptance/Tolerance
- Sub-theme 2: Gender
- Sub-theme 3: Strength of views

7.3.1.1 Sub- Theme 1: Acceptance / Tolerance

Most interviewees were accepting or, tolerant of, a gay male couple adopting. However, in every case, this acceptance was conditional. These conditions were based on the suitability of the couple as parents, whether the adoptive environment would be safe and whether the adoption was in the best interests of the child.

Condition 1: Suitability of the parents

' it's fine, assuming they are suitable parents' (male28)

Suitability appears to demand that the parents provide financial and emotional security. According to a nineteen year old female participant, *"if the couple are both financially stable, have had background checks and things like that then I don't see why not'.* In this quote the term *'*couple*'* is used, however for it to be acceptable for the *'couple'* to adopt they both have to be 'financially stable'. This would probably not be a condition placed upon a

straight couple as the assumption would be that their joint income gave them financial stability not that they were independently financially secure. Therefore, although the term *'*couple*'* is being used, there is, albeit unconsciously, a form of subtle, implicit discrimination.

The term couple is used again by a 22 year old female participant, but is loaded with pre-conception, *' gay parents will probably offer a better way of life 'cos if a gay couple want this child they are less likely to separate and are more financially secure'.* The preconception is based upon a generalised stereotype that gay couples (especially gay males) are financially more secure than heterosexual couples. This interviewee also comments on the emotional stability of the couple. This is also a consideration for female17:

'If they're good parent, like loving and supportive, there's nothing wrong'

However, this interviewee uses the term '*wrong'.* The use of this term implies a tolerance rather than acceptance. It was used again by an interviewee who claimed that '*it's not wrong as long as the couple know that they're 100% sure that they want a kid and as long as the child was getting the care and attention'* (male22). Each of these quotes represents the need to ensure for the emotional security of the child. However, it is interesting to note that neither quote implies that adoption is desirable or good.

Quantitative analysis revealed that the mean rating for traditional heterosexism was significantly higher for the older cohort of participants. Interestingly, the following quote is from the oldest participant (female48) and appears to be accepting of the situation, '*as long as the couple have been assessed and have good parenting skills then the adoption should be allowed. It should be about the care of the child rather than the couple's sexuality.* However, the phrase *'should be allowed'* is used. Something is generally 'allowed' if it is not wrong, or if all the necessary conditions have been met. Presumably then, for female48, the acceptance is, in fact, also conditional.

Condition 2: Safe environment

'As long as the child is being brought up in a loving and safe environment then it doesn't matter if the couple are gay or straight' (female, 28).

The second of three conditions placed upon the acceptance/tolerance of adoption by the gay couple was that the environment in which the child was to brought up in was safe. A similarly aged female participant thought that *'as long as the couple are able to provide a safe, loving, nurturing environment to raise the child, then I feel the child has a right to be raised as any other'* (female28). Male 32, acknowledges that society should have pro-gay egalitarian values. However, this is conditional upon the child not being harmed. *'Especially in modern society there should be acceptance and as long as the child isn't harmed I would be completely understanding'*. While other respondents expressed the safety of the environment this was the only interviewee to use the term '*harmed*'. It would have been interesting to have probed this a little further. However, it was deemed out-with the scope of this study.

While stating the necessity for safety and emotional security, respondent female18, has identified a potential problem; the absence of a 'mother figure'. *' If the child was going to have a safe, stable and loving environment or home than I wouldn't mind but there may be problems not having a mother figure present'***.** This was identified as a separate sub-theme and will be discussed later.

Condition 3: In the best interest of the child

The third condition to be placed upon potential gay adoptees is that the adoption is in the best interests of the child. Male 30, states that he has '*no real views on this except that providing the child's best interest is protected then it doesn't concern me unduly'*. Although this

respondent states their ambivalence by saying that they have 'no real views' they actually do have a view. They not only state that the *'child's best interest'* must be *'protected*' but they also use the phrase *'doesn't concern me unduly'* . The use of this phrase implies that even if the adoption is in the child's best interest they do still have concerns, even though they may not be excessive concerns. It implies a niggling doubt. The use of the word '*protected*' is also interesting. There is then, perhaps a more sinister undercurrent to this respondents concerns. Either the child's interests are going to be met or they are not. However, this respondent feels that they need to be protected. It begs the question, although this was not asked, protected from what? It is a similar response to that of male 32, previously stated. Interestingly, it was only the male respondents who implied concern of' harm' or the need for 'protection'.

Another recurrent concern was that the adoption must be for the 'right reasons'. *'My views are that if it's a benefit for the child and the child has been adopted for the right reasons, I don't have a problem'* (female,40). It is accepted that all adoptive parents, whether gay or straight, have to deal with all the financial and emotional struggles and consequences that parenthood brings. However, for gay couples wishing to adopt it would seem that their capabilities are assessed and evaluated through the lens of sexual identity and that their eligibility to adopt is conditional. Interestingly, these findings corroborate the quantitative findings for the Denial of Continued Discrimination dimension. The data from the questionnaires informs us that for this dimension the participants were willing to admit that gay people and straight people are treated differently. The qualitative findings indicate that perhaps gay couples are treated, or at least viewed, differently from straight couples hoping to adopt.

7.3.1.2 Sub -Theme: Gender

The socially constructed heteronormative notion of 'family' is that it is an exclusively heterosexual, two-parent affair. The following quote illustrates that this cultural influence still prevails, *'I think this is okay, but I still think that there needs to be a female involved'* **(**female31). Similarly, female18 has doubts,*' I sort have doubts if a father figure's not involved'*. The underlying assumption here is that there needs to be appropriate sex role models for children.

One respondent expressed his concern for the safety of the child if he has 'two dads', *' I don't see anything wrong with this if it's in the child's best interests to go to a loving home, but the child might face problems in later life like bullying in school 'cos of having 2 dads'* (male18). Interestingly, the safety issues which concerns this respondent is in relation to other children and the bullying that may occur. He is therefore, acknowledging that homophobic bullying exists. Gay equality charity Stonewall has published its first research into the children of gay parents and Ben Summerskill, the chief executive of Stonewall states that *'this research highlights how it's the prejudices of others which often causes children of gay parents far more distress than their own personal or family characteristics – and is further evidence of the urgent need to tackle homophobia in our schools.'*

Studies on children of gay and lesbian parents started appearing in the 1970's (Osman, 1972; Weeks, Derdeyn & Langman, 1975) and continued into the 1980's (Bozett, 1987; Gottman, 1989). These studies revealed that concerns over the poor emotional and personal development of children adopted and raised by gay couples was not substantiated. No significant differences were found between children of gay parents and those of heterosexual parents in reference to development of self-concept, behavioural problems, intelligence and psychiatric evaluation. Flacks et al. (1995) suggests that healthy child development is not

dependent upon either the presence of the father or parental heterosexuality. According to Benkov (1994) gay and lesbian families challenge the traditional model by *'raising fundamental questions about the relation between gender and parenting, the significance of biological versus social connections and the role of the family in life'*. The important question and challenge that it presents is 'what is a family'? and 'how should it be defined'? Clearly, for most of the participants in this study although the quantitative data suggests that they are liberally mind and are not morally condemning of homosexuality their notion of family is still of a traditional heterosexual composition. Hegarty & Lemieux (2004) state that even in a climate that supports sexual orientation based equality, implicit heterocentric norms continue to operate and these limit the degree to which egalitarian ideals translate into social equality. This is probably nowhere more obvious than in relation to the family and is this is exemplified by female37;

'*I believe that a child should be brought-up by a mum and dad because it's important to the human race that a man and woman should be together. We don't want humans to evolve in same coupled relationships, we would die out. The child's view's would be all wrong about society'*

By accepting the model of a heterosexual, patriarchal family this respondent relegates same-sex parenting to second-class status.

7.3.1.3 Sub-Theme: Strength of view

As previously stated, the intention of this scenario was to find out whether, given a socially acceptable or subtle way, participants would discriminate against gay people. The scenario for this dimension presents a newspaper article which implies that gay adoption is wrong. If individuals were either strongly in agreement, or disagreement, with this view then they may

be inclined to write to the editor of the newspaper. This would be a socially acceptable means of expressing a point of view.

Several respondents did have strong views about the newspaper running this story. Male28, believed that; *'the fact that the paper is running a poll might imply some form of admonition and I disagree with that'* and similarly, female18 stated that *'I wouldn't have a problem with the couple adopting a baby but I would have a problem with the article implying it's wrong. Also, the fact they are running a poll is very harsh as it happens every day'.*

7.3.2 Themes 2&3: Aversion Towards Gay Men & Aversion Towards Gay Women

The Gallup New Service (Newport, 2001) found that heterosexuals are less likely to express overtly hostile attitudes and behaviour toward gay men and women but may continue to express discomfort or aversion when in close proximity and try to avoid close interactions. The intention of the following scenario was to place the respondent in intimate proximity with a gay individual. The idea for scenario came from research conducted in 2008 which revealed that more than 30% of respondents would change their doctor if they found out that theirs was gay (Lee et al., 2008). The patient-doctor relationship is also a good example of an implicit power differential.

