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I am submitting herewith a dissertation written by Adrienne Brodsky Dessel entitled “Measuring the Effects of Intergroup Dialogue on Teachers’ Attitudes, Feelings and Behaviors Regarding Lesbian, Gay and Bisexual Students and Parents.” I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Social Work.

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Measuring the Effects of Intergroup Dialogue
on Teachers' Attitudes, Feelings and Behaviors Regarding Lesbian, Gay and
Bisexual Students and Parents

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Degree
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Dedication

This dissertation is dedicated to my children Talia and Erez, and to every child in the world who deserves a loving chance to grow and be accepted for who they are, and who represents the renewed opportunity for peace and progress in the world.

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Abstract

Prejudice, discrimination and hate crimes against lesbians and gay men are prevalent throughout the United States. Prejudice in public school settings, as manifested in teacher attitudes and behavior, is particularly problematic for lesbian, gay, bisexual and questioning or queer (LGBQ) students and LGBQ parents. Efforts to reduce prejudice for sexual minority groups have met with limited success. Creating safer and more inclusive school environments is essential for the wellbeing and learning of all students. Furthermore, the field of social work is guided by principles that necessitate intervention research that addresses harassment and violence based on sexual orientation prejudice.

This dissertation examines research on prejudice against LGBQ populations in public school settings, theories that seek to explain prejudice, and interventions to reduce prejudice. Intergroup dialogue is tested as one promising intervention social workers can use to improve relationships regarding polarizing topics such as sexual orientation, and to improve school culture and climate for LGBQ populations. An experimental design using quantitative and qualitative data was employed. The study used an established dialogue protocol in a community setting, with multiple outcome measures. Quantitative results indicate dialogue participation resulted in statistically significant positive changes in feelings toward LGB people. Qualitative data analysis revealed positive changes in attitudes, feelings, behaviors, critical self-reflection and perspective taking were all generated as a result of intergroup dialogue participation. Significance of the study in terms of recruiting participants for research on controversial topics, education and training for teachers on LGBQ issues, and intergroup dialogue work are discussed.

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CHAPTER ONE: Introduction

Negative attitudes toward lesbian, gay, bisexual and questioning or queer (LGBQ) individuals are prevalent throughout the United States. Hate crimes against this population, encouraged by heterosexism and sexual prejudice, occur in schools and public settings, and are perpetrated by neighbors, co-workers and relatives (Cogan, 1996; Herek, 1998; Herek, 2000; Herek, Cogan & Gillis, 2002). A nationwide survey by the National Conference for Community and Justice (2006) on intergroup relations in America revealed that, compared to African Americans, Muslims, and those who are poor, gays and lesbians ranked the highest in group rankings of discrimination. A stark international example of this was recent protests in Jerusalem, Israel, where Muslim and Jewish communities who are at war with each other came together to vehemently oppose a gay pride march (Myre, 2006). Although public opinion polls indicate that over time attitudes towards sexual minorities have become more accepting (Hicks & Tien-tsung, 2006), a backlash around issues such as gay marriage has occurred. Furthermore, contemporary prejudice is often challenging to measure and document, as people may be reluctant to express their negative opinions about certain population groups. Studies that have examined prejudice indicate that current forms of heterosexism may persist in different and subtler manifestations (Cowan, Heiple, Marquez, Khatchadourian & McNevin, 2005; Dasgupta & Rivera, 2006). Pervasive intolerance and oppression of lesbian, gay and bisexual individuals and populations challenges the presumption of an inclusive and just society.

One setting in which prejudice against this population is particularly problematic is within the public school system. An estimated 4-10% of the U. S. population is gay or

lesbian, with many forming this identity in early youth (Athanases & Larrabee, 2003; Bailey & Pillard, 1999; Nesmith, Burton & Cosgrove, 1999). The numbers of lesbian, gay and bisexual children range from 2 million (Bochenek & Brown, 2001) to 3 million (Marinoble, 1998). The number of children who live with gay or lesbian parents is estimated to range between 1 and 9 million (Stacey & Biblarz, 2001). Lesbian, gay and bisexual youth are subjected to attacks by peers and adults in school settings (Bochenek & Brown, 2001; Harris Interactive & GLSEN, 2005). Shockingly, a gay 15-year-old student was recently shot and killed in his classroom as a result of his sexual orientation and gender expression (GLSEN, 2008). Lesbian, gay, bisexual and questioning students are often fearful of attending school, and exhibit a higher incidence of suicide than their heterosexual peers due to the harassment they experience (Morrison & L'Heureux, 2001). Gay families are subjected to prejudice and exclusion within the school system, and children of gay or lesbian parents experience the same (Allen & Burrell, 1996; Tasker & Golombok, 1997). Creating safer and more inclusive school environments is critical for the wellbeing and learning of all students. As LGBTQ youths move into adulthood, the potential loss of their resource as productive citizens is a significant societal concern. However, many communities continue to struggle with how to address the needs of sexual minority individuals within public school institutions (Ciardullo, 2005; MacGillivray, 2004).

Prejudice against LGBTQ populations is also of concern to the social work profession. Social work values and goals are consonant with prejudice reduction work that seeks to confront oppression and promote social justice for minority and marginalized groups (see Cramer 1997a, 1997b). A policy statement issued by the

National Association of Social Workers (2003) prioritizes research that investigates issues relevant to the LGBQ community. In 2005 the Institute for the Advancement of Social Work research convened a two-day symposium to address research on the health and well being of lesbian, gay, bisexual and transgender (LGBT) individuals, families and communities. Social work researchers concluded that a research agenda should investigate intervention models related to oppression and “pay particular attention to heteronormative communities who fear, judge and reject LGBT communities” and incorporate multi-disciplinary perspectives (IASWR, 2005, p. 20).

Research suggests that both school culture and school climate, such as shared norms and perceived safety, are key factors in student outcomes (Graham & Juvonen, 2002; Stephen & Vogt, 2004; Stone & Han, 2004). Schools reproduce and reaffirm normative ideas about gender and sexuality (Ngo, 2003). The hidden curriculum that exists in schools also influences how student perceive their sense of self and their safety, and governs expectations for behavior (Wren, 1999). Studies indicate that school-based bullying and violence is related to exposure to familial and cultural violence, power inequities among social identity groups, and prejudice and gender essentialist beliefs that require behavioral adherence to dominant normative ideologies (Erickson, Mattaini & McGuire, 2004; Kimmel & Mahler, 2003; Klein, 2006; Smith & Ananiadou, 2003). The experiences of gay students “being spit on, tripped, punched...” (LeCompte, 2000, p. 424), and what one bisexual parent described as “still not perceived by the majority of the population as just being normal” (Kozik-Rosabal, 2000, p. 372) are of concern to all educators. While students have an inherent resiliency and can effect transformations themselves within school settings (Blackburn, 2004; Savin-Williams, 2001), adult

involvement is a critical component of creating more inclusive educational environments. Attention is therefore increasingly being paid to systemic interventions that involve teacher attitudes and behavior.

Teacher attitudes toward their students are a critical component of school culture and climate (Avery & Hahn, 2004; Casper & Schultz, 1999; Elze, 2003; Jeltova & Fish, 2005; Khmelkov & Hallinan, 1999). However, many teachers are neither comfortable nor equipped to work with gay and lesbian youth (Mudrey & Medina-Adams, 2006; Young & Middleton, 1999). Along with education and policy implementation, attention to attitude formation and change is necessary in order to effect change in institutional culture. Research on prejudice and intergroup relations provides one window into the complex process of how attitude change occurs (Albarracin, Johnson & Zanna, 2005; Pettigrew & Tropp, 2006). In particular, research is needed on outcomes of interventions that target attitude change and models that illuminate the mediating or moderating variables of such change and the relationship between attitudes and behavior.

Efforts to reduce prejudiced attitudes and discrimination against LGBTQ individuals in society have resulted in limited success (Sears & Williams, 1997). Tucker & Tripodi conclude in their review “Changing heterosexuals’ attitudes toward homosexuals: A systematic review of the empirical literature” that “the methodological limitations of the (17) studies summarized...renders a discussion of their analyses and outcomes practically moot” (2006, p.185). Such prejudice reduction work in public school settings has taken the form of including sexual orientation in harassment policies, the formation of gay/straight alliances, and teacher training and education on LGBTQ issues. However, a recent study indicated that 40% of 77 teacher preparation programs

still did not include information on sexual orientation (Sherwin & Jennings, 2006). While some school districts provide minimal educational information and training to teachers, overall there is a lack of implementation of non-discrimination policies that include sexual orientation (Rienzo, Button, Sheu & Li, 2006). School culture and climate are notoriously difficult to change (Erickson et al., 2004).

The current study will summarize the literature on reducing prejudicial attitudes against LGBQ students and parents in schools, and on intergroup dialogue as an approach to reducing prejudice and creating more inclusive school environments. The terms LGB or LGBQ may be used at different times to reflect the different focus of studies and the literature base. A mixed methods design used random assignment, pre-test and post-test surveys and qualitative interviews to explore outcomes of intergroup dialogue participation on heterosexual public school teachers' attitudes, feelings and behaviors regarding LGB students and parents. Additional outcome variables of critical self-reflection and perspective taking were measured. Historically, there has been a debate in the social sciences about the use and purposes of quantitative versus qualitative research (Shaw & Ruckdeschel, 2003; Thyer, 2000). There is ongoing deliberation in particular in the social work literature on this issue (Shaw & Ruckdeschel, 2002). This is a discussion regarding the positivist versus phenomenology dichotomy that is concerned with the researcher's goal of explaining or describing, or the outcome versus process argument.

The use of a mixed methods approach to data collection in this research study was guided by three intentions. The first purpose is methodological pluralism, or the recognition that there are various methods necessary to contribute to knowledge building (Fraser, 2004; Gilgun & Abrams, 2002). The second purpose is triangulation of data

collection, which serves to reduce bias and enhance knowledge and validity of findings (Burn & Parker, 2003; Flick, 1992). The third purpose relates to sample size and unit of analysis. Due to the fairly small sample size for this study ($n=34$), which limits the power necessary to detect small statistical effects, and the fact that small group process was the unit of analysis, qualitative data analyses were the most appropriate and critical to providing an understanding of the process and outcomes of the dialogue intervention (Boulden, 2006; Denzin & Lincoln, 2005; Miller & Donner, 2000; Nagda, 2006; Rodenborg & Huynh, 2006, Werkmeister Rozas, 2007).

Quantitative data analysis indicated that group assignment predicted significant change in feelings, and qualitative data analysis revealed positive changes in attitudes, feelings, behaviors, critical self-reflection and perspective taking were all generated as a result of intergroup dialogue participation. This study extended previous research by using an experimental design in a field setting, use of more than one outcome measure and an established dialogue intervention protocol. The results have implications for school policies regarding education and training of teachers on LGBQ issues, for practitioners of intergroup dialogue, and for recruiting participants for future research on topics of a sensitive and controversial nature.

The complex nature of the topic of sexual orientation diversity requires a deeper level of analysis to understand public school teacher participants' attitudes, feelings and behaviors. The use of established rigorous and replicable qualitative methods in this study is intended to not only answer questions about the process of the dialogues, but also to illuminate and better understand the nature of changes that may have occurred for heterosexual public school teachers, in their own points of view and perspectives, as a

result of dialogues focused on lesbian, gay and bisexual issues, a population and topic that is all too often silenced.

CHAPTER TWO: Review of the Literature

This review will focus on prejudice against lesbian, gay, bisexual and questioning or queer students and parents in public school settings. The following definitions will be used, with a more lengthy discussion of the complex nature of human sexuality to follow. Lesbians are women who are romantically or sexually attracted to women. Gay men are romantically or sexually attracted to men. Bisexuals are women or men who are attracted to both sexes. Questioning individuals, particularly children and adolescents, are unsure about their romantic and sexual desires. Queer refers to sexual minority youth who are in the process of rejecting traditionally abusive labels and stereotypes in favor of empowerment and new definitions of human sexuality (Allen, 2007; Mehra & Braquet, 2007).

The literature review for this study draws from the fields of social work, psychology, anthropology, education and human sexuality. It covers topic areas related to wider societal prejudice toward lesbian, gay, bisexual and questioning or queer (LGBQ) individuals, and more specifically toward LGBQ students and LGB parents in public school settings. This prejudice is documented in research that reports on student, parent and teacher perspectives. The relationship between prejudice, teacher attitudes and school culture and climate for students and their families will then be discussed. In order to understand how psychological and social processes form, sustain and may decrease prejudicial attitudes, a theoretical background of research on attitudes and prejudice will be presented. Literature on attitudes about sexuality and gender roles will also be reviewed as it relates to attitudes about LGBQ individuals in school settings. Next, research on reducing prejudice against LGBQ populations in society, and in schools, will

be covered. Finally, research and theory on intergroup dialogue and its relevance as an intervention to decrease prejudice against gay and lesbian populations will be critiqued. A summary of existing knowledge and gaps in the literature on reducing prejudice against LGBQ individuals will conclude with recommendations for future research.

Prejudice Against Lesbian, Gay, Bisexual and Questioning (LGBQ) Students and LGBQ Parents in Schools

LGBQ students in schools.

Estimates of lesbian, gay, bisexual or questioning (LGBQ) youth range from 2-3 million (Bochenek & Brown, 2001; Marinoble, 1998) and 1-6% of adolescents identify as LGB, with an additional 11-13% questioning their sexual orientation (Lock & Steiner, 1999). The term “coming out” has been used to describe both the intrapsychic and interpersonal processes of realizing one’s authentic identity as homosexual and disclosing one’s same-sex sexual orientation to others (Ford, 2003). These are students who may have romantic or sexual attractions to same sex individuals, who may be unsure of their sexual orientation, or who do not fit into the normative expectations of gender roles and behaviors. For adolescents, the coming out process may precipitate a crisis in functioning in response to a heterosexist society, or may reflect the typical developmental tasks faced by all youth (Savin-Williams, 2001). There is also significant diversity within the lesbian and gay youth population as evidenced by gender and ethnic differences for variables such as sexual and romantic relationships, and relationships with parents (Savin-Williams, 2001).

Lesbian, gay, bisexual and questioning or queer (LGBQ) students in the public school system are confronted daily with harassment and bullying (Bochenek & Brown, 2001; Harris Interactive & GLSEN, 2005). They are perhaps the most excluded subculture in public education settings. Surveys on the experiences of these sexual minority youth in Massachusetts, Vermont and Washington state indicate “97% of students in public schools hear homophobic remarks from peers, 53% of students report hearing anti-gay remarks from school staff, and 80% of lesbian and gay youth report feelings of severe isolation” (Center for Disease Control and the Massachusetts Department of Education, 1997; Roffman, 2000, p. 130; Safe Schools Coalition of Washington, 1995; Vermont Department of Health, 1997).

Harris Interactive and the Gay, Lesbian, and Straight Education Network (GLSEN) conducted a study on harassment in schools using a representative sample of 3450 students ages 13 through 18 and 1011 secondary school teachers. Online surveys and interviews were used for data collection. While almost three-fourths of teachers reported that they frequently intervened when they heard sexist, racist or homophobic remarks, only four in ten students confirmed their experience that teachers do in fact intervene (Harris Interactive & GLSEN, 2005). Teachers who reported hearing verbal harassment cited reasons for not intervening as not being able to identify who made the remarks or perceptions that such remarks were jokes and not intended to be hurtful. Other reasons given were being too busy attending to other issues, fear of reprisal, the incident occurred in passing in the hallway, being unclear about the remarks, and not being familiar with the student. Nearly half of the teachers surveyed reported student harassment of other students as a serious problem at their school.

Phoenix and colleagues (2006) adapted the GLSEN survey instrument to conduct a study of homophobic language and verbal harassment in a convenience sample of six high schools in a tri-city North Carolina region. This study had 918 respondents and a 98% response rate. Homophobic remarks such as “faggot”, “dyke”, or “queer” were heard by 64.2% of the youth respondents. Notably, “3.5% of students reported teachers or school staff made homophobic remarks frequently or often” (Phoenix et al., 2006, p. 8). Students reported that teachers or staff intervened rarely or never almost half of the time when hearing homophobic remarks.

Elze (2003) reported that while a majority of the 184 youths surveyed in a convenience sample reported caring teachers and teachers who stopped verbal abuse, 60% experienced victimization based upon their sexual orientation, including verbal and physical threats and assaults and teachers who tell gay jokes and do not intervene to stop the abuse. Studies on bullying have indicated that students often do not report harassment to teachers, and that schools must take significant initiative with policies and actions in order to reduce the prevalence of bullying (Smith & Ananiadou, 2003).

Not surprisingly, these experiences of threats, harassment and violation may lead to violence or suicide for the victims (Congressional Quarterly Press, 2005; Whitted & Dupper, 2005). Lesbian and gay students report being “terrified to go to school “ (Lee, 2002, p. 17). Data from a representative sample of 4159 high school students in Massachusetts showed that gay, lesbian or bisexual youth are more likely than their heterosexual peers to be victimized and to engage in multiple risky health behaviors (Garofalo, Wolf, Kessel, Palfrey & DuRant, 1998). LGB youth who experience victimization in school exhibit higher levels of substance abuse, suicide and risky sexual

behavior when compared to their heterosexual peers who experience similar school-based harassment (Bontempo & D'Augelli, 2002).

The prevalence of suicide among LGB youth population is of particular concern. Studies indicate that lesbian and gay youth may be two to three times more likely to commit suicide than their heterosexual peers (Owens, 1998). Data from three different states indicate that LGB youth were four times more likely to have attempted suicide as a result of feeling unsafe (Morrison & L'Heureux, 2001). Bisexuals also experience significant discrimination based on sexual orientation, and bisexual students have been shown to be at increased risk for suicide (Herek, 2002; Hershberger, Pilkington & D'Augelli, 1997). Morrison and L'Heureux (2001) outlined contributing risk factors to LGB suicide risk that include individual variables such as a psychiatric history and substance abuse, microsystem factors such as homophobia and heterosexism in schools, and macrosystem factors of the existence of nondiscrimination policies in schools.

Russell, Seif and Truong (2001) used data from the Add Health Study to conduct a nationally representative study of school outcomes for over 11,000 adolescents ages 12 to 19. This study was notable in that it included information on a range of students' experiences of same-sex romantic attractions. In this sample 7.4% percent of boys reported same-sex attractions (same sex exclusively .7%, both sexes 6.5%), as did 5.3 % of girls (same sex exclusively 1.5%, both sexes 3.8%). The researchers used computer-assisted audio self-interviews to reduce common problems of underreporting regarding sensitive topics such as sexuality. Models were tested that predicted school outcomes, as measured by self-reported GPA and a negative school attitudes scale, and examined relational domains of family, teacher and peer relationships and perceptions of social

relationships. Analysis controlled for variables of race, parent education, welfare status, intact family, age and pubertal development. Results indicated that sexual minority girls, particularly those reporting bisexual attractions, reported less positive attitudes about schools and more school troubles than their heterosexual peers, while bisexual-attracted boys had the most school troubles (Russell et al., 2001, p. 118). Furthermore, “feelings about teachers play(ed) the largest role in predicting troubles in school for both boys and girls with bisexual attractions” (Russell et al., 2001, p. 120). This study points to the significant preventive role that teachers play in the lives of LGBTQ adolescents.

Many LGBTQ youth are able, with the alliance and support of adults, to combat heterosexism and homophobia (Blackburn, 2004). These students advocate for changes both within and outside school environments. Students and their families in Arkansas, California, Illinois, Maine, Minnesota, New Jersey, Utah and Wisconsin have sued school districts and individual principals for damages related to lack of implementation of protective policies or for outright condoning of abuse of sexual minority students (Lipkin, 1999; Russo, 2006). The formation of gay/straight alliances (GSAs) has been shown to be an effective means of empowering LGBTQ youth as well (Lee, 2002; Szalacha, 2003). Savin-Williams (2001) points out the strengths and resiliency of LGBTQ youth that are often overlooked due to limitations in sampling and other research methodologies.

There are protective factors that have been shown to reduce the risks that these children face in public school settings. One study of 2,255 high school students in Minnesota indicated that family connectedness, teacher and other adult caring, and school safety were shown to significantly mediate the risk of suicidal ideation and attempts among LGBTQ youth (Eisenberg & Resnick, 2006). The degree to which students with

bisexual attractions feel their teachers care about them and treat them fairly has been shown to predict academic and social success (Russell et al., 2001). Wright and Perry (2006) conducted in-depth surveys of 156 self-identified LGB youth in the early stages of coming out who were contacted through a community agency providing HIV prevention services. These researchers found a significant negative correlation between the youth being out about their sexual orientation to supportive community members and their own distress about their sexual orientation identity. They noted that adults could play important protective roles in promoting healthy behaviors for LGB youth.

Lesbian, gay and bisexual-headed families.

Children who live in families headed by gay and lesbian couples are part of a growing minority faced with the challenge of societal acceptance. Due to the stigma attached to homosexuality and variability in measurement of sexual orientation, it is difficult to estimate how many lesbian and gay parents there are in the United States. Estimates of lesbian mothers range from 1 to 5 million, and of gay fathers from 1 to 3 million (Patterson, 1992). GLSEN (Kosciw & Diaz, 2008) reported that there are more than 7 million LGBT parents with school-age children in the United States. In 2000, approximately 34 % of lesbian couples and 22% of gay male couples had children under the age of 18 living with them (Black, Gates, Sanders & Taylor, 2000; U. S. Census Bureau, 2003). There are approximately 1 to 9 million children being raised in families with lesbian or gay parents, with the wide disparity in this report resulting from varied definitions in surveys that may categorize sexual orientation based on sexual attraction, sexual behaviors or identity (Holmes & Cahill, 2005; Stacey & Biblarz, 2001). These

numbers represent a significant population who must contend with prejudice and discrimination based on their sexual orientation and family composition.

Studies document the experiences of prejudice for LGB parents and their children. Lesbian and gay parents form an invisible subculture due to wider societal prejudice and concerns about being targets of discrimination or violence or fear of losing custody or visitation of their children (Allen & Burrell, 1996; Gershon, Tschann, & Jemerin, 1999). Surveys of lesbian and gay parents indicate that these parents are reluctant to disclose the status of their same-sex partners primarily due to fear of discrimination against their children (Bliss & Harris, 1998). Societal heterosexual norms that assume children require two opposite sex parents contribute to the stigma of being a member of a same-sex family. Gershon and colleagues (1999) interviewed 76 adolescents ages 11-18 that were being raised by lesbian mothers. Results indicated that the adolescents' self-esteem was related to their degree of perceived stigma regarding their same sex parents.

Gay and lesbian children and children of homosexual parents face rejection, exclusion and discrimination on a systemic societal level as well as an institutional level in the public schools. There are a total of 1138 federal statutory provisions in which marital status is a determining factor for children to receive rights, benefits and protections (Pawelski et al., 2006). A recent bill was introduced in the Alabama House of Representative to prohibit the use of public funds for education that recognizes homosexuality as being acceptable, and to prevent educators from including any information on lesbian, gay, and bisexual (LGB) issues in the classroom (Snorton, 2004). The availability of materials that address sexual orientation diversity and include lesbian and gay families in school libraries and curriculum is limited (Mehra & Braquet, 2007).

From school boards to the Supreme Court, resolutions have been passed that ban books depicting same-sex families who are raising healthy and loved children (Howard, 2003). Children of these parents are challenged by homophobia, heterosexism and societal discrimination (Clarke, 2001; Gershon et al., 1999; Stacey & Biblarz, 2001).

LGBQ parents and child adjustment.

In order to counter these negative views of LGB families, an emerging body of literature highlights the common yet unique experiences children raised by lesbian or gay parents have in their daily lives (Bernstein, 2005; Casper & Schultz, 1999). Studies have compared children of homosexual and heterosexual parents with regard to variables of sexual identity, gender identity, sexual orientation, behavior problems, moral judgment, intelligence, psychiatric issues, and self-concept. Research provides data that indicate these children experience no direct negative effects as a result of being raised by lesbian, gay and bisexual parents.

Allen and Burrell (1996) conducted a meta-analysis of 13 studies to examine the impact on children, from both child and adult perspective, of having homosexual and heterosexual parents. They concluded that there was no evidence that parental sexual orientation negatively affected children's emotional adjustment. A study comparing 55 lesbian and 25 heterosexual families who conceived via a sperm bank found no significant relationship between parental sexual orientation and psychological adjustment of the children (Chan, Raboy and Patterson, 1998). Results of a number of other studies indicate that there are no significant negative outcomes regarding numerous aspects of development and social relationships for children raised by homosexual parents (Lipkin, 1999; Patterson, 1992). Differences that may exist for children raised in lesbian and gay-

headed families include the propensity to be freer from gender-stereotypical behaviors and to exhibit gender differences in early sexual activity (Stacey & Biblarz, 2001). Perrin and an American Academy of Pediatrics committee (2002) concluded that children who are raised in gay and/or lesbian headed households fare no worse in their emotional, cognitive, social or sexual functioning than do their peers raised in heterosexual headed homes.

Teacher Attitudes about LGBQ Populations

Despite evidence to the contrary, negative stereotypes and myths regarding lesbian's and gay men's parenting, mental health and influence on children's sexual orientation exist and are reflected in teacher attitudes. Most studies of teacher attitudes on sexual orientation are documented through interviews of LGBQ students and parents, and there is limited rigorous documentation of teacher attitudes through other data collection methods. A number of studies that have reported on teacher attitudes regarding sexual orientation, teaching LGBQ students, and interacting with LGB parents have low response rates that prevent accurate representation (Bliss & Harris, 1999).

Sears (1992) surveyed a convenience sample of 258 prospective teachers in the Southeastern United States. He found that 8 out of 10 expressed negative attitudes and feelings regarding lesbians and gay men, and that teachers scored low on an index that measured supportive professional intentions regarding LGBQ inclusion in schools. Sears (1992) concluded that the "degree to which these prospective teachers were willing to create respectful and supportive school environments for LGBQ students and their parents was related to the teachers' personal feelings and beliefs" (p. 66).

Maney and Cain (1997) surveyed 195 college students in a elementary education program at a large northeastern university on their attitudes toward homosexuality and comfort level interacting with LGB parents. One third of respondents strongly disagreed that gay men should be allowed to adopt children. One half strongly disagreed that male homosexuality is a lifestyle that should not be condemned. Feelings regarding lesbians were somewhat more positive, with 65% strongly disagreeing that female homosexuality is a sin and 38% strongly disagreeing that state laws about private consenting behavior should be loosened. Almost three fourths of these pre-service teachers reported that would feel very comfortable talking with lesbian or gay parents at a parent-teacher conference, and half felt the same about teaching a gay and lesbian family unit. However, 25.3% to 36.7% of these pre-service teachers reported they would feel very uncomfortable talking to a lesbian or gay parent about their own knowledge regarding homosexuality. Female respondents had significantly more positive attitudes than males. Strong religious attitudes were positively correlated with negative attitudes toward lesbian mothers, but not with level of comfort interacting with LGB families.

Mudrey and Medina-Adams (2006) collected data on attitudes and feelings of a convenience sample of 200 pre-service teachers in the Midwest regarding homosexuality. These researchers examined variables of race, gender, full or part-time status and licensure, and knowledge about homosexuality. Twenty-one percent of this sample was minority (African American, Latino or Asian American). Results indicated males, middle and secondary licensed teachers were less knowledgeable than females or early childhood and K-12 licensed teachers. Additionally, minority teachers had more negative attitude and feeling scores and were less knowledgeable about LGB culture. Other researchers

have documented and discussed the dynamics of LGB prejudice within the African American community (Lewis, 2003).

Petrovic and Rosiek (2003) provided an insightful analysis of Christian pre-service teachers' heteronormative attitudes that is particularly relevant to understanding and reducing heterosexism and prejudice regarding LGBQ students and parents. Heteronormativity is defined as "the normalization...and assumption of the superiority of heterosexuality and those practices that promote and perpetuate that normalization" (Petrovic & Rosiek, 2003, p. 161). It is a lack of critical examination of these attitudes, as well as the implicit as well as explicit discourse formed by them, that contributes to an oppressive and exclusionary school culture. A domain analysis approach of writing assignments from a convenience sample of 80 pre-service teachers was used. Fifteen assignments received particular focus in terms of Christian religious discourse regarding attitudes about inclusion of LGB issues in K-12 curriculum.

These researchers examined the ways in which teachers' personal identity was linked to rationalization of heteronormative beliefs, and how certain habitual beliefs may come into conflict with each other. Specifically, teachers evidenced contradictions in views about Biblical proscriptions of normative heterosexuality and the Golden Rule of treating others well. Additionally, teachers expressed reluctance to addressing issues of sexuality in school settings, and often reduced homosexuality to a focus simply on sex, which narrows and silences the broad range of experiences of LGBQ children and families. Critical inquiry into subjective essentialist or constructionist views of sexual orientation was seen as a means of providing teachers with an opportunity to tackle the difficult questions of whether and how to incorporate LGBQ issues into school

curriculum. Petrovic and Rosiek (2003) state that “only by engaging pre-service teachers in dialogue about LGB issues that addresses the malignant silences...will we have teachers who can provide the spaces for LGB youth and their families to flourish in schools” (p. 168).

The relationship between teacher attitudes, prejudice and LGBQ school culture and climate.

The prejudice, oppression and harassment of LGBQ students and their families that has been discussed thus far contribute to the fashioning of school culture and climate. The terms “climate” and “culture” refer to two distinct but related constructs. Culture has been defined as the norms and expectations that exist in an institution (Glisson & James, 2002). These shared views and beliefs about behavior may result from underlying individual values and assumptions, and exert a powerful influence on psychological well being. The term climate refers to how an organization’s environment affects an individual’s sense of psychological safety, and the degree to which the environment promotes a sense of accomplishment and competence (Glisson & James, 2002). Climate is viewed as the property of an individual, and in the shared aggregate may be used to describe an organizational climate.

Teacher attitudes critically influence school culture and climate. Research on school culture and climate and the importance of caring communities for educating children emanates from the fields of multicultural education and educational psychology, among others. Battistich, Solomon, Watson and Schaps (1997) noted that “students have basic psychological needs for belonging, autonomy, and competence” that are met when they are able to “participate in a cohesive, caring group with a shared purpose” (p. 137).

This type of caring community is established when there is trust and values of understanding, respect and acceptance of differences (Battistich et al., 1997). Research in social foundations of education points to the importance of teachers' abilities to engage in culturally relevant pedagogy (Ryan, 2006). In the case of LGBTQ issues, this requires teachers to examine their own belief systems regarding sexual orientation, how they differ or are the same as their students, and what kinds of curriculum, information and teaching practices best meet these students' needs. Casper & Schultz (1999), in their ethnographic study that examines attitudes toward gay and lesbian parents, found that teachers' ability to reflect on their own beliefs and explore their personal experiences with prejudice led to the formation of their attitudes about LGBTQ parents.