Scenario for male interviewees
Imagine that you need to go to the doctors for a check-up that involves a genital examination. When you're in the waiting room you overhear the receptionist gossiping about your doctor and his partner. It becomes obvious from what they're saying that your doctor is gay.

Scenario for female interviewees

Imagine that you need to go to the doctors for a check-up that involves a genital examination. When you're in the waiting room you overhear the receptionist gossiping about your doctor and her partner. It becomes obvious from what they're saying that your doctor is gay.

One sub-theme emerged from the data transcribed and it concerned the professionalism of the doctor.

7.3.2.1 Sub- Theme: Professionalism of Doctor

The sexual orientation of a doctor is absolutely irrelevant to their competency as a doctor and therefore, the only judgement that respondents would be making to this scenario is in relation to their subjective comfort level for a genital examination to be conducted by a gay or lesbian doctor. The data shows that there is a distinct gender difference in the participants responses.

Gender: Male

The sexual orientation of the doctor made no difference to any of the male participants. Their anxiety was in relation to the procedure; *'Even if he is gay he's a doctor and will handle himself in a professional manner'* **(**male23), and male18, ' *I wouldn't feel any different than I would if it was heterosexual doctor, a check up is part of their job'*. The codes of ethics set up by medical professional bodies prohibit sexual relations between a doctor and a current patient and have strict guidelines with respect to boundaries of contact. Surprisingly, not only did the male respondents seem to understand the ethical codes of practice of doctors, most were able to desexualise the procedure and the person. Male28 stated that he would be '*uncomfortable due to the situation but it wouldn't bother me that the doctor was gay'* and male18, although *'not happy that I need to get my genitals checked'* stated that *'I wouldn't care if he was gay'*. Only male20, appeared to be unable to desexualise the procedure and

person in this instance stating that he '*would be more agitated if it was a girl doctor'*. It would seem that this individual is willing to accept the professional conduct of a gay male doctor, but unable to accept this of a 'girl doctor'.

Gender: Female

The situation was slightly different for the female participants. While some had a similar response to the men with respect to the professionalism of the doctor; *'I'd be fine as the doctor should have a professional approach to her work'* (female29) and '*it would make no difference, they are a qualified doctor and that is who you have come to see'* (female48), some of the female respondents had some anxiety about the sexual orientation of the doctor. Female37 suggested that she would be *'a wee bit apprehensive. At first my mind would run away with me with paranoia but common sense would let me know that the doctor being gay doesn't change the person she is and that she is professional in her work'.* Female20 stated that she would *'feel slightly uncomfortable and may ask for another doctor'* while female22 '*would be a bit shocked'* and '*wouldn't know what to do'.* The implication of these responses is that a gay female gynaecologist must spend most of her working days in a state of arousal! The responses illustrate that the female respondents are still informed and influenced by stereotype, in this case that gay women are 'ready to pounce' at any given opportunity.

Interestingly, female20 implied that she *'may ask for another doctor'* . Of course, every patient has the right to change doctors however, if the reason is due to the sexual orientation of the doctor then this would be viewed as direct discrimination. Of course, it must be acknowledged that patients who have genital examinations may feel violated for reasons that have nothing to do with homophobia rather it may be due more to their own subjective comfort levels.

The gender difference found in this dimension runs contrary to the quantitative findings for this dimension. The quantitative data revealed that males expressed significantly greater aversion to gay men and women than females. This finding has generally been the case in other studies (Herek,1984, Tragakis,1997) and males express less favourable attitudes towards male homosexuality in particular (Proulx,1997). The statistical analysis would suggest that the male participants are expressing their true feelings in the questionnaire but are giving a socially desirable response in the interview. This is possibly not the case for the female participants. If indeed they knew about my sexual orientation then, in order not to offend me, I would have anticipated that they would not have been truthful in their response to the scenario. However, this does seem to be the case.

7.3.3 Theme 4:Denial of Continued Discrimination

'That's gay' is a phrase which infers that something is stupid. The phrase not only dominates the lexicon of youth but has increasing use in the adult population. It is a phrase which, unlike *'you're such a woman'* which clearly implies that there's something inherently wrong with women, *'that's gay'* is considered banter, without any relevance to homosexuality. Similarly, the term *'poof juice'* is a widely used term referring to an alcopop, a mildly alcoholic beverage. However, by implication *'poof juice'* infers that gay men ('*poofs*') are weaker than straight men. Both phrase are derogatory towards gay men and women, however this is not recognised by the majority of heterosexual individuals.

Two scenarios were used for this dimension. Scenario 1 illustrates the use of the term 'that's gay' . In scenario 2, the term 'poof juice' is used.

Scenario 1
You’re in the pub having a night out with some friends. One of your friends in the group is gay however, one of the others keeps using the phrase ‘that’s gay’.

Scenario 2
You’re in the pub having a night out with some friends and you ask for a Bacardi Breezer. One of your friends in the group is gay however someone else remarks that you’re on the ‘poof juice’.

The questions asked in interview were whether the respondent would say anything in each case and if so, what would they say? If they indicated that they would say nothing then they were asked why not? Interviewees were also asked if their reactions would be different if they heard a child using the phrase 'that's gay'.

7.3.3.1 Sub- Theme: Intervention/Non-intervention

The first sub-theme emerging from this dimension is whether intervention takes place or not. Intervention is based on two factors:

- belief that the phrases 'that's gay' and 'poof juice' have no link with homosexuality
- whether the phrase is viewed as offensive to the gay individual

Factor 1: Belief that the terms are not linked to homosexuality

With reference to scenario 1 and use of the term 'gay', female18 stated that she '*wouldn't say anything as it shouldn't offend my friend. If it did then I'd tell her that the word 'gay' shouldn't be offensive'* and for scenario 2 with reference to the term 'poof juice' being used she also stated that she '*wouldn't say anything as my friend shouldn't be offended by this either as it's not being said to offend them it's is just what people call it'*. Clearly, this participant feels that

both terms are not meant to be offensive and should not be taken as such. She also states that she would tell her gay friend that they shouldn't be taken as offensive. However, after reading scenario 1 female22, stated that while she understood '*that many homosexual individuals would be offended by the term'* she '*wouldn't say anything'* and in her experience *'gay friends would be the first to make such comments'.* Similarly, for the term poof juice she '*wouldn't say anything here either'.* Her defence in this case was that '*it's a commonly used phrase which has no substance. It's a term to be laughed off*'. The rationalisation that both terms are common phases was used by several participants; Female18, *'no, I wouldn't say anything because a lot of people use the phrase all the time - like I'm sure if they're all friends then he should know he isn't being cheeky or sarcastic and saying something might cause a scene'* and for female28, *'the phrase 'that's gay' is used in so many ways I don't believe that people are trying to be mean they just say it, it has become a figure of speech'* and her reason for not intervening when the term poof juice was used, *'everybody says this'.*

In many of the cases it would seem that people have become accustomed to these phrases and the use of these phrases is becoming more common. The fact that some gay individuals do not mind the use of either term and take no offense, means that many of the respondents would not intervene in the situations depicted in the scenarios.*' I don't see anything wrong with that phrase, I don't believe it is used with homophobia, I use it without thinking about it and my gay friends don't mind'* (female21). However, some of the respondents indicated that intervention would be necessary if they felt that their gay friend was offended by the use of either term.

Factor 2: Offense

Male28 states that he if he heard the term gay used that he '*would first ask my friend whether they find it offensive and if so I'd approach the person and ask them to stop saying it'.*

However, for the term poof juice he '*wouldn't say anything as I have gay friends that also call this 'poof juice' and don't find it offensive'*. For male19 use of the phrase poof juice is '*just patter'* and he *'wouldn't say anything because I see it as mere banter'.* From the data transcribed therefore, it would appear that the use of the phrase 'poof juice' is more acceptable than the phrase 'that's gay'. None of the respondents believed that the term *'poof juice'* was derogatory although some did express concern that a gay individual may be offended by its use.

Of those respondents who would intervene they would do so, either because they realise that the terms can be derogatory, or that they cause offense to their friend. For both phrases; 'that's so gay' and 'poof juice', female28 would '*tell them that they are using a derogatory term and to have respect'.* Female24 however, would only intervene in either case if ' *the person expressed their discomfort I would openly say that it was inappropriate but if not then I would have a quiet word with the person using the phrase and tell them to be conscious they are using the phrase'.*

7.3.3.2 Sub -Theme: Children using the phrase 'that's gay'

During this part of the interview the respondents were asked whether their actions would be the same if they heard a child using the phrase 'that's gay'. Female26 stated that she '*would ask children to use a different phase - depending on their age I would explain why'.* Female34, would' *tell them to stop as it may offend but I think it's so ingrained in society that it wouldn't make a difference'.* Interestingly, the term safety is used by female30, *'if I heard my child use the phrase I would tell them not to for future safety in case it's offensive'.* While the respondent acknowledges that the term may be offensive her concern is for the safety of her child rather than for the offended individual.

When the data with regard to an adult using the phrase 'that's so gay' is compared to the data regarding a child's use of the phrase there seems to be some contradiction. On the one hand, the majority of respondents are unlikely to intervene if they hear an adult using the phrase but they would intervene if they heard a child use the phrase. This does imply, therefore, that they do realise the derogatory connotations associated with the term. However, some respondents would still not intervene if they heard a child using the term because they feel that the word 'gay' has evolved in meaning. *'I probably wouldn't say anything because the word means something different now'* (female17) and female28, *'I have heard children using the phrase but they're just following suit and it doesn't mean anything now anyway'*

The main impression from the data is that the phrase *'that's gay'* has evolved into a flexible phrase that is now commonplace. People are accustomed to hearing it and have become ambivalent towards its use. Many are in denial of the fact that it may be regarded as derogatory and therefore offensive to gay men and women.

The analysis of the qualitative data for this dimension however, seems somewhat at odds with the quantitative data gathered. The mean rating for this dimension pre-and post- interventions was fairly low (rational pre-intervention mean rating= 2.88/ post-intervention mean rating = 3.00; experiential pre-intervention mean rating =3.03/ post-intervention mean rating =2.95). This data implies that the participants were favourable in admitting that discrimination continues, however, the analysis of the qualitative data would imply that participants do deny discrimination, at least in terms of language.

The remaining themes represent those form the positive, pro-gay dimensions. The first of these celebrates difference and values the progress made by the gay movement.

7.3.4 Theme 5: Value Gay Progress

The quantitative data gathered for this theme indicated that participants do value gay progress. They were particularly favourable in terms of the accomplishments of the gay rights movement and in their admiration for gay men and women living their lives their way. The intention of the scenario was to place the individual in a position where they would be able to express their attitude towards a celebration of gay progress.

Scenario
Imagine that you are in Glasgow with some children (e.g. your children, or a niece or nephew) and Gay Pride is on. One of your children asks you why two men/two women are holding hands and kissing each other.

This was a straightforward theme to analyse as responses fell into two sub-themes, either participants were completely comfortable with the situation or they were awkward with the situation.

7.3.4.1 Sub-Theme: Completely comfortable in the situation

The following participants implied by their responses that they would be comfortable in the situation depicted in scenario 1. Male28 stated that he would act *'normal'* in this situation and male32 would be 'fine'. Female 29 went a little further stating that she would also be *'fine'* and that,' *it's good to expose children to different things, that way they grow up seeing gay people the same as ourselves'*.

However, contrary to these respondents, some expressed that they would feel awkward in the situation.

7.3.4.2 Sub -Theme: Awkwardness in the situation

When asked how he would feel, male18 said that he would feel '*awkward'*. He qualified this statement by adding that *'I would also find it awkward if my nephew asked why a man and a woman are kissing because I wouldn't know what to say'*. This is echoed by female18, who said that she would be ' *a bit awkward as I wouldn't know how far in depth to go to explain'*. However, female31 stated that although she would be *'a wee bit nervous'*, she would know what to say, *'I would just say that they were good friends and that there's nothing wrong with it'*.

Although there were no negative responses about the subject of this scenario, there did seem to be a lot of awkwardness about exploring the issue with children. *' I would be unsure of what to say to the child, it also depends on the age of the child'* (female19) and female22,

'I would feel awkward, depending on the age of the child'. Sexuality appears to be an issue that adults have difficulty talking about. Issues concerning sexuality and/or sexual orientation are viewed as controversial, emotive and sensitive and therefore many adults do not know how to broach the subject with children. When this happens the adult is denying the child of knowledge and therefore guilty of constructing what the child should and should not know. According to Robinson & Ferfolja (2002) the micro-practices operating in early childhood between children and adults contribute to the level of homophobia and heterosexist schooling contexts.

The issue about the age at which children should be 'introduced' to the concept of homosexuality is raised in the next theme.

7.3.5 Theme 6: Resist Heteronormativity

Schools reinforce heteronormative discourses to such a degree that children need never be 'introduced' to the concept of heterosexuality. The following scenarios were intended to explore interviewees feelings about challenging this heteronormative assumption with children. The first scenario explores attitudes about young children being taught about homosexuality. The second scenario presents an example of how this topic may be introduced to children.

Scenario 1 'It has emerged that young children are to be taught about homosexuality. Gay messages are to be built into school lessons for children as young as FOUR' quotes the Daily Mail.

7.3.5.1 Sub-Theme 1: Acceptance

The first sub-theme emerging was that of acceptance but like the traditional heterosexism theme this acceptance was conditional. These conditions concerned the age at which the child was taught and the sensitivity of the teaching.

Condition 1: Age

For this scenario, 50% of the interviewees believed that introducing the topic of homosexuality in schools to *'children as young as FOUR'* was acceptable, *'this is a good idea because it may help to reduce prejudice and help children as they grow to become more comfortable with their sexuality' (female19).* Several respondents also felt that informing young children may help them to not only understand their own sexuality but that of others, *it's a good idea 'cos they will have more of an understanding for gay couples'* (female22). Similarly female17 stated that *'children should be taught about it then perhaps when they*

grow older they won't think anything bad about homosexuality'. Almost all of the remaining 50% of interviewees deemed 4 years of age to be too young, although they were not against the topic being introduced into the school curriculum. While male32, believes that *'four is a little too young for children to understand',* female 33, believes that *'children need to be taught about homosexuality, although I believe that four is too young'.* Although respondents did not really give a definitive age by which time they thought that children would understand the concepts sexual orientation there were some suggestions. Female48 thought that '*maybe not as young as four, I would say a lot older, maybe just before high school',* while female18 believed that *'it's a bit young to be teaching the children when they are 4, when they are 9 or 10 that's okay'.*

Condition 2: Sensitivity

The second condition that participants felt was necessary to impose was that the teaching was subtle and sensitive. Female37 stated that she was *'fine but the kids are little so it needs to be sensitive',* while female21 said that *'It would depend on what the messages were and how it's taught'.* Interestingly, it was only the female respondents who made any comment about the way in which the topic was taught. One the respondents although not in agreement with a whole lesson dedicated to homosexuality did state that it would however, be okay if it was taught subtly in a class lesson *'I don't agree with a lesson dedicated to homosexuality but if they are taught subtly in a class lesson then I would be fine with that'* (female29).

Only one interviewee did not accept that teaching about homosexuality was a good idea, although she accepted that the child was aware of the issue; '*my young child asked when he was 5, so children are aware this young what's going on around them. I don't want my children to think it's normal behaviour to be with the same sex partner. I'm worried that the*

acceptance of same sex relationships could hinder the views and beliefs of children' (female37).

Having introduced the idea of teaching about homosexuality in schools in scenario 1 and gauged respondents views, the intention of scenario 2 was to place respondents is a realistic situation with regard to this.

Scenario 2 Your child comes home from school and says that they leant about children having two mummies or two daddies.

There was only one objection to the situation depicted in this scenario. Female37 very strongly stressed that she did not '*want my children to be mixed up. I would prefer to explain myself at the right time. Some people choose to love someone of the same sex but a man and a woman are supposed to be together so that a baby can have a mummy and a daddy. A daddy to play football and a mummy to cuddle you'*. However, of the remaining respondents the two views to emerge were either, total support with no concern about the age of the child; *'I would feel fine, that it's a good thing and I would ask them what they had learned'* (female17) and for female24, *'I would be fine, and I would explain a little more about it'*. Or, the alternative view was to support the school but with the caveat that the child was over a certain age, *'depends on the age of my children, but as it is a day to day occurrence now so kids should be made aware'* (Female48). This view is echoed by female18 who states that while it is *'good that children were learning but it depends how young the child was'*. Female19 gave an indication of the age that she thought may be appropriate '*I would explain it to them if they were 8+'* and female40 states that while she is happy to '*explain to the kids how and why'* that she would *'draw the line at kids under 10'*.

Generally, the respondents show little resistance to introducing children to the possibility of difference, other than a concern about the age at which this is acceptable. Their willingness to engage positively therefore, will begin to subvert heteronormative assumption in the mind of the child. However, analysis of the quantitative data revealed that this dimension achieved a relatively high mean rating (rational group mean rating=3.52; experiential group mean rating=3.36), this implies that ability to resist the negative aspects of heteronormative assumption in adulthood is slightly more challenging.