Hoy (1990) described school climate as "an enduring quality of school environment that is experienced by participants, affects their behavior, and is based on their collective perceptions" (p. 152). For LGBTQ students, school climate may be viewed as the way school culture affects their sense of safety and acceptance, and consequently is a critical determinant of their ability to focus on the task of learning. Chesir-Teran (2003) noted the particular salience of heterosexism in defining school climate. Icons such as flags or logos are visual representations of the school culture and can be inclusive or exclusive regarding gender, race, religion or sexual orientation. Rituals are the ceremonies in which school populations engage, such as school sanctioned activities and scheduled events where LGBTQ students may be welcomed or not. Wren (1999) identified the symbolic nature of school curricula, or the "hidden curriculum", and its significant impact on school culture (p. 593). The combination of many explicit and implicit messages contribute to overall school culture and may foster either positive or negative

relationships between majority heterosexual and minority groups such as LGBTQ youth and families.

Teachers play a crucial role in creating safe learning environments for their students (Lamme & Lamme, 2003). Ngo (2003) used a “citationality” approach to describe “the process (in schools) through which we understand and perceive things by drawing on past articulations and perceptions” of experiences (p. 116). Part of this process is the discourse on what are normative ideas, language and behavior. Teachers and their relationships with students form an integral part of the school experience. The choice of language teachers make in their verbal and written communication illustrates how children are taught about diversity and expectations of accepting differences (Pearce & Pearce, 2001). In addition, the importance of parent-school partnerships for student learning is well documented (Esler, Godber & Christenson, 2002). Teachers’ expectations about their students’ abilities and needs have been shown to influence student achievement, and negative assumptions about students can have deleterious effects (Lee, 2000).

Mufioz-Plaza, Quinn and Rounds (2002) surveyed a small convenience sample of 12 LGBTQ young adults about their perceived sources of social support in high school. Teachers played a significant role in students’ coming out, feeling safe, and reducing cognitive, emotional and social isolation. Social support, such as that gained from adults the school environment, can be an important moderating factor for LGB youth suicide risk (Rutter & Soucar, 2002). The inherent power differential in student-teacher relationships must also be taken into account when assessing safe school environments.

The way in which teachers handle this power imbalance is a key component of their influence on their students' performance (Delpit, 1995; Roy, 1997).

Educators are primary transmitters of ways of knowing. However, many teachers are reluctant to use the words "gay" or "lesbian" in classroom discussions, and cannot see beyond a narrow focus on sexual behavior to include the whole range of experiences for gay and lesbian students or families. Other teachers want to be sensitive to religious or family values that preclude discussion about sexuality or sexual orientation (Roy, 1997). Often times, teachers who would like to create more welcoming classrooms are without sufficient knowledge and curricula to be inclusive on the topic of lesbian and gay individuals. They may also struggle with the concern that by focusing on the dramatically negative statistics about gay and lesbian youth, this reproduces existing prejudice and oppression (Kumashiro, 2004).

For teachers who may entertain the possibility of including LGBQ issues in classroom learning, they are concerned with what they term "developmentally appropriate practice", or at what age to present such material (Casper & Schultz, 1999, p. 24). This reluctance to acknowledge and include LGB relationships incorrectly reifies assumptions that children are unaware of what is all around them, and sends a powerful message of silence. Such denial and silent communication is destructive for lesbian, gay and questioning youth (Baker, 2002; McNinch & Cronin, 2004).

Significant controversy surrounds the topic of including gay and lesbian topics in primary and secondary school curriculum (Casper & Schultz, 1999; Ciardullo, 2005). The multicultural education movement has sought to infuse curriculum with ideas, images and words that represent all cultures. However, sexual orientation and LGBQ culture has been

notably absent from much of these efforts (Ngo, 2003; Jennings, 2006). As previously noted, information and values are transmitted through educational culture. Teacher preparation programs are the professional locus for transmission of knowledge regarding teaching LGBQ students and interacting with LGBQ families. Jennings (2006) examined 142 public university elementary and secondary teacher preparation programs in the United States and found that sexual orientation was prioritized lowest related to racial/ethnic, special needs, language, economic and gender issues. A closer examination of coverage of sexual orientation in 11 public university teacher preparation programs revealed that 40% did not address this topic (Sherwin & Jennings, 2006).

As school based violence has gained attention over the past decade, anti-harassment and bullying programs have been implemented in many school districts. However, inclusion of sexual diversity in these programs has been limited as well (Horn, 2003; Horn & Nucci, 2006). Over the last two decades teacher education programs have continued to exhibit serious limitations regarding culturally responsive teaching that includes sexual orientation diversity (Athanses & Larabee, 2003; Gay, 2002; Grant & Secada, 1990; Jennings, 2006).

In order to create safe and inclusive learning environments for LGBQ students and their families, it is necessary for teachers to first examine their own beliefs about these youth (Meadows, 2001). Teachers must critique their language use, whether they are inclusive in their curriculum, and how they handle bullying and harassment that is based in prejudice against LGBQ individuals and culture. Professional development is encouraged in order to promote critical inquiry about teacher beliefs and practices in the educational setting (King, 2002). School psychologists who service youth in educational

settings have noted the “active non participation” of teachers in perpetuating a system of inequality for LGBTQ students and their families (Henning-Stout, James & Macintosh, 2000, p. 156). A member of one of the first gay/straight alliances in Massachusetts described the influence teachers can have on the lives of LGBTQ students this way:

When the teachers and the principals and the superintendents are not afraid, then the students are not afraid. And when the students are not afraid, they will live.

The question is not a matter of a smoother high school experience. What school support gives kids is life” (Perotti & Westheimer, 2001, p. 3).

Current Theories on Understanding Prejudicial Attitudes Toward LGBTQ Individuals

A number of theoretical areas of research contribute to an understanding of the formation and processes involved in negative attitudes toward lesbian, gay and bisexual individuals. Attitude theory provides a basis for understanding the function and formation of prejudicial attitudes. Research in social psychology has produced social identity theory, system justification theory and social dominance theory, all of which can be applied to explain prejudice against LGBTQ populations (for examples, see Gaertner, Dovidio & Bachman, 1996; Huddy, 2004; Jost, Banaji & Nosek, 1994; Sidanius & Pratto, 1999). Other researchers have examined attitudes toward sexuality that provide a perspective on understanding homophobia and heterosexism. Here, attitude theory as it relates to prejudice and sexuality will be discussed.

Attitude theory and prejudice.

Research on attitudes is extensive, and describes attitude formation, stability and change. The recent *Handbook of Attitudes* (Albarracin et al., 2005) examines pertinent

questions regarding the relationship between attitudes and behavior. Other literature attempts to answer intriguing questions about attitude ambivalence, cultural differences, and the strength and malleability of unconscious attitudes (Dijksterhuis, 2004; Olson & Fazio, 2006; Kitayama, Snibbe, Markus & Suzuki, 2004; Newby-Clark, McGregor & Zanna, 2002). This section will focus on how attitudes research informs our understanding of stereotypes, prejudice and discrimination. This knowledge is relevant to the state of prejudice reduction work regarding LGBTQ populations.

Humans are bombarded with multiple stimuli each day. Research in cognitive psychology that has examined the processes of conscious and unconscious thought reveals striking differences with regard to the differential in processing capacity. While our unconscious senses can handle about 11,000,000 bits of information per second, the conscious mind only processes approximately 50 bits per second (Dijksterhuis, Aarts & Smith, 2005; Nørretranders, 1998). Thus, there is a need to organize the large amounts of information we encounter in order to negotiate each day. Attitudes serve the function of processing and categorizing this large amount of stimuli. Attachment to one's attitudes is therefore understandable and resilient (Prentice & Carlsmith, 2000). Furthermore, attitudes have been shown to be related to self-affirmation. The beliefs that people hold are central to their sense of self-worth, and they are inclined to protect them (Correll, Spencer, & Zanna, 2003).

An attitude has been defined as “a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor” (Eagly & Chaiken, 1993, p. 1). Eagly and Chaiken (1993) clarify that a psychological tendency refers to an “internal state” that biases an individual toward positive or negative evaluations of an

object (p. 2). Attitudes have been shown to be both temporary and enduring, weak and strong (Fazio, Sanbonmatzu, Powell & Kardes, 1986). Attitudes can also be learned, or take the form of more automatic responses. The variable of attitude accessibility exerts a wide influence over information processing, attitude formation and the attitude-behavior relationship (Fazio, 2000). Attitudes have also been shown to exert a strong influence on perception (Fazio, 2000).

There are numerous conceptual models that have been proposed to explain the attitude construct. The tripartite model poses that cognition, affect and behavior encompass the range of how attitudes are expressed (Eagly & Chaiken, 1993). This model requires thoughts, feelings and actions to be taken into account when examining evaluative responses to attitude objects. These three components have been researched in terms of their relationship to stereotypes, prejudice and discrimination. Empirical research has shown that the three classes of responses within this tripartite model are not always discrete, but nonetheless provide a well-tested framework for understanding attitudes (Eagly & Chaiken, 1993). A more recent approach to describing attitudes is the dual attitude model. This conceptualizes attitudes as binary, consisting of an automatic implicit attitude and an explicit attitude (Wilson, Lindsey & Schooler, 2000).

Traditionally, a stereotype has been defined as a set of cognitive associations, or schema, that is a generalization about an individual or group (Dovidio, Brigham, Johnson & Gaertner, 1996). Stereotypes may therefore represent the cognitive portion of an attitude. More recently, stereotypes have been described as a “mental association between a category and a trait term”, and may be activated by exemplars, or representations in one’s memory of a specific person (Stangor & Schaller, 1996, p. 8). Stereotypes may be

positive or negative in their characterization of something or someone. Social psychologists also differentiate between individual and cultural stereotypes. Individual stereotypes are based in one's perceptions and memories. Cultural stereotypes form on a larger societal level and emanate from a consensual collective knowledge that is transmitted through language and media and reinforced through social norms (Stangor & Schaller, 1996).

Prejudice has been defined as “an unfair negative attitude toward another social group or a member of that group” (Dovidio & Gaertner, 1999, p. 101). Researchers have attempted to disentangle the affective, contextual and individuals contributors to prejudice (Macrae, Stangor & Hewstone, 1996; Zanna & Rempel, 1988). Particular attention has been paid to the affective nature of attitudes. Emotion is automatically activated from memory and contributes to the evaluation of an object (Fazio et al., 1986; Schwarz, 2000). Haddock, Zanna and Esses (1993) and Haddock and Zanna (1998) found that affect was highly correlated with attitudes toward homosexuals.

Prejudicial attitudes have been shown to be predictors of discriminatory behavior (Masser & Moffat, 2006). However, individual differences variables such as self-awareness and the ability to self-monitor have been shown to moderate attitude-behavior consistency (Ajzen & Fishbein, in press). Other moderating factors include situational ones such as time pressure, specific qualities of attitudes and direct experience with an attitude object, and motivation and opportunity (Ajzen & Fishbein, in press; Fazio et al., 1986). Dasgupta and Rivera (2006) conducted two studies with community samples of 67 and 82 people to examine whether automatic prejudice and discriminatory behavior were moderated by conscious egalitarian beliefs and the ability to control one's behavior. They

found that for both men and women, having egalitarian gender beliefs and being aware of and able to control nonverbal behavior during interpersonal interactions reduced automatic biases. Opportunities for reflection and awareness about one's own thought processes may result in a reduction in prejudice.

Numerous variables are correlated with or predictive of homonegativity, or the holding of negative attitudes towards gay men and lesbian women. These may be grouped into categories of traditional or conservative beliefs, feelings related to sexuality, and demographic descriptors, and include the following

- social dominance and right wing authoritarianism (Haddock, Zanna & Esses, 1993; Sibley, Robertson & Wilson, 2006)
- Protestant work ethic (Malcomnson, Christopher, Franzen & Keyes, 2006)
- traditional Christian religiosity (Hicks & Tien- tsung, 2006; Olson, Cadge & Harrison, 2006; Plugge-Foust & Strickland, 2000)
- gender essentialist beliefs or belief in traditional gender roles (Haslam & Levy, 2006, Jayaratne et al., 2006 ; Korfhage, 2006; Wilkinson, 2006)
- old-fashioned heterosexism (Cowan et al., 2005)
- anti-abortion and anti-women's equality views (Hicks & Tien- tsung, 2006)
- values of salvation, obedience and national security (Vicario, Liddle & Luzzo, 2005)
- contact anxiety (Wilkinson, 2006),
- intrapersonal homophobia (Moradi, van den Berg & Epting, 2006)
- negative affect in men (Parrott, Zeichner & Hoover, 2006)
- stereotypes, symbolic beliefs, affect and past experience (Haddock et al., 1993)

- race, gender, previous contact with lesbians or gay men (Herek, 1994; Hicks & Tien- tsung, 2006; Mudrey & Medina-Adams, 2006)

Traditional religious attitudes, in particular, have been implicated in sexual prejudice. Research has shown that strongly religious individuals may hold attitudes that make distinctions between homosexual behavior and homosexual persons, often accepting the person but condemning the behavior (Bassett et al., 2005). Other studies have shown that people who hold devout intrinsic Christian religious beliefs evidence antipathy and circumscribed compassion towards those they believe to be gay (Batson, Floyd, Meyer & Winner, 1999). Change within religious communities is possible. Jung and Smith (1993) challenged the Christian Lutheran and Roman Catholic community to recognize the heterosexism inherent in their theological traditions and make a “paradigm shift in Christian sexual ethics” (p. 8).

Attitudes serve a number of functions, as previously discussed. As Sears (1997) points out, interventions designed to reduce prejudice against LGB individuals need to take into account the function that these attitudes serve. Herek (1987) posed that homophobic attitudes serve experiential, social expressive, value expressive and defensive functions. Experiential refers to previous experience with someone who is gay or lesbian. Social expressive refers to approval seeking from peers. Value expressive is a function that affirms one’s values, and the defensive function serves to avoid one’s own anxieties related to sexuality and sexual orientation.

Hegarty and Massey (2006) re-examined attitude research in social psychology regarding anti-LGBQ attitudes within the framework of more recent queer theory. They note that despite over thirty years of published research on the topic of anti- heterosexual

attitudes, it is still unclear as to whether the opposition is to “a minority group, a form of sexual practice, an identity performance or a political movement “ (Hegarty & Massey, 2006, p. 50). These authors ground their argument in the problematic binary definition of sexuality and question the validity of current quantitative measures of attitudes about homosexuality.

Attitudes about sexuality, sexual orientation, and gender roles.

A discussion of the dimensions of homosexuality is beyond the scope of this paper (see, for example, Allgeier & Allgeier, 2000). However, a brief overview of terms and topics as they relate to prejudice based on attitudes about sexual orientation will be provided. Human sexuality is a complex and evolving construct; it is at once both fundamental and unsettling to the human experience. Sexual identity development comprises romantic and sexual attraction, sexual behaviors and lifestyle, and there is a great deal of diversity in the formation and manifestation of one’s sexual identity (Eliason, 1995; Grov, Bimbi, Nanin & Parsons, 2006; Rosario, Scrimshaw, Hunter & Braun, 2006). The role of genetics, parenting and social norms in the formation of sexual orientation has been investigated (Stein, 1999). While the nature of sexual orientation, or tendency toward same-sex or opposite-sex attraction, has been researched extensively, a significant amount of controversy continues to pervade the theoretical and empirical literature on this topic (Ellis & Mitchell, 2000; Garnets & Kimmel, 2003).

As with any research topic, research on sexual orientation has been influenced by political and social forces (Robboy, 2002; Stein, 1999). Contemporary critiques of the social construction of sexuality challenge the notion of dual heterosexual/homosexual models (Rasmussen, Rofes & Talburt, 2004). A number of researchers have posed that

sexual desire should be viewed as a continuum rather than as a binary experience (Chodorow, 1994; Katz, 1995; Pinar, 1998). Rodriguez Rust (2000) provided an extensive review on bisexuality in the United States. She reported on large national probability samples that indicated, “when lifetime sexual behavior is taken into account, the vast majority of people with same-gender experiences in fact have had bisexual experience” (p. 143). Greenfield (2005) argues that the term “sexual orientation” should be replaced with “relational orientation” to reflect a more holistic rather than reductionist way of being, and as well to challenge assumptions of heterosexism (p. 309). The manifestations of this particular realm of human behavior continue to confront and confound society.

Savin-Williams (2005), a prominent researcher in the field of sexuality, provides insight into the perspectives of sexual minority youth in his book *The New Gay Teenager*. He discussed sampling and measurement bias in early research on this population. He also noted the shifting cultural landscape that has given birth to a multitude of terms and labels used by youth to describe their relationships, sexuality and identities. Words such as *metrosexual* and *pansensual*, among others, defy traditional categorization and illuminate the diversity and resilience among adolescents who are defining their sexual identity. The spectrum of these identities encompasses gay activists who seek to overturn the heterosexist status quo, and others who prefer to resist the narrow labels of gay or lesbian that contribute to stereotypes.

Homophobia was an early term defined as a fear of homosexuals, or for homosexuals themselves, a self-loathing (Herek, 2000). Heterosexism refers to a systemic cognitively based “bias regarding sexual orientation (that) denotes prejudice in

favor of heterosexual people and against bisexual and homosexual people” (Jung & Smith, 1993, p. 13). Heterosexism is one manifestation of the larger attitudinal construct of gender essentialism that holds males and females to expectations of stereotypical gendered behavior. Heterosexism and homophobia contribute to a systemic institutional societal oppression of anyone whose life experience falls outside of the heterosexual norm (Rothblum & Bond, 1996). Herek (2000) more recently has used the term *sexual prejudice* to refer to all negative attitudes towards an individual based on their sexual orientation.

Homophobia, heterosexism and gender norm biases have all been implicated in bullying of students who are lesbian, gay or heterosexual. Studies point to primary and secondary school environments as loci for the reproduction of feminine and masculine ideologies that form the basis for stereotyping and prejudice. Renold (2002) conducted a yearlong ethnographic study of primary school students’ sexual and gender identities in England. She described the compulsory and dominant heterosexuality that contributed to sexual harassment of girls by boys, and of boys by girls as well. Renold highlighted sexuality as a part of young children’s everyday lives and communication, and emphasized the importance of sex education that recognizes the social construction of sexuality and gender roles.

Students, particularly males, who do not conform to stereotypical masculine behaviors, are often labeled gay and subjected to harassment (Harris Interactive & GLSEN, 2005; Garofalo et al., 1999; Leck, 2000). Klein (2006) conducted a content analysis of hundreds of media reports about ten school shootings that occurred between 1996 and 2001. A pattern of gay bullying and gender-related harassment emerged, where

in each case the boys who perpetrated the shootings were either called “gay” or “faggot” or were taunted for not being “masculine” enough (Klein, 2006, p. 46). Scholars note that both academia and the public have “missed the mark” by focusing on individual characteristics of these shooters, rather than the cultural pressure for males to conform to gender norms and attacks against those who do not (Kimmel & Mahler, 2003, p. 1440). Such beliefs establish cultural and institutional norms and expectations for girls and boys that impede the development of positive self-identity and create hostile learning environments (Dupper & Meyer-Adams; 2002; Macgillivray, 2004; Stein, Tolman, Porche & Spencer, 2002).

Measurement of Attitudes Regarding LGBTQ Populations

Social psychologists who study attitudes have spent years measuring prejudice in an attempt to understand the underlying processes that create and sustain negative thoughts and behaviors toward outgroups (Jost et al., 2004; Ruggiero & Taylor, 1997; Sidanius & Pratto, 1999; Stephan, Demitakis, Yamada & Clason, 2000). The existing body of research on measuring attitudes and prejudice reduction is voluminous. Albarracin et al. (2005) and Olson (in press) provide an extensive overview of these areas. Most studies attempt to measure explicit attitudes through the use of quantitative surveys or qualitative surveys, interviews, focus groups and observation. As previously mentioned, negative outgroup attitudes and prejudice are often concealed, and social norms and desirability bias may influence reporting of such attitudes. More recently, researchers have attempted to address this limitation with the use of implicit measurement techniques such as the Implicit Association Test (IAT) designed to measure spontaneous, unconscious or preconscious attitudes.

Measurement of attitudes toward LGB persons has primarily taken the form of survey scales. One of the most widely used scales to measure attitudes has been the Attitudes Toward Lesbians and Gays (ATLG). Herek (1994) described the development of this scale, including factor analysis, reliability and validity, and scores for student and community samples. Other scales used have included the Index of Attitudes Towards Homosexuals (IAH) (Hudson & Ricketts, 1980), Heterosexual Attitudes Toward Homosexuality Scale (HATH) (Larsen, Reed & Hoffman, 1980), and the Homonegativity Scale (Morrison, Parriag & Morrison, 1999). Some studies have provided psychometric properties of these scales, including validity and reliability scores. Mohr & Rochlen (1999) developed the Attitudes Regarding Bisexuality Scale (ARBS) that assesses heterosexual's, gay men's and lesbian's attitudes about bisexuality. This scale evidenced discriminant validity for attitudes toward gay men and lesbians.

Worthington, Dillon & Schutte (2005) developed the Lesbian, Gay, and Bisexual Knowledge and Attitudes Scale (LGB-KASH) in response to contemporary changes in public knowledge and opinions about lesbian and gay individuals and culture, and concerns about previous measures not capturing the range of attitudes from acceptance to hatred. This 28 item measure with a 5-point Likert rating scale has undergone rigorous validity and reliability testing, using samples of college and university students, faculty and staff from a number of disciplines. Exploratory factor analysis produced five subscales of hate, knowledge of LGB history, symbols and community, LGB civil rights, religious conflict, and internalized affirmativeness.

Implicit attitudes have been measured using the Implicit Association Test (IAT) (Banse, Seise, & Zerbes, 2001; Nosek, Banaji & Greenwald, 2002; Seise, Banse, &

Neyer, 2002). Measurement of affect about gay men and lesbians has been done using a one item feeling thermometer with a range of 101 points, with higher ratings indicating warmer positive feelings and lower numbers indicating colder negative feelings (Haddock et al., 1993; Herek, 2002). This measure has been used with a wide variety of samples, and scores for feelings toward homosexuals and bisexuals have been strongly correlated. Qualitative measurement of attitudes has been done through the use of ethnographic methods that included interviews, observation, and written responses (Casper & Shultz, 1999; Ngo, 2003). Instruments used in studies that directly measure teacher attitudes and behaviors have included surveys such as the Attitudes Toward Lesbians and Gays (ATLG) (Herek, 1994; Riggs, 2001), Modified Information About Homosexuality Scale (Bailey, 1996), Professional Attitude Index (PAI) (Sears, 1992; Butler, 1995) and Anticipated Professional Behaviors Relating to Homosexuality in the Schools (BEHAVIORS) (Bailey, 1996).

Attitude research provides an important theoretical foundation for work that seeks to reduce and prevent prejudice. Approaches to addressing prejudice through attitude change include manipulating ingroup and outgroup perceptions (Crisp, 2005), facilitating intergroup contact and its impact on social identity roles and potential for cross-group friendships (Brewer, 1996; Pettigrew, 1997), evoking empathy (Batson, Chang, Orr & Rowland, 2002) and education and self-reflection (Dovidio & Gaertner, 1999). Rudman and colleagues (2001) conducted a study in which interventions to change cognitive and affective processes resulted in decreased implicit and explicit prejudice scores. Most recently, research on attitude change has explored the possibilities of implicit evaluative conditioning (Olson & Fazio, 2006) and explicit conscious manipulations of cognitions

(Dasgupta & Rivera, 2006). Researchers who have worked on prejudice reduction efforts emphasize the importance of measuring both attitude and behavior change (Sears & Williams, 1997; Van de Ven, Bornholt & Bailey, 1996). Research on attitude and behavior change, and reducing prejudice against LGBQ students and parents in public school settings, will be reviewed next.

Research on Reducing Prejudice Against LGBQ Students and Parents

In order to determine approaches that have been used to reduce prejudicial attitudes toward and treatment of LGBQ youth and their families in school settings, two searches were conducted. The first was a search on approaches to reducing prejudice against LGBQ individuals in settings other than schools. This resulted in 43 articles from journals in the fields of social work, sociology, psychology, and teaching as well as in the *Journal of Homosexuality*, *Youth and Society*, *Journal of Counseling and Development*, and *Academic Medicine*. These articles are summarized for their contributions to prejudice reduction work regarding LGBQ individuals in a variety of settings.

The second search was for LGBQ prejudice reduction work that specifically targets schools and teachers. This search of PsycINFO, *Social Sciences Abstracts*, *Social Work Abstracts* and the ERIC databases used key words of “gay”, “lesbian”, “queer”, “sexual orientation”, “homosexuality”, “heterosexism”, “teacher” and “teacher attitudes”, and “education”. A search of the *Journal of Teacher Education* resulted in just 4 hits for the term “gay” from 1996-2005, with titles that progressed from preparing teachers to work with children of LGB parents, to working with lesbian and gay students, to a discussion of how politics affect implementation of multicultural teaching practices. Two articles resulted using the term “sexual orientation” from 2002-2006 that discussed

teacher preparedness. A search of Educational Foundations resulted in 3 hits since 2001. A search of the *Journal of School Health* produced two articles in the last 10 yrs that examine or discuss teacher attitudes toward LGBQ populations (Maney & Cain, 1997; Telljohan, Price, Poureslami & Easton, 1995). A search of the ERIC database resulted in 8 hits for articles that provide curriculum resources for teaching about LGBQ issues and mentoring gay and lesbian youth, and one empirical study that documents the existence of school non-discrimination policies for LGBT students (Russo, 2006).

Other journals related to teacher education and training were searched using key words “gay”, “homosexuality”, “lesbian”, “queer” and “sexual orientation”. This resulted in four other articles that were theoretical and discussed various issues related to inclusion of sexual minority youth in public school settings (Cooper, 2006; Jacobs, 2006; Kumashiro, 2001; Nichols, 1999). The *Journal of Gay and Lesbian Issues in Education*, established in 2003, has a strong international focus and covers a wide range of topics from theory to policy and practice. A search in this journal for empirical research on primary or secondary school teacher attitudes or interventions with teachers resulted in one article (Swartz, 2003) and a review of research on educating teachers about GLBTQ issues (Szalacha, 2004). Out of this literature review, 16 articles, 2 books and 6 unpublished dissertations were located that address improving public school teacher attitudes regarding LGBQ students or parents of students.

Empirical research on reducing prejudice against LGB populations in society.

Interventions to reduce prejudice against gays and lesbians seek to question, challenge and transform heteronormative and homophobic attitudes and behavior. They span the range from panel presentations by gay men and lesbians, to written and video

educational materials, to experiential activities designed to evoke empathy (Rabow, Stein & Conley, 1999; Tucker & Potocky-Tripodi, 2006). A review of the literature on these studies indicates mixed results with regard to effectiveness in changing homonegative attitudes (Tucker & Potocky-Tripodi, 2006).

Tucker and Potocky-Tripodi (2006) reviewed 17 empirical studies conducted between 1995 and 2003 designed to improve heterosexuals' attitudes toward lesbian, gay and bisexual individuals. Samples included social work and psychology undergraduate and graduate students, and medical students. Interventions were speaker panels, written and visual educational material, and instructor's disclosure as being lesbian or gay. Overall effects of the studies varied, and these researchers concluded that methodological weaknesses prevented conclusive findings. The two strongest studies used random assignment and measures with previously established validity and reliability. Results for one study indicated that when controlling for context effects, exposure to a lesbian and gay speaker panel did not result in a decrease in homophobic attitudes (Grutzeck and Gidycz, 1997). Corley and Pollack (1996) found that exposure to a non-stereotypical description of a lesbian couple shifted attitudes positively for heterosexual males who held traditional sex-role views as compared to nontraditional males, and this effect was sustained one week later. For females, those who held both traditional and nontraditional sex-role views reported positive posttest scores, but this effect did not sustain itself as it did for the male participants. In these two studies small sample size limited analyses, an established treatment manual was not used, and researchers did not report attrition or control for possible pre-test effects (Corley & Pollack, 1996; Grutzeck & Gidycz, 1997).

Other studies have implemented experiential exercises where students wore pink triangles to symbolize support for gay and lesbian rights. These interventions provoked important self-reflection about attitudes toward homosexuality, questioning of long-held beliefs and assumptions about their own superiority as heterosexuals, and awareness about privilege and power (Chesler & Zuniga, 1991; Rabow et al., 1999). Qualitative analysis revealed that some students shifted their attitudes in a more positive direction as a result of their experiences wearing the pink triangles, while others who were religious and students of color did not evidence attitude change (Rabow et al., 1999).

Ben-Ari (1998) examined the effects of participation in a course on homosexuality on 46 Israeli undergraduate social work students. A non-random sample control group design was used, with no statistically significant differences in pre-test scores between the experimental and control group. Results indicated that students in the experimental group reported statistically significant positive changes on homophobic scores, with women having more positive scores than men. Students attributed their change in attitudes to both the experiential and educational material.

One study examined the effect on Christian college students' attitudes of viewing films about gay men and reading biblical scripture that promoted acceptance. This population is of particular interest due to the strong relationship between religiosity and sexual prejudice (Bassett et al., 2000; Olson et al., 2006). Results indicated students distinguished between valuing homosexual people and homosexual behavior, with no significant universal acceptance of gays and lesbians reported in the posttest (Bassett et al., 2005). For public school teachers, the type and degree of religious commitment that they have may contribute to their negative attitudes toward LGBQ students and families.

Researchers in the fields of social psychology and intergroup relations have grappled with how to reduce prejudice between groups who hold historically conflicting social identities and view others as an “outgroup,” that is, a member of another social group (Dovidio & Gartner, 1999, p. 104). Much of this research has examined conflict based on race or religion, but it is informative regarding reducing prejudice based on sexual orientation. Allport’s (1954) widely-cited contact hypothesis stated that intergroup contact results in positive effects when four conditions were present: 1) equal group status within the group encounter 2) common goals 3) cooperative interactions, and 4) support of authorities, meaning that contact between two groups is promoted by those with social influence and power.

Pettigrew (1998) extended the testing of this hypothesis and addressed limitations of selection bias to examine processes involved in intergroup contact. He found that change occurs through learning about outgroups, the opportunity for reappraisal and recategorization of outgroups, the generation of empathy and positive emotion, and the potential for friendships. Pettigrew concluded that individual differences and societal norms influence intergroup contact effects, and affirmed the importance of providing opportunities for intergroup friendships and then measuring longitudinal effects. Most recently, a meta-analytic test of intergroup contact theory with 713 independent samples from 515 studies confirmed the strength of intergroup contact to reduce prejudice among a variety of different groups (Pettigrew & Tropp, 2006). This study highlighted the importance of attending to mediators such as intergroup anxiety, threat and perspective-taking, and the need for further research on the nature of negative processes that interfere with the positive effects of intergroup contact.

Sears (1997) reviewed twenty-five years of research combating heterosexism and homophobia. He noted that research designs have incorporated experimental, quasi-experimental, survey and ethnographic methods and have implemented a variety of prevention approaches. Many interventions have not targeted the important relationship between attitudes, feelings and behaviors. Some frequently used interventions, such as panel presentations, have had limited effectiveness in reducing prejudice (Cramer, 1997b; Sears, 1997). Methodological limitations such as the lack of control groups and only using one outcome measure have further restricted conclusions on whether interventions are effective. Very few studies have measured behavioral outcomes, which are a critical component of needed change. This can be done through self-reported intention or longitudinal data on actual behaviors. Finally, there have been even fewer studies that specifically focus on interventions designed to reduce teachers' prejudice against LGBQ students and families. Those studies will be reviewed next.

Empirical research on reducing prejudice against LGBQ populations in schools.

Broaching the topic of sexual orientation in schools immediately raises questions about whether or how to teach about sexuality and sexual orientation, conflicts among parents, teachers and administrators regarding religious values and freedom of expression, and basic issues of safety and inclusion of students who may be lesbian, gay, bisexual or questioning or have LGB parents. Efforts to reduce prejudice and harassment regarding LGBQ youth and their families in school settings have taken the form of policy change, pre-service teacher education and teacher training, consultation to schools, and programs designed to reduce overall bullying and harassment of all students. Szalacha (2004) notes that inclusion of LGBQ issues in education falls within three paradigms of

safety, equity and critical theory. There are key resources available to teachers who want to create more welcoming and inclusive learning environments for LGBQ students and their families (for detailed recommendations see Letts & Sears, 1999; Lipkin, 1999; Sears & Williams, 1997; Stewart, 1999). However, much of the work that has been done has not been rigorously evaluated for its outcomes or effectiveness. The focus of this review will be on interventions that primarily involve or target teachers, with an acknowledgement that prejudice reduction approaches designed to improve peer relationships are an important area of intervention as well. A total of 14 articles and books and six unpublished dissertations were reviewed that document the implementation and outcomes of these approaches.

Protective school policies.

The burdens for teachers to include LGBQ issues in their curriculum and to intervene in anti-LGBQ harassment are significant, given the lack of societal support. The existence of non-discrimination policies can bolster teachers in their efforts to educate and create safe school cultures and climate. California (Keuhl, 1999) and Massachusetts (Lipkin, 2000) have been notable as leaders in implementing protective school policies. Despite efforts to find common ground, school districts are battlegrounds for conservative and liberal groups who disagree on whether and how the topic of sexual orientation should be addressed in curriculum, and if being gay is acceptable (Ciardullo, 2005; DeVise, 2007; Petrovic, 1999; Roffman, 2000). In response to calls from conservative Christian groups for the implementation of “reparative therapy” in schools for lesbian and gay students, ten mainstream medical, mental health, education and religious groups published *Just the Facts about Sexual Orientation and Youth*, a booklet

that was distributed to school districts nationwide and called for respectful and safe learning environments for these youth (Roffman, 2000). The First Amendment Center joined with groups such as the Christian Educators Association International and the Gay, Lesbian and Straight Education Network (GLSEN) to publish guidelines for finding common ground on the topic of sexual orientation in public schools (First Amendment Center, 2006).

These ventures are an important beginning to opening dialogue about the issue of safe schools for all children. However, even these frameworks illustrate the limitations of legal principles. For example, rights are defined as “religious liberty and freedom of expression (First Amendment Center, 2006, p. 3). The protection of these rights may sanction religious-based intolerance and exclusion of lesbians and gays, and lesbian and gay human rights are not mentioned. Furthermore, most state laws discriminate against lesbians and gays and therefore equal rights status is not assumed for this group.

Three studies have examined the extent of protective school policies that include sexual orientation and factors that have been shown to influence the adoption of or resistance to such policies. A nationwide random survey of U.S. public school districts indicated that political climate, swayed by an evangelical Christian presence and the existence of same-sex households and gay rights laws, serves to influence either the implementation or suppression of supportive policies for lesbian and gay youth in schools (Rienzo et al., 2006). Two thirds of the responding districts had policies that prohibited anti-gay harassment, and half provided counseling for LGB students. However, only a limited number of districts provided education on LGB issues (39%), training for teachers or school board members (30%), or LGB support groups (22%) (Rienzo et al.,

2006). The low response rate for this survey of 31%, and concomitant comments about refusals to participate due to the subject matter reflect the potentially biased sample and difficulty of addressing this topic in public education. Attention to LGB inclusion in preventive policies in even this small biased sample reflects the challenges for this particular intervention approach.

Russo (2006) conducted a national study of nondiscrimination policies of 51 states to determine the existence and level of inclusion of eight anti-homophobia policy guidelines. These guidelines included having sexual orientation in a harassment policy, a format for complaints and investigation, allowances for gay student meetings, training for school personnel, library resources, LGB curriculum, school-based support groups, and appropriate health care education. He found that 11 states have some form of sexual orientation education policy protection, with Connecticut, Massachusetts and Rhode Island having model policies, and 40 states did not include any of the stated guidelines. The northeastern region had the most protective policies, the west coast and north central states followed, and the southeast, south central, north Midwest and south Midwest states evidenced the least number of protective policies. Macgillivray (2004) conducted a qualitative and case study analysis of the work of a Safe School Coalition in a western state. He concluded that securing the support of community and political organizations, working to foster personal relationships and having highly motivated advocates all contributed to adding sexual orientation to non-harassment policies.

Programming, curriculum and policy outcomes.

Uribe and Harbeck (1992) established one of the first programs in the country to address the needs of LGBT youth. Project 10 in the Los Angeles Unified School District

included counseling services, school safety policies, and school and community education strategies. A random sample of 342 students (68% response rate) was surveyed one year after the project had been implemented. Seventy-nine percent of students felt PROJECT 10 benefited them by providing information on LGB issues and 51% reported that it had been positive for the school.

Young and Middleton (1999) conducted a content analysis of 23 teaching textbooks, (11 lifespan/developmental psychology, five adolescent, and seven multicultural), and interviews with a convenience sample of 11 teachers in the Midwestern United States, to examine if and how LGBT issues were addressed. Analysis of the texts examined index listings, placement of topics in chapters, pictured and captions, and theories presented. They found that these issues were included in all of the lifespan and adolescent texts, but only two of the multicultural texts. LGBT issues were often problematized in their associations with AIDS or mental health issues in three adolescent development and seven lifespan books. Gays and lesbians were also marginalized in that in most texts they were only discussed in contrast to heterosexuality and heterosexual norms. Teachers reported that lack of administrative support or information often prevented their inclusion of LGBT issues in curriculum.

Ngo (2003) conducted an ethnographic study of 41 Lao American students, their peers and school staff in a large, urban public high school in the Midwestern United States. The school had a diverse population of 43% African American, 38% Asian American, and 16% white, with 75% qualifying for free or reduced lunches. This school's approach to LGBQ inclusion included the identification of four out of 99 staff whose gay or lesbian identities were known and 26 "Safe Staff" members who were allies

and had attended a district LGBTQ training, posters and films that supported LGBTQ issues, and an LGBTQ student support group. Data collection methods included field notes, participant observation, open-ended semi-structured interviews, and cultural document analysis. The analysis of the school's culture and outcomes of its efforts revealed a polarization between teachers and students/community, with students exhibiting significant homophobia and heterosexism, and teachers reporting that they themselves were "educated and proactive" (Ngo, 2003, p. 118). Teachers implicated the students' own racial, religious and community influences in their prejudices, and were concerned about the limitations of their own training and curriculum regarding LGBTQ inclusion.

Lee (2002) also conducted a qualitative study to examine the outcomes for seven LGB or heterosexual students who participated in a GSA at a Salt Lake City, Utah high school, the first one in the state. Structured interviews, a focus group and document analysis were used to collect data. Results indicated that participation in the GSA led to improved academic performance and positively affected relationships with administrators, teachers, family and peers.

Szalacha (2003) conducted an extensive study on student perceptions of school climate related to sexual diversity as a result of implementation of Safe School Programs in Massachusetts. A stratified random sample of 1646 high school students from 33 schools was used, with a 61% response rate from school principals to participate in the study, and a 97% response rate of the students. Reasons given by principals for why they did not participate included current participation in other studies, avoidance of the topic, and, most often, the burden of educational testing. The outcome measure was a scale

assessing students' perceptions of their schools' sexual diversity climate, or the comfort level with gay, lesbian and bisexual individuals, and an alpha of .84 was reported.

The predictor variables for this study were the implementation of three Safe School Program components, a gay/straight alliance (GSA), teacher training, and school policy. Gay-Straight Alliances are official student clubs that include gay and straight students in support groups designed to foster education and relationships. These student-led and teacher-sponsored groups have been shown to provide benefits for both gay and straight students. However, many schools are reluctant to support such groups, often out of fear of or reactions from conservative Christian parents (Miceli, 2005). Findings from this study indicated that the presence of a GSA significantly increased students' awareness of the existence of supportive faculty or staff and their comfort level in referring a friend with sexuality questions to a counselor. Additionally, in schools with a GSA, students reported significantly less harassing gay/lesbian comments from peers and more supportive comments from teachers.

The Gay Lesbian Straight Education Network (GLSEN) is a national education organization that works to insure safe schools for all students through promotion of safe school policies and provision to educators of methods to address anti-LGBT behaviors in schools. Their report *From Teasing to Torment: School Climate in America* used a nationally representative sample of public and private schools to provide online survey results from of 3,450 students ages 13 through 18, and 1,011 secondary school teachers. No response rate was reported. Over half of students and teachers surveyed reported that the existence of an anti-harassment policy that includes sexual orientation made students feel safer and led to a decrease in reported bullying. Students whose schools had

inclusive policies compared to those who didn't reported less harassment and felt safer (Harris Interactive & GLSEN, 2005).

GLSEN (Kosciw & Diaz, 2006) conducted a related study, *The National School Climate Survey*. This survey used a two stage sampling method. First, 50 community groups were randomly selected, through which 521 paper surveys were collected, with no response rate reported. Second, the survey was made available online, which resulted in completion of another 1,211 surveys. The total sample was 1,732 LGBT students ages 13 to 20.

Results of this study indicated the presence of supportive teachers positively impacted numerous outcomes for LGBT students. Students who had at least one supportive teacher were less likely to miss school due to harassment, and this effect increased with the number of supportive teachers. A positive relationship with teachers was also related to a greater sense of school belonging, higher GPA and plans for post-secondary education. However, just over half of students with many supportive educators still reported feeling unsafe. Students in schools with GSAs as compared to those without GSAs were somewhat less likely to feel unsafe (60.8 % vs. 67.5 %), and missed less school (25.5% vs. 32 %). Students in schools that had LGBT inclusive curriculums were less likely to miss school due to feeling unsafe (17.1% vs. 31.1 %), and felt more comfortable talking with their teachers about LGBT issues (75.8% vs. 55.8 %). Schools with protective school policies that included sexual orientation positively influenced school climate for LGBT youth. Students in these schools reported less harassment (41 % vs. 51.5 %), were more likely to report their own harassment, (26.4% vs. 15%), and reported that staff intervened more to stop harassment (25.3% vs. 12.3%). Finally,

students who lived in states with comprehensive safe schools legislation that included LGBT issues reported less verbal harassment than those in states with generic harassment laws or no laws.

Teacher education and training.

Teacher involvement is a critical component of improving school climate for LGBTQ youth and families. Anti-bullying and harassment programs have been shown to be most effective when they foster adult intervention (Olweus, Limber & Mihalic, 1999). Across the country, teacher education programs are attempting to provide teachers with the information and support they need to address the needs of all students. Teacher supervision programs may include attention to the concept of social justice (Jacobs, 2006). Teacher education programs are using collaborative inquiry methods to address issues such as sexism and sexual orientation. This idea encompasses the notion of engaging in critical reflection and dialogue as a means of “increasing knowledge and community building” (Cooper, 2006, p. 117). Cooper (2006) reports that participation in “collaborative inquiry characterized by critical reflection, critical dialogue, and community building can position teachers to be thoughtful and influential change agents within universities and K-12 schools” (p. 116). The notion of critical inquiry into whether and how teachers are providing equitable and excellent education opportunities for their diverse student population is gaining momentum.

Marinoble (1997) reported on the effects of a 3-hour elementary school teacher development module in the San Diego Unified School District designed to reduce homophobia that incorporated information, group discussion and action planning. Outcome data were obtained through 112 teacher quantitative and qualitative surveys

from a convenience sample, and 48 randomly selected interviews from the training sites that were conducted 3-6 months post intervention. No response rate information was provided for the survey sample, limiting generalizability of the findings.

Results indicated that over 90% of teachers reported the program improved or substantially improved their comfort level in discussing LGB issues. Qualitative responses indicated that most teachers gained insight into their previous lack of awareness of the problems LGB students face, and illuminated struggles with religious and moral conflicts and concerns about parent protests. The follow-up interviews revealed that 33 teachers (69%) had incorporated general diversity issues into their classroom such as addressing teasing, but did not specifically include to LGB populations. Eight teachers (17%) had directly discussed LGB issues such as using children's books. Twelve teachers (25%) had begun planning ideas gained from the program, and two others had become involved in school district efforts. Teachers expressed a good deal of anxiety around the risks involved in directly discussing homosexuality with elementary school children, and Marinoble (1997) noted that "ongoing dialogue... has the potential to substantially change the way our nation's schools respond to lesbian, gay and bisexual persons and subject matter" (p. 259).

Swartz (2003) provided a case study of Appalachian pre-service teachers' responses to Debra Chasoff's award-winning documentary *It's Elementary*, which explores how to teach about homosexuality in elementary school. This powerful film provides teachers with the opportunity to learn about how other teachers have confronted the strong heterosexist socialization process and prejudice that exists in the classroom and challenged dominant cultural norms. It explores the valid knowledge and misinformation

that children hold regarding homosexuality through the use of children's literature and classroom discussion. The teachers in this course were able to connect their own experiences of being stereotyped and oppressed as rural Appalachians with those of LGBTQ populations, and to recognize their responsibilities to all students to create inclusive learning environments.

Athanases and Larabee (2003) conducted a qualitative study to evaluate outcomes of participation in a course on LGB issues for a convenience sample of 97 California education majors. No response rate was reported. The researchers, who identified themselves as out gay educators, employed data collection methods of written responses, course evaluations and audiotaped interviews. These researchers addressed validity issues through independent coding of interviews and student's written responses, used interrater reliability with 90% agreement, and used triangulation of observation and course evaluations to reduce bias. Results indicated that three quarters of the students valued learning about LGB issues, half expressed resistance related to religious values, and just over half began to take on advocacy roles for LGB youth.

Schniedewind and Cathers (2003) conducted a qualitative study using interviews of a convenience sample of 15 New Paltz, NY teachers to assess the longitudinal effects of diversity education, including topics of heterosexism and homophobia, on teacher practices. Methods of data analysis were not provided. Results indicated that eleven of these teachers addressed heterosexism and homophobia with their students by interrupting harassing remarks and integrating materials into their curriculum. Five teachers reported that they noted improvements in their students' awareness of LGB

issues, one started a GSA and others organized training for bus drivers to help them address harassment on school buses.

Six unpublished dissertations report on research conducted between 1995 and 2002 on interventions implemented to improve teacher attitudes toward LGBQ populations in schools. (Bresser, 2002; Butler, 1995; Fisher, 1996; Morrow, 2000; Riggs, 2001; Soloff, 2001). Across these studies, pre-service teachers participated in various interventions such as viewing films, learning about LGB history and issues, and experiential activities about stereotypes. Design methods varied, with one study using a sample of 67 teachers and random assignment to an experimental or control group (Riggs, 2001), two others using nonequivalent control or comparison groups, and others using single group pretest/posttest designs. Outcomes varied as well, with researchers finding no change in educator attitudes, short-term positive changes in attitudes but no anticipated change in behavior, and improved changes in teachers' willingness to engage in supportive behaviors regarding lesbian and gay issues in schools.

Other studies have confirmed the importance of multi-level approaches to improving school climate that involve teachers. Morrison and L'Heureux (2001) examined suicide risk factors for LGBQ youth and concluded that the enforcement of non-discrimination policies, inclusion of LGBQ issues in curriculum, and diversity training for teachers and staff on LGBQ issues creates a climate where students feel affirmed and safe and may therefore be less likely to engage in self-injurious behaviors. Henning-Stout et al. (2000) reviewed three programs designed to reduce harassment against LGBQ youth and concluded that successful programs included engaging stakeholders and those in power in "ongoing dialogue on issues of difference of opinion,

belief and understanding- on addressing conflict, fear and hostility in public and private settings (p.188).

Szalacha (2004) reviewed research on pre-service and in-service teacher education interventions regarding LGBTQ issues that spans the last ten years, all of which has been discussed here. She noted that published research on outcomes has been limited and there is a significant need for independent program evaluations and measurement of long term effects on attitudes. Szalacha concluded, “teachers, staff, and administrators need opportunities to work out their feelings on the issues of sexuality and gender diversity” (p. 76).

Summary: What Do We Know About Reducing Prejudice for LGBTQ Populations in Schools?

Much of the research in the field of prejudice and intergroup relations has focused on Black/White relationships, which have a very specific contextual history and contemporary manifestation (Dovidio, Brigham, Johnson & Gaertner, 1996). Prejudice reduction work as related to LGBTQ issues has not fully taken into account the processes involved in attitude formation and related stereotyping and prejudice. Most of the published outcome studies on prejudice reduction for this particular population have been conducted with college samples (Tucker & Potocky-Tripodi, 2006). The research on reducing prejudice in public school settings has been limited with no consistent intervention method or finding regarding which interventions obtain the best outcomes. It appears as though a comprehensive approach that includes teacher training, policy implementation and curricula inclusion is the most effective. However, policy and behavioral change require intentional and supportive adults who are willing to advocate

for LGBQ issues. Four studies that employed teacher training engaged teachers in informal intragroup dialogue processes that appeared to facilitate self-reflection about attitudes and barriers to becoming more inclusive to LGBQ students and families (Athanases & Larabee, 2003; Marinoble, 1997; Schniedewind & Cathers, 2003; Swartz, 2003).

The strengths of this body of research are that a number of these studies used random samples to determine student perspectives on improved safety and acceptance. Other studies provided important qualitative in-depth analysis of the struggles that teachers face and the processes involved in attitude change. Szalacha's (2003) study used the most rigorous methodology and highlighted the importance of comprehensive anti-bias programming. The response rate from principals to participate in this study may have biased the sample in the direction of including those most supportive of LGBQ issues, therefore inflating the effects found. Other studies highlight the importance of teacher attitudes on school culture and climate for students. The study by GLSEN (Kosciw & Diaz, 2006) had a large sample and indicated some positive effects of teacher attitudes and programming as well, but no response rate could be obtained to determine the representative nature of the sample.

Studies on teacher education interventions have been mostly qualitative with no response rate reported for the one quantitative study. In these pre-experimental designs it is difficult to determine effect sizes or causal variables. The qualitative studies did address issues of social desirability bias and researcher bias that may have compromised the validity. They also provide important initial data on the nature of teacher attitudes regarding LGBQ issues and the processes that need to be attended to in interventions.

These processes may be addressed through the use of intergroup dialogue, which will be discussed next.

Intergroup Dialogue as a Prejudice Reduction Intervention

Previous research on intergroup dialogue outcomes indicates that it is a promising method for improving intergroup relations regarding polarizing topics (Dessel, Rogge & Garlington, 2006). Intergroup dialogue is a facilitated group experience, often sustained over time, that may incorporate learning or experiential material, and engages participants in “listening and being listened to with care... speaking and being spoken to in a respectful manner ... sharing air time... learning about the perspectives of others (and) reflecting on one’s own views (Herzig & Chasin, 2006, p. 138). Such dialogue involves processes of appreciation of difference, critical self-reflection and alliance building (Nagda, 2006). These processes may contribute to behavioral actions that create more inclusive environments for LGBTQ students and families. Intergroup dialogue has been applied in academic and community settings to address issues such as racism, interethnic conflict and civic participation (Dessel, et al., 2006; National Coalition for Dialogue and Deliberation, 2006a). Academics in social work and education, for example, have conducted evaluation of intergroup dialogue by examining the outcomes of campus-based dialogues (Nagda, Kim & Truelove, 2004; Werkmeister Rozas, 2007). Social psychologists have measured interpersonal and intergroup processes and variables such as prejudice and attitude change that are often identified as desired outcomes of dialogues. Much of this work has been in experimental laboratory settings, however, and there is a dearth of field research that examines changes in attitude or behavior as a result of participation in intergroup dialogue (Stephan & Stephan, 2001). This review will

describe dialogue goals and outcomes in community, international, academic and civic arenas, with a critique of its usefulness as a prejudice reduction intervention for LGBTQ populations in schools.

Goals and desired outcomes of dialogue.

The National Coalition for Dialogue and Deliberation (2006b) identified four primary intentions of dialogue: exploration, conflict transformation, decision-making, and collaborative action. The Public Conversations Project (2006), a well-known and respected organization that conducts dialogue work in a wide variety of settings, has identified a number of goals of intergroup dialogue. In their most recent publication, Project staff delineated these goals as “1) the promotion of generous listening, reflection before speaking or acting, and genuine thoughtful speaking, 2) participants’ recognition and commitment to relational intentions, long-range purposes and capacity to shape what happens, 3) participants’ ownership of the process, 4) openness to others and mutual recognition, 5) recognition of the complexity of self and other, and an inquiring stance, 6) a sense of safety, security and trust, and 7) equal conversational power” (Herzig & Chasin, 2006, p. 141).

In the geopolitical realm, the United Nations Development Programme’s (UNDP) Democratic Dialogue Project is developing a dialogue typology that describes and analyzes their work. The goals of these far-reaching international dialogues in Guatemala, South Africa, Uruguay and other countries are to deal with critical sociopolitical events, address challenges and problems of the times and promote long-term change (Diez-Pinto, 2003). Other UNDP dialogue goals have included change in attitudes, communication and relationships, change in behavior, formal peace

agreements, covenants or declarations, creation of effective peace institutions, participant satisfaction and requests for more dialogue, and increased local capacity for conflict management (PNUD, 2004a).

Halabi (2000) described the goals of the School for Peace model of Arab-Jewish intergroup dialogue. He stated that rather than attempting rational conflict resolution, the school's dialogues aim to promote a genuine exchange about the inequities that exist for Arabs in Israel. Their dialogues to reduce intergroup conflict between Palestinians and Israelis have focused on realistic conflict that stems from competition for resources and on shifts in ingroup favoritism based on social identities (2000). Halabi noted that relative power and privilege must be acknowledged in any intergroup dialogue. He emphasized that participants must have secure group identities and be willing to engage in genuine dialogue about peaceful coexistence and the pursuit of social change.

Goals for academic based dialogues have included increased motivation for intergroup learning, confidence in engaging in social action, increased learning about the social group identities of self and other, and reducing stereotypes and prejudice (Miller & Donner, 2000; Nagda et al., 2004; Nagda et al., 1999). Dialogue practitioners often seek to reduce prejudice and its assumed consequences of discrimination and oppression (Nagda & Derr, 2004; Schoem & Hurtado, 2001). Researchers in the field of prejudice reduction have examined the relationship between stereotypes and prejudice (Stephan & Stephan, 1996) and between prejudice and discrimination (Schutz & Six, 1996). Other researchers in this field have measured qualities attributed to outgroups, expectations about intergroup conflict, preferred responses to conflict, and emotional responses to conflict (Bizman & Hoffman, 1993). Intergroup anxiety in interracial interactions has

been measured as well (Stephan & Stephan, 1985; Stephan, Ybarra, & Bachman, 1999). Reduction of intergroup anxiety, prejudice and other problematic manifestations of group identity interactions may all be desired intergroup dialogue outcomes.

When dialogue is utilized as an integral part of a deliberative democracy process, its goals may be inclusion of the voices of significant stakeholders, elicitation of values and assumptions, the opportunity for reflection and learning, and the crucial development of relationships (Ryan & DeStefano, 2000). Mansbridge and colleagues (2006) touch on an important point when they describe the “interlocking relationship between group atmosphere and task productivity” (p. 36). Outcomes of dialogue may be cultural accommodation or agreement to enter into a deliberative phase of public engagement (Levine, Fung, & Gastil, 2005). In highly polarized situations differences in cultural norms may contribute to participants’ difficulty in communicating with and understanding each other. Dialogue may result in greater awareness of others’ positions, values and views that, in turn, may lead to the creation of an opportunity for deeper levels of understanding, coexistence and consensus building.

Dialogue outcomes.

This literature review includes studies on intergroup dialogue outcomes that used quasi- experimental and pre-experimental research designs with quantitative and qualitative data collection methods. No experimental design studies were located. Five studies were conducted by a related set of co-authors in academic settings. Dialogues discussed in this review were implemented in community, institutional and international settings. They address issues ranging from racial and ethnic conflict, to polarized social topics and civic engagement, to interethnic war.

Quasi-experimental research.

Two studies were located that used quasi-experimental methods to measure intergroup dialogue outcomes. Gurin, Nagda and Lopez (2004) used a longitudinal pre-posttest with a matched control group to examine the outcomes of participation in a multicultural education program that included dialogue. This method controlled for self-selection bias. Two separate studies were conducted that measured primarily the same outcome variables. The first study used a sample of 122 college students with a response rate of 70%; the second study used a larger college student sample of 1,670 and no response rate was reported. A scaled survey measured nine constructs including perspective taking, non-divisiveness of difference, perception of commonalities of values, participation in politics, and mutuality in learning about one's own and other groups. Reliability scores for each subscale ranged from .61 to .84. MANOVA tests indicated that participants in dialogues as compared to control group had increased posttest scores on motivation to take the perspective of others, democratic sentiments and appreciation of group differences and commonalities. An analysis of the larger sample examined differences for White, African American, Asian American and Latino (a) students. White students increased their perspective-taking and sense of commonality with the other groups, political involvement and viewing differences as compatible with democracy (non-divisiveness). For students of color, all groups evidenced increased scores on all outcomes variables, with the exception that only AA increased their perspective-taking of Whites.

Gurin, Peng, Lopez and Nagda (1999) used a pre-posttest longitudinal survey with matched control group. Their sample size was 174 college students and the response

rate was 74%. Gurin and colleagues hypothesized that participation in the Intergroup Relations, Conflict and Community Program (IGRC) that includes 10 weeks of intergroup dialogues would improve intergroup relations, decrease negative effects and enhance positive effects of group identity for dominant and subordinate groups. Their outcome variables were perceived intergroup divisiveness and commonality, positive and negative views of conflict, amount and quality of interethnic or racial interactions, emotions related to interethnic interactions, and views on the multicultural policies of the university. Interaction effects were examined for the variable of strength of group identity for dominant (White and male) and non-dominant groups (African American, Latino(a), Asian American and women). The authors reported alpha reliability scores ranging from .68 to .88 for racial and gender identity measures, and item analysis results regarding internal validity for indices of centrality, pride, importance and common fate.

In this study, program effects for White students as compared to students of color were an increase in seeing the positive effects of conflict, perceived greater commonality with other groups, and more frequently supporting multicultural and affirmative action policies. White students also reported an effect of less positive feelings regarding their interactions with other White students. Effects for students of color were perceiving less intergroup divisiveness and holding more positive views of conflict. These students also reported having increased positive relationships with white students four years later, and perceptions of greater commonality with white students.

Pre-experimental and exploratory research.

Twenty-two studies were located in which researchers used a range of pre-experimental methods to assess dialogues. Many of these studies used a mixed-methods

design to gather both quantitative and qualitative data, using pre-post surveys, qualitative interviews and observations, program evaluations and case studies (Rubin & Babbie, 2005). Qualitative approaches often reflect a valuable constructivist or utilitarian perspective (Denzin & Lincoln, 2000). Eight studies were carried out in academic settings, seven in the United States and one in Israel. The others were in community settings that span the globe. These studies are grouped chronologically according to academic, community and international settings, and as well by quantitative and then qualitative data collection and analysis methods.

Beginning with academic settings, Nagda and colleagues (1999) examined the results of intergroup dialogue participation for 50 social work college students. These researchers took a formative and summative program evaluation approach and used focus groups, self-administered quantitative surveys, in-depth interviews and observation to assess the process and outcomes of dialogues. They reported on outcome variables of student commitment to cultural diversity and social justice actions, the importance of intergroup dialogue to student learning, and students' critique of structural issues of the intergroup dialogue experience. Results indicated that students' reported learning about the perspectives of people from other social groups, valuing new viewpoints, understanding the impact of social group membership on identity, and gaining increased awareness of social inequalities as a result of dialogue participation.

Miller and Donner (2000) evaluated participation in a cross-racial campus dialogue using a self-administered post-survey design with scaled and open-ended questionnaire items. A sample of 80 social work graduate students, faculty and staff in one school was surveyed, with a 97% response rate. The goals of this dialogue were self-

reflection and awareness, and improved campus climate with regard to racism. The researchers found that almost 100% of participants agreed that the dialogues were helpful and an important tool for addressing racism. However, while a large percentage of participants gained increased hope that people from different racial background could *listen* to each other (72.8% of students of color; 97.6 % of white students), only about half of the students of color compared with all of the white participants felt the different groups could *learn* from each other (Miller & Donner, 2000, p. 43).

Trevino (2001) used a one group pretest-posttest design with quantitative and qualitative methods to evaluate the outcomes of the Voices of Discovery Intergroup Dialogue Program at Arizona State University. No sample size was reported for this study and a description of other aspects of the design was not provided. Goals were to compare outcomes for students who participated in a cultural awareness course and intergroup dialogue with those students who only took the course. Outcome variables were students' knowledge, feelings and attitudes about other groups as well as behavioral change. Participation in intergroup dialogue improved cognitive, affective and behavioral outcome scores.

Nagda and Zuniga (2003) used a one group pretest-posttest survey design to examine the effects of participation in intergroup dialogue on critical social awareness, dialogic communication and beliefs about conflicts and building bridges. A sample size of 42 college students was used, with no response rate reported. Results indicated that dialogue participation raised awareness of racial identity for both white students and students of color, and students of color rated the dialogues as more valuable and thought more positively about conflict than did white students. The more both groups of students

valued dialogue, the more benefit they derived from it. Nagda, Kim and Truelove conducted a similar study (2004) using a pre-posttest design to test the effects of participation in an intergroup dialogue course. The response rate for this study sample of 175 college students was 75.8%. A Likert scale survey was used to measure outcome variables of involvement in the dialogues, intergroup learning, and confidence in taking action to reduce prejudice and promote diversity. Both students of color and white students rated intergroup dialogue higher than lectures and readings with regard to learning and taking action. Students of color rated their involvement in intergroup dialogue as more important than did the white students.

Gurin, Dey, Hurtado and Gurin (2002) used a longitudinal self-administered pretest-posttest survey design to examine the outcomes of diversity experiences that included intergroup dialogue participation. Two large samples of 1,582 and 11,383 college students were used and no response rate was reported. The authors reported reliability scores ranging from .57 to .73 and discriminant and convergent validity for the scales used. Variables measured were active thinking, intellectual engagement, and views on how differences affect democracy, perspective-taking, and racial and cultural engagement. Students who had participated in dialogues evidenced positive changes for all variables.

Hurtado (2005) also used a longitudinal pre-posttest survey design with a significantly large sample of 4,403 college students to examine the effects of a diverse curriculum, service-learning, and participation in intergroup dialogues and diversity programs on cognitive, social and democratic outcome variables. Paper and web-based surveys were used. Response rates of 35-36% were reported, with statistical weighting

used to correct for this low rate. Participation in dialogue increased these students' ability to take the perspective of others, to adopt pluralistic views of greater attributional complexity, and to develop analytical problem solving skills, leadership and cultural awareness.