7.3.6 Theme 7: Positive Belief

A comparison of the quantitative data, obtained for each of the seven dimensions of sexual prejudice, also revealed that, like the previous dimension, the Positive Beliefs dimension achieved a high mean rating for both groups (rational group mean rating= 3.23; experiential group mean rating = 3.31). This suggests that the participants do not really have strong positive beliefs about gay men and women. However, this does not seem to be supported by the qualitative data.

Kite and Whitley (1996) propose that heterosexual evaluations of gay men and women are influenced by a generalised belief system where gender associated attributes are bipolar. In other words, what is masculine is not feminine and vice versa (Bem,1993). According to Deaux & Lewis (1984), this generalised belief system influences how gay men and women are viewed. Men described with stereotypically feminine traits are more likely to be judged as homosexual, women described with stereotypically masculine traits are, to a lesser extent, likely to be judged as lesbian. Kite & Deaux (1987) state that these gender-based assessments reflect the belief that gay men are similar to heterosexual females and lesbians similar to heterosexual men.

The following scenario partly examines whether traditional gender role attitudes mediate the relationship between negative attitudes towards gay men and lesbians.

Scenario
One of your colleagues is an openly gay female. The boss is in your work space one day and notices that a cupboard door is coming off its hinges, she turns to you and Debbie (your gay colleague) and says 'I wouldn't think you can fix that but I'm sure Debbie knows how to!'

One possible interpretation of this scenario is that the 'boss' has faith in Debbie's abilities because he believes that gay women are more independent and therefore self-reliant. However, the scenario places the interviewee in a position where their abilities are being deemed to be inferior to those of a gay person.

The questions asked in connection with this scenario were :

- How would you feel in this situation?
- What do you think the boss meant?
- How do you think Debbie feels?

The main feelings to emerge from this scenario are offense, awkwardness and embarrassment. The feelings of offense fall into two categories personally offended and offended for Debbie:

7.3.6.1 Sub-Theme: Feelings

Category 1: Personally Offended

Female30, states that she '*would feel offended that he would think that I couldn't fix it'*. Similarly, male 23 *'would be offended because I think he'd be calling me stupid'*. However, the following quote is interesting, female29 not only states that she would be offended, she

also gives a reason '*just because Debbie is gay doesn't automatically make her a DIY expert, I can do just as well'*. Female18, takes this a little further stating that she would be '*offended because I could fix it but it would also depend on what Debbie was like, if she was 'girly' I would question it*'.

A commonly held stereotype about gay women is that they exhibit masculine traits and are good at what are seen as traditionally masculine tasks. Female (18) upholds the stereotype by implying that if Debbie was masculine she would be able to fix it better than her, but if she was *'girly*', she wouldn't. However, female (29) is rejecting this stereotype *'just because Debbie is gay doesn't automatically make her a DIY expert*'.

Category 2: Offended for Debbie

The following respondents express concern that Debbie may be offended by the comments. The offense may be caused by the implied stereotype or because the remarks made by the boss are discriminatory. '*I'd be offended for Debbie because it's inappropriate to stereotype her because she's gay'* (female19). While female17 states that *'Debbie should be offended because she could be more feminine than the straight females'* and male28 also feels that she should be *'offended, the assumption is that she's different by being gay'*

Comparatively little research has examined the stereotypes of lesbians; however, according to Geiger, Harwood, & Hummert (2006). they are often perceived as masculine, independent, aggressive, and sexually deviant. Interesting lesbian stereotyping was a recurring theme in the participants responses.

7.3.6.2 Sub-Theme : Lesbian stereotyping

When the participants were questioned about their interpretation of the remarks made by the boss it became evident that the majority thought that he was making assumptions about her abilities based solely on the traditional lesbian stereotype. *'The boss meant because she's gay she can do male orientated tasks'* (female48). Female24, stated that '*he is being stereotypical 'all lesbians are butch' and male28* that '*Debbie was manly, less feminine, so stereotypically better at DIY*'.

On the questionnaire there were two statements in the Positive Belief Dimension which correspond with this scenario:

- **Statement 23**: Gay women have a lot to teach other women about being independent
- **Statement 49**: Being gay can make a woman more self-reliant

Quantitative analysis of Statement 23 revealed that no participants agreed with this statement and 85.8% of the participants gave this statement a rating of 3 or above. Statement 49 achieved a mean rating of 3.35. It therefore appears from the quantitative analysis that the participants in this study do not have a strong belief in the positive qualities associated with gay women. Further to this, the quantitative data gathered from the Aversion Towards Gay Women dimension suggests that participants wished gay women were more feminine. However, the qualitative data suggests that although the participants do not like their abilities assessed against those of a lesbian they do acknowledge the existence of the lesbian stereotype and they are reacting against it in defence of Debbie. Frieze et aI.(1978) & Hamilton (1979) suggest that when a lesbian is personally known then they are perceived as an exception to the rule. Devine (1989) found that individuals with low prejudice consciously

inhibit activation of stereotypes and either negate the stereotype or replace the beliefs associated with the stereotypes with thoughts reflecting equality.

Finally, there were four interviewees who assumed that the boss was being funny. Male19 assumed that *'the boss was probably trying to be funny'*, whilst female36 interpreted it as *'he was probably making a remark off the cuff'*. The two remaining participants stated that they thought his comments were *'meant it in a jokey way'*. A tentative explanation may be that the implied stereotype was perceived as a positive stereotype rather than a negative stereotype. Lambert, Khan, Lickel, & Fricke (1997) suggests that individuals are less likely to perceive positive stereotypes as inappropriate. However, much of the research on gay and lesbian stereotypes was conducted and published over a decade ago. It is, therefore, possible that individuals' stereotypes are changing along with their attitudes.

Chapter 8

Discussion

8.1 The Research Question

'What are student's attitudes towards homosexuality and can they be changed?'

Homophobia and homophobic bullying are major problems for all pupils, parents, staff and all those involved with young people and their education. For students who identify, or are perceived as lesbian or gay, however, school can be especially harrowing. 'The School Report' produced by Stonewall (2007) states that homophobic bullying is endemic in Britain's schools. Almost two thirds (65%) of young lesbian, gay and bisexual pupils have experienced direct bullying but even if gay pupils are not directly experiencing bullying, they are learning in an environment where homophobic language and comments are commonplace. 98% of young gay people hear the phrases “that’s so gay” or “you’re so gay” in school or hear other insulting homophobic remarks but only 23% of young gay people have been told that homophobic bullying is wrong in their school. 90% of teachers and non-teaching staff report having never received any specific training on how to prevent and respond to homophobic bullying.

As highlighted in previous literature, there is a need for educational interventions that are effective in training about issues of sexual orientation (Khayatt, 1992; Griffen, 1994; sparkes, 1994; Robinson, 1996; Epstein & Johnson, 1998; Ferjolja, 1998; Ferjolja & Robinson, 2004;

DePalmer & Atkinson, 2009). Guth et al. (2005) suggested that both experiential and rational interventions will lead to more accepting attitudes towards homosexuality.

The primary aim of this study therefore, was:

- To empirically examine the differential effects of rational versus experiential forms of training interventions on attitudes towards homosexuality.

Herek, (2000) conceptualises heterosexuals' negative attitudes toward homosexuality as sexual prejudice and according to Massey (2009), sexual prejudice is best represented as a multidimensional 7-factor model. Therefore, adopting this conceptualisation, the second aim of the study was:

- To examine the effects of the interventions on each of the seven dimensions of sexual prejudice

This study employed sequential methods to generate and triangulate data; an initial quasi-experimental design to gather quantitative data, followed by semi-structured interviews gathering subjective, qualitative data.

The aim of the qualitative phase was:

- To explore students emotional response towards to a set of scenarios depicting various dimensions of sexual prejudice.

8.2 Impact of the Interventions

Following the rationale of Cognitive-experiential self- theory the hypothesis for this study predicted that *'the experiential intervention will be associated with less negative attitudes towards homosexuality than the rational intervention'.* The results of this study provide support for this hypothesis.

A statistically significant difference was found pre-test to post-test for the experiential intervention which demonstrated that the experiential intervention significantly reduced negative attitudes towards homosexuality. The effect produced by the rational intervention was also statistically significant. However, this intervention significantly increased negative attitudes towards homosexuality. A follow-up test carried out six weeks after the interventions revealed that the effects of the dimensions were maintained for participants of the experiential intervention but for participants of the rational group the effects were not maintained over the six weeks from post-test to follow-up test. Therefore, in this study the intervention which tapped the experiential system was the most effective at reducing negative attitudes towards homosexuality and maintaining that change. This finding supports those of other researchers (Goldberg 1982; Guth *et al*, 2005).