Khuri (2004) applied an exploratory design using intergroup dialogue to deepen students' understanding of the Israeli-Palestinian conflict. She used self-administered qualitative surveys, along with observation and interviews, with a sample of 15 students in an academic setting. Variables of interest were the roles of affect and intergroup dialogue in learning and pedagogy. Khuri found that students were able to better understand and interact with others who were different, recognize multiple perspectives and clarify their own beliefs and identities as a result of dialogue participation.

The most recent and rigorous analysis of intergroup dialogue in academic settings was Nagda's (2006) one group pretest-post design study that sought to answer questions regarding the processes involved in dialogue. Using a pretest-posttest design with a sample of 211 students, Nagda employed factor analyses of communication processes and hierarchical regression analyses to determine mediation effects of dialogues on outcomes of bridging differences. He concluded that when controlling for course year, race, gender, pre-test scores and participation in educational coursework, four processes emerged that sequentially and fully mediated the outcomes of bridging differences. These processes were appreciating differences, engaging self, critical self-reflection and alliance building. Nagda (2006) emphasized the potential of "dialogic self-other relationship building and critical analysis-action processes" in reducing prejudice (p. 571).

In community settings, dialogues have been evaluated using surveys, interviews, program evaluation and secondary data analysis. LeBaron and Carstarphen (1997) evaluated dialogues on abortion convened by Search for Common Ground in a number of North American cities. These evaluators used a grounded theory case study approach, first gathering data from a daylong dialogue workshop with 49 citizens, and then interviewing participants in other Search for Common Ground abortion dialogues around the country. They reported on outcome variables of stereotypes about the perspectives of others, understanding, communication, identifying common ground and engaging in joint action on common issues. Participants reported reducing stereotypes, increasing understanding and empathy, improved communication, uncovering common ground, and initiating joint action on shared issues of concern.

Study Circles Resource Center, one of the largest national non-profit organizations engaged in dialogue work, evaluated community study circles that sought to improve public schools by bridging relationships among state policy makers, educators and members of the public in a U.S. city. Approximately 675 participants participated in the dialogues; no response rate was reported. Data were gathered using interviews, surveys, observation and secondary data analysis (Pan & Mutchler, 2000). Results of the evaluation indicated that policy makers felt dialogues contributed to improved information exchange and relationships with citizens, and promoted more civic engagement regarding policy changes. McCoy and McCormick (2001) also reported on outcomes of study circles designed to address racism, form relationships, dispel stereotypes, and encourage participation in community problem-solving. No sample information was provided. These researchers used qualitative interviews and observation

to collect data on variables of personal learning, changes in attitudes and behavior, generation of grassroots collaborations and changes in local business and government policies. They reported positive changes in personal learning, attitudes, behavior, and the generation of grassroots collaborations.

Hartz-Karp (2005) evaluated a deliberative democracy approach that incorporated dialogue with 1,100 citizens in Australia. This project aimed to increase civic participation in community planning. They used qualitative interviews with a sample of 49 people who were directors of The Network for Life and Choice, steering committee members, local organizers and dialogue participants. Participants responded to a self-administered survey that collected quantitative and qualitative data on change in views, satisfaction with dialogue and deliberation process, and willingness to participate in future dialogues and deliberations. Results showed that nearly half of the participants changed and broadened their views, and nearly all judged the deliberations well and would participate again.

Nagda, McCoy and Barrett (2006) evaluated outcomes of the Mix It Up dialogues, a program initiated by Study Circles and the Teaching Tolerance Project designed to help school students cross social boundaries and improve intergroup relationships. Post surveys and 18 in-depth qualitative telephone interviews with teachers were used to gather data from a sample of 103 educators and 434 students. A response rate of 83% for the educator surveys was reported. No response rate was reported for the student surveys. Results for educators indicated that more than three-fourths of them reported students said dialogues were a positive experience, held honest discussions, and evidenced more respect and were more willing to cross social boundaries. Half of the

educators saw the level of conflict go down in the schools and attributed this to the dialogues. However, three-quarters of educators did not see students initiating actions on tolerance projects, nor did they note any impact of dialogues on institutional policy or curriculum. Results from student surveys indicated that students experienced positive changes such as raised awareness about cliques and social boundaries. However, there was limited agreement about the opportunity to talk openly about issues of concern, or about courses of action to change regarding peer conflict. Students of color, more than white students, reported being able to share their perspectives and rated their learning as higher.

Rodenborg and Huynh (2006) examined processes of participation in an interracial intercultural community dialogue of 15 members who met over the course of six years. They used a focus group of nine people, eight audio taped semi-structured interviews, and archival information to answer questions of how the group stayed together so long and whether members felt it was successful. Participants reported outcomes of provision of support and the development of friendships, cross-racial interaction skills, and recognition of the impact of ethnicity on individual identity and group interactions.

DeTurk (2006) conducted a phenomenological and formative evaluation of the effects of participation for 45 citizens in a municipal intergroup dialogue program. She used participant observation, interviews with two people, and audio taped data from a focus group of five people. Results indicated that dialogue participation increased perspective-taking, increased awareness about structural power relations and complex thinking about diversity, increased confidence with intergroup interaction and

communication, increased efficacy and commitment to social justice action, reduced stereotypes and prejudice, validation of one's perspective, and alliance building.

Dialogue is being implemented in the international arena as well, using primarily qualitative data collection. Two studies reflected implementation of dialogue evaluation methods within programs designed to resolve interethnic conflict between Arabs and Jews in the Middle East. Halabi (2000) evaluated an intergroup encounter course that employed dialogue methods with 16 Arab and Jewish university students in Israel. Semi-structured qualitative interviews and a case study approach were used to gather outcome results. Arab students gained the ability to express their oppression in a more assertive manner, and Jewish students recognized Arab oppression and their role as oppressors. Abu-Nimer (1999) described the use of non-structured interviews over a six-year period with 156 facilitators, administrators, participants and community leaders involved with 15 coexistence programs between Arabs and Jews in Israel. The goals of Abu-Nimer's program evaluation and qualitative approach were to examine the outcomes of the programs, identify patterns in goals, philosophy and limitations of the programs, and changes needed to increase effectiveness. The author completed a content analysis of the data and used an interrater system with three raters to address potential bias. In a related study, Abu-Nimer (2004) carried out in-depth 1-2 hour interviews with Jewish and Arab facilitators of encounter programs. No formal coding or content analysis of this data was reported. Results of this extensive evaluation indicated that, in part, individuals experienced changes in perceptions of each other and the conflict, an increased sense of knowing each other culturally and personally, raised awareness of Arab-Jewish relations in Israel, and positive experiences of their interactions.

The United Nations Development Programme (UNDP) has implemented a Democratic Dialogue Program that brings dialogue practices to approximately 20 conflict-ridden countries. UNDP staff noted an increased interest in the non-profit sector in evaluation of conflict resolution work, primarily driven by two shifts in non-profit international aid and United Nations development programs. The first change is that funders are requesting more accountability and cost effectiveness reporting and are expressing a concurrent interest in furthering the knowledge base of effective practices. The second change is recognition of a proliferation of international interethnic conflicts and that traditional means of resolving intergroup tensions have not been effective (WSP/UNDP-DRLAC, 2003). Researchers have mapped the dialogue processes being implemented in regions around the globe in the form of case studies, building a valuable knowledge base for those who wish to further this practice (PNUD, 2004b).

Evaluation methods for UNDP dialogues, which have been termed “situational, reflective and generative”, have included participatory action research, case studies and interviews (Pruitt & Kaufer, 2004; Thillet de Solorzano, 2004, p. 17). A heuristic approach and emergent design in dialogue evaluation may take the form of “reflective practice”, whereby each stage of the dialogue process involves participatory planning in describing the outcomes for the next stage (Munyandamusta, Mugiraneza & Van Brabant, 2005, p. 11). For example, researchers in Rwanda reported on a participatory action research project that combined purposive, random and snowball sampling to bring 5,000 citizens together in dialogue. Interviews, focus groups and a case study approach were used to gather outcome data on variables of identifying priority topics, building bridges between leaders and citizens, creating a culture of dialogue and reflection, and

establishing peace building contracts between warring ethnic groups (Munyandamusta et al., 2005). Research on outcomes for this project is still underway.

Diez-Pinto (2004) described dialogues conducted in Guatemala that aimed to promote trust and establish a foundation for a long-term national peace agenda. She used a case study and qualitative interview approach, with post-dialogue interviews of a purposive sample of 15 out of 49 community leaders who participated in the dialogues. She found that dialogues influenced both personal and national processes through the breakdown of stereotypes, facilitation of personal relationships that would not have otherwise formed and the establishment of trust that led to the start of consensus building. Other UNDP researchers have described case studies of dialogues undertaken in Panama, Philippines, Argentina, Peru and Guatemala (Noto, Perlas, Hernandez, Diez Pinto, & Balcarcel, 2004). The first six-month phase of the Argentinean dialogues included 650 leaders from 300 public and private sector organizations. The second phase lasted 8 months and involved expanded participation from national institutions and NGO's. The third phase was underway at the time of publication of the research report. The purpose of these dialogues was to address Argentina's recent and ongoing political and social crisis, achieve consensus and design state policies that would address societal needs. Researchers used telephone, email and personal interviews to collect outcome data. Results indicated that dialogues fostered important changes such as critical acknowledgement of social policies, the launching of a program that supported two million families living below the poverty line, and consensus building regarding prescription drug reform.

Evaluation of dialogue work that seeks to achieve conflict resolution, peace building and social reform on such large scales is challenging yet important work. Saunders (2003), who developed and reported on the Inter-Tajik Dialogue from 1993 until the present, noted that sustained dialogue and relationship building work occurs within complex multilevel political processes. These dialogues paved the way for negotiation and generated a Commission on National Reconciliation. Saunders (2003) emphasized the necessity of ongoing participatory self-evaluation “by the people whose lives are at stake”, with participants identifying desired outcomes and next steps at each level (p. 89).

Researchers who have used these pre-experimental methods have gathered important preliminary data about individual experiences and programmatic outcomes of intergroup dialogue work. Some methods, such as participatory action research, can elicit the “real rather than perceived interests” of those whom conflict most affects (Ryan & DeStefano, 2000, p. 7). Focus groups, in particular, are an opportunity to gather in-depth and detailed data on participant experiences from non-dominant groups who historically have been excluded from traditional research (Brown, 2000). Bamberger & Podems (2002), for example, described the use of focus groups to assess the gender related effects of a Bangladesh rural road project.

Summary of dialogue research.

Overall, methodological strengths of dialogue outcome studies are the identification of relevant dependent and control variables, use of both descriptive and inferential statistical methods to analyze the data, and in two cases, use of a control group. Three studies reported on reliability and validity for scores and scales. However, a

wide range of survey measures was used with none being used more than once, so there is no consistent measurement instrument available to assess dialogue outcomes. The qualitative studies provided detailed portrayals of participant experiences, and the ethnographic nature and potential of such evaluation work provides an important window into the dialogue process for participants.

Limitations of the research using quantitative data include the use of convenience samples, many of which are college students, the fact that response rates are not reported for many of the studies that used surveys, and the variation in response rates ranging from 35% to 80%. This limits generalizability and conclusions about results. Possible biases from attrition, test or researcher reactivity, and social desirability were not addressed in most studies. In three of the studies it was more difficult to discern the distinct effects of dialogue when this experience was embedded within a multicultural learning program. Finally, without using random assignment, it is not possible to determine causality of the dialogue intervention.

The most controlled studies occurred in academic settings with undergraduate or graduate student samples, and racial or ethnic intergroup relationships as the primary variables of interest. Differential outcomes of intergroup contact for dominant and nondominant social groups have been noted in previous research (Hyers & Swim, 1998; Pettigrew & Tropp, 2006). In terms of reducing prejudicial attitudes of dominant groups, shifts for white students in these studies are the most salient outcomes. For the two studies that used control groups (Gurin, Nagda & Lopez, 2004; Gurin, Peng, Lopez & Nagda, 1999), it appears that dialogue participation facilitated perspective taking, appreciation of differences and sense of commonality for both dominant and

marginalized groups and improved relationships between these two groups. Nagda's (2006) study confirmed this possibility for dialogue to facilitate relationships and alliance building. Qualitative studies highlighted outcomes of reduction in stereotypes, increased perspective-taking and improved cross cultural relationships.

Discussion and directions for future research.

Previous research indicates that intergroup dialogue is an appropriate intervention to change prejudicial attitudes that teachers may hold about LGBTQ populations. Intergroup dialogue was chosen as a relevant intervention to reduce teacher prejudice against lesbian, gay and bisexual students and parents in public school settings for a number of reasons. Research has indicated that intergroup prejudice is often based on construal of perceived differences rather than actual differences (Robinson, Keltner, Ward & Ross, 1995). Intergroup contact that provides opportunities for "self-revealing interactions" has been shown to facilitate superordinate identity formation and reduce bias (Gaertner, Dovidio & Bachman, 1996, p. 271). Research has also shown that the activation of conscious egalitarian beliefs and intention to control prejudicial behaviors can mediate the relationship between automatic prejudice and biased behavior (Dasgupta & Rivera, 2006). Dialogue processes afford this opportunity and have been shown to facilitate some of these crucial components of attitude change, namely critical self-reflection and perspective taking (Gurin et al., 2002; Gurin et al.; 2004; Nagda, 2006; Nagda & Zuniga, 2003). Furthermore, the provision of a safe and positive opportunity for interactions between different groups such as lesbian, gay and heterosexual peers may reduce the anxiety and threat that has been shown to positively correlate with anti-lesbian and gay attitudes (Comerford, 2003; Moradi et al, 2006). Intergroup dialogue can provide

teachers with the opportunity to participate in critical inquiry regarding their own attitudes about lesbian, gay, bisexual and queer or questioning youth and families. This type of inquiry is of importance for the professional development of educators (King, 2002).

The theory of social constructionism is particularly relevant to the practice of intergroup dialogue. This theory focuses on how cultural and social norms, patterns, and traditions, including dominant media discourse, influence and govern concepts of meaning and reality, and the implications these meanings have for power and social control (Gergen, 2002; Glassner, 2000). Implicit in this epistemology is the idea that there is no objective truth or reality outside one's own construction of reality, and that language and knowledge are contextual and shaped by social processes. As reality becomes constructed by complex interactions among people and groups and consequently affects behavior, knowledge is strongly related to social action (Pratto, 2002). An acknowledgement that individual views are socially constructed then provides room for the possibility of the existence of simultaneous different realities, and ultimately the opportunity for co-creation of new realities. In this way, dialogue may affect attitudes, feelings and behaviors.

Convening intergroup dialogues with dominant and marginalized groups must be undertaken with an informed design. This means attention to power differentials, potential intergroup anxiety, and previous research on what contributes to productive dialogue outcomes, as well as what might interfere. Positive outcomes for intergroup contact may be dependent upon equal status (Allport, 1954; Gaertner et al., 1996), a condition that is influenced by inherent power differentials between members of

privileged and oppressed groups. Research on intergroup dialogue with members of unequal status has indicated that dominant group members may experience increased anxiety (Hyers & Swim, 1998; Moradi et al., 2006), a desire to seek common ground with nondominant groups (Saguy, Pratto, Dovidio & Nadler, in press), and greater learning and satisfaction with intergroup dialogue encounters (Gurin et al., 2002; Miller & Donner, 2000). Gay men and lesbians have responded to contact with heterosexuals with anxiety and fear of physical or verbal abuse (Conley, Devine, Rabow & Evett, 2002). However, members of nondominant groups have also reported positive experiences from participating in intergroup education and dialogue, and noted the importance of these interventions (Gurin et al., 1999; Nagda et al., 2004). Saguy and colleagues (in press) point out that despite power differentials between dominant and marginalized groups, intergroup contact can be effective if it incorporates a recognition of disparities in rights, perceptions and goals of the two groups (in press, p. 24). Research has shown that there are many obstacles in regard to teachers addressing topics of sexual orientation. The intergroup dialogue protocol for this study, which will be discussed in the methods section to follow, outlines a format that will address the aforementioned issues.

Social Work Professional Goals and Values as Related to Prejudice Reduction Work

Social Work is a profession noted for challenging oppression, empowering individuals and promoting social justice. The Code of Ethics specifically calls upon social workers to “end discrimination” (National Association of Social Workers, 2000, p. 1). Attention to diversity and inclusion is a unique hallmark of social work education and practice (Fellin, 2000). Gibelman (1999) highlighted the purposes of social work as

identifying potential areas of disequilibria among individuals or groups, helping to resolve problems that arise out of such social instability, and seeking out the maximum potential in individuals, groups and communities. Furthermore, Fraser distinguishes social work by its focus on “induced change” and calls upon the field to engage in more intervention research (2004, p. 210).

However, social work research and practice has evidenced limitations in addressing these problems of prejudice, oppression and discrimination for members of the lesbian, gay and bisexual communities. Van Voorhis and Wagner (2002) conducted a review of coverage of lesbian and gay subject matter in 12 social work journals between 1988 and 1997. They noted that non-related HIV/AIDS topics accounted for 1% of this literature, and that social workers may be reluctant to publish on subjects related to sexual orientation and homosexuality for fear of being stigmatized themselves. This study will address the existing gap in social work research regarding attention to the wide range of issues relevant to the study of attitudes, behavior and prejudice related to sexual orientation and LGBTQ populations. Increased scholarship in social work related to LGBTQ issues will contribute to the body of knowledge necessary for improved knowledge, understanding and work with LGBTQ youth and families. Lock (2002) and others have noted the necessity for educators to provide increased support to sexual minority youth and teach about the negative effects of heterosexism and societal prejudice. Yet, as has been discussed, prejudicial attitudes present barriers to such needed change. Intergroup dialogue is one proposed intervention that combines social work skills of advocacy, group work and clinical practice. The current proposed study will measure and discuss the effects of dialogue participation for public school teachers on outcomes of attitudes,

feelings and intended behavioral change, as well as critical self-reflection and perspective-taking.

CHAPTER THREE: Design and Methodology

This chapter will discuss the process of initiating the research, the research questions and hypotheses. The sample will be described, along with recruitment and protection of research participants. The intervention protocol is discussed in detail so that it may be clearly followed and replicated. Quantitative and qualitative data collection methods and measures are discussed, including reliability and validity issues. Finally, data analysis plans are outlined.

Approval to Conduct Research

In order to conduct this research, a letter was sent to the XXXX County School system research specialist [APPENDIX A] that outlined the study details according to their requirements. This letter requested permission to contact XXXX County public school teachers. A letter of support for the study was then received from the school district research specialist and Dr. XXXX, Assistant Superintendent of Curriculum and Instruction [APPENDIX B]. A letter was also received confirming that teachers would receive continuing in-service credit for participation [APPENDIX C]. The research proposal was submitted to the College IRB on May 24th, 2007 and final approval from the UT IRB was obtained September 30th, 2007 [APPENDIX D].

Research Questions

This study seeks to answer the following questions. These five research questions are based on previous research, and seek to answer questions about constructs of attitudes, feelings and behaviors regarding LGBTQ populations.

- 1) Will heterosexual teachers who participate in an intergroup dialogue intervention, as compared to teachers in a comparison group, improve their attitudes about LGBQ students and parents?
- 2) Will heterosexual teachers who participate in an intergroup dialogue intervention, as compared to teachers in a comparison group, improve their feelings about LGBQ students and parents?
- 3) Will heterosexual teachers who participate in an intergroup dialogue intervention, as compared to teachers in a comparison group, indicate more affirming intentional or actual behaviors regarding LGBQ students and parents?
- 4) Will teachers who participate in an intergroup dialogue intervention, as compared to teachers in a comparison group, increase their critical self-reflection about LGBQ issues?
- 5) Will teachers who participate in an intergroup dialogue intervention, as compared to teachers in a comparison group, increase their perspective-taking of LGBQ students and parents?
- 6) For teachers who participated in the dialogue intervention, what are their attitudes/feelings/behaviors regarding LGBQ students and parents, and did they change? What might have led to these changes?
- 7) a. For teachers who participated in the dialogue intervention, what are their current attitudes/feelings/behaviors regarding LGBQ students and parents after the dialogues?
b. In their perspective, did these attitudes/feelings/behaviors change?
c. What might have led to these changes?

Hypotheses

The following hypotheses are made for this study, based on previous literature and the research questions above:

Hypothesis #1: Teachers who participate in the intergroup dialogue intervention, compared to teachers in comparison condition, will report more positive attitudes about LGBQ students and parents.

Hypothesis #2: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report more positive feelings about LGBQ students and parents.

Hypothesis #3: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report more intentional or actual affirming behaviors regarding LGBQ students and parents.

Hypothesis #4: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report an increase in critical self-reflection about LGBQ issues.

Hypothesis #5: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report an increase in perspective taking of LGBQ students and parents.

Regarding Research Question #6, no hypothesis is made, as this is an exploratory question that will be answered by qualitative data and grounded theory analysis. This data will contribute to the knowledge base of what may have led to any changes in attitudes, feelings or behaviors, and how the dialogues may have contributed to any such change.

Attitudes are defined as attitudes about the civil rights of lesbian, gay and bisexual students and parents, hate toward LGB students/parents, and religious conflict regarding being affirming. Feelings are defined as affective responses to LGBQ students and parents. Behaviors are defined as intended professional supportive or non-supportive actions that teachers might engage in regarding LGBQ students and parents. Critical self-reflection refers to reflection on one's own attitudes about LGB students/parents, and

perspective taking refers to perspective taking of LGB students/parents by heterosexual teachers.

Sample

Once IRB approval was obtained, all elementary, middle and high school principals in the XXXX County school district were contacted by phone to request permission to present the study information to teachers and invite them to participate. The XXXX County Public School System lists 50 elementary/primary/intermediate, 14 middle, and 14 high schools on its website. The system has a total of 3,679 certified teachers, and 53,070 students. The racial/ethnic demographics of students are 14.5 % African American, 0.3% Native American, 1.8% Asian/Pacific Islander, 2.3% Hispanic and 81.2% White (XXXX County school system, 2007). No information on student sexual orientation is provided. Nationally, one to six percent of adolescents identify as LGB, with an additional 11-13% questioning their sexual orientation (Lock & Steiner, 1999). The 2005 XXXX County Census does not provide any information on sexual orientation of adults, although out of a total household population of 392,382, there are 7,621 unmarried partner households (XXXX County Census, 2005).

A sample power analysis was conducted using multiple regression with a set of covariates followed by a set of predictors. For variable one, the covariate, the correlation between pre and posttest was estimated at .6, with .36 entered as the increment to R-squared. For the main set variable of group assignment, it was estimated that 10% of the variance in post-tests scores would be accounted for by group membership, when controlling for pre-test scores. Therefore, .10 was entered into the main set increment to R-squared. Results of this power analysis indicated that a sample size of 40 would

provide .74 power, 50 would provide .84 power, and 60 would provide .90 power. An initial sample size of 54 was chosen for this study; the final sample size was 36 after recruitment for participants was completed.

Protection of Research Participants and Incentives

Participants in this study were assured of confidentiality in a number of ways throughout the study. Participants in the study were only known to the primary researcher, other dialogue participants, and Dr. XXXX for the purposes of recording continuing education attendance. Dr. XXXX signed a certificate of confidentiality. School principals did not have names or information on the participants. Information on the surveys was kept confidential by the researcher. Each survey had an individual code and was color-coded for dialogue and comparison groups. These surveys were paper and pencil, and upon completion were placed in a box with a lid to insure respondent privacy. Qualitative interviews were erased once recorded, and de-identified once transcribed. No identifying information will be used in written or oral reports that could link participants to the study, nor will the school district or other organizations be identified by name. Participation in the study was completely voluntary. Full IRB approval was obtained from the University of Tennessee and from the XXXX County School District. The data were stored securely in a locked file cabinet in the primary researcher's office, and in password protected computer files, and were only available to the researcher, unless participants specifically gave permission in writing to do otherwise.

Everyone agreed to a confidentiality pledge before participating in the group. However, despite these efforts, someone in the group may disclose names or other information discussed. Additionally, participants may experience stress as a result of the

dialogues. In order to assure support for all dialogue participants, the agreements were discussed with and signed by each participant, and reviewed prior to each dialogue group. A check-in was done at each session to ascertain if anyone is experiencing undue stress. Following the dialogues, contact was made via email to ask participants if dialogue participation has raised any concerns for them and if they would like contact information for a support group, counseling or other resources.

Teachers who participated in this study received an incentive of applying their participation hours toward their 18 hours of required professional continuing education credits. Approval for this was secured through the XXXX County Assistant Superintendent Dr. XXXX. The benefits to teachers of this study were potential increase in positive attitudes and feelings about the LGBTQ community, and an increase in intended supportive professional behaviors regarding LGBTQ students and families. Funding was sought for this study in order to provide increased incentives and potentially larger sample size. Two grant proposals were submitted for the Yates Dissertation Fellowship (\$15,000) and the Society for Social Work and Research Doctoral Fellows Award (\$3,000), and local organization funding was sought as well. However, no funding was secured.

Recruitment, Participants and Group Assignment

Once IRB approval was obtained, the researcher contacted half of the elementary and all middle and high school principals in the XXXX County school district by phone to request permission to present the study information to teachers and invite them to participate. A total of 29 schools were contacted; 18 principals agreed to have the researcher present the information to their teachers. This was done either by attending

grade level or faculty meetings (15 schools), sitting in the school library to meet with interested teachers who had been notified via an announcement (one school), or by placing the study description and LGBQ Fact sheet in teacher mailboxes (two schools). When speaking at the grade level or faculty meetings, the researcher distributed the LGBQ Teacher fact sheet [APPENDIX E] and two copies of the study description and consent [APPENDIX F]. The Fact sheet was presented as supporting evidence for why the study was being conducted, and the consent/description of the study was reviewed, with an invitation extended to teachers to participate. A closed envelope was passed around for interested teachers to place their signed consent form inside, or they were invited to contact the researcher at their convenience at a later time. Approximately 1050 teachers received this information through meetings (approximately 70 at each school), with another approximately 210 receiving the information in their mailboxes. Out of this recruiting sample of 1260, 48 teachers (4 %) agreed to participate in the study. Due to scheduling problems, or teachers who later became unavailable due to other time commitments, a total of $n=36$ teachers were in the final sample.

As teachers consented to participate, they were assigned a case number, and then randomly assigned with a coin toss to either the dialogue group (heads) or the comparison group (tails). Teachers were then contacted by phone to discuss their group assignment and the next step in the process.

For teachers assigned to the comparison group, arrangements were made to meet them at their school. At that time, they completed the pretest survey while the researcher waited in case they had any questions or concerns about the survey material. A packet was provided to them that contained 4 articles to read on LGBQ student and parent

issues, a total of 19 pages: “Learning about diversity at school” (Safe Schools Coalition, 2006), “Preparing teachers to work with children of gay and lesbian parents” (Koerner & Hulsebosch, 1996), “Helping students understand and accept sexual diversity” (Sears, 1991), and “Legally and morally, what our gay students must be given” (Weiler, 2004). This packet included the posttest survey in a self addressed stamped envelope. They were requested to read the articles and then complete the posttest and mail it back to me. They were reminded they would receive continuing education credits, and thanked for their time. This was completed during the two months period of October and November 2007 during which the dialogue groups were held.

For teachers assigned to the dialogue group, a pre-dialogue screening conversation was held, during which they were asked why they were interested in participating in this project, what they hoped to learn, and any concerns they might have about taking part in the dialogues. The dialogue agreements and process of the three groups was discussed in order to inform them about the details of the dialogue process, assure their comfort level and confirm their willingness to participate. The teacher’s time availability was then discussed in order to schedule the dialogues, as all meetings were scheduled according to each of the participants’ convenience. Every teacher who attended the dialogues groups completed all three sessions, so there was no attrition.

During this same time period, LGBTQ community organizations were contacted to invite participants to the dialogues. Sixteen organizations were contacted either through email postings or attendance at community meetings. These organizations were the Metropolitan Community Church of XXXX, Equality Herald newspaper, Greater XXXX LGBTQ Leadership Council, He is Ministries worship center, Tennessee Equality

Project, Church of the Savior, UT Lambda Student Union, East Tennessee ProNet listserv, XXXX Human Rights Campaign, Pellissippi Pride, Gay Men's Support Group, K-town softball league, Lesbian Social Group, Tennessee Valley Unitarian Universalist Church, Gyrlogroove, and the UT Commission for LGBT people. A community invitation went out to the email lists [APPENDIX G] and a study description and consent form was provided at face-to-face meetings [APPENDIX H]. As a result of this recruitment, a total of 29 lesbian, gay or bisexual community members expressed interest in participating, and written consent was obtained either at the community meetings or at the time of the first dialogue meeting. Due to schedule conflicts and availability, a final sample of 17 LGBTQ community members participated in the dialogues, two of whom participated twice in response to their request to do so. LGBTQ participant demographics were collected for sex and age; 10 females and 7 males, ages 20-58 participated in the dialogues. [TABLE 1]

Intervention

This study examined the outcomes of an intervention of participation in intergroup dialogues. The dialogues were facilitated with a protocol, *Fostering Dialogue Across Divides*, that was developed and is widely used by the Public Conversations Project (PCP) (Herzig & Chasin, 2006) which can be obtained and reviewed at their website, www.publicconversations.org/. The Public Conversations Project was started by a group of family therapists in response to the abortion clinic shootings in Boston in 1990. Over the course of 18 months they held monthly dialogues with leaders from the pro-life and pro-choice movements in order to foster better relationships and prevent further violence related to socially polarized topics. Their mission statement is "To foster

a more inclusive, empathic and collaborative society by promoting constructive conversations and relationships among those who have differing values, world views, and positions about divisive public issues” (Public Conversations Project, 2007). Since their formation the organization has expanded and currently provides training workshops and consultation to groups around the globe on issues ranging from environmental land use to interfaith conflict. PCP staff has described their process and methods in numerous publications (Becker, Chasin, Chasin, Herzig & Roth, 1995; Chasin, 2005; Chasin et al, 1996; Chasin & Herzig, 1994; Herzig, 2001; Roth, 1999; Roth, 1993; Stains, 2001; Stains, 2003).

The PCP protocol combines communication and psychological processes of appreciating difference, engaging self, critical self-reflection, alliance building that Nagda (2006) found contribute to bridging differences. The use of an established treatment protocol is important in that it increases validity of an intervention (Tucker & Potocky-Tripodi, 2006). Facilitated structured intergroup dialogues provide a safe space for participants to engage in “learning... bridging differences... and action toward self-prejudice reduction and promoting diversity” (Nagda, 2006, p. 554). The Public Conversations Project’s approach creates this safe space by using dialogue agreements and formulating shared purposes, and it is a useful approach for people who may experience “out-group “ anxiety (Moradi, van den Berg, & Epting, 2006, p. 64).