In terms of the individual dimension mean scores obtained from the participants in both groups prior to any intervention, the mean scores for Traditional Heterosexism, Aversion Towards Gay Women, Aversion Towards Gay Men and Denial of Continued Discrimination were the lowest. This indicates that the participants were generally accepting of homosexuality and gay men and women and, would accept that discrimination occurs. However, both groups were less favourable in relation to the positive dimensions: Value Gay Progress, Resist Heteronormativity and Positive Belief. This suggests that they were reluctant to accept that positive beliefs about gay people exist and less likely to see that

progress in the gay movement is important. The dimension which, for both groups, had the highest mean score was Resist Heteronormativity. This indicates that the participants were steadfast in the adherence to heteronormative role expectations.

Analysis of the data also reveals that there were differences in the maintenance of the changes across the dimensions after each intervention group. For the rational intervention there was a decrease in mean ratings for the Traditional Heterosexism, Aversion to Gay Men, Value Gay Progress and Resist Heteronormativity dimensions. This indicates that, for these dimensions, the impact of the intervention is beginning to wear off and participants were becoming more favourable in attitude. However, for the dimensions, Aversion Towards Gay Women, Positive Belief and Denial of Continued Discrimination, the mean ratings in the follow-up test increased further indicating the for these dimensions the rational intervention had not been effective at fostering a more favourable attitude. For the experiential group, the dimensions for which the effects of the intervention were not maintained included: Traditional Heterosexism; Aversion Towards Gay Men and Aversion Towards Gay Women. However, where the impact of the intervention had greatest effect, with the effect being maintained through to the follow-up test, six weeks later, were in the dimensions Denial of Continued Discrimination, Resist Heteronormativity, Value Gay Progress and Positive Belief. This implies therefore, that the experiential intervention is most effective in highlighting the on-going existence of discrimination of gay men and women, of promoting a belief in diversity and social equality, recognition of the positive consequences of being gay and an understanding for the need to resist heteronormative assumption.

The findings of the empirical study support the multi-dimensional nature of attitudes and indicate that these complexities can, to some extent, be captured and once captured, it is then possible to examine the process of attitude change in greater detail. However, what is not clear is whether these attitudinal changes also manifest in behavioural change. The second

phase of this study did however, provide some insight. It is acknowledged that participants may have been inclined to give a socially desirable response in the questionnaire in order to present themselves more favourably, therefore the hypothetical scenarios were used in this phase of the study in an attempt to encapsulate the 'gut' reaction of the participants. Analysis of the transcribed data gave an indication of likely behavioural responses. However, this analysis revealed that the findings of the qualitative data did not always reflect findings of the quantitative data.

Increasing visibility and the changing representations of gay people within society poses a threat for the traditional heterosexist. However, analysis of the data generated in the quantitative phase this study revealed that generally participants did not overtly express sexual prejudice. The Traditional Heterosexism dimension correlated positively with the dimensions of Aversion Towards Gay Men and Aversion Towards Lesbians revealing that they were not morally condemning of homosexuality and would not discriminate against gay men and women. This finding was not surprising as analysis of the demographic data revealed that 85% of the participants were related to, or knew someone, who was gay. However, the qualitative phase of the study revealed that when presented with a subtle or socially acceptable way to do so, participants would exhibit discriminatory behaviours. For example, when faced with the emotive subject of gay adoption most participants, from either group, did express concern about gay adoption and insisted that certain conditions must be met before for the adoption could proceed. Analysis also revealed that female participants would express concern if they were to see a lesbian doctor. However, male participants expressed no concern about seeing a gay male doctor. This finding is contrary to other research which has found that females have more tolerant attitudes towards gay men and lesbians than do males (Hansen, 1982; Hayes, 1995). A tentative explanation for this anomaly may be related to the fact that after the rational intervention, participants developed less

favourable attitudes towards gay women and these effects were maintained. It may be the case that the female participants who exhibited this discriminatory behaviour attended the rational intervention. For participants in the experiential group, their initial impression confirmed a more positive stereotype. Any information received subsequently was congruent to this impression and therefore attitudes remained positive and they did not exhibit discriminatory behaviour.

The Positive Belief dimension was intended to give participants the opportunity to show their admiration for gay men and lesbians. However, the findings once again revealed discriminatory behaviour. The quantitative data suggested that participants rejected the unique positive qualities of gay people and instead hold on to heteronormative sex-roles. In the qualitative phase of the Positive Belief Dimension the scenario ascribed a non-traditional sex-role to a gay woman, the participants actively rejected any difference in ability between gay and straight women. The qualitative data also showed however, that the participants were aware of the' lesbian stereotype' and were quick to point out that this may cause offence. However, only one participant stated that he would tackle this discrimination. It could be inferred that the lack of intervention by the other participants is similar to that for the Denial of Discrimination dimension. In this dimension the overall mean rating for the subscale for both rational and experiential groups was not high. This initially indicated that prior to both interventions the participants were willing to admit that gay people and straight people are treated differently. However, the anticipated behavioural responses of the participants did not reflect this. '*That's so gay'* and *'poof juice'* are phrases which are regarded as derogatory by many gay men and women and yet, they are a dominant feature of youth discourse. When participants were placed in a situation where they had the opportunity to confront the use of these terms, their anticipated behavioural response was that they would only intervene if they heard a child use the phrase *'that's so gay'*. There is, of course, no way of knowing whether

this is a socially desirable response or a true indication of their possible behaviours. As the majority of participants would not intervene if they heard an adult use the term, and no participants saw a problem with the use of the phrase *'poof juice'*, it is likely that when the scenario involves a child, the participant is inclined to give the impression that they would be behave as a responsible adult. However, it is also acknowledged that the use of any sexualised language by children may be seen as inappropriate and therefore warrants intervention.

The Value Gay Progress dimension gave participants an opportunity to express their egalitarian beliefs and to express this by demonstrating that homosexuality represents a special quality that should be encouraged. However, the findings from both phases of the study were contradictory. Overall, the quantitative data suggested that the participants valued gay progress. When asked whether the accomplishments of the gay movement should be admired, there was a very high percentage of agreement. However, when they were asked whether they would encourage their sons or daughters to explore their sexuality if they suspected that they were gay, there was a high percentage of disagreement. In the qualitative phase there was general agreement that the Gay Movement was something to celebrate however, the issue of explaining this to children proved to be problematic for most participants. The main concern, with regard to children, seems to be the age at which they are exposed to the concept of homosexuality. This issue was a persistent concern and was raised in the final dimension.

Queer and liberationalist theorists view the scientific assumption that sexuality and gender categories are natural, distinct and unchangeable as oppressive. For these theorists the destabilisation of sexuality and gender hegemonic structures is imperative (Massey,2009). The final dimension aimed to assess how the participants viewed the roles ascribed to them. These roles may be based on their gender or sexual orientation. The statements on the

questionnaire were designed to encourage the participants to resist the 'normal' heterosexual roles ascribed to them. The quantitative data generated showed the least favourable attitudes towards this dimension for both groups of participants. However, the qualitative data suggests that while the participants are not willing to reject their notion of heteronormative practices, they are willing to accept that it may be open to discussion, particularly by introducing the topic of homosexuality in schools. All participants were forceful in their opinion that this was carried out at an appropriate age and in a sensitive manner.

In summary, the findings of the study across the dimensions have shown that while participants do present conscious egalitarian attitudes they do, in fact, still have unconscious negative attitudes which are expressed by their denial of the on-going existence of discrimination of gay men and women, the lack of recognition of the positive consequences of being gay and a lack in understanding for the need to resist heternormative assumption. These attitudes are further demonstrated by their automatic behavioural responses. These responses, although unconscious, are discriminatory in nature.

8.3 Implications for Theory and Practice

> *All of us are born into an environment polluted by homophobia (one among many forms of oppression), which falls upon us like acid rain. Some people's spirits are tarnished to the core, others are marred on the surface, but no one is completely protected. Therefore, we all have an opportunity-indeed, the responsibility-to join together to construct protective shelters from bigotry's corrosive effects, while*

> *working as allies to clean up the homophobic environment we live in. Once enough steps are taken to reduce this pollution, we can all breathe a lot easier* (Blumenfeld, 1992. P.18)

It is the Scottish Governments intention, through meeting the Curriculum for Excellence objectives, that all children have the opportunity to become successful learners, confident individuals, effective contributors and responsible citizens. To achieve this, they recognise that children need to have equal opportunities to learn and demonstrate respect for themselves, and for each other. It is explicitly stated within HMIE's *How good is our school?* that sexual orientation should not be a barrier to participation for pupils. Schools should be inspected on how they are meeting the needs of LGBT young people and creating a school ethos that challenges discrimination towards LGBT young people. Schools must, therefore be inclusive, welcoming places for everyone to live and work, no matter what their sexual orientation.