Eight dialogue groups were convened during October and November, with each group scheduled to meet 3 times. Each dialogue session was between 2 ½ and 3 hours in length; each participant engaged in a total of 8-9 hours of dialogue time. All groups followed this schedule, with the exception of group #7 and #8, who due to their smaller

number and availability met twice for the same total 8-9 hour timeframe (sessions 2 and 3 were collapsed into one longer session). In all, 22 sessions totaling approximately 72 hours of dialogues were facilitated. The intended group composition for each dialogue group was 3 teachers and 3 Lesbian, Gay or Bisexual (LGB) community members. Due to last minute scheduling problems, each dialogue group had either 2 or 3 teachers, and 2 or 3 LGB community members. Previous research indicates that the length of dialogues varies considerably, ranging from a two-hour course to dialogues held over the span of two years. Herzig and Chasin (2006) recommend no more than 8 members in a dialogue group, in order to facilitate listening, speaking and relationship building.

The groups met at two previously scheduled locations, the school district's professional development center, and a local community center. In addition, on two occasions due to scheduling and space availability issues, two different groups met at a local high school space offered by the teachers in those groups. Sessions were held on weekday afternoons, weekday evenings, Saturday and Sunday afternoons, according to the participant's convenience.

As principal investigator of the study the researcher facilitated the dialogues, a total of 20 sessions, following the same format and using the same protocol, thus insuring fidelity to the treatment intervention. The researcher also collected the data. The researcher has completed two intensive trainings in dialogue facilitation with the Public Conversations Project. The researcher was co-PI on another study involving dialogue that was approved by the College of Social Work IRB. In this study, "An evaluation of intergroup dialogue among stakeholders in the domestic violence, healthy marriage and responsible fatherhood fields", the researcher facilitated and evaluated a dialogue project

involving stakeholders in the domestic violence, responsible fatherhood and health marriage fields. The researcher recently consulted with the Public Conversations Project on the development of an evaluation protocol for their work in Burundi that was funded by the U.S. Institute for Peace. The researcher is also first author on a *Social Work* publication on intergroup dialogue, “Using intergroup dialogue to promote social justice and change”.

The dialogue groups were structured as follows. The first group began with the teachers arriving 15 minutes prior to the LGB community participants, in order for the teachers to complete the pretest surveys. Snacks, name-tags and handouts were provided. Each person was provided with a pad and pencil for notetaking, the proposed agreements [APPENDIX I], pathways to a connected conversation [APPENDIX J], and the Session One set of questions [APPENDIX K]. As facilitator, the researcher started off by thanking everyone for attending and providing a brief introduction to the purpose of the study and our having gathered for the dialogues. We then began by reviewing the proposed agreements, and each person was asked to sign it if they felt comfortable doing so. All participants signed the agreements. The group was asked for any additions to these agreements, of which there were none in any group.

We then followed the guidelines for the sets of questions, as outlined in the Public Conversations Project manual (Herzig & Chasin, 2006). The researcher read the question(s) out loud, and in popcorn fashion, each person spoke when they were ready, answering the question in two or three minutes. Other participants were asked to listen, and to write down any thoughts or responses that came to them while listening. The pass option was always in effect, whereby a participant could pass and not answer any

particular question. When the facilitated discussion segment of the dialogue was reached, the “Pathways” guide was reviewed. The participants then asked each other questions and engaged in dialogic exchange about the topics raised by the questions and answers. During the final parting words segment, any ideas or issues that group members wished to explore during the next session were written down by the researcher/facilitator. At the conclusion of each group the next meeting time was scheduled.

Session two began in the same manner with a welcoming of the participants and reviewing of the agreements, and followed the structure outlined in the Session Two set of questions [APPENDIX L]. This session began with any questions or issues suggested at the prior meeting. In this manner, each group uniquely identified issues that were of concern to that particular group of people, as well as following the established dialogue protocol [APPENDIX M]. In addressing these questions or issues, the same format of a go-around of speaking and listening, following the agreements, and writing down thoughts or feelings to remember them for the facilitated dialogue was followed. Next, the second set of questions for the participants to reflect on and answer was posed by the researcher. Participants then engaged in a stereotype activity designed to illuminate stereotypes that are held by each group about the other group (stereotypes held by heterosexuals about gay/lesbians, and vice versa). This involved generating lists of stereotypes about one’s own group, labeling them as painful, inaccurate and understandable, and then a facilitated dialogue about this activity [APPENDIX N]. Following the reflections and parting words segment, the final dialogue session was scheduled.

Session three began with a welcome and reviewing of agreements. Then, a number of dialogue stimuli were presented. The first was a 25-minute excerpt of the documentary “It’s Elementary” by director Deborah Chasnoff (1996). This film depicts elementary, middle and high school public educators in a number of states addressing the topic of being lesbian, gay or bisexual. For example, it includes teachers teaching about famous LGB people, a lesbian and gay panelist speaking to a high school class, teachers teaching about bullying and harassment based on sexual orientation and other social identity groups, and a photo exhibit of lesbian and gay families at a school. Next, two folders were presented with reading material stimuli. One folder contained national news accounts of controversies surrounding how school districts are addressing LGBQ issues (365Gay.com, 2007). The other folder contained teacher resources regarding LGBQ issues (American Psychological Association, 2008; Safe Schools Coalition, 2006). Participants spent approximately 10 – 15 minutes reading these stimuli, and then each participant was asked to summarize what they had read, and use this as a focus point for the dialogue. The session ended with parting reflections.

At the conclusion of this last session, the teachers completed the posttest survey. LGB members completed an open-ended feedback form in order to address any potential imbalance that might be caused by soliciting feedback from one group and not another [APPENDIX O]. Following this last session, all teachers were provided 9 hours of unscheduled in-service credit by providing their names and the number of hours to Dr. XXXX, Assistant Superintendent of Curriculum and Instruction. A follow-up contact was made with all participants via email to check in with them to see if the dialogues raised any concerns for them for which they might need support. Some teachers requested that

the researcher send them further information on LGBTQ issues in schools, and no participants required a referral for additional support.

Quantitative Data Measurement

Variables

The preceding hypotheses address constructs of attitudes, feelings, behavior, critical self-reflection and perspective taking. These constructs will be operationalized in the following manner. The independent variable is group assignment to either a comparison group (coded as 0) or an intervention group (coded as 1). Attitudes is operationalized using three subscales from the Lesbian, Gay and Bisexual Knowledge and Attitudes Scale for Heterosexuals (LGB-KASH). These subscales are Civil Rights, Hate and Religious Conflict. The construct, feelings, is operationalized using the Feeling thermometer. Critical self-reflection is operationalized using a Critical self-reflection scale. Perspective-taking is operationalized using a Perspective-taking scale. The dependent variable of Behavior is captured using a Behaviors scale. These scales represented the dependent variables. One other variable of interest that will be examined is the demographic variable of Intrinsic religiosity. These scales are discussed next.

Measurement tools [APPENDIX P]

Quantitative data collection on the demographic variables and the dependent variables of Civil Rights, Hate, Religious Conflict, Feelings, Behaviors, Self-Reflection and Perspective-Taking were obtained using seven scales or subscales. The entire survey administered had 54 items.

1) Demographic information was collected with the following items:

Sex: One dichotomous categorical item (Female/Male).

Age: One continuous variable item.

Level of education: One categorical item with levels of Bachelors Degree, Masters Degree or Other.

Current level of teaching: One categorical variable with levels of Elementary School, Middle School and High School.

Years teaching: One categorical item with four levels, 0-5, 6-10, 11-20 and 20 or more.

Race: One categorical item with six levels of African American/Black, Asian/Pacific Islander, Caucasian, Latino/Hispanic/Chicano, Mixed/Other, and Native American.

Sexual orientation: One categorical item with levels of Bisexual, Heterosexual, Lesbian/Gay and Other.

Present religious affiliation: One categorical item with nine levels of Baptist, Buddhist, Catholic, Hindu, Jewish, Muslim, Protestant, Other, and None.

Knowing an LGB person: One dichotomous categorical item (Yes/No).

2) Religiosity Scale: A 3-item scale developed by Gorsuch and McPherson (1989) using confirmatory group factor analysis, and used by other researchers (Bassett, Angelov, Mack, Monfort & Monroe, 2003; Lease, Horne & Noffsinger-Frazier, 2005), was used to measure level of extrinsic and intrinsic religious orientation. This was an additional variable of interest.

Extrinsic Personal (EP), item 1, refers to personal benefits of religion

Extrinsic Social (ES), item 2, refers to social relationships derived from religious participation

Intrinsic(I), item 3, refers to the degree to which religion is a guiding force in one's life. Intrinsic religious beliefs have been shown to correlate with "antipathy and circumscribed compassion towards gay people" (Batson, Floyd, Meyer & Winner, 1999, p. 445). Intrinsic Religiosity was computed as a Religiosity Variable.

Scoring: Continuous variable, Likert scale of 1-5, with higher scores indicating higher level of EP, ES or I.

3) Lesbian, Gay and Bisexual Knowledge and Attitudes Scale for Heterosexuals LBG-KASH (Worthington, Dillon & Becker-Shutte, 2005), is a 28- item survey used to capture the attitude construct, operationalized as the civil rights, hate and religious conflict subscales. This scale has undergone rigorous testing through initial pilot studies, exploratory and confirmatory factor analysis. Five factors, or subscales, have been validated: Hate, Knowledge, Civil Rights, Religious Conflict, Internalized Affirmativeness. Coefficient alpha scores for these five factors were reported as .81, .81, .87, .76 and .83. The scale has evidenced stability of its factors, test-retest stability, good internal consistency, and low correspondence with socially desirable responding.

For the purposes of this study, the subscales of Knowledge and Internalized Affirmativeness were dropped, as the dialogues did not address the

knowledge construct, and the items in the internalized affirmativeness construct (asking about one's own same sex attractions) were deemed too threatening to teachers for this particular study. The three subscales used were: Civil Rights (regarding LGBQ population), Hate (toward LGBQ population) and Religious Conflict (regarding LGBQ population) (18 items). An item analysis for reliability was conducted on the scores for these scales for this study; Civil Rights (.87), Hate (.79), Religious Conflict (.79).

Scoring: Continuous variable, Likert scale of 1-7. Civil Rights: Higher number is more affirming of civil rights. Hate: Higher number is higher degree of hate. Religious conflict: Higher number is more religious conflict as regards one's religious views and one's attitudes about LGB people.

4) The Feeling Thermometer, item 33, was used to measure feelings or affective response toward LGBQ people, and has been used extensively in other studies (Haddock, Zanna & Esses, 1993; Herek, 2002; Olson, in press). This was computed as the Feelings variable. A reliability analysis indicated a Cronbach's Alpha of .77.

Scoring: Continuous variable, Scores of 0-100, with higher numbers indicating more positive feelings.

5) Six items measured Critical Self-Reflection with regard to LGBQ issues.

Nagda (2006) previously reported a Cronbach's Alpha of .83 for the subscale of critical self-reflection that measures the process of examining one's own ideas,

experiences and perspectives as they relate to power, privilege and inequality.

This was computed as a Critical Self-Reflection variable. A reliability analysis indicated a Cronbach's Alpha of .74.

Scoring: Continuous variable, Likert scale of 1-4, with higher scores indicating more critical self-reflection, and more perspective taking.

6) Five items measured Perspective-Taking of LGBQ people. Perspective-taking items are derived from previous research (Batson et al., 2002; Batson, Early & Salvarani, 1997; Dessel, Rogge & Joseph, 2006; Stephan & Finlay, 1999). A reliability analysis indicated a Cronbach's Alpha of .67.

Scoring: Continuous variable, Likert scale of 1-4, with higher scores indicating more critical self-reflection, and more perspective taking. This was computed as a Perspective-Taking variable.

7) Behaviors was operationalized using the BEHAVIORS scale, developed by Bailey to assess anticipated teacher supportive professional behaviors regarding LGBQ students (1996) and used by Riggs to assess pre/posttest change in these anticipated behaviors (2001). It was comprised of 16 items and was used to assess teachers' anticipated supportive professional behaviors and activities relating to homosexuality in the school. Bailey previously reported an Alpha coefficient of .91 (N=350). Riggs reported statistically significant differences between pre and posttest scores for an intervention group ($t = -6.76$, $df = 32$, $p < .01$) and statistically

significant differences between intervention and comparison group post test ($F(1,65) = 47.41, p < .01$). A reliability analysis indicated a Cronbach's Alpha of .90. Scoring: Continuous variable, Likert scale of 1-4. Score is accomplished by summing scores across all items yielding a total score. Total scale scores can range from 16 to 64, with higher scores indicating "a greater willingness to positively address issues of homosexuality and gay and lesbian students in the school setting" (Bailey, 1996, p. 99).

Reliability and Validity

Issues of validity were addressed in the following ways. Measurement validity was addressed through the use of previously tested instruments. All scales for this study have satisfactory reliability scores and the LGB-KASH has undergone further measurement validity testing and evidenced a low correlation with a social desirability scale. Quantitative data collection employed methods that insure confidentiality of respondents to reduce social desirability and experimenter demand bias. Participants completed the quantitative surveys and deposited them in a closed box. Fidelity to the intervention protocol was addressed through the use of one facilitator and an established protocol. The primary researcher facilitated the dialogues and has been trained extensively in the Public Conversations Project method, as well as having facilitated previous dialogues using this method. The researcher used the guide *Fostering Dialogue Across Divides*, which has been developed and used over the past 17 years (Herzig & Chasin, 2006).

Internal validity issues were addressed in the following ways. To control for selection bias, an experimental design was used to randomly assign teacher participants

to intervention and comparison groups. Some self-selection bias may exist in teachers who choose to participate in this project. To address history effects, measures were given at approximately the same time to dialogue participants before and after the dialogue participation, and to the comparison group participants. The dialogues were held over a short span of time, within a week period, in order to address internal validity threats of passage of time or contamination through contact with other teachers outside of the dialogue groups. Potential bias may be introduced through pre-test administration of the surveys.

Measurement reliability was addressed. The LGB-KASH has undergone exploratory and confirmatory factor analysis, convergent and divergent validity testing, and has evidenced strong test-retest reliability and internal consistency. The BEHAVIORS scale also has previously reported reliability scores. Items for the religiosity demographic, perspective taking and critical self-reflection variables have previous reported reliability scores. Reliability analyses were run for all scales in this study.

Quantitative Data Analysis Plan

The quantitative research questions in this study look at the effect of an intervention on Attitudes (Civil Rights, Hate, Religious Conflict), Feelings, Behaviors, Critical Self-Reflection and Perspective-Taking. In order to answer these questions, multiple regression was the test used. Multiple regression is used to predict the extent, strength and direction of the relationship between one or more independent variables and a continuous dependent variable, controlling for effects of other independent variables.

Assumptions for multiple regression are independent observations, normality, linearity, and equality of variances or homoscedasticity (Mertler & Vannatta, 2005).

Statistical tests are based on accepting or rejecting a null hypothesis of no difference between two values (Kleinbaum et al., 1998). A Type II error is failing to reject a null hypothesis when it is false. The probability of this error is Beta (β) and $1 - \beta$ is the power of the test (Kleinbaum et al., 1998). Therefore, statistical power is the probability that the null hypothesis will be correctly rejected. A Type I error, or a false positive error, occurs when the null is true, but the alternative hypothesis is accepted. The probability of this type I error, or alpha, is generally set at .05.

It is important in research designs to avoid making either a Type I or Type II error. Increasing power is a way to avoid making a Type II error (a false negative error) that assumes there is no difference when there may in fact be a difference. Adjusting the sample size and alpha level can increase power. Power should be calculated for the smallest important effect (Pagano, 2001). As previously discussed, a power analysis was conducted for this study in order to determine the sample size necessary to avoid making a Type II error. The analysis indicated that a sample of 54 would provide adequate power of .86 (.80 is generally considered adequate). However, since that sample size was not reached, lack of power prevents any conclusions about the data analysis. It is generally not acceptable to conduct a study without sufficient power, as this increases the probability of a Type II error, thereby casting doubt on a potentially effective intervention.

Data analysis was conducted for this study using the Statistical Package for Social Sciences (SPSS Version 11) (Mertler & Vannatta, 2005). Statistical significance was

determined by an alpha of .05 or less (two-tailed) (Cohen, Cohen, West & Aiken, 2003). First, a pre-analysis data screening was conducted. A missing values analysis was conducted. Data was examined for outliers. Assumptions of normality, linearity and homogeneity of variances were tested. Pre test differences on demographic and outcome variables were conducted to assure equivalency of groups. A test of interaction effects between group and pretest scores was also done. Correlations were computed to examine the relationships between all dependent variables and included the one other variable of interest, Intrinsic Religiosity. Descriptive statistics and inferential statistics were calculated and reported. Results and limitations are discussed.

Qualitative Data Measurement

Qualitative data for this study was obtained using a data collection instrument [APPENDIX Q] that was developed by the researcher in conjunction with experienced Public Conversations Project dialogue practitioners and used during semi-structured interviews. The protocol consists of nine questions designed to elicit feedback from teacher dialogue participants on their feelings, attitudes and professional behaviors regarding lesbian, gay and bisexual students, what might have changed for them and what they think led to the changes (Question 1-4). These outcomes relate to the variables measured in the quantitative survey. More specifically, teachers were then asked about whether the dialogues influenced critical self-reflection about LGB issues (Question 5), and perspective-taking of LGB people (Question 6), in order to gain information on variables previously identified in dialogue outcomes and better understand the dialogue process. Next, teachers were asked if they would participate again in other dialogues (Questions 7-8), in order to further elicit feedback about the dialogue process. Finally,

teachers were asked about any other thoughts they had about the dialogue experience and addressing LGB issues in schools (Question 9). These helped gain an understanding of what teachers were most concerned about regarding these issues going forward from the dialogues.

Qualitative Data Analysis Plan

The following are methods and procedures of qualitative analysis adopted in this research to gather teacher's responses to semi-structured interviews. Each teacher in this study completed a consent form agreeing to be contacted for qualitative interview following the dialogues. Seventeen teachers took part in the dialogues, and the final convenience sample of teachers interviewed was ten. Each interview was scheduled according to the teacher's convenience in terms of location and time, with eight interviews being held at the schools, one at the UT campus, and one at a local restaurant. The interviews were audiotaped to insure accuracy, and a semi-structured interview protocol of 9 questions was used [APPENDIX Q]. Each interview was approximately 30-45 minutes. All interviews took place between November 13, 2007 and January 24, 2008, corresponding to approximately one month after each respondent participated in the dialogues. Each interview was transcribed verbatim, numbered in sequence from one to ten, and then the tapes were erased. Each interview text was de-identified and computer documents were password protected.

Qualitative data analysis uses non-statistical empirical methods to arrive at findings (Creswell 1998; Denzin & Lincoln, 2005). Data collection and interpretation is inductive and is guided by traditions of grounded theory, ethnography, case studies, biographies and phenomenology that provide an in-depth picture of lived experiences and socially

constructed knowledge (Creswell, 1998). Data is collected through multiple methods such as participant observation, structured, semi-structured or open-ended interviews, focus groups and narratives. Researcher reflexivity is often addressed in qualitative data analysis, whereby the interviewer reflects on how her role and interaction with the respondent influences the data collection and results (Cassell, 2005). Data collection and analysis is described in detail, providing a clear description of methodology and establishing dependability of findings (Kelly, 2007).

The research question was answered through a qualitative methodology that included application of grounded theory and content analysis of semi-structured interviews conducted with heterosexual teachers who participated in intergroup dialogues with LGB community members. In grounded theory the researcher does not impose meaning; instead the data reveals the theory, and so theory is grounded in and emerges from the data (Corbin & Strauss, 1990). Grounded theory method uses open, axial and selective coding, memos, constant comparative analysis and development of concepts and categories that ultimately lead to theory development (Corbin & Strauss, 1990; Strauss & Corbin, 1998). Coding is the process of identifying and naming themes and concepts that emerge from the data. Grounded theory has been noted to be particularly applicable to social psychological research that seeks to be “creative, original and meaningfully relevant” (Glaser, 1999, p. 840). It challenges preconceptions, moving from data to concepts to patterns to theory. Grounded theory also intends to capture changing conditions and the responses of the actors being researched (Corbin & Strauss, 1990). The implementation of these methods allowed for a close and detailed examination of the phenomena of change for teachers who participated in the intergroup dialogues.

As a researcher engaged in primary data collection and analysis of this qualitative data, it is important to attend to the issue of reflexivity, or the self-conscious analysis of the impact of the researcher on the research process (Cassell, 2005; Crotty, 1998; Gilgun & Adams, 2002). In this study, the researcher also functioned as the provider of the intervention. In that role, the researcher purposely remained as neutral as possible, following the intervention protocol (Herzig & Chasin, 2006). The researcher's own sexual orientation identity and opinions about questions posed in the dialogues were not discussed. The impact of this neutral position was potentially the creation of a safe and non-judgmental space for participants to engage in the dialogue process, and reduction of social desirability bias in responses to the qualitative interview questions. The purpose of the dialogues was explicitly framed as "to convene three dialogues with heterosexual teachers and members of the gay and lesbian community, in order to provide a safe space to share perspectives, learn alongside people with different viewpoints, and reflect on one's own views in new ways". However, as Haraway (1988) notes and Gilgun and Abrams (2002) echo, all knowledge is situated knowledge, and "researchers must make explicit their presence explicit in their writings" (p.41). The researcher was clear with participants throughout the dialogues and post-interviews that she was concerned about the issue of addressing sexual orientation topics in schools, recognized it was a difficult topic that deserved more attention, and that her purpose was to provide a safe and supportive opportunity for teachers and community members to begin to address this issue.

CHAPTER 4: Quantitative Data Analysis

Dependent Variables

Six constructs were operationalized. The first, Attitudes, was measured using three subscale scores from the Lesbian, Gay and Bisexual Knowledge and Attitudes Scale for Heterosexuals LGB-KASH. These subscales represent attitudes regarding lesbian, gay and bisexual people as they relate to Civil Rights, Hate and Religious Conflict. These subscales were developed to be interpreted separately, and therefore they were not combined into one score (Worthington, Dillon & Becker-Schutte, 2005). Next, variables for feelings toward gay men, lesbians, and bisexual people, as measured by the Feeling Thermometer on a scale of 0-100, were computed. All 3 Feeling scores had significant large positive correlations with each other (FeelingsGay/FeelingsLesbian, $r = .87$, $p < .01$; FeelingsGay/Feelings Bisexual, $r = .66$, $p < .01$; FeelingsLesbian/FeelingsBisexual, $r = .74$, $p < .01$). Therefore, these items were collapsed into one Feelings About LGB people variable. Then, variables were computed for scales of Critical self-reflection and Perspective-taking. The final Behavior variable computed was for a scale measuring teacher's anticipated supportive professional behaviors and activities in schools relating to LGB students or parents.

Pre-analysis Data Screening

Missing values analysis

Missing values in a data set can influence the results and therefore must be closely examined. A missing values analysis was conducted on the data. Results indicated that 3 cases had more than 5% of the data missing. An analysis by item revealed that there was a high level (6.3% to 18.8%) of missing data for 4 survey items (12, 13, 14, 16) on the

religious conflict subscale. These items were worded as follows: “I conceal my negative views toward LGB people when I am with someone who doesn’t share my views”; “I keep my religious views to myself in order to accept lesbian, gay or bisexual people”; “I try not to let my negative beliefs about homosexuality harm my relationship with LGB people”; “I can accept LGB people although I condemn their behavior”. These questions assume holding negative beliefs or having religious views, and in fact 11 respondents wrote in saying they did not hold negative beliefs.

Furthermore, while completing the surveys, other respondents asked about these items, saying they felt they did not apply to them and wanted to know if they should put a “1”. Therefore, this missing data was classified as Missing Not At Random (MNAR)(Saunders et al., 2006). The following approach was taken regarding missing data. For items 12, 13, 14, 16, a “1” for “very uncharacteristic” was imputed, to indicate that that a negative belief was uncharacteristic for that respondent. For all other missing values, of which there were very few, mean substitution at the item value was used, a method deemed appropriate for small numbers of missing values (Saunders et al., 2006).

Assumptions Testing

Assumptions for Multiple Regression are independent observations within and between samples, normal distribution of the dependent variable(s), linear relationship between the dependent variable(s) and independent variable, and homogeneity or equality of variances of the dependent variables (Mertler & Vannatta, 2005). These assumptions were tested for this data set.

The observations between samples were independent, as groups were randomly assigned. Independent observations within samples is concerned with the effects of

pretest scores on posttest scores, or of group members on other members' responses. This sample did not have independent observations within groups, due to the group treatment intervention. Previous research has addressed the violation of this assumption by using Multilevel modeling (MLM). MLM accounts for effects on data from multilevel structures of individual and group status, where the unit of analysis is at both the individual and group level. These effects increase the possibility of a Type I error (Marsh, Martin & Cheng, 2008; Raudenbush, Rowan & Kang, 1991). The small sample size in this study precluded the use of this test.

Homogeneity of variances, or homoscedasticity, is the assumption that all samples from a population have the same variances (Mertler & Vannatta, 2005). This assumption was tested with Levene's Equality of Variances test. Where significance indicates a rejection of the null hypothesis and therefore nonequivalent variances, this test indicated the assumption of equality of variances was met for all dependent variables with the exception of Civil Rights ($p=.032$). [Tables 1a-1g]

Normal distribution refers to the extent to which all observations of the dependent variable are normally distributed. This was examined with the Shapiro-Wilk test of normality, histograms and normal Q-Q plots for the residuals. The Shapiro-Wilk test is used with small sample sizes of less than 50 (Kleinbaum et al., 1998). Results of the Shapiro-Wilk test indicated a violation of normal distribution for all variables except Perspective-taking [Table 2][Figures 2a.b.-8a.b.]. Due to the skewness of the data, transformation of the data was not done. A violation of the normality assumption can be addressed with the use of nonparametric tests. However, regression tests are fairly robust with respect to violation of this assumption (Kleinbaum et al., 1998).

Linearity refers to a linear relationship between the independent variable of group and the dependent variables, and is assessed with bivariate scatterplots. Since the IV is categorical, the residual scatterplots were examined. Non-linearity indicates a possible curvilinear relationship, and misspecification of a model. Moderate violations of both normality and linearity can weaken but not necessarily invalidate the regression (Mertler & Vannatta, 2005). All scatterplots indicated fairly linear distribution of points on the plots. [Figures 2c-8c]

Tolerance is the strength of a linear relationship among independent variables. Tolerance statistics were examined to check for multicollinearity and to insure no level was less than .1 (Norusis, 1998). There was no extreme multicollinearity for this data. [Table 9a-g]

A test of interaction effects between pretest scores and the independent variable of group assignment was run to rule out effects of pre-test scores and group assignment on post-test scores (Kleinbaum et al., 1998). Results indicated the null could not be rejected, so there was no interaction effect for any variables with the exception of Self-Reflection ($p=.045$). [Tables 10a-10g]

Pre-test Differences

A chi-square test was run for the categorical demographic variables to identify any significant differences that may have influenced the posttest variables, and assure equivalency due to random assignment. There were no significant differences between the dialogue intervention and comparison group on any variables, with the exception of sex ($p=.002$), where the dialogue group had seven males and the intervention group had zero males. [Tables 11a-f]

Due to the significant difference for sex between the intervention and comparison group, ANOVA tests were run on posttest dependent variables with sex as a factor, to rule out any significant pre or posttest variable differences based on sex. No differences were found for any variable, with the exception of Hate ($p = .00$). [Tables 12a-g] Males had higher post-test Hate mean scores (2.14) than females (1.21). Thus, sex was controlled for, as well as pre-test scores, in the final analysis of the Hate variable.

An independent sample t-test was run to compare pretest means for continuous demographic variables of age and religiosity, in order to determine any pretest differences between dialogue and comparison group. Results indicated no significant pretest differences between dialogue and comparison group: Age ($p = .99$), Religiosity ($p = .23$). [Table 13]

An independent sample t-tests was run to compare pretest means for dependent variables, in order to determine any pretest differences between dialogue and comparison group. Results indicated no significant differences between the dialogue and comparison group on pretest scores for any outcome variables: Civil Rights ($p = .99$), Religious Conflict ($p = .95$), Hate ($p = .76$), Behavior ($p = .79$), Self-Reflection ($p = .40$), Perspective-Taking ($p = .36$). [Table 14]

Descriptive Statistics: Teacher Sample [Table 15]

The eligibility criterion for inclusion in this study was for the participant to be a heterosexual XXXX County schoolteacher. Sexual orientation status was determined by a demographic variable on the pretest survey. One teacher was screened out of the final analysis due to being bisexual. In the final total sample of teachers ($n = 36$), all teachers ($n = 36$, 100%) were heterosexual. Additionally, all teachers ($n = 36$, 100%) knew an LGB

person. Twenty-nine teachers were female and seven were male. The age range was 23-64 with a mean of 44. Thirty-four teachers (94%) were white, one (3%) was African American and one (3%) was Asian/Pacific Islander. Eleven (31%) teachers were Baptist, 11 (31%) were Protestant, nine (25%) identified as other religion (Dialogue group: one humanist, one Unitarian Universalist; Comparison group: one Episcopalian, three Methodist, one Presbyterian, one Unity, one Disciples of Christ), three (8 %) were Catholic, and two (6 %) identified as no religion. Nineteen (53 %) had a Masters degree, eleven teachers (31 %) had a Bachelors degree, and six (17 %) had another level of degree. Twenty-five (69 %) teachers taught Middle school, and eleven (31%) taught High school. Eleven teachers (31 %) had been teaching 1-5 years, ten (28 %) had been teaching 6-10 years, four (11 %) had been teaching 11-20 years, and eleven (31 %) had been teaching 20 or more years.

Religiosity was measured using a previously established 3-item scale with a range of 1-5 that measured Extrinsic Personal religiosity, Extrinsic Social religiosity, or Intrinsic religiosity. Intrinsic religiosity has previously been correlated with anti-gay beliefs. In this sample, 16 teachers (44%) agreed or strongly agreed with an Extrinsic Personal religious orientation, 7 (19 %) agreed or strongly agreed with an Extrinsic Social religious orientation, and 16 (44 %) agreed or strongly agreed with an Intrinsic religious orientation. The mean for Extrinsic Social Religiosity was 3.36, for Extrinsic Personal Religiosity was 2.47, and for Intrinsic Religiosity was 3.36 [Table 15a].

Descriptive Statistics: Dialogue groups [Table 16]

Each teacher was randomly assigned to participate in either a dialogue intervention group or a comparison condition. Each dialogue group consisted of two or

three teachers and two or three Lesbian, Gay or Bisexual community members. Table 16 provides demographic information on teaching level, age and sex for teacher participants, and age and sex for LGB participants. Ten LGB participants were female, and seven were male (two female and two male participants repeated their participation). The age range of LGB participants was 20-58. An effort was made to have each group be mixed-gender; this occurred for all but one group (Group #7). An effort was also made to have an age range in each group, and this occurred as well, with each group spanning an age range of at least 15 years.

Bivariate Correlations: [Table 17]

A correlation (r) is an indication of a linear relationship, and the direction and strength of such a relationship, and ranges from -1 to +1. Conventions for correlation effect sizes are small (.10), medium (.30) and large (.50). Bivariate correlations were run for the demographic variable of intrinsic religiosity and the seven dependent variables, in order to examine whether intrinsic religiosity was correlated with any of the dependent variables, and to examine the correlations among the dependent variables. As previously noted, Feelings about Gays, Lesbians and Bisexuals were strongly correlated, so these three items were collapsed into one “Feelings about LGB people” variable. Contrary to previous research, the demographic variable of Intrinsic Religiosity was not correlated with any of the dependent variables.

As expected, Civil Rights, Feelings, Perspective-taking and Self-reflection were all significantly positively correlated with each other and had large correlation coefficients (.56 to .76, $p < .01$). Religious Conflict and Hate were significantly positively correlated (.34, $p < .05$), indicating a medium effect between these two

variables that might be expected to be related to one another. Whereas Hate was only significantly correlated with one variable (Religious Conflict), Religious Conflict had a large and significant negative correlation with Feelings, Perspective-taking and Behavior, as well as a significant medium negative correlation with Self-reflection. This indicates that for this sample, the more religious conflict one experienced over LGB issues, the less one was able to take the perspective of, have positive feelings toward, or behave in affirming ways toward LGB people.

Means [Table 18]

This table represents scale range, pretest and posttest means for all dependent variables for dialogue and comparison group, and results of paired t-test. Examination of mean scores reveals that pre-test means were fairly high for Civil Rights (range of 1-7; means range from 5.68-5.99), Behavior (range of 1-4; means range from 3.23-3.50), Critical Self-Reflection (range of 1-4; means range from 2.77-3.14) and Perspective-taking (range of 1-4; means range from 2.95-3.23). Pre-test means were fairly low for Hate (range of 1-7; means range from 1.30-1.69) and Religious Conflict (range of 1-7; means range from 2.40-2.61). Pre-test means were moderately high for Feelings (range of 1-100; means range from 63.16-85.80). This indicates that participants started off with moderately positive feelings regarding LGB students and parents.

A paired sample T-test indicates that there were statistically significant changes for dialogue group participants between pre-test and post-test on variables of Civil Rights, Feelings about Gays and Feelings about Lesbians, Perspective-Taking and Behavior. There were not statistically significant changes on variables of Hate, Religious

Conflict and Feelings about Bisexuals. However, without controlling for pre-test scores these changes cannot be attributed solely to the dialogue group participation.

Multiple Regression [Tables 19-25]

Multiple regression is used to predict the values of a dependent variable for each value of an independent variable. Interpreting multiple regression results involves an examination of the ANOVA, model summary and coefficient tables. In the ANOVA table, the significance of the F statistic is used to determine if the relationship is linear and the model significantly predicts the DV (Mertler & Vannatta, 2005). In the model summary, R square indicates the amount of variance accounted for by the IV, and R square change indicates the change in variance accounted for by any new variable predictors entered into the equation. Last, the standardized Beta coefficient is examined to determine how much change in the DV is accounted for by a 1-point change in the IV (from comparison to intervention group). The unstandardized Beta coefficient represents the mean difference between the intervention and comparison groups. A positive Beta indicates a positive change; a negative Beta indicates a negative change.

Multiple Regression tests were run for each dependent variable, to determine if group assignment could account for significant post-test differences in outcome variables, controlling for pre-test scores. Results of the multiple regression are found in Tables 8a-8g. Hypotheses are reviewed here in light of the results.

Hypothesis #1: Teachers who participate in the intergroup dialogue intervention, compared to teachers in comparison condition, will report more positive attitudes about LGBQ students and parents. LGB-KASH subscale scores for variables of Civil Rights,

Hate and Religious Conflict measured attitude changes. The hypothesis was not supported. No statistically significant differences were found between dialogue and comparison groups in posttest mean scores on the three LGB-KASH sub-scales.

Civil rights: The F- statistic was significant, indicating the model significantly predicts the dependent variable. There was no significant posttest change in Civil Rights for the dialogue group, controlling for pretest scores. R square= .830, R Square change =.012, $p = .135$, Standardized Beta = .110. [Table 19a-19b]

Hate: The F-statistic was not significant, indicating the model did not significantly predict the dependent variable. There was no significant posttest change in Hate for dialogue group, controlling for pretest scores. R square= .049, R square change = .019, $p = .429$, Standardized Beta = .136 [Tables 20a-b] When Sex was entered into the model, it was significant [Tables 20c-20d], R Square Change= .258, so Sex accounted for 25.8 % of the variance in Hate posttest scores, controlling for pretest scores.

Religious conflict: The F- statistic was significant, indicating the model significantly predicts the dependent variable. There was no significant change in Religious conflict for the dialogue group, controlling for pretest scores. R Square = .692, R Square change = .007, $p = .392$, Standardized Beta= -.084 [Table 21a-b]

Hypothesis #2: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report more positive feelings about LGBQ students and parents. The hypothesis was supported.

Feelings: The F- statistic was significant, indicating the model significantly predicts the dependent variable. There was a significant positive change in posttest Feelings scores for the dialogue group, controlling for pretest scores, as measured by the Feeling Thermometer. R Square = .679, R Square change = .047, $p = .034$, Standardized Beta = .220. These results indicate that group assignment predicted posttest Feeling scores, controlling for pretest scores. This R Square change is considered a small effect size. Additionally, 4.7 % of the variance in Feelings post-test scores was accounted for by the dialogue group. The unstandardized Beta indicates that the intervention group scores increased 8.64 points, controlling for pre-test scores [Table 22a-b]

Hypothesis #3: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report more intentional or actual affirming behaviors regarding LGBQ students and parents. The hypothesis was not supported.

No statistically significant change was found between dialogue and comparison groups in posttest mean scores on the BEHAVIORS scale.

Behavior: The F- statistic was significant, indicating the model significantly predicts the dependent variable. There was no significant posttest change in Behavior scores for the

dialogue group, controlling for pretest scores. R Square = .672, R Square Change = .036, $p = .067$. Standardized Beta = .188 [Table 23a-b]

Hypothesis #4: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report an increase in critical self-reflection about LGBQ issues. The hypothesis was not supported.

No statistically significant difference was found between dialogue and comparison groups in posttest mean scores on critical self-reflection and perspective-taking scales.

Critical Self-Reflection: The F- statistic was significant, indicating the model significantly predicts the dependent variable. There was no significant change in Critical Self-Reflection for the dialogue group, controlling for pretest scores. R Square = .402, R Square change = .050, $p = .107$, Standardized Beta = .225 [Table 24a-b]

Hypothesis #5: Teachers who participate in the intergroup dialogue intervention, compared to teachers in the comparison condition, will report an increase in perspective taking of LGBQ students and parents. The hypothesis was not supported.

There was no significant change in Perspective taking for the dialogue group, controlling for pretest scores. R Square = .257, R Square change = .026, $p = .286$, Standardized Beta = .165 [Table 25a-b]

Pre/Post Changes at the Individual Case Level

Individual cases in the dialogue intervention group were examined in order to take a closer look at participants who made the most change from pretest to posttest. Cases

were examined for Attitudes (Civil Rights, Hate, Religious Conflict), Feelings and Behaviors.

The range for the Civil Rights subscale is 5-35, with higher scores indicating more affirming of LGBQ civil rights. The range of pre/post change was very narrow, from -1 to 6, with 8/17 participants changing 0 points from pre to posttest, perhaps indicating the stability of this belief. However, notably, the participants with the highest changes (4-6 points) also started off with the lowest pretest Civil Rights scores (14-24) (n=3).

The range for the Hate subscale is 6-42, with higher scores indicating more hate toward LGBQ people. The largest positive pre/post change (a reduction in Hate score) was 11 points (n=2), followed by a 1-10 point change (n= 4) and then no change (n= 7).

The range for the Religious Conflict subscale is 7-49, with higher scores indicating more religious conflict with regard to LGBQ people. The largest positive pre/post change (a reduction in Religious Conflict score) was 10-17 points (n=4), followed by a 1-9 point change (n=8) and then no change (n=5). The people with the largest change had the highest pretest Religious Conflict scores, although moderate change people also had some equally high pretest Religious Conflict scores. All the people with 0 change had the lowest pretest Religious Conflict scores.

The Feelings thermometer range is 0-100, with above 50 as feeling positive about a particular group, 50 as neither positive nor negative, and below 50 as feeling negative. Five teachers (cases 5, 16, 27, 28, 35) had pre/post changes in their Feelings about Lesbian, Gay and Bisexual people ranging from 25-60 points. Using 50 as a cut-off point,

three people started off as more negative, with mean scores below 50, and two people started off more positive, with scores at 50 or above.

The range for the Behavior scale is 16-64, with higher scores indicating more affirming behaviors toward LGBQ students/parents. The largest pre/post change in Behavior was 11 points (n=3), followed by a 5-10 point change (n=5), and 0=4 point change (n=9). The highest change participants had pretest scores of 49 or above. The next group had pretest scores of 41-55, and the lowest change group had pretest scores of 38-63. No detectable pattern could be established based on level of change in Behavior scores, as changes occurred for participants across a range of pre-test scores.

Limitations and Discussion

There were a number of limitations that influenced quantitative outcomes. The first limitation is the small sample size, which reduced the statistical power necessary for quantitative measures to detect any significant change. This limitation can be addressed in future research by increasing the sample size, possibly through obtaining funding to provide incentives, and perhaps by focusing on one school or staff training that would provide a more readily available sample.

The second limitation is that a selection bias existed. Pre-test means were positively biased for most outcome variables, indicating that people who chose to participate were already either fairly affirming of the LGB community, or willing to consider and struggle with the issues. These positive pretest means created a ceiling effect for outcomes. One way to address this in future research would be to obtain pre-test scores before random assignment, and select out those with lower means to participate in the study.

Alternatively, offering the intervention in a teacher workshop setting would insure more

of a range of participant responses. The third limitation is that this was a convenience and not a random sample, so generalizability of results is limited to only this specific sample.

The fourth limitation is there may have been a potential response or social desirability bias, with teachers reporting more positive scores that did not necessarily represent their beliefs. Measures to control for this were the insurance of confidentiality, and the use of a measure (LGB-KASH) that evidenced previous low correlation with a social desirability scale. Additionally, in the qualitative analysis, two teachers were clear that they did not significantly change their attitudes or behaviors, and so there were some teachers who did not appear to be influenced by social desirability bias. One way to tap into teachers' latent or implicit beliefs is through the use of implicit attitude tests which will be discussed in the future research recommendations.

In summary, this study failed to reject the null hypothesis that there were no statistically significant differences in post-test scores between the intervention and comparison group for all variables of interest except Feelings. Low power prevents any conclusions about the non-significant results. Caution must be made in interpreting these results, as it is not possible to accept the null hypothesis, but only to fail to reject it (Pagano, 2001). This will be further discussed in Chapter six.

There are a few interesting points to note about the quantitative results. First, even with random assignment, the dialogue group condition contained seven males, while the comparison group had no males, and the Sex variable had a large effect. Since males are typically more homophobic, this may have prevented significant change for the outcome variables. Second, 44% of the sample identified as strongly agreeing/agreeing with an Intrinsic Religiosity orientation. However, in the bi-variate correlation analysis, Intrinsic

Religious orientation was not significantly correlated with any dependent variables, so relationship between these variables is unclear. One reason why Intrinsic Religiosity may not have correlated with the attitudes, feelings or behavior variables is the fact that although this sample identified as strongly religious, many were also supportive enough of LGBQ people to participate in the dialogues. Pretest and posttest means were fairly low for the Religious Conflict variable (score range of 1-7; mean = 2.55). Additionally, the Standardized Beta Coefficient for Religious Conflict was negative, indicating that Religious Conflict decreased as a result of dialogue participation. Qualitative analysis indicated that participants were attempting to affirm LGB people as part of their religious directive to “love everyone, even the sinners”. Some teachers may have been working towards reconciling their religious beliefs with their LGBQ affirming beliefs, or be adherents to a religion that promotes acceptance and equality for LGBQ people.

CHAPTER 5: Qualitative Data Analysis

Data Coding and Data Analysis

This data was gathered from a sample of ten teachers who participated in the intergroup dialogues. Demographic data for the sample were as follows. There were five women and five men. All ten interviewees were white. Eight were middle school teachers, two were high school teachers. The age range was 26-56. There were three Baptists and three Protestants, two other (Humanist, Judeo-Christian/agnostic), one Catholic and one no religion. Seven teachers had Masters degrees, two had Bachelors, and one had a Ph.D. Four teachers had been teaching 20 years or more, three taught 6-10 years, two taught 11-20 years, and one had taught 1-5 years. On the religiosity scale with a range of 1-5, this group of teachers had Extrinsic Social Religiosity mean scores of 2.2, Extrinsic Personal mean scores of 2.8, and Intrinsic Religiosity mean scores of 3.5.

[Table C1]

A summary of the process of data analysis will be discussed first, followed by the specifics of the coding, analysis and findings. The verbatim transcriptions of the participants' responses to the application of the data collection instrument during the semi-structured interviews formed the basis of this analysis. The interview data were analyzed using grounded theory, coding, constant comparative analysis and the development of thematic networks (Attride-Stirling, 2001; Denzin & Lincoln, 2005). Interviews were coded in a three-step and iterative process. Tables C2-C9 provide a summary of open, axial and selective coding.

At the first step, the generative phase, consistent with grounded theory, each word, sentence and paragraph in the text was examined to identify specific open codes

that represented important concepts in the text (Strauss & Corbin, 1990). This process provides a way to reduce and organize the large amount of textual data. Words, sentences and phrases were underlined and categorized into open codes. These codes were identified by the researcher and are based in previous research on attitudes about sexual orientation issues and the process of intergroup dialogue. In this method codes are clearly defined, mutually exclusive, and capture all possible concepts in the text. These codes were derived from the language used by respondents, and provide a way to understand participants' meaning, assumptions and phenomena. (Connolly, 2003). Writing memos in the coding process assisted in forming the categories (Strauss & Corbin, 1990).

For example, the following text is part of an interview narrative that shows how open coding was used to derive the open codes of “have books on LGB issues” and “discipline students”.

“I would support acquisition of books, if I felt like we had a large gay or lesbian community I think that would be something certainly to look into, I would strongly support that. There's other things like would I refer a student to a counselor, yes, and would I discipline a student for making jokes, yes, certainly, just like if someone was saying a racial slur... I think you have to be sensitive toward all the kids and how they are, and sometimes I feel like the parents should be ...” (4.p.2)

The code in parentheses following the above quote refers to the participant number, and the page number from where the quote was lifted. The open codes are underlined.

In the second step, axial coding was completed based on abstract relationships between open codes that connected the open code categories, summarized them and related the categories across interviews. In this way theoretical relationships between categories are established and patterns across interviews are examined. The analysis begins to move from transcript words to description and interpretation. (Bowen, 2008).

For example, the following four excerpts from interview texts show how the axial code of *Critical Self-Reflection* was derived from the open code of “aware”, a code that was derived from the words used by participants across multiple interviews.

“I have been a lot more aware of when students are calling other students gay sexual terms fag whatever I try to address it, before I would just say stop that, but now I make apppoint of addressing it.”(2.pg.1)

“I think I look at it as more issue in the school than I felt it was before.. Just recognizing the phrase that’s gay.. was probably helpful... I’m kind of aware of it more.” (3.pg.1)

“Maybe this has raised my awareness, ... if the subject comes up I will be so much less reluctant to talk about it, than I probably would have been before this.” (6.pg.1)

“Probably made me more aware, now I’m more aware, I notice it more. I want to see if its bothering him, then I would make more of a stand.” (9.pg.2)

The third step is selective coding, where central or core categories are selected and related to the overall research question and to questions posed in the qualitative interview protocol (Strauss & Corbin, 1990). In this thematic analysis, axial codes are translated into broad conceptual categories, or thematic networks. These themes, according to grounded theory methods, were derived from the text. They also relate to the questions that were posed in the semi-structured interview. Themes were constantly reviewed, compared, and the data were reduced in such a way as to include all information presented within the themes. Basic themes, organizing themes, and global themes are presented in a web-like network that summarizes textual data (Attride-Stirling, 2001)

Findings

There were four key findings. The first is the teachers' reports of degree of positive change in attitudes, feelings and behaviors regarding LGB people. The second is related to factors that teachers said contributed to changes in attitudes, feelings and behaviors. Third is the teacher views on and suggestions for improving the dialogue process. Fourth is teachers' views on LGBQ public school culture and climate. Table C9 captures the essence of all these findings in the form of a thematic network (Attride & Stirling, 2001).

This resulting thematic network provides a visual picture of the data [Figure A]. This process of qualitative analysis provides a deep and rich description of the four primary findings and themes: *Degree of Positive Change*, *Factors Contributing to Change*, *Teachers Views on LGB public school culture and climate*, and *Teachers' Feedback on Dialogue Process* [Table C10]. *Degree of Positive Change* is the degree to which teachers' experienced and reported changes in attitudes, feelings, and intended or actual behaviors regarding LGBQ students and parents. This was often represented by

verbs, often with the word “more” preceding the verb. *Factors Contributing to Change* provides information on teachers’ perceptions of what contributed to changes in their attitudes, feelings or behaviors. *Teachers Views on LGBQ Public School Culture and Climate* refers to teacher views on current issues for LGBQ students and parents, what interferes with being more welcoming in the schools, and improvements that need to be made in this arena. *Dialogue Process: Suggested Changes* relates to teacher feedback on the dialogue process itself. In the section that follows, each finding will be discussed, and quotes are provided that exemplify the most powerful representation of the finding.

1. Degree of positive changes.

Positive changes in attitudes, feelings and behaviors regarding LGBQ students and parents, to varying degrees, occurred for all ten teachers who were interviewed. For example, teachers described being surprised as they learned that lesbian and gay community members were deeply Christian and religious, and that young girls felt same-sex attractions as well as young boys. They felt more informed and accepting, more comfortable and confident addressing the issue, and more hopeful. The following tables and quotes (names have been changed) illuminate these changes.

1. a. Degree of Positive Change: Attitudes.

The teachers reported a range of changes in attitudes, from more acceptance, connection and comfort, to surprise and confusion, to disagreement [see Table C 2 for details].

The following quote illustrates one teacher’s surprise at the religiosity of the gay community:

“If anything changed, something that changed that surprised me, I didn’t think that the gay/lesbian community would be so into Christianity, I was really surprised by that... it just really shocked me, because I thought- that religion doesn’t support you- I don’t know, it just seemed really strange to me. That changed my mind about that, I started thinking about the gay/lesbian community. They still want to be involved in religion despite that religion has not been kind to them, its been cruel to them at times. I was really surprised by, so I realized that my prejudice was I assumed they would be not be involved religion or in some religion that was more like the Unitarian church that was more open to differences, so that was interesting. Kind of shook my foundations about thinking about gay and lesbians. All the conservative people assume that there are no homosexuals in their community cause they are so ultra conservative, and that is just wrong, so that was interesting to me.” (10.Victoria)

This quote illustrates surprise at the prevalence of same-sex attraction for young women:

“I guess the girls, it’s just, we don’t see that here with the girls, at age 12/13, so I was surprised that there’s so much going on with the young ladies too. If there’s a same sex... I don’t know... if they openly display that in high school like the guys do... the guys are more open in high school, in middle school I don’t see a girl issue ever, we just see it come up with effeminate boys, that’s all we see.” (1.Julie)

This quote illustrates recognition of civil rights:

“I realized some of the rights that they are wanting through marriage and I certainly feel like some of those rights should be granted.” (4.Dick)

The next two quotes indicate an increase in confidence addressing LGB issues in the schools:

“I would feel more confident approaching it in the classroom than I did.” (2.Bill)

“I would be more comfortable in addressing that issue right up front, not try to go um, um...I would not do that at all.”(6.Carla)

This quote illustrates hope and encouragement about change:

“There’s probably more chance for change than I thought. I was more pessimistic about it before, I thought like oh these people are socially conservative people, are just never going to open up their minds, and I feel more like they can now.”
(10.Victoria)

1.b. Degree of Positive Change: Feelings.

Teachers reported changes in feelings as well. Teachers expressed feeling more compassion, sympathy, empathy and general concern for the difficulties that sexual minority students and parents face. They also expressed fear about the kind of violence that can erupt in school settings around LGB issues [See Table C 3 for details].

The next four quotes illustrate feelings of sympathy, compassion and concern:

“Probably more compassionate, you don’t think kids in middle school actually get so hurt by the name-calling.” (1.Julie)

“I think I’m maybe a little more sympathetic... just made me a little more aware, and compassionate, if it should become an issue.” (7.Don)

“I have much more concern about this LGB population, they’re more vulnerable, we just don’t need them to be so desolate to think about suicide and stuff.”
(8.Mary)

“Just a reinforcement of the idea that this is not a choice, just the way that they are... that makes it a lot more sympathetic attitude toward them, difficulties that they have in society.”(5.Paul)

This quote illustrates the fear one teacher expressed:

“One article that comes to mind was the one about the protestors, a hundred protestors that came out in front of the school, I don’t remember the part before it, that was kind of scary, and that was a recent event that occurred. That puts a little bit of fear in you, that something like that can happen, there may be violence there, especially all the people that are fired up about something. Something

about coming all together and marching outside, it makes you a little afraid.”

(10.Victoria)

1.c. Degree of Positive Change: Behavior.

Most importantly, changes in intended or actual behaviors were also documented as a result of the dialogues. These ranged from providing educational material to addressing sexual orientation-based harassment and referring students to necessary support services [See Table C 4 for details].

The following two quotes illustrate reports by teachers of actual changes in their behaviors:

“I went out and bought that book ‘And Tango Makes Three’, I got two copies of it, one for my daughter and one for the classroom. I actually pointed it out to a few students and they read it and it’s been passed around a few time so students are looking at it. I teach eighth grade, 14 year olds.” (2.Bill)

“I think I would feel more obligation to intervene with any teasing. I had a situation yesterday, there two girls had just left chorus and they were in this space at the door and they were pushing and shoving and one of the girls was very mature in her development and the other girl slapped her on the bottom of her breasts like that, and I called the girl aside and said there is inappropriate touching that is for all sexes, it’s not ok to touch a person in that area in school, it doesn’t matter if it’s a girl touching a girl or a boy touching a girl or whatever, it’s inappropriate touching. And again, she didn’t need to be written up for

that...doesn't matter who it was, you just don't do that. I think I would have been less likely before." (5.Paul)

The next five quotes highlight intentions to intervene to stop bullying and harassment perpetrated by both adults and children:

"I would openly confront a faculty member who made a joke or disparaging comment about gays and lesbians." (1.Julie)

"I have been a lot more aware of when students are calling other students gay sexual terms, fag, whatever, I try to address it- before I would just say stop that, but now I make a point of addressing it." (2.Bill)

"I would support acquisition of books, if I felt like we had a large gay or lesbian community, I think that would be something certainly to look into, I would strongly support that. There's other things like would I refer a student to a counselor, yes, and would I discipline a student for making jokes, yes." (4.Dick)

"Now I think I'm more likely to do something, bring it up to my principal, can we talk about this in a meeting...I definitely think if I hear it (harassment) and I have heard it, it's my personal responsibility to stop it. I will stop and I have stopped it." (10.Victoria)

“Probably made me more aware, now I’m more aware, I notice it more. I want to see if it’s bothering him, then I would make more of a stand.” (9.Shelly)

These quotes illustrated increased interest in educating about LGB issues in schools:

“I would...meet with adults to learn, in a different setting.” (9.Shelly)

“I would have books in library on LGB issues.” (1.Julie)

One teacher who was very reluctant to be more accepting did indicate a willingness to be fairer regarding treatment of LGBQ students in school:

“I think it evened out, after, before I would been more lenient for one situation or the next, but after kind of talking about it, I would want to be more level on the whole.” (3.Carl)

2. Factors Contributing to Change

There were a number of different factors that contributed to teachers changing their attitudes, feelings or intended/actual behaviors regarding LGBQ students and parents. These factors were categorized as the People who participated in the dialogues (both LGB community members and heterosexual teachers), the Dialogue Protocol and Process, for example the facilitation and questions used, and Negative Factors, such as the fear and reluctance teachers experienced around being more welcoming to LGBQ

students/parents. Additionally, processes of critical self-reflection and perspective-taking that took place for teachers contributed to change.

2.a. Factors Contributing to Change: People in the Dialogue Groups.

Data analysis indicated that both LGB community members and other teachers in the groups contributed to changes in teacher attitudes, feelings and behaviors. Quotes by teachers highlight the humanizing personal effects and friendship potential facilitated by the People in the Dialogue Groups. In addition, the processes of Critical Self-Reflection and Perspective-Taking were evident as facilitators of change. These processes have been widely discussed in the intergroup dialogue literature as two mediators of bridging differences and improving intergroup relationships (Nagda, 2006) [See Table 5 for details].

This quote exemplifies Pettigrew's (1997) "friendship potential" for intergroup contact to improve intergroup relations:

"I grew to really like those women and that whole thing was, I mean the idea that anything about them would come up in front of my face and say 'no... no' because they're wonderful women. Being able to sit and talk and share, that was what made the whole difference." (6.Carla)

The next five quotes illustrates Perspective-Taking:

"The older lady had so much trouble coming out, I appreciate her difficulties a little bit more." (9.Shelly)

“Just the fact that the lesbians in particular were so certain, they were very confident where they were sexually, they didn’t have any question about it.”

(8.Mary)

“It was very useful to me I found it fascinating to talk to people in their 20s, it was a new perspective for me and I was really interested to hear what they had say.” (2.Bill)

“Some of the stories that R. told about choice that was something I never thought through, the word choice, and as opposed to other words, he said he always knew he was different, that story kind of, I thought was significant, for me to kind of understand he doesn’t think he chose that situation for himself, that it was a pre-set thing. “(3.Carl)

“There were just different things that each of them said that made me understand their lives are more difficult than they need to be because of the prejudices of people and lack of understanding. Relating the additional difficulties in their lives and how it made their lives more complicated in certain areas that would not be, that heterosexuals wouldn’t have to consider, that became a big deal for them.”

(5.Paul)

This quote illustrates Critical Self-Reflection on one's own behaviors, by a teacher who had been discussing how he struggles with remaining silent in the face of homophobic remarks by colleagues:

"I think it was the first session, I stated how I am, and S., she said how 'you're kind of in the closet'... and I was like 'oh' and she kind of called me on that, and I was like jeez maybe I am, that kind of made me think..."(7.Don)

This quote illustrates both Critical Self-Reflection and Perspective-Taking, as this teacher reflects on the overall issue of dominant and non-dominant group membership.

"...just feeling sympathy for the additional problems in her life of don't ask don't tell but trying to figure out when you are safe to say here's my orientation. And being in a majority I don't have to worry about bringing up heterosexual things, and yet it is a problem for them deciding who you can divulge that to and the difficulty within the job market, that there would be limitations put on you just because of that orientation. I think I felt more sympathetic and more empathetic as opposed to thinking well it doesn't really impact me." (5.Paul)

This quote illustrates the humanizing effect of intergroup contact (Staub, 2007):

"I think it (dialogues) would help humanize the issue for people. Just putting a person, meeting a person, talking to a person is going to humanize the experience

for you. It would be easy if you never met people who are different from you, it would be easy for you to be prejudice against them because you don't have to deal with them or realize they have family, and love each other, and you can distance yourself from it. That's why I think these groups really help too. Putting a face and a name...(10.Victoria)

One young teacher expressed her renewed hope and surprise at the participation in the dialogues by a colleague, and the potential for alliances, in this way:

“ especially because of people like D. (a colleague)- like seeing him there, I was just really like astonished, and that was also part of my prejudice, I never would have thought he would have gone to something like that, and he did, and I was so impressed- maybe I shouldn't be so condescending, it was just really cool, and also he talked and interacted with everybody. And ever since then he and I have said hi a lot more, and it's been really cool. So I think if something did go down in the school and we had a dialogue about it, that he and I could get up and talk about it, and that would really represent two different types of people in the school, it would be really cool.” (10.Victoria)

2.b. Factors Contributing to Change: Dialogue Protocol and Process.

The Dialogue Protocol used, and the Process that occurred, contributed to changes for teachers. There were a number of different open codes that fell under the axial codes of Dialogue Process, Critical Self-Reflection and Perspective-Taking. These included

such things as the materials, questions used, agreements, safety, listening, and reflecting on views about religion [See Table C 6 for details].

These six quotes highlight the usefulness of the carefully formulated questions, agreements, note-taking and go-around process:

“Questions helped us to relax and get to know each other a little better/led them to give their points of view. It allowed me to get to know everyone at the same rate, I felt much more comfortable” (2.Bill)

“I enjoyed the process... I don’t feel like I was ever threatened...I always looked forward to going and I felt glad when I left.” (4.Dick)

“The restraint of the people, and also the rules of not attacking directly what someone said.”(5.Paul)

“I liked the fact that you had us write things down, like even if we, wait a minute, instead of immediately coming back at somebody, it was good to write it down, and even while they’re talking you’re thinking, that was excellent.” (6.Carla)

“I really felt the safety of the environment.” (6.Carla)

“The format, you gave a lot of support and guidelines.”(8.Mary)

This quote illustrates the contribution of the film that was viewed:

“I think seeing the documentary that we watched about how it approached in the classroom, that really changed my mind about it, how do you discuss this and defend yourself with administration and parents, its like how do you, but approaching it from point of view of civil rights and tolerance I hadn’t thought about it.” (2.Bill)

The Dialogue Process and Protocol also facilitated processes of Critical self-reflection and Perspective-taking that led to changes for teachers. The next three quotes highlight the process of critical self-reflection (Nagda, 2006) regarding recognition of harmfulness of teasing, the issue of choice and separation of church and state:

“I don’t think about how kids in high school act and react toward gay and lesbian kids. You don’t think kids in middle school actually get so hurt by the name-calling. I’ve thought a whole lot about that since then. ” (1.Julie)

“I think definitely looking at the name calling from a different point of view, taking it as slur against something that somebody can’t change, which is still debatable but I don’t think scientifically it can be changed, in my mind. (2.Bill)

“I kind of thought about how my religious system and my schools system are different... I’ve kind of thought about...what’s my thoughts on right and wrong, and what’s acceptable for school right and wrong, because there’s always a difference of what’s acceptable in school and what’s acceptable for home. I think it helped kind of

make me more aware that I know there's a difference of my two thoughts it made me think where's the line and where I want to be." (3.Carl)

The following three quotes illuminate how the Dialogue Process facilitated Perspective-taking of LGB dialogue participants by heterosexual teacher dialogue participants:

"Just being able to hear their side... grounded adults that are obviously comfortable and emotionally healthy, that facilitated the whole thing. - I think the dialogues just helped me get a feel for where the people who are experiencing it are coming from "

(8.Mary)

"...being there, we were listening." (1.Julie)

"Through the dialogues I found out why they want to be married... the rights and privileges that I have that they are wanting in their gay lesbian marriages... I do think they deserve rights. The whole process has broadened me and opened my eyes a little bit to what they want in gay lesbian marriages. In the past I said no I don't think they should be married, I still don't, but there are probably some rights they deserve."

(4.Dick)

2.c. Factors Contributing to Change: Negative Factors.

Teachers also expressed fear, reluctance to be more affirming, and disagreement that school was an appropriate place to discuss sexual orientation. Many teachers' fears at being more welcoming to LGB students or talking in an affirming way about being lesbian or gay were based in perceived repercussions from parents or administrators. A number of teachers noted that the issue is just not being addressed, even in suicide trainings. One teacher did not agree that it was appropriate to sanction a same-sex orientation in a school setting, and distinguished between tolerance and acceptance [See Table 7 for details].