The Accreditation of Initial Teacher Education (ITE) programme, managed by the General Teaching Council Scotland (GTCS), states that, under the Equal Opportunities/Disability Discrimination, the GTCS requires that courses and programmes will embrace diversity and promote the equal opportunity requirements laid down by statute. It is accepted that there is often a gap between the official stance with regard to attitudes towards homosexuality and actual personal attitude and belief. However, the attitudes and beliefs transmitted by teachers are of fundamental importance (Martinez, 2005) and it is therefore critical that trainee teachers are engaged in training programs that challenge their attitudes and beliefs with regard to homosexuality.

This study has shown that Cognitive-experiential self- theory (CEST) model is a means of conceptualising and designing interventions which result in attitude change. The study has

also shown that while both experiential and rational interventions are effective at promoting change, the experiential intervention is most effective at promoting positive change across the positive dimensions of sexual prejudice. Therefore, experientially based interventions may be designed which specifically challenge these dimensions. However, while this intervention will generate an immediate response and will influence and shape attitudes, an intervention which focuses entirely on the experiential system would not necessarily be sufficient to cause behavioural change. Behavioural change will develop through reasoned decision and this employs the rational system. During a rational phase of the intervention anticipated behaviours can be reflected upon, and evaluated, by the individuals. If they perceive that their anticipated behaviours are contradictory to their attitudes they will enter a state of cognitive dissonance. A state of cognitive dissonance will then motivate them to become cognisant of their feelings and attitudes towards homosexuality. Therefore, an intervention which primarily engages the experiential system, but simultaneously engages the rational system may be the most effective.

It would be hoped that the findings of this study may extend not only to professional development opportunities for serving teachers, but may also be included in the curriculum for teacher training. Once teachers begin to realise and personally challenge the stranglehold of heteronormative assumption they can then start to promote change within their own classrooms and influence policy change within their own institutions.

8.4 Limitations of the Study

Although this research was carefully prepared, there are characteristics of the design and methodology that set parameters on the internal and external validity of the study. It is

therefore acknowledged that these will, to some extent, constrain the generalisability and utility of the findings.

8.4.1. Sample

The participants of this study were enrolled on the Access To Primary Education course and it was the intention and hope of all the students participating to become primary school teachers. However, while this programme is intended for adults over 21 years, due to the financial constraints faced by the college in which the study took place, the age restriction for the session 2010/ 2011 had been reduced and, consequently some of the participants were younger than would normally be expected on this type of course. Therefore, while the participants are demographically representative of students in the college and of the college catchment area, they are not fully representative of Access To Primary Education Students in terms of age.

The purpose of this study was to explore attitudes towards homosexuality and to determine the effects of two styles of intervention in changing these attitudes. As discussed in the literature review, when addressing issues of equality and diversity, teachers and pre-service teachers struggle most with the topic of sexuality. In part, this is because they feel inadequately prepared to discuss issues of homosexuality. Therefore, evidence would imply, that teachers and pre-service teachers would benefit from training programmes which educate on this issue. In an ideal world, this study would have been conducted within a Higher Education establishment, with students already enrolled on a teacher training course. Gaining access to such students would have been problematic. However, it was possible to gain access to students who hoped to be enrolled on teacher training courses. So, while the study may be criticised because the participants are not the students, or professionals, for which the interventions would be intended, there seems no reason why such interventions

should not be introduced into the curriculum of any course which has the purpose to prepare and providing future teachers. Therefore, the participants used do, indeed, have relevance to the purpose of the study.

Generally, in research, a large sample size is preferable to reduce errors in generalising the findings. In this study there was a restriction to sample size by only having access three appropriate classes. Also, any participant self- identifying as gay or lesbian was excluded from this study, although it is acknowledged that the study therefore fails to recognise all perspectives.

However, although this is a small sample size significant differences were demonstrated pre- and post-intervention for the experimental groups, but not for the control group.

8.4.2. Design

A quasi-experimental design was employed for the quantitative phase of this study as random allocation of participants was not a possibility. For the purpose of this study the interventions used were introduced as part of the guidance module for the academic session 2010/11, on both the Access To Primary Education course and the HNC Counselling course, therefore it became a compulsory part of the course. As a consequence the participants were intact classes rather than randomly selected individuals. Lack of randomisation is the major limitation of this design and therefore, doubts may be cast on the internal validity of the study. However, it fitted the goals of the study and the feasibility of conducting it, so in an attempt to counteract the limitations the two experimental groups and control group were matched as closely as possible. The experimental groups were both Access To Primary Education classes; the control group was a HNC Counselling class which seemed to be the

closest 'type' of student in terms of altruism and general openness. This was, however, after discussion with other lecturers, a subjective assessment on the part of the researcher.

8.4.3.The Interventions

As the researcher was well known within the college as an 'out' gay lecturer it was deemed necessary to employ an outside agency to deliver the interventions. Although discussions took place between LGBT Youth Scotland and the researcher with regard to what would be included in the interventions, there was some loss of control over the content. However, the two styles of presentation requested were accommodated.

A variable which, unfortunately was not considered prior to the interventions, was the composition of the speaker panels. It is not known whether the results obtained were due in part, or wholly, to the speaker presenting the intervention rather than the style of presentation. This design flaw could have been improved by ensuring that the same team presented both interventions.

8.4.4. Collection and Analysis of Data

Data was collected by means of questionnaire to generate quantitative data and then through semi-structured interviews. In the qualitative phase of the study hypothetical scenarios acted as a means of eliciting a more visceral response from the participants. The purpose of adopting the two phases was to strengthen the methodology by triangulating the data. Although confidentiality was assured for both phases, the main limitation was that participants may have been inclined to give a socially desirable response.

The problem of social desirability responding has been a topic of concern for nearly eight decades (Bernreuter,1933) and is of particular concern when researching a personally and

socially sensitive topic. Participants can be inclined to present themselves in a favourable light rather than to give an accurate response. In this study although there was no real way of knowing whether the validity of the responses generated, either by the questionnaire or the interviews, were threatened due to this phenomenon. However, the follow-up tests did indicate that the effects were maintained so this does to some extent increase validity.

Another consideration is that of effort justification. Participants may have felt that they needed to justify the effort that they had invested by participating. They could do this by demonstrating that some change in attitude had taken place. Although this is a possibility, as the attitude changes experienced by the participants were maintained over the six weeks post-intervention, it would be safe to assume that this did not happen.

In a pre-test/post- test design participants become familiar with the format of the instrument of assessment. By the time of the post-test they have had practice by way of completing the pre-test instrument. In both intervention groups, therefore, the participants' sensitivity to the instruments means that the final findings cannot be said to be solely due to the manipulations of the independent variable.

As a research strategy, quantitative methodologies have been much criticised; *'quantitative researchers fail to distinguish between people and social institutions from the 'real world'; the measurement process possesses an artificial and spurious sense of precision and accuracy; the reliance on instruments and procedures hinders the connection between research and everyday life; the analysis of relationships between variables creates a static view of social life that is independent of people's lives*' (Bryman, 2001 p.75-56). Certainly, the statistical analysis of qualitative data is 'cold' and seems somewhat divorced from social reality. From an ontological position, individual's knowledge, views, understandings, interpretations, experiences and interactions are meaningful properties of the social reality

which is being explored in this study. Therefore, employing a sequential phase served two purposes; to cross-check the quantitative data and to enhance the quantitative phase by adding 'warmth' to the data.

The semi-structured interviews were not without limitations as a means of collecting data. Lyons & Chipperfield (2000) state that too often interviewee subjectivity is not acknowledged in an interview situation and that there is little acknowledgement of the interviewee's own perceptions of what an interview is. They suggest that greater attention needs to be paid to what actually happens in an interview, including who exerts the power and how. Bowes & Domokos state that '*if the interview is understood as a social process, it is clear that, depending on the type of relationship set up, interviewees will respond in ways they consider socially acceptable'*. (Bowes & Domokos, 1996, p.54). As I was conducting the interviews and was also a lecturer within the college there was an immediate power differential between interviewer and interviewee. This may have had an impact on the quality of the interview either by eliciting socially desirable responses or by inhibiting respondents from giving too much depth to their answers. Several respondents were monosyllabic and required many prompts. Others, however, required no prompts and appeared relaxed. It is uncertain whether this was due to the individual characteristics of the interviewees or inconsistency in the behaviour of the interviewer. Interviewing is a skill which improves with practice and as I was a novice interviewer thirty interviews were conducted and transcribed. The order of the transcriptions was then randomised and twenty were selected for analysis.

There has been great debate in the literature with regard to quality issues in qualitative research (Lincoln,2004; Johnson et al., 2006) but scant attention paid to transcription quality. As a researcher, I was not practiced in either preparing transcriptions, or in their analysis.

However, every effort was made to ensure that the transcriptions were accurate, although it must be acknowledged that there may have been some inaccuracies.