The following three quotes provide clear feedback on the silence of the topic in their school system:

"I've never heard anyone discuss this openly in this school district." (2.Bill)

"nothing is ever done, I would think maybe if there was something more that we could do, I'm not sure. There's not much done at all about it, the topic. It doesn't seem to be in the bullying harassment curriculum. I think we all think it's a high school or guidance counselor issue." (1.Julie)

"but I don't think that it's being addressed as far as, for example yesterday in an in-service there was a suicide training, here's an issue, lets talk about it, lets deal with it, suicide prevention. They've never done that with gay/lesbian kids even though there's a lot to be done there, with harassment. Probably the type of

harassment that would lead to suicide training or prevention, it would be related. I've never gotten any kind of emails about it, training meetings, no one ever talks about it, it's ignored- lets not talk bout that." (10.Victoria)

These next teachers discuss why the silence may exist for them and for others:

This teacher states her discomfort with the topic:

"I still don't think I could discuss it in class... I personally think children should have a mother and a father, a man and a woman... I try not to think of anything further, I don't want to think of the sexual aspects of it, I don't agree with that, I think a woman with a man and I think that's how people are made that just me that's my opinion, I just think they're different from what I think. (9.Shelly)

The next two teachers differentiate between tolerance and acceptance, and struggling with how to stop bullying versus teaching about LGB issues:

"I think just getting along is a good thing to talk about, but when you're saying its ok to do this issue or whatever the next issue is then you're changing... One, the teacher is going to have to teach it whether they agree with it or not, and two the parents might or might not be comfortable with what you're teaching at school, because that's a bigger issue than do you know how to read or write, that's a social issue that parents should be involved with, on their kid at school, this is ok or not ok. And not just homosexual issue, what side of the political fence are you on? If we were going one side or the other... that's not your position to tell you

what you should feel about a social issue. But getting along with each other, I think we try to do that, to facilitate a location where it's ok to talk, to discuss, as teachers we kind of stay out of the discussion... I don't think I'd want to see that in school because I don't think that's what school is for". (3.Carl)

"I think trying to pull out an issue is probably the wrong approach, especially when it affects 10% of the kids...why pull that out [LGB issue], why make that an issue over here, why not when we're talking, when the person comes up... I think that's the way you deal with it. I think it makes people uncomfortable, it makes the gay kids uncomfortable, it makes the other kids uncomfortable... but if it's in context right and it comes across as a lot more natural, whereas some kids maybe just go hmm, when they hear about one person". (6.Carla)

This teacher describes regionally based resistance to the topic:

"I think it's still tough, especially in our part of the country, and I don't have contact anywhere else, just from what I know you showed us that video that was from the northeast, liberal... from an educational standpoint you are going to run into lots of roadblocks, trouble and those students need lots of support." (8.Mary)

This teacher describes fear of parent reprisal:

"I think if the target area should be the guidance counselor, we all feel our hands are tied, it's not a topic we can bring up as far as parents, we can go to the guidance counselor, And almost everything that we think topics like this that are

off academics almost get back to parents, almost always going to involve parents, these are just little kids still young, that makes it hard for any of us to want to get into that, in high school it's not that much parent involvement or hostility, there's no way you can say your child is being harassed because kids think he's gay, the parents would be totally in denial of that, we would get into big trouble.. That's the general perception and I don't know how that could be changed, because of the age of the child... "(1.Julie).

One teacher was explicit about her legal concerns regarding being open and accepting, in response to another teacher who was more open and affirming with her students:

"The other teacher who was in our group, I don't think the stuff she was saying was legal, I don't think she's supposed to be doing that, legally, but she's putting herself in big jeopardy...how she speaks to her students, she speaks to her class about it, about being gay, I remember thinking I'm not so sure you can say stuff like that in the classroom, they're so picky, Parents will sue over every little thing so you have to be so careful about what you say. I think I said I don't see how you're getting away with that, or I wouldn't say that, and she said well I guess I'm lucky I haven't been sued."(9.Shelly)

The next two quotes illuminate teacher homophobia and anxiety:

"It is anxiety provoking I didn't realize how anxious my coworkers were about it, they sat me down they said what did you do? They weren't sure - what happened?

They didn't know if it was a panel or if it was going to be ask questions, so they were really nervous". (2.Bill)

"I know that they'll be uncomfortable with it (talking about LGB issues). Because it's something that they would have to facilitate with all the other teachers in the school that wouldn't necessarily like that... I think there are teachers in the building that are very homophobic, I've heard them verbalize things that are very mean, there would definitely be a crowd of people that would have a problem with it".(10.Victoria)

3. Teachers' Views on LGBQ Public School Culture and Climate

Teachers responded to a question that asked about anything else that may not have been covered regarding schools being more affirming regarding LGBQ students and families. Teachers had ideas about how to address it and often expressed the need for administrative support. Teachers mentioned concerns about being more proactive in teaching about LGBQ issues, in terms of parent, teacher and student response. The dichotomy of stopping anti-gay harassment versus teaching or voicing affirmation of sexual minority people was an undercurrent throughout the dialogues. [See Table 8 for details]

"that documentary, I thought why aren't we doing something like that, all the other things, this would be one more."(2.Bill)

"I would like for it to be, we talked somewhat about some official document with XXXX county schools it never was quite clear, that gives you an idea of exactly

how far you're allowed to go as far as that is concerned, and I don't know how that would be accomplished, for there to be official sanction from above that this would be in the same kind of category as these others as being discriminated against, because of religion or nationality, or all of these other things, that would be specifically included. So one would have the background to say 'XXXX county says this is a legitimate topic to bring up', and not have to be in the situation of waiting for the opportunity to present itself. It would be something that could be used in orientation to the part of the class rules, that would give an opportunity to bring that in here, these are the things that are not allowed. I've not been readily advised about it". (5.Paul)

"If we had something in place to like I said to do some triage, how to address the issue when it came up, I think that 's what teachers would be interested in... I liked the panel idea... if you get several things together that all of the teachers will face at some point, then teachers will be more accepting of it". (6.Carla)

"I just wanted more ammunition to support them." (8.Mary)

"I think it makes a huge difference if your administration is supportive of you, they really set the standard for what the teachers feel comfortable doing, how disciplined your class can be". (10.Victoria).

“you need to address the staff more, through the guidance, start downtown, obviously. As far as the school is concerned a follow up would be good, for the child, ...Which I think was the whole purpose of your study to find out what we as educators... to educate the educators as to being fair, tolerance, its all about tolerance, being prejudiced, the more you educate hopefully the less of that there will be.” (8. Mary)

4. Teachers’ Feedback on Dialogue Process

The data provide important feedback on the dialogue process that is useful in both understanding and improving dialogue work. A few teachers offered comments pertaining to their discomfort with the dialogue process, or their desire to see some changes in the process. The main axial codes related to a) how the dialogues were structured, with people wanting less structure and more time, and b) the make-up of dialogue participants, with teachers wanting more gender diversity, other teachers who were less affirming, or LGB participants who challenged them more [See Table 8 for details].

This quote pertains to wanting a different make-up of dialogue participants:

“we had three lesbian people and it didn’t threaten me at all, and I was thinking what if there was somebody who was gay, flaming gay or something , how would I have felt, and I guess I was looking to be made more uncomfortable... I would have liked to have been...challenged, given a situation, maybe a role play or something”.

(7.Don)

This quote illustrates the need for more time than was allowed in the dialogues:

“I feel like I need more time, I need to get more comfortable... I feel like I just need more time with the people, and I’m much better one on one than in a group, just more time, I don’t know what it would change, might not change anything.” (8.Mary)

Thematic Network

The preceding process leads to the final theorizing and understanding of the results as portrayed in the Thematic Network [See Table C 10 and Figure 1]. A thematic network, defined as “web-like illustrations (*networks*) that summarize the main *themes* constituting a piece of the text”, closely mirrors grounded theory elements of concepts, categories and propositions (Attride-Stirling, 2001, p. 386). The use of such networks serves to illuminate lower and higher order levels of themes as derived from the text and to present the significant connections between levels. From this analysis, basic, organizing and global themes emerge.

In the thematic network of this qualitative data, the four key findings or Global themes (represented by circles) derived from the data are 1) Degree of Positive Changes in Attitudes, Feelings and Behavior Regarding LGBTQ Students and Parents, 2) Factors Contributing to Change, 3) Teacher Views on LGBTQ public school culture and climate and 4) Teacher Feedback on Dialogue Process. The Organizing themes are lower order themes related to each Global theme. The Organizing themes under *Degree of Positive Changes* were seen as having three components: attitudes, feelings and behavior. The organizing themes under *Factors Contributing to Change* were identified as the people in

the dialogues, the dialogue protocol and process, and any negative attitudes that may have interfered with change occurring. Organizing themes under *Teacher Views on LGBQ public school culture and climate* consisted of two ideas, the fact that no attention was paid to the issue, and teachers need for more training and education on the issues. Organizing themes for *Teacher Feedback on the Dialogue Process* consisted of ideas about structure and about participants. Basic themes provide a lowest order description of concepts from the text. These themes illuminate how participants tackled numerous and often conflicting attitudes and experiences as they moved toward change.

In the illustrated visual depiction of the thematic network, circles, squares and a hexagon represent the Global, Organizing and Basic themes [Figure 1]. This visual thematic network provides a way of examining the data that is somewhat temporal. *Degree of Positive Change in Attitudes, Feelings and Behaviors* is the final outcome of *Teachers' Views*, and any *Factors that Contributed to Changes* in teacher's views. *Negative Factors, People in the Dialogues* and the *Dialogue Protocol and Process* influence these *Factors that Contributed to Changes*. Two important basic themes, *Critical Self-Reflection* on one's own views about this issue, and *Perspective-Taking* of LGBQ people (represented by a hexagon), are presented as mediators of the change process. Many of the open codes from the interviews relating to people or process were coded as Critical Self-Reflection or Perspective-Taking. The fourth global theme, *Teacher Feedback on the Dialogue Process*, provides important knowledge that can be applied to future dialogue work. This may influence future dialogue work, hence the interactive arrows.

Shaw discusses the application of qualitative data to evaluation research in terms of understanding the “micro-change processes” of an intervention, causal contributors to outcomes, and theory development (2003, p.67). The application of this data analysis contributes to an understanding of the processes and outcomes of the intergroup dialogue intervention. The thematic network confirms the theoretical idea that intergroup dialogue facilitates critical self-reflection and perspective taking, and that there are a number of contributing factors to change in attitudes, feelings and behaviors regarding LGBTQ students and parents. The visual depiction highlights the interplay between individual factors such as attitudes, feelings and behaviors, relational factors that came into play in the dialogue encounters, and macro factors of school culture and climate.

The interplay of these three factor levels indicates the complicated forces at work when prejudicial attitudes are both formed and challenged. There is a tension that exists as participants’ negotiated their pre-existing attitudes, or negative factors, and the attitudes and feelings evoked by meeting the people in the dialogues and experiencing the dialogue process. Participant quotes suggest that reappraisal and humanizing of the “other”, friendship potential, empathy, and safety in exploring ideas all contributed to the degree to which heterosexual teachers changed their attitudes, feelings and intended or actual behaviors regarding LGBTQ students and parents. Finally, teacher feedback on the dialogue process provides important guidance for future dialogue efforts.

CHAPTER 6: Discussion, Significance of Study and Implications for Future Policy, Practice and Research

Discussion

Intervention research usually examines outcomes of treatment provided to people with identified problems who are experiencing distress (Edmond, Sloan & McCarty, 2004; Hilgeman, Allen, DeCoster & Burgio, 2007). However, when the problem is perpetration of racism or sexual prejudice, the identification of a “distressed” sample is more elusive. Contemporary prejudice research discusses the third wave of “aversive racism” that is often implicit or unconscious (Dovidio, 2001). In the case of sexual prejudice, the identified “problem” of negative attitudes and behavior is even less accessible because of the cultural sanctions involved.

The quantitative analysis in this study answered the question of whether there were significant posttest differences in the outcome variables for the dialogue group as compared to the comparison group. The findings in this study were largely negative, in that there were no statistically significant changes for any dependent variables other than Feelings. The Feelings scale measured feelings or affective response toward LGBTQ people, and the scale has been used reliably in other studies (Haddock, Zanna & Esses, 1993; Herek, 2002; Olson, in press). This is an important finding, in that Tropp and Pettigrew concluded in a meta-analysis that “affective ties with outgroup members contribute to more positive feelings that can generalize to the outgroup as a whole” (2005, p. 1154). No other dialogue evaluation research has looked at this outcome variable.

However, due to low statistical power, it is not possible to conclude whether the intervention of intergroup dialogue was effective or not in achieving change on the other variables. The ceiling effect, that is, high pre-test scores that left little room for increasing, was also a serious limitation. These results highlight the considerable risk in undertaking an analysis without a large enough sample and enough statistical power to ascertain effects, as this can cast doubt on a potentially effective intervention.

Nevertheless, there are four things that can be learned from this study. First is the difficulty of marketing and recruitment for a study focusing on a topic as challenging as attitudes about sexual orientation in the public schools. Every previous quantitative study previously reviewed that examined the effectiveness of intergroup dialogue, or the effectiveness of other methods to reduce sexual prejudice, used academic student samples. This study attempted to rigorously evaluate the effectiveness of an intervention in a community setting with teachers, a population that has great influence over school culture and climate. However, recruiting presumably heterosexual public school teachers in a largely Evangelical Christian community to discuss the topic of sexual orientation was a major challenge and obstacle to this study. Recruitment for this study faced real world barriers that aren't present in laboratory settings.

As evidenced by the qualitative data, teachers expressed fear, reluctance and disagreement in response to the invitation to face this issue. Teachers were concerned about parents not being comfortable or actually being sued by parents for raising the issue with students, and “get(ting) into big trouble” with their superiors and potentially risking their jobs. Some teachers disagreed that affirming same-sex relationships was appropriate to do in a public school setting. Others cited a lack of support from administrators and a

silencing or general discomfort at discussing the topic. All of these factors colored teachers' decision about whether to participate in this study.

This issue can be addressed in future research by providing high financial incentives, convening dialogues as part of an all-day teacher training, or using a pre-service teacher college sample. Participation in field settings would still need to be optional in order to protect LGBQ teachers. While formalizing participation as part of a school training day might increase intergroup anxiety, (and this could jeopardize positive outcomes), sanctions by authority have been found to contribute to improved intergroup outcomes (Pettigrew, 1998).

Second, there are benefits and drawbacks to having teacher participants with positively biased mean scores on all of the seven outcome measures. The drawback is the ceiling effect created by teachers who were already fairly affirming and positive in their responses. This may have muted the effects of the dialogues and impaired the measurement of attitudes of teachers with more negative views. One potential way to address the ceiling effect in future research is creating a measure with more affirming behavioral and attitudinal items.

The benefit of the positive pre-intervention attitudes is these teachers may be more likely to act as allies and change agents within their individual schools and larger school system. Allies play a critical social change role with regard to oppression of sexual minority populations (Cramer, 2002). The results found, while not generalizable to the larger population, are directly applicable to the teachers in this particular study who have the potential to make a significant difference in student lives. As previously discussed, teachers play a critical role in creating a safe school culture and climate

(Lamme & Lamme, 2003; Mufioz- Plaza, Quinn & Rounds, 2002; Olweus, Limber & Mihalic, 1999).

Third, as discussed in Chapter 4, analysis of pre/post changes at the individual level provides some insight into participant characteristics regarding change on Attitudes, Feelings and Behavior. The dialogues seemed to have a particular influence on attitudes for people who scored low on Civil Rights and high on Hate (two of the operationalized measures of attitudes). Civil Rights scores increased in a positive direction for people who had previously low scores, and Hate scores lowered for people who previously had high scores. This may be explained by regression to the mean. Three participants whose Behavior scores went up 10 points or more all mentioned the importance of “respect for all,” “civil rights,” “paralleling sexual orientation discrimination to racial discrimination” and “separation of church and state” as reasons why they would act in a more LGBTQ affirming way in school. The dialogues seemed to equally affect people who reported a range of scores for Feelings, Religious Conflict and Behavior.

Fourth, the qualitative data contributes to the knowledge base in two areas: sexual prejudice reduction, and intergroup dialogue work. Sexual prejudice has been linked to school shootings, and gay-related harassment creates an oppressive school climate for heterosexual youth as well (Kimmel & Mahler, 2003; Poteat & Espelage, 2007). Many of the problems that LGBTQ youth experience, such as high suicide and substance abuse rates, are attributed to social stigma and harassment (Bontempo & D’Augelli, 2002; Williams, Connolly, Pepler & Craig, 2005). In terms of sexual prejudice reduction, qualitative analysis indicated that all teachers reported positive changes in attitudes, feelings and intended supportive behaviors regarding LGBTQ students and parents.

Additionally, two teachers reported immediate and actual changes in behavior as a result of the dialogues. One teacher went out and purchased the book “And Tango Makes Three” for his eighth grade classroom, and another intervened in a same-sex harassment situation (Teachers 2 & 5).

Analysis of the interviews revealed that learning, reappraisal and recategorization of an outgroup (a different group), the generation of empathy and positive emotion, and the potential for friendships (Pettigrew, 1997; 1998; Pettigrew & Tropp, 2006) were all generated as a result of the dialogues. The “humanizing” of the “other” that teachers mentioned and described is an essential factor in overcoming devaluation and violence (Staub, 2007, p. 339). Teachers also reported that the dialogues facilitated crucial components of attitude change, namely critical self-reflection and perspective taking (Gurin, Dey, Hurtado & Gurin, 2002; Gurin, Nagda & Lopez, 2004; Nagda 2006; Nagda & Zuniga, 2003). These are important steps to take in terms of moving toward action. The teachers interviewed in this study provided key feedback on directions their school district can take in becoming more LGBTQ affirming. This is the basis for action steps that can be taken by this particular school district. A follow-up meeting with the researcher and Assistant Superintendent resulted in a plan for a day-long workshop next year where two teacher representatives from each school in the district would attend and then take back the information to their faculty. Providing such training may be one means by which to improve recruitment for future quantitative studies.

Findings from qualitative data contribute to the research on intergroup dialogue as well. Previous research addressing teacher attitudes and school culture for LGB youth has stressed how important it is for teachers to have opportunities to engage in dialogue about

their feelings and attitudes regarding issues of sexuality, gender diversity and sexual orientation (Marinoble, 1997; Petrovic & Rosiek, 2003; Szalacha, 2004). Research has also shown that the activation of conscious egalitarian beliefs and intention to control prejudicial behaviors can mediate the relationship between automatic prejudice and biased behavior (Dasgupta & Rivera, 2006; Fiske, 2004). Other researchers have approached prejudice reduction through attitude change by similar processes of manipulating ingroup and outgroup perceptions (Crisp, 2005), facilitating intergroup contact and its impact on social identity roles and potential for cross-group friendships (Brewer, 1996; Pettigrew, 1997), evoking empathy (Batson, Chang, Orr & Rowland, 2002) and education and self-reflection (Dovidio & Gaertner, 1999). The intergroup dialogue methods used in this study invoked many of these processes.

The mixed methods approach provided an opportunity to use both quantitative and qualitative data to examine the outcomes of participation in intergroup dialogue. The Quantitative + Qualitative simultaneous design is used to test a theoretical model derived from previous research, and explain or illustrate certain aspects that are not quantifiable (Tashakkori & Teddle, 2001). The quantitative data were used for a positivist measurement of variables within an experimental design, in order to capture change that may have occurred and could be causally attributed to the dialogues. The qualitative data provided a description of why change may or may not have occurred, as well as more in-depth description of that change.

Implications for Social Work Policy, Practice and Research

Policy.

The teacher sample in this study, which is located in the southeastern region, asked for more information and more opportunities to learn. Russo (2006) found that the southeastern United States had the least number of protective school policies regarding sexual orientation. Furthermore, although a policy does exist in this school district that includes sexual orientation, many teachers were either not aware of it, or still felt notable fear and threat in being more proactive regarding this policy. For example, two teachers were afraid of being sued if they talked about sexual orientation issues in the classroom.

There is a critical need for schools to address the lack of teacher information and perceived administrative support, students' safety needs, and teacher education and follow-through on policies regarding sexual minority students and families. Although the existence of LGB-protective school policies has been shown to support both teachers and students by creating safe climates, there is much work to be done in this area. As previously noted, in a nationwide random survey of school districts, out of a 31% respondent sample, only 39% of these schools provided education on LGB issues, and only 30% provided specific training for teachers and school board members (Rienzo, Button, Sheu & Li, 2003). There are more than seven million LGBT parents with school-aged children in the United States, and a recent national survey found 40% of children in these families were verbally harassed due to their family constellation (Kosciw & Diaz, 2008). Furthermore, this study found that 11-15% of students received negative comments from teachers about their family and nearly one-fifth felt excluded by teachers

or discouraged from talking about their family make-up. This points to the need for increased training and learning for teachers.

Practice.

The social work Code of Ethics is explicit: “social workers should not practice discrimination... should prevent and eliminate discrimination...should condemn policies, practices, attitudes that put any person’s human rights in jeopardy...based on sexual orientation” (NASW, 1999, p. 20, 24). The quantitative change in reported feelings, and the qualitative reports of positive changes in attitudes, feelings and behaviors regarding LGB youth and families point to the potential use of this method as a means of prejudice reduction and anti-oppressive practice in academic and community settings. Social workers practicing in and with schools are positioned to be key agents of change (Dupper & Whitted, 2005).

Pitner and Sakamoto (2005) have discussed the role of intergroup dialogue in promoting critical consciousness, a key process in anti-oppressive social work practice. Critical consciousness as they define it (see also Freire, 1997) is “the process of continuously reflecting on and examining how our own biases, assumptions and cultural worldviews affect the ways we perceive diversity and power dynamics at a personal level (Pitner & Sakamoto, 2005, p. 685; Sakamoto & Pitner, 2005). Critical consciousness challenges people to be aware of power differentials and holds as its goals the eradication of oppression and promotion of social justice (Sakamoto & Pitner, 2005). Nagda’s (2006) path analysis confirmed critical self-reflection as a mediator for intergroup dialogue to bridge differences. This is akin to the critical self-reflection variable assessed in this study.

As these authors describe, the achievement of such consciousness is a complicated and circuitous process, fraught with detours. In particular, cognitive and affective roadblocks can interfere with true self-examination of one's own biases and of larger power structures (Pitner & Sakamoto, 2005). Intergroup dialogues have been identified as a key practice for social workers working to address some of these roadblocks (Dessel, in press; Rodenburg & Bosch, in press; Rodenburg & Huynh, 2006; Sakamoto & Pitner, 2005; Schatz, Furman & Jenkins, 2003; Werkmeister Rozas, 2007). However, future research is needed to address some of the limitations of this study.

Future research.

Previous research indicates that very few studies have been conducted with teachers in field settings where interventions designed to bring about attitude and behavior change regarding LGB students/parents have been implemented and evaluated. In this specific school district, no research to date had been done on this issue. This study broke important ground in this research area and in this particular geographic area. As a result of this work, an assistant superintendent, 18 principals and 45 teacher allies have been identified in this school district. Additionally, teachers in the study requested more information and increased attention to the issue from their administrators.

The next research steps should include the following. Replication of this study using a no-intervention control group and a larger sample size would provide the power necessary to observe small effect sizes, as well as additional information on dialogue outcomes. Funding need to be secured. This study was the first dialogue outcome study to use an experimental random assignment design, and this design should be replicated. One important contribution of this study was the development by each group of questions for

dialogue session two [APPENDIX M]. The dialogue process facilitated the forming and public voicing of these questions that both LGBQ community members and heterosexual public schools teachers had about lesbian, gay and bisexual issues in the schools. Safety and trust were established, thereby allowing people from both social identity groups who had a desire to learn about a different group to formulate, voice and have answered questions that they felt were important to address regarding LGBQ issues in the schools (Zuniga, Nagda & Sevig, 2002). These questions can be used for future dialogue research on this topic.

Future research should also engage participants in more than 3 dialogue sessions, and embark on a longitudinal study of outcomes, where participants' actual as well as intended behaviors are measured. A participatory action research component could be added, so that participants from different social groups are involved in the formation of questions that are presented in the dialogues. Additionally, in order to address potential social desirability bias, the use of implicit attitude outcome measures such as the IAT could be employed.

Finally, a qualitative analysis of dialogue process is needed to complement the work done by Nagda (2006) and further understand the factors involved in intergroup dialogue and change. The current study involved a total of 36 people who participated in 21 dialogue sessions for a total of approximately 72 hours of dialogue. These sessions were rich in explorations of ideas, assumptions, biases, relationships, culture and much more that needs to be captured through a rigorous research methodology. The thematic network analysis illuminated the existing tensions between individual attitudes, dominant cultural norms and processes invoked in the dialogues that influence the degree of change

for participants. Audio or videotaping of dialogues with qualitative analysis such as discourse, content and computer-assisted analysis would provide an important window into the processes of intergroup dialogue.

Sources for funding for research on reducing sexual prejudice can be identified through institutions such as the Williams Institute for Sexual Orientation, Law and Public Policy (<http://www.law.ucla.edu/williamsinstitute/home.html>) and the Gay, Lesbian, Straight Education Network (GLSEN) (<http://www.glsen.org/cgi-bin/iowa/all/home/index.html>). Potential funders include William T. Grant Foundation, Spencer Foundation, Haas Jr. Foundation, National Institute for Justice and NIH/NIMH. Ungar (2006) has identified specific issues that are important to address in order to secure funding for qualitative research. Social work research is challenged to avoid ethnocentrism, acknowledge that “regimes of truth are regimes of power”, and engage in critical analysis of all methodologies spanning positivist and constructionist views (Shaw & Ruckdeschel, 2002, p.8).

Final thoughts

During the conclusion of this study, Lawrence King, a 15-year old gay student in Oxnard, California was shot and killed in his classroom by a classmate. This murder was deemed a hate crime because the attack took place as a result of anti-gay beliefs (Cathcart, 2008). Across this country, differing views regarding how to deal with sexual orientation issues in public schools are leading to court cases, arrests, school suspensions of students and teachers, and conflict (Associated Press, 2007; Jones, 2007; 365gay.com, 2007; Unruh, 2008; Wooten, 2008). In January, 2008, Tennessee State Representative Stacy Campfield (<http://lastcar.blogspot.com/>) proposed a ban to elementary and middle

schools that said "no public elementary or middle school shall provide any instruction or materials discussing sexual orientation other than heterosexuality" (Johnson, 2008). Fear and violence appear to be abundant, and the ability for people to listen and speak respectfully to each other about a difficult and dangerous topic is limited.

An in-depth analysis of two school shootings describes a five-factor model that includes "cultural scripts... of violence and notions of masculinity" (Harding, Fox & Mehta, 2002, p. 189) and "failure of social support systems" (p. 190). Social workers, along with school systems, are in a prime position to intervene in both of these contributing causes to anti-gay school violence. This research highlights the difficulty of tackling this issue, and highlights changes in feelings as one potential outcome of intergroup dialogue as a means of addressing prejudice and promoting acceptance. Future research recommendations are made for ameliorating the problem of sexual prejudice in schools. Implementing and measuring change interventions is a necessary step toward creating a more welcoming climate for lesbian, gay and bisexual youth, and a safer climate for all students in public schools.

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Appendices

APPENDIX A
XXXX County Procedure for Conducting Research Studies in XXXX county
Schools

May 8, 2007

John Beckett
Evaluation Specialist
P. O. Box 2188
XXXXville, Tennessee 37901-2188

Dear Mr. Beckett,

Please accept this request for permission to conduct research involving XXXX County public school teachers. Enclosed are the required supporting documents as outlined in the *Regulations and Procedures for Conducting Research Studies in XXXX County Schools*. I look forward to hearing from you.

Best,

Adrienne Dessel, LCSW
Doctoral Student
Henson Hall
College of Social Work
University of Tennessee
XXXXville, TN 37996
(865) 207-1419
adessel@utk.edu

Request to Conduct Research in XXXX County School System

May 8th, 2007

Name of researcher:

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Title of proposed study: Measuring the Effects of Intergroup Dialogue on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the Public Schools

Description of study:

1) Background:

Negative attitudes toward lesbian, gay, bisexual and questioning or queer (LGBQ) individuals are prevalent throughout the United States. Hate crimes against this population occur in public settings and are perpetrated by neighbors, co-workers and relatives. One setting in which prejudice against this population is particularly problematic is within the public school system. Peers and adults in school settings subject lesbian, gay, bisexual and questioning youth to discrimination and attack. Gay and lesbian headed families are confronted with prejudice and exclusion within the school system. Additionally, research on school shootings implicates bullying based on rigid gender norms and intolerance of perceived sexual orientation differences. Research on prejudice reduction for sexual minority populations within the public school setting has

been limited and includes examining the outcomes of protective policies, the establishment of gay/straight alliances, and teacher training. Such efforts to improve school culture and climate for LGBTQ students and parents have resulted in moderate success. This study proposes to convene intergroup dialogues with public school teachers and members of the lesbian, gay and bisexual community on the topic of sexual orientation issues in the public schools in order to address limitations in previous prejudice reduction work.

Intergroup dialogue is an approach that seeks to achieve shifts in attitudes and reduce prejudice. Intergroup dialogue is a structured and facilitated group process with the potential to address conflict and promote social justice. It involves psychological, pedagogical and communication processes that encompass cognitive and affective components and include factors of appreciating difference, engaging self, critical self-reflection and alliance building. Outcomes of participation in intergroup dialogues have included increased ability to understand others' perspectives, improved relationships, reduced intergroup divisiveness, and commitment to engage in social action. Intergroup dialogue seeks to promote change on micro, meso and macro levels of society. It is potentially a promising method for achieving change regarding attitudes about LGBTQ populations in public school environments.

2) Purpose of study:

The purpose of this study is to examine the effects on attitudes, feelings and intended supportive professional behaviors for public school teachers as a result of participation in intergroup dialogues with members of the lesbian and gay community. This study will involve either participation in four intergroup dialogues and completion of two 15-minute surveys, or participation in a no dialogue group that does not participate in dialogues but will be provided with educational material on LGB issues, and will complete the two 15-minute surveys. Teacher participants will be randomly assigned to participate in the dialogue or no dialogue groups. Dialogues participants will be XXXX County public school teachers and members of the lesbian, gay and bisexual community. The dialogues will focus on the topic of attitudes regarding sexual orientation and teacher's supportive professional activities and behaviors. Participants will not be asked to discuss their own sexual orientation.

Adrienne Dessel, LCSW, the primary researcher of the study will facilitate the dialogues. Ms. Dessel has completed two extensive trainings in dialogue facilitation with the Public Conversations Project (PCP), and currently provides consultation to PCP. Dialogues will be facilitated using the PCP dialogue guide *Fostering Dialogue Across Divides*, which can be obtained and reviewed at their website, www.publicconversations.org/.