8.5.Contribution of this Study

As a topic, it is acknowledged that attitudes towards homosexuality has been researched extensively, particularly with regard to student attitudes. The present study contributes to this body of knowledge. There has also been much research with regard to training interventions for pre-service teachers and again, this study will contribute to that body of knowledge. However, this study goes beyond what has been published in the professional literature in that it documents attitude change within a group of students who are not yet enrolled on a Higher Education teacher training programme. Instead, the students in this study are enrolled on an Access To Primary Education course within a Further Education College. These are students who intend to become teachers however, there is one noticeable difference. Students entering Initial Teacher Education courses in HE predominantly come straight from school after achieving the pre-requisite number of Highers. The students in this study have all been out of education for some time, do not necessarily have any current academic qualifications and have either raised children, or been employed in a variety of occupations. There is no reason, however, to assume that their attitudes towards homosexuality do not reflect those attitudes held by students already on a teacher training course but it is a difference that is worth exploring through a future comparative study.

Most research into attitude change in students, pre-service teachers and teachers have commonly used a uni-dimensional instrument of measurement, such as Herek's ATLG scale. This study, therefore, contributes to the area of attitude assessment by using a multi-dimensional model to assess attitude change within an educational setting. This Model has

not been used before to measure attitude change pre- and post-intervention but the findings of this study reveal that it is robust, yet sensitive enough to detect change within the dimensions. It may, then be possible, to use this measure to predict which dimensions are more or less susceptible to change. In light of these studies interventions could then be designed to specifically target particular dimensions.

However, this study also highlights the importance of another factor which, perhaps, needs to be taken into consideration; the composition of the intervention panel. Hodgson (2011) states that interventions based on the contact hypothesis (Alport, 1954), do generally reduce feelings of threat and increase empathy amongst intolerant individuals (Kwon & Hugelshofer, 2012). However, this was not the case for students participating in the rational intervention in this study as there was an overall increase in sexual prejudice. The specific reason for this cannot be ascertained although a tentative explanation, within the CEST framework was suggested. Future research may address gender differences in presenters e.g. the relative effectiveness of lesbian presenters versus gay men. It may also address other factors such as the talent of the presenter, or even the attractiveness of the presenter. Also, in light of the findings for the rational group, another related area worthy of exploration would be the extent to which stereotypic beliefs affect our resistance to attitude change.

Finally, this study is unique in combining the use of hypothetical scenarios to exemplify each of the dimensions of sexual prejudice. The intention of their use in this study was to elicit a 'gut' response from participants in an attempt to gauge whether responses made in the quantitative phase reflected their true feelings. However, it has also highlighted the possibility of using scenarios to examine pre-service teachers (and teachers) anticipated professional behaviours.

8.6 Concluding Remarks

Challenging and subverting the stranglehold of heteronormativity will be an on-going battle. However, creating schools which cultivate a safe and supportive climate for sexual minority students is critical. '*Attending to homophobic discourse, learning how to question and reply to it without getting caught within its limited and destructive focus'* (Martindale, 1997 cited in Robinson & Fejfolja, 2001, p.132) is vital. Teachers can promote change by using *'her or his position within their institution to change her or his students through a curriculum that is inclusive and focuses on transformation rather than perpetuation of systems of oppression'* (Ore, 2003,p.586). Griffen & Genasci (1990) state that taking action against homosexuality and heterosexism is the responsibility of all teachers. However, while Douglas et al. (1997) point out that some teachers lack the confidence to deal with such issues, Robinson & Ferfolja (2001) state that for others it is their own prejudicial attitudes that are the barrier.

As this study has shown effective interventions, designed using cognitive-experiential self theory as a theoretical framework, for pre-service and in-service teachers, may provide a means of addressing both issues and, in doing so, help to foster in these teachers an ethos which is inclusive of all students regardless of race, ethnicity, gender *and* sexual orientation.

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Appendices

Appendix I Participant Information Sheet

Appendix II Consent Form

Appendix III Questionnaire

Appendix IV Interview Schedule

Appendix V Transcription Example

Appendix I

University of Strathclyde Education

Participant Information Sheet

Title of Study: Attitudes Towards Homosexuality

Introduction

My name is Jacqui Robertson and I am a post-graduate doctoral student studying at the University of Strathclyde.

e-mail: jacqueline.robertson100@strath.ac.uk

Purpose of the Study

The purpose of this study is for my university course. It is to see whether the training that we are doing makes any difference to the attitude of students towards gay men and women.

The findings from this study will help educators who are working to raise awareness and change attitudes towards homosexuality and will add to what we already know about designing effective training interventions in gay issues.

The findings from this study may be used as part of a publication.

Do you have to take part?

After reading this information sheet you will be asked whether you wish to continue participating in this study. This is entirely voluntary and as such is your decision.

If you do not wish to continue then you may refuse to participate and have the right to withdraw.

If you choose to continue then you will be asked to sign a consent form.

What will you do in the project?
Two testing sessions will be conducted over the course of 2 months. In the pre-test session which will occur during a normal lecture, you will be asked to complete a questionnaire. The questionnaire will consist of 70 statements. You will be asked to rate either your agreement, or disagreement with the statements on a 5 point scale.

You will also be asked to complete a demographic questionnaire.

The training sessions will be conducted one month later during a guidance session.

The workshops will last for 1 hour. At the end of the workshops you will be asked to complete a post-test questionnaire. This will be the same as the questionnaire used in the pre-test.

Some interviews will be conducted after the second questionnaire has been completed. The interview will last for approximately 20 minutes and will involve answering some questions about your attitudes towards gay and lesbian individuals. If you do not wish to be selected for interview please tick the box on the consent form.

Why have you been invited to take part?

As the aim of the study is to determine the effect of different training interventions on student's attitudes towards gay people, the study required a sample of students.

There is no reason to assume that your attitudes towards gay people are any different to those attitudes held by all students studying at this establishment.

What are the potential risks to you in taking part?

Due to the potentially emotive and sensitive subject of the questionnaire and workshops some participants may occasionally feel uncomfortable.

A contact name will be provided. This is for any participant wishing to discuss issues arising from their participation in this study.

To ensure that any individuals participating in the study are not identified **all questionnaires will be anonymous and confidential.**

All participants will be made aware of the Colleges policies and procedures in relation to homophobic bullying.

What happens to the information in the project?

I am the only person that will have access the data collected in this study.

The hard copies of the questionnaires, consent forms and interview transcripts will be kept in a locked filing cabinet but once the data has been analysed the questionnaires and interview transcripts will be completely destroyed by shredding.

The data collected during this study will be analysed electronically and used only to inform my study.

All electronic data will be encrypted and password protected.

The University of Strathclyde is registered with the Information Commissioner's Office who implements the Data Protection Act 1998. All personal data on participants will be processed in accordance with the provisions of the Data Protection Act 1998.

Thank you for reading this information – please ask any questions if you are unsure about what is written here.

What Happens Next?

If you are happy to participate in this study then you will be asked to complete a consent form.

At the end of the study all participants will be given feedback with regard to the findings.

If, however, you have decided that you do not wish to participate then **you have the right to withdraw** at this stage and I wish to thank you for your attention.

This investigation has been reviewed and approved by the University of Strathclyde ethical approval process.

If you have any questions/concerns, during or after the investigation, or wish to contact an independent person to whom any questions may be directed or further information may be sought from, please contact:

Secretary to the University Ethics Committee

Research & Knowledge Exchange Services

University of Strathclyde

Graham Hills Building

50 George Street

Glasgow

G1 1QE

Telephone: 0141 548 3707

Email: ethics@strath.ac.uk

Researcher Contact Details:

Jacqui Robertson

jacqueline.robertson100@strath.ac.uk

Chief Investigator Details:

Professor Howard Sercombe

howard.sercombe@strath.ac.uk

Appendix II

University of Strathclyde Education

Consent Form

Title of Study: Attitudes Towards Homosexuality

- I confirm that I have read and understood the information sheet for the above study and the researcher has answered any queries to my satisfaction.
- I understand that my participation is voluntary and that I am free to withdraw from the study at any time, without having to give a reason and without any consequences.
- I understand that I can withdraw my data from the study at any time.
- I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.
- I consent to being a participant in the study

(PRINT NAME)	I hereby agree to take part in the above study
Signature of Participant:	Date

- I am willing to be interviewed (Please tick the appropriate box) YES ☐ NO ☐

Appendix III

University of Strathclyde Education

Attitudes Towards Homosexuality

INSTRUCTIONS

The following questionnaire contains 53 statements of attitude towards homosexuality.

Please read each statement and tick the box which best describes your response to the statement.

	Strongly disagree (1)	Tend to disagree (2)	Neither disagree or agree (3)	Tend to agree (4)	Strongly Agree (5)
1. I try to avoid contact with gay women					
2. Gay behaviour between two men is just plain wrong					
3. The accomplishments of gay civil rights movements are something to be admired					
4. Gay men can't be masculine					
5. The idea of gay marriage between men seems ridiculous to me					
6. I find gay women more sensitive than other women					
7. If a woman has gay feelings, she should do everything she can to overcome them.					
8. It would be upsetting for me to find that I was alone with a gay women					
9. It is a perversion for a man to be gay					
10. I feel restricted by the sexual label people attach to me					

	Strongly agree	Tend to agree	Neither agree or disagree	Tend to disagree	Strongly disagree
11.It seems to me that the labels 'man' and 'woman' aren't really very useful ways to describe the differences between people					
12 . Gay men should not be allowed to work in schools					
13. Gay woman are a threat to many of our basic social institutions					
14. I admire the strength shown by gay women					
15. I'm uncomfortable when gay men act feminine					
16. Gay women can't be feminine					
17. Gay men aren't real men					
18. If a man has gay feelings, he should do everything he can to overcome them					
19. The plight of gay men and women will only improve when they are in leaders within society					
20. The growing number of gay women indicates a decline in British morals					
21. Society has reached the point where gay people and straight people have equal opportunities for advancement					

	Strongly agree	Tend to agree	Neither agree or disagree	Tend to disagree	Strongly disagree
22. If my son told me he thought he might be gay, I would encourage him to explore that aspect of himself					
23. Gay women have a lot to teach other women about being independent					
24. Gay men and women should be admired for living their lives their way					
25. I try to avoid contact with gay men					
26. Gay women have been at the forefront of the struggle for equal rights					
27. Gay women are sick					
28. Straight men have a lot to learn from gay men about being friends to women					
29. Gay men are more sensitive than straight men					
30. Most gay male and females are no longer discriminated against					
31. I think gay women are disgusting					
32. I feel restricted by the sexual rules and norms of society					
33. I'm uncomfortable when gay women act in a masculine way					

	Strongly agree	Tend to agree	Neither agree or disagree	Tend to disagree	Strongly disagree
34. I feel limited by the sexual behaviours that are expected of me					
35. I feel restricted by the gender label that people attach to me					
36. Being gay can make a man more sensitive and compassionate					
37. Gay women have an inferior form of sexuality					
38. I wish gay women were more feminine					
39. It is a sin for a female to be gay					
40. Discrimination against gay men and women is no longer a problem in Britain					
41. I wish gay men were more masculine					
42. Straight men have a lot to learn from gay men about fashion					
43. I feel restricted by the expectations people have of me because of my gender					
44. Gay men are more creative than straight men					
45. It would be upsetting for me to find that I was alone with a gay man					

	Strongly agree	Tend to agree	Neither agree or disagree	Tend to disagree	Strongly disagree
46. I see the gay movement as a positive thing					
47. I think gay men are disgusting					
48. Gay women aren't real women					
49 Being gay can make a woman more self-reliant					
50. If my daughter told me she thought she might be a gay, I would encourage her to explore that aspect of herself					
51. On average, people in our society treat gay people and straight people equally					
52. Society is enhanced by the diversity offered by gay people					
53. A woman being gay is detrimental to society because it breaks down the natural division between the sexes					

END

Thank you for completing this questionnaire

Appendix IV

University of Strathclyde Education

Interview Schedule

1. Opening
   A. (Establish Rapport) Hi, firstly thanks for taking part in this study and for completing the questionnaire and taking part in the workshop and secondly, for now giving your consent to be interviewed.
   B. (Purpose) I would like to ask you some questions about eight scenarios that I am going to show to you
   C. (Motivation) The information that you, and the other interviewees, provide will give me further insight into attitudes towards gay men and women and all responses will remain confidential.
   D. (Time Line)The interview should take no longer than about 20 minutes. Are you available to respond to some questions at this time?

2. Main

Scenario 1

The main story in your local newspaper is about a gay couple (male) adopting a baby boy. The article seems to imply that this is wrong. however, the newspaper is running a poll to gauge the views of its readers.

Q1. What would your feelings be in scenario 1?

Q2. Would your views be strong enough to write to the editor of the newspaper?

Q3. Would your views be any different if they were adopting a girl?

Q4. What about a gay female couple adopting?

Scenario 2

You're in the pub having a night out with some friends. One of your friends in the group is gay. During the evening you become aware that one of the other's in the group keeps using the phrase 'that's so gay'.

Q1. Would you say anything?

Prompt: Why not?

Prompt: What about in a different setting? Or if you heard children use the phrase?

Scenario 3

You're in the pub having a night out with some friend. One of your friends in the group is gay. You ask for a Bacardi Breezer at the bar and someone remarks that you're on the 'poof juice'.

Q1. Would you say anything to them in this setting?

Prompt: What would you say?

Prompt: Why not?

Scenario 4

Imagine that you need to go to the doctors for a check-up that involves a genital examination. When you're in the waiting room you overhear the receptionist gossiping about your doctor and his partner. It becomes obvious from what they're saying that your doctor is gay.

Q1. How would you feel in this situation?

Scenario 5

Imagine that you are in Glasgow with some children (e.g. your children, or a niece or nephew) and Gay pride is on. One of the children asks you why two men/women are holding hands and kissing each other.

Q1. How would you feel in this situation?

Q2. What would you say to the child?

Scenario 6

'It has emerged that young children are to be taught about homosexuality. Gay messages are to be built into school lessons for children as young as FOUR' quotes the Daily Mail.

Q1. What do you feel about this?

Prompt: What are your views?

Scenario 7

Your child come home from school and says that they learnt about children having two mummies or two daddies.

Q1. How would you feel?

Q2. What would you say to the child?

Prompt: Would it depend on the age of the child?

Scenario 8

One of your colleagues is an openly gay female. The Boss is in your office space one day and notices that a cupboard door is coming off its hinges, she turns to you and Debbie (your gay colleague) and says 'I wouldn't think you can fix that but I'm sure that Debbie knows how to!'

Q1.How would you feel in this situation?

Prompt: Would you be offended?

Q2. What do you think the Boss meant?

Q3. Do you think that Debbie should be offended?

(Transition: Thank you very much for answering all these questions and for answering so openly

Closing

A. (Maintain Rapport) I appreciate the time you took for this interview. Is there anything else you think would be helpful for me to know so that I can add it into by findings
B. (Action to be Taken) I should have all the information I need. Would it be alright to contact you if I have any more questions? Thanks again for all your help

Appendix V

EXAMPLE TRANSCRIPT

Scenario 1

The main story in your local newspaper is about a gay couple (male) adopting a baby boy. The article seems to imply that this is wrong. however, the newspaper is running a poll to gauge the views of its readers.

What do you feel about scenario 1?

I think this is okay but still think that there needs to be female involved

Would your views be strong enough to write to the editor of the newspaper?

No

Would your views be any different if they were adopting a girl?

No

What about a gay female couple adopting?

More or less the same as before but that a man needs to be involved

Scenario 2

You're in the pub having a night out with some friends. One of your friends in the group is gay. During the evening you become aware that one of the other's in the group keeps using the phrase 'that's so gay'.

Would you say anything?

I would speak with them and tell them that they could be offending the gay person

What about in a different setting? Or if you heard children use the phrase?

Just the same that it's offensive

Scenario 3

You're in the pub having a night out with some friend. One of your friends in the group is gay. You ask for a Bacardi Breezer at the bar and someone remarks that you're on the 'poof juice'.

Would you say anything to them?

No, it's just a phrase

Scenario 4

Imagine that you need to go to the doctors for a check-up that involves a genital examination. When you're in the waiting room you overhear the receptionist gossiping about your doctor and her partner. It becomes obvious from what they're saying that your doctor is gay.

How would you feel in this situation?

It's your doctor and she has to be professional so it would be fine

Scenario 5

Imagine that you are in Glasgow with some children (e.g. your children, or a niece or nephew) and Gay pride is on. One of the children asks you why two men/women are holding hands and kissing each other.

How would you feel in this situation?

A wee bit nervous

What would you say to the child?

I would just say that they are good friends and there is nothing wrong with it

Scenario 6

'It has emerged that young children are to be taught about homosexuality. Gay messages are to be built into school lessons for children as young as FOUR' quotes the Daily Mail.

What are your views?

They shouldn't be doing this at 4 they are not old enough to understand

Scenario 7

Your child come home from school and says that they learnt about children having two mummies or two daddies.

How would you feel?

Everyone has different families

What would you say to the child? Would it depend on the age of the child?

I wouldn't say anything

Scenario 8

One of your colleagues is an openly gay female. The Boss is in your office space one day and notices that a cupboard door is coming off its hinges, she turns to you and Debbie (your gay colleague) and says 'I wouldn't think you can fix that but I'm sure that Debbie knows how to!'

How would you feel in this situation? Would you be offended?

I wouldn't be offended but the gay colleague might

What do you think the Boss meant?

That I would not be able to do it

Do you think that Debbie should be offended? If not, why not?

No, I just think it's a general statement