3) Targeted population:

XXXX County Principals will be contacted with an introduction letter and request to meet to discuss the study [Appendix B]. A sample of 42 XXXX County public school teachers will be selected from two elementary, middle and high schools. Teachers will be provided a written description of the study [Appendix C]. Teachers who decide to

participate will sign an Informed Consent [Appendix D]. Using random assignment, 21 teachers will be assigned to one of five dialogue intervention groups with LGB community members, and 21 teachers will form a comparison group. There will be 3 teachers and 3 LGB community members in each group, for a total of seven sets of dialogue groups. Dialogues will be held at the Sarah Simpson Professional Development Center.

4) Data collection procedures:

All teachers in the dialogue intervention and comparison groups will be asked to complete a pre and post dialogue quantitative survey that measure attitudes and feelings about lesbian, gay and bisexual students and parents, and anticipated supportive professional behaviors and activities regarding this population. [Appendix G]. This will take approximately 15 minutes. Qualitative interviews [Appendix H] will be conducted as well with teachers who report statistically significant changes. If no changes are reported, a random sample of 10 teachers will be selected to complete qualitative interviews.

5) Estimated time required to participate:

This project will take place during the fall of 2007. Each group will meet 3 times for a total of 9 hours of dialogue participation. Time spent participating in pre-dialogue meetings is estimated at a half hour. Time spent completing post-dialogue quantitative survey is 15 minutes. Time spent in the post-dialogue qualitative interview is one hour.

6) Protection of research participants

Teacher participants in this study will be assured of confidentiality in a number of ways. Participants in the study will only be known to the primary researcher, other dialogue participants, and to Dr. XXXX for the purposes of recording continuing education attendance. Full IRB approval will be secured from the University of Tennessee, and full informed consent obtained from teacher participants [Appendix C & D]. Completion of the surveys will be confidential, with only the primary investigator having access to respondent's identifying information. Data will be stored securely in a locked file cabinet in the primary researcher's office, and in password protected computer files, and will be made available only to persons conducting the study unless participants specifically give permission in writing to do otherwise. No identifying information will be used in written reports, nor will the school district be identified by name. Participation in the study will be completely voluntary.

6) Projected value of study to XXXX County:

Teachers who agree to participate in this study will have the opportunity to apply the hours to their required continuing education credit per Dr. Wright. The benefits of this study may be the potential increase in positive attitudes and feelings about the LGB community, and an increase in intended supportive professional behaviors regarding LGB students and families. Those who are assigned to the comparison group and complete the surveys will also receive continuing education credit for their time. If funding is obtained, financial incentives will be provided to teachers as well.

Timeline:

May 15, 2007: Submit IRB proposal to CSW IRB and XXXX County Schools Research Specialist.

July 1, 2007: Obtain IRB and XXXX County School approval.

Begin sampling of school teachers and LGB community participants

August 1 - September 30, 2007: Send out letters of invitation to the public school teachers and

lesbian/gay community members and schedule meetings.

Conduct pre-dialogue meetings and obtain consents. Random assignment of participants to dialogue and comparison groups.

October 1, 2007: Convene five dialogue groups. Administer pre-test surveys.

November 15, 2007: Conclude five dialogue groups. Administer post-test surveys.

Conduct post-test qualitative interviews with teachers.

December 15, 2008: Begin analyzing data

April 1, 2008: Submit dissertation manuscript.

A2: XXXX County Schools Approval

XXXX County Schools Andrew
Johnson Building

May 29, 2007

Adrienne Dessel, LCSW
Doctoral Candidate
6 Henson Hall
College of Social Work
University of Tennessee
XXXXville, TN 37996

Dear Adrienne Dessel:

You are granted permission to contact appropriate building-level administrators concerning the conduct of your proposed research study entitled, *Measuring the Effects of Intergroup Dialogue on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the Public Schools*. Final approval of any research study taking place within the XXXX County School system is contingent upon acceptance by the principal(s) at the site(s) where the study will be conducted. Include a copy of this permission form when seeking approval from the principal(s).

In all research studies names of individuals, groups, or schools may not appear in the text of the study unless specific permission has been granted through this office. The principal researcher is required to furnish this office with one copy of the completed research document.

Good luck with your study. Do not hesitate to contact me if you need further assistance or clarification of the research policies of XXXX County Schools.

Yours truly,

XXXX Evaluation Specialist
Phone: (865) 594-1735
Fax: (865) 594-1709

Project No:060728

A3: XXXX County Schools In-service Approval

XXXX COUNTY SCHOOLS

ANDREW JOHNSON BUILDING

Roy E. Mullins, Interim Saperintendent

May 1,2007

Adrienne Dessel, LCSU Doctoral
Candidate College of Social Work
University of Tennessee

RE: Teacher Participants for Research Study:

*Measuring the Effects of Intergroup Dialogue on Teachers' Attitudes, Feelings and
Behaviors Regarding Sexual Orientation Issues in the Public Schools.*

XXXX County School teachers who agree to voluntarily participate in the research study will be offered in-service hours, not to exceed eight (8) documented hours. At the completion of the study, the researcher wi ll provide documented participation hours on behalf of the teacher participant. The in-service documentation will not give details of the study beyond the title of the research project nor provide details of the participant's role in the study. Teacher responses or comments will not be compromised to receive ioservice hours.

Although XXXX County Schools might grant conditional approval for research projects and studies, it is not to be construed as an endorsement or disclaimer of the researcher or research study.

Dr. XXXX Assistant Superintendent
XXXX County Schools

A4:LGBQ Facts for Teachers
Lesbian, Gay, Bisexual, Questioning (LGBQ) Research for Teachers- 2007
Adrienne Dessel, LCSW
adessel@utk.edu 207-1419

*An estimated 4-10% of the U. S. population is gay or lesbian, with many forming this identity in early youth (Athanases & Larrabee, 2003; Bailey & Pillard, 1999; Nesmith, Burton & Cosgrove, 1999).

*Approximately 5% of adolescents identify as lesbian or gay, roughly 3-4 million students, with an additional 11-13% questioning their sexual orientation (Bochenek & Brown, 2001; GLSEN, 2004; Lock & Steiner, 1999; Marinoble, 1998).

*The number of children who live with gay or lesbian parents in the U.S. is estimated to range between 1 and 9 million (Stacey & Biblarz, 2001).

* In This County, TN there are 857 reported male and female same-sex partner households, and 10,189 total in Tennessee (U.S Census, 2000).

*Perrin and an American Academy of Pediatrics committee (2002) concluded that children who are raised in gay and/or lesbian headed households fare no worse in their emotional, cognitive, social or sexual functioning than do their peers raised in heterosexual headed homes.

*Surveys of lesbian and gay parents indicate that these parents are reluctant to disclose the status of their same-sex partners primarily due to fear of discrimination against their children (Bliss & Harris, 1998). The availability of materials that address sexual orientation diversity and include lesbian and gay families in school libraries and curriculum is limited (Mehra & Braquet, 2007).

*64% to 97% of lesbian, gay and bisexual youth are subjected to verbal or physical attacks by peers and adults in school settings (Bochenek & Brown, 2001; Harris Interactive & GLSEN, 2005).

*Klein (2006) conducted a content analysis of hundreds of media reports about ten school shootings that occurred between 1996 and 2001. A pattern of gay bullying and gender-related harassment emerged, where in each case the boys who perpetrated the shootings were either called "gay" or "faggot" or were taunted for not being "masculine" enough (Kimmel & Mahler, 2003; Klein, 2006, p. 46).

*New teachers need more preparation to work with the diversity of classes, linguistic groups and other cultural backgrounds represented in their classrooms (American Association of Colleges for Teacher Education, 2002; Marshall, 2001).

*Many teachers need more information and experience in order to become comfortable and equipped to work with gay and lesbian youth (Mudrey & Medina-Adams, 2006; Young & Middleton, 1999).

*Sears (1992) concluded that the "degree to which these prospective teachers were willing to create respectful and supportive school environments for LGBQ students and their parents was related to the teachers' personal feelings and beliefs" (p. 66).

*Teachers are important resources for students and caring communities can make a difference in students' lives (Battistich, Solomon, Watson and Schaps, 1997).

A5: STUDY DESCRIPTION AND INFORMED CONSENT-Teachers

Project Title: Measuring the Effects of Intergroup Dialogue
on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the
Public Schools

INTRODUCTION XXXX County School Teachers and members of the lesbian, gay and bisexual (LGB) community are invited to participate in a research study that involves participation in three dialogues. The purpose of this study is to provide a safe space to share perspectives, learn alongside people with different viewpoints, and reflect on one's own views in fresh ways. The effects of participation in these dialogues for public school teachers on attitudes, feelings and intended supportive professional behaviors regarding gay and lesbian issues in school will be measured. You will not be asked to discuss your own sexual orientation as part of this study, but we do ask you to indicate your sexual orientation on the survey you are asked to complete.

INFORMATION ABOUT PARTICIPANTS' INVOLVEMENT IN THE STUDY

You are invited to be part of a research study with heterosexual XXXX County public school teachers and members of the lesbian, gay and bisexual (LGB) community. This study will involve either participation in four intergroup dialogue sessions and completion of two 15-minute confidential pre and post survey, or participation in a no-dialogue group that that does not participate in dialogues but reads educational material and completes the two surveys.

Dialogues participants for each group will be 3 heterosexual XXXX County public school teachers and 3 members of the lesbian, gay and bisexual community. Teacher participants will be randomly assigned to participate in the dialogue or no dialogue groups. LGB community members will be assigned to one of four dialogue groups. The dialogues will focus on the topic of attitudes regarding sexual orientation and teacher's supportive professional activities and behaviors. Each dialogue group will meet four times over one week or weekend in the fall of 2007, with each meeting lasting two hours, for a total of 8 hours. The dialogues will take place at the XXXX County schools Sarah Simpson Professional Development Center, 801 Tipton Ave, XXXXville. Adrienne Dessel, LCSW, the primary researcher of the study will facilitate the dialogues. Ms. Dessel has completed two extensive trainings in dialogue facilitation with the Public Conversations Project, and will be using their dialogue guide *Fostering Dialogue Across Divides*, which can be obtained and reviewed at their website, www.publicconversations.org/.

In preparation for the dialogues, Ms. Dessel will meet with each participant to provide information on the proposed agreements of the dialogues and answer any questions participants may have. Each participant will be asked to complete a confidential survey at the beginning of the dialogues, and the same survey at the end of the dialogues. This will take approximately 15 minutes. Each survey will have a code that you make up, so that the two surveys can be matched up.

In addition, after the dialogues have taken place, a sample of 10 teachers will be asked to meet with Ms. Dessel to complete a 45-minute audiotaped interview about their experience participating in the dialogues. This interview will be confidential, the tape will be destroyed after it has been transcribed, and no individual identifying information provided in any reports.

_____ Participant's initials

RISKS Everyone will agree to a confidentiality pledge before participating in the group. However, despite these efforts, someone in the group may disclose names or other information discussed.

BENEFITS: The benefits of this study may be the potential increase in positive attitudes and feelings about the LGB community, and an increase in intended supportive professional behaviors regarding LGB students and families.

CONFIDENTIALITY The information and records in this study will be kept confidential. Data will be stored securely in a locked file cabinet in the primary researcher's office, and in password protected computer files, and will be made available only to persons conducting the study unless participants specifically give permission in writing to do otherwise. No reference will be made in oral or written reports that could link participants to the study. School principals will not have names or information on the participants. Dr. XXXX will know only the teacher names in order to provide them with continuing education credits for participation, and will sign a certificate of confidentiality.

COMPENSATION: For those who complete the study, compensation will be provided in two ways. Teacher participants will be compensated for their time participating in this study by having it count toward required unscheduled in-service hours, per Dr. XXXX, Assistant Superintendent of the XXXX County School System. Second, funding or gift cards are being sought, and this is not a guarantee. If this funding is obtained, all participants (teachers and LGB members) in the dialogue groups and no dialogue groups will receive financial compensation or a gift card for their time. Compensation will be provided at the conclusion of the dialogue sessions.

CONTACT INFORMATION If you have questions at any time about the study or the procedures, (or you experience adverse effects as a result of participating in this study,) you may contact the researcher, Adrienne Dessel, LCSW, at Henson Hall, University of Tennessee, 865-207-1419. If you have questions about your rights as a participant, contact the Office of Research Compliance Officer at (865) 974-3466.

PARTICIPATION Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at anytime without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed your data will be returned to you or destroyed.

CONSENT I have read the above information. I have received a copy of this form. I agree to participate in this study.

Participant's signature _____ Date _____ Code # _____

School _____ Phone # to contact you _____

The best time for me to meet in these dialogues is ☐ Weekends (Saturday/Sunday)
☐ Weekday later afternoon/evenings

Investigator's signature _____ Date _____

A6: LGB Community Invitation

Research Study: Public School Teacher Attitudes and Behaviors Regarding Sexual Orientation

As part of the XXXXville Lesbian and Gay community, you are invited to participate in a confidential research study, “Measuring the Effects of Intergroup Dialogue on Teachers’ Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the Public Schools”.

The ***purpose*** of this study is to hold three dialogues with heterosexual public school teachers and members of the gay and lesbian community, in order to provide a safe space to share perspectives, learn alongside people with different viewpoints, and reflect on one’s own views in new ways. The effects of participation in these dialogues, on attitudes, feelings and intended supportive professional behaviors regarding gay and lesbian issues in school will be measured for public school teacher participants.

This research study is being conducted by Adrienne Dessel, LCSW, Doctoral Candidate, at the University of Tennessee College of Social Work. Ms. Dessel has published on the topic of intergroup dialogue, and has completed two extensive trainings in dialogue facilitation with the Public Conversations Project. She will be using their dialogue guide *Fostering Dialogue Across Divides*, which can be obtained by providing name and contact information at their website, <http://www.publicconversations.org/>.

If you are interested in participating in this study or would like further information, please contact Adrienne Dessel at adessel@utk.edu, or 207-1419.

A7: STUDY DESCRIPTION AND INFORMED CONSENT STATEMENT

LGB Community

Project Title: Measuring the Effects of Intergroup Dialogue on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the Public Schools

INTRODUCTION XXXX County School Teachers and members of the lesbian, gay and bisexual (LGB) community are invited to participate in a research study that involves participation in three dialogues. The purpose of this study is to provide a safe space to share perspectives, learn alongside people with different viewpoints, and reflect on one's own views in fresh ways. The effects of participation in these dialogues for public school teachers on attitudes, feelings and intended supportive professional behaviors regarding gay and lesbian issues in school will be measured. You will not be asked to discuss your own sexual orientation as part of this study.

INFORMATION ABOUT PARTICIPANTS' INVOLVEMENT IN THE STUDY

You are invited to be part of a research study with heterosexual XXXX County public school teachers and members of the lesbian, gay and bisexual (LGB) community. This study will involve participation in four intergroup dialogue sessions.

Dialogues participants for each group will be 3 heterosexual XXXX County public school teachers and 3 members of the lesbian, gay and bisexual community. Teacher participants will be randomly assigned to participate in the dialogue or no dialogue groups. LGB community members will be assigned to one of four dialogue groups. The dialogues will focus on the topic of attitudes regarding sexual orientation and teacher's supportive professional activities and behaviors. Each dialogue group will meet four times over one week or weekend in the fall of 2007, with each meeting lasting two hours, for a total of 8 hours. The dialogues will take place at the XXXX County schools Sarah Simpson Professional Development Center, 801 Tipton Ave, XXXXville. Adrienne Dessel, LCSW, the primary researcher of the study will facilitate the dialogues. Ms. Dessel has completed two extensive trainings in dialogue facilitation with the Public Conversations Project, and will be using their dialogue guide *Fostering Dialogue Across Divides*, which can be obtained and reviewed at their website, www.publicconversations.org/.

In preparation for the dialogues, Ms. Dessel will meet with each participant to provide information on the proposed agreements of the dialogues and answer any questions participants may have.

RISKS Everyone will agree to a confidentiality pledge before participating in the group, which says you won't share individual information about what is said in the group. However, despite these efforts, someone in the group may disclose names or other information discussed.

_____ Participant's initials

BENEFITS: The benefits of this study may be the potential increase in positive attitudes and feelings about the LGB community, and an increase in intended supportive professional behaviors regarding LGB students and families.

CONFIDENTIALITY The information and records in this study will be kept confidential. Data will be stored securely in a locked file cabinet in the primary researcher's office, and in password protected computer files, and will be made available only to persons conducting the study unless participants specifically give permission in writing to do otherwise. No reference will be made in oral or written reports that could link participants to the study. School principals will not have names or information on the participants. Dr. XXXX will know only the teacher names in order to provide them with continuing education credits for participation, and will sign a certificate of confidentiality.

COMPENSATION: For those who complete the study, funding or gift cards are being sought, and this is not a guarantee. If this funding is obtained, all participants (teachers and LGB members) in the dialogue groups and no dialogue groups will receive financial compensation or a gift card for their time. Compensation will be provided at the conclusion of the dialogue sessions.

CONTACT INFORMATION If you have questions at any time about the study or the procedures, (or you experience adverse effects as a result of participating in this study,) you may contact the researcher, Adrienne Dessel, LCSW, at Henson Hall, University of Tennessee, 865-207-1419. If you have questions about your rights as a participant, contact the Office of Research Compliance Officer at (865) 974-3466.

PARTICIPATION Your participation in this study is voluntary; you may decline to participate without penalty. If you decide to participate, you may withdraw from the study at anytime without penalty and without loss of benefits to which you are otherwise entitled. If you withdraw from the study before data collection is completed you data will be returned to you or destroyed.

CONSENT I have read the above information. I have received a copy of this form. I agree to participate in this study.

Participant's signature _____ Date _____

Phone # where I may contact you _____

Investigator's signature _____ Date _____

The best time for me to meet in these dialogues is ☐ Weekends (Saturday/Sunday)
☐ Weekday later afternoon/evenings

Public Conversations Project Dialogue Agreements (Herzig & Chasin, 2006)

A8: Project Title: Measuring the Effects of Intergroup Dialogue
on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in
the Public Schools

Public Conversations Dialogue Proposed Agreements (Herzig & Chasin, 2006)

1. **We will speak for ourselves.** We won't try to represent a whole group, and we will not ask others to represent, defend or explain an entire group.
2. **We will avoid making grand pronouncements** and, instead, connect what we know and believe our experiences, influences in our lives, particular sources of information, etc.
3. **We will refrain from characterizing the views of others in a critical spirit,** keeping in mind that we're here to understand each other, not to persuade each other.
4. **We will listen with resilience,** "hanging in" when we hear something that is hard to hear.
5. **We will share airtime and refrain from interrupting others.**
6. **We will "pass" or "pass for now"** if we are not ready or willing to respond to a question- no explanations required.
7. **If asked to keep something confidential, we will honor the request.** In conversations outside of the group we won't attribute particular statements to particular individuals by name or identifying information without permission.
8. **We'll avoid making negative attributions** about the beliefs, values and motives of other participants, e.g., "You only say that because..." When tempted to do so, we'll consider the possibility of testing the assumption we're making by asking a question, e.g. "Why is that important to you?"

A9: Pathways to a Connected Conversation (Herzig & Chasin, 2006)

Note a point of learning

Have you heard something that stirred fresh thoughts or feelings?

Pick up and weave a thread

Has an interesting theme or idea emerged that you'd like to add to?

Clarify differences

Have you heard an apparent difference that disturbed you in some way? If so, first check to see if you understood it correctly. Then you might say what was disturbing and why. Or you might ask a question that is likely to surface the values or assumptions that underlie the difference.

Ask a question

Is there something someone said that you'd like to understand better? If you ask a question, be sure it reflects genuine curiosity and is not a challenge in disguise.

A10: Dialogue Questions Session One (Herzig & Chasin, 2006)

Introduction:

Let's start by saying your name, and something about yourself that you'd like other people to know, which doesn't relate to the topic of sexual orientation or public schools. It could be about work, play, hobbies, anything.

Then, please say either something that led you to accept the invitation to join this dialogue, or something you hope to experience or learn while you are here.

First set of Questions:

Now I invite you to take 2 or 3 minutes to respond to the following two questions:

I am broadly defining the issue/conflict as "whether/how public school teachers discuss student and parent sexual orientation diversity, and whether/how public school teachers are welcoming and affirming to gay/lesbian/bisexual students and parents".

How has the issue/conflict around dealing with sexual orientation in the public schools, and being welcoming and affirming of lesbian and gay students and parents, affected you personally?

OR

What has been your relationship to this issue, if any?

AND

Is there something you'd be willing to share about your own life experience that might help others understand your response to this issue or your way of relating to this issue?

Second set of Questions:

As you think about your general perspective on the conflict, what's at the heart of the matter for you?

Within your thinking about this conflict, do you have some areas of uncertainty or value conflicts that you're willing to speak about? For example, can you think of a time when the values you hold dear related to this issue bumped up against other values that are also important to you, or a time when you have felt pulled in two directions about this issue?

Facilitated Discussion:

Ask questions, identify and pursue any themes you heard, explore similarities or differences, comment on something you heard that was enriching or perhaps unsettling.

Use "Pathways to a Connected Conversation" guidelines

Parting words:

Is there something about your experience today that you want to take with to think about more? Something that was valuable to you or that you learned? Is there something you'd like to explore in the next dialogue?

A11: Dialogue Questions Session Two (Herzig & Chasin, 2006)

Welcome and Check In about the last meeting

Reminder about Communication Agreements

Questions suggested from last time:

Other questions:

- 1) What question would you most like to be asked by the other (heterosexual/LGB) group?
- 2) Where have you gotten your ideas about sexual diversity/orientation/LGB people, and what are the underlying assumptions about attitudes regarding sexual minorities, and being more affirming toward lesbian/gay students and parents in the school systems?
- 3) Stereotype activity

Reflections and Parting words:

- 1) One idea or feeling you are taking with you today
- 2) Constructive re-entry: As you think about what you have discussed and learned, and then returning to the groups you normally interact with, is there something you hope to carry with you or communicate? And do you anticipate difficult doing that? If so, what would you want to remind yourself about in that challenging moment?
- 3) Questions you would like to address for the final dialogue meeting

A12: Questions for Session Two created by each dialogue group:

- 1) How to address the topic of sexual orientation/sexual orientation in schools from a non-religious atheist perspective.
- 2) How to address the question about whether everything happens for a reason.
- 3) How to take advantage of teachable moments in the classroom regarding sexual orientation.
- 4) How to handle abuse, or affirmation, in the classroom that is centered around sexual orientation.
- 5) Comparing LGB attitudes in northern and southern U.S. regions.
- 6) Are teachers who agreed to participate in these dialogues more open already and how might that influence things?
- 7) The issue of separation of church and state.
- 8) Issues that adolescents have that lead to school violence.
- 9) Are there differences in attitudes toward LGB issues geographically, or is it just here that the attitudes are the way they are?
- 10) How to foster inclusion of LGB people but not single them out as different, or associate them with a stigmatized category.
- 11) How to interpret being gay and lesbian according to the Bible?
- 12) Strategies teachers can use in schools to address this issue.
- 13) How many kids have gay parents?
- 14) Understanding more about gay marriage.
- 15) What led to the formation of this project?
- 16) Networking
- 17) Resources for teachers
- 18) How to address Biblical issues regarding being lesbian or gay.

A13: Stereotype exercise (Herzig & Chasin, 2006)

PCP's Exercise on Stereotyping

INTRODUCTION

This exercise gives you an opportunity to speak about the ways in which you imagine that you may be stereotyped by people who have a different point of view about the issue or controversy. You will have some quiet time to use this worksheet, then you will have a go-round in which you will only share what you want to share. When sharing and discussing the exercise in the full group you will not be asked to comment on whether you do or do not hold the stereotypes that others spoke about. The purposes of this exercise are (1) to enhance an understanding of the concerns you have about the ways you may be viewed by others; and (2) to become better known for who you are, in contrast to how you may fear you are viewed.

Generating your list

Please reflect for a moment on situations in which you have felt stereotyped by people who have different views or perspectives. Please make a list of 5-6 stereotypes, not worrying for the moment

about how much truth (if any) there is in those stereotypes. (If this is confusing, ask your facilitator for examples.)

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

As a _____ I think that I am viewed by _____
as having these characteristics, beliefs or intentions: _____

MARKING YOUR LIST

1. Which one stereotype would you find to be most painful or offensive if someone applied it to you? (Mark with a "P.")
2. Which one or two stereotypes are the most inaccurate as applied to you? (Mark with an "I.")
3. Which stereotype on your list, if any, do you think is understandably applied to you or people who share your general perspective, even if it is not really accurate? (Mark with a "U.")

PEPARING TO RESPOND TO THESE QUESTIONS IN THE FULL GROUP

Painful Stereotypes: Please say something, if you wish to, about the one stereotype that you would find most offensive or painful if applied to you, then please say what you learned about yourself that makes this stereotype so painful.

Inaccurate Stereotypes: Are there stereotypes on your list that you marked as particularly inaccurate that you'd like to speak about, again, indicating how you know yourself to be different from what these stereotypes would suggest about you? If so, please share something about the stereotype and how you understand it to be inaccurate as applied to you.

Understandable Stereotypes: Many stereotypes have some degree of truth—even if very small—for some people and groups to which they are applied. It can be helpful for people with different perspectives to own some aspects of their views, or communication styles or activism about which they are less than proud or that they can understand being seen in a somewhat negative light. Were there any like that on your list? If so, please share that if you are willing.

NOTE: As you listen to others' responses, please make note of questions you'd like to ask—not rhetorical questions—but questions that will help you better understand what others have said.

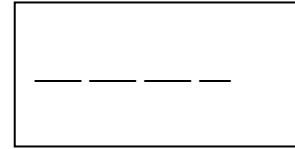
QUESTIONS I'D LIKE TO ASK OTHERS:

This exercise was developed by Richard Chasin, MD, one of the founders of the Public Conversations Project, for the 1986 Congress of the International Physicians for the Prevention of Nuclear War. For more information see www.publicconversations.org and download the article, "Creating Systemic Interventions for the Sociopolitical Arena," by R. Chasin and M. Herzig.

A14: LGB Feedback Form

Dialogue Feedback Form- LGB Community

Thank you very much for participating in these dialogues. Please share any thoughts or feelings about your experience participating in these dialogues, the content and process of the dialogues, and any other feedback you would like to provide.



A15: QUANTITATIVE DATA INSTRUMENTS

Project Title: Measuring the Effects of Intergroup Dialogue
on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in the Public
Schools

Demographic Information

1. Sex: Female _____ Male _____
2. Age: _____
3. Level of education: Bachelors Degree _____ Masters Degree _____ Other _____
4. Current teaching level: Elementary School _____ Middle School _____ High School _____
5. How many years have you been teaching? 0-5 _____ 6-10 _____ 11- 20 _____ 20 or more _____
6. Racial/Ethnic background:
African American/Black _____
Asian/Pacific Islander _____
Caucasian _____
Latino/Hispanic/Chicano _____
Mixed/Other _____
Native American _____
7. Sexual Orientation:
Bisexual _____
Heterosexual _____
Lesbian/Gay _____
Other _____ (please write in)
8. How would you define your present religious affiliation?

Baptist _____
Buddhist _____
Catholic _____
Hindu _____
Jewish _____
Muslim _____
Protestant _____
Other (please write in) _____
None _____
9. Do you know anyone who is lesbian, gay or bisexual? Yes _____ No _____

Religiosity Scale

Please indicate how much each statement represents your views by circling a number.

1. What religion offers me most is comfort in times of trouble and sorrow.

1	2	3	4	5
strongly disagree				strongly agree

2. I go to church or another house of worship mainly because I enjoy seeing people I know there.

1	2	3	4	5
strongly disagree				strongly agree

3. My whole approach to life is based on my religion.

1	2	3	4	5
strongly disagree				strongly agree

Lesbian, Gay, and Bisexual Knowledge and Attitudes Scale- (3 subscales)

Please indicate how much each statement represents your views by circling a number:

1. Health benefits should be available equally to same-sex partners as to any people.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

2. Hospitals should acknowledge same-sex partners equally to any other next of kin.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

3. I think marriage should be legal for same-sex couples.

1	2	3	4	5	6	7
very uncharacteristic of me or my views		of me or my views			very characteristic	

4. It is wrong for courts to make child custody decisions based on a parent's sexual orientation.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

5. It is important to teach children positive attitudes toward lesbian, gay or bisexual people.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

6. It is important for me to avoid lesbian, gay or bisexual (LGB) individuals.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

7. Lesbian, gay or bisexual people deserve the hatred they receive.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

8. I would be unsure what to do or say if I met someone who is openly lesbian, gay or bisexual.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

9. I sometime thinking about being violent toward lesbian, gay or bisexual people.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

10. Hearing about a hate crime against a lesbian, gay or bisexual person would not bother me.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

11. I would feel self-conscious greeting a known lesbian, gay or bisexual person in a public place.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

12. I conceal my negative views toward LGB people when I am with someone who doesn't share my views.

1	2	3	4	5	6	7
very uncharacteristic of me or my views					very characteristic of me or my views	

13. I keep my religious views to myself in order to accept lesbian, gay or bisexual people.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

14. I try not to let my negative beliefs about homosexuality harm my relationship with LGB people.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

15. I have difficulty reconciling my religious views with my interest in being accepting of LGB people.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

16. I can accept LGB people even though I condemn their behavior.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

17. I conceal my positive attitudes toward LGB people when I am with someone who is homophobic.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

18. I have conflicting attitudes or beliefs about LGB people.

1	2	3	4	5	6	7
very uncharacteristic						very characteristic
of me or my views						of me or my views

Feeling Thermometer

Below you'll see something that looks like a thermometer. You'll be using it to indicate your attitude toward people who are gay, lesbian or bisexual. If you have a positive attitude toward this group, you would give them a score somewhere between 50° and 100°, depending on how favorable your evaluation of that group is. On the other hand, if you have a negative attitude toward typical members of the group, you would give them a score somewhere between 0° and 50°, depending on how unfavorable your evaluation of that group is. The degree labels will help you locate each group on the thermometer. You can use any number between 0° and 100°. Please answer honestly according to how you personally feel about this group.

Positive	100°.....extremely positive
	90°.....very positive
	80°.....quite positive
	70°.....fairly positive
	60°.....slightly positive
	50°.....neither positive nor negative
	40°.....slightly negative
	30°.....fairly negative
	20°.....quite negative
	10°.....very negative
Negative	0°.....extremely negative

Please write your response here:

people who are gay	_____
people who are lesbian	_____
people who are bisexual	_____

Dialogue Critical Self-Reflection Subscale

Think about the following in relation to LGB people:

How much do you:

1. Address difficult issues and questions about sexual orientation issues in the public schools?

1	2	3	4
Not at all			Very much

2. Examine the sources of your biases and assumptions?

1	2	3	4
Not at all			Very much

3. Appreciate experiences about sexual orientation that are different from your own?

1	2	3	4
Not at all			Very much

4. Think about issues regarding sexual orientation that you may not have thought about before?

1	2	3	4
Not at all			Very much

5. Understand how privilege and oppression affect lives?

1	2	3	4
Not at all			Very much

6. Work through disagreements and conflicts regarding your own and others' views about sexual orientation?

1	2	3	4
Not at all			Very much

Perspective-taking Scale

How much do you:

1. Imagine how someone who is lesbian, gay or bisexual may feel?

1	2	3	4
Not at all			Very much

2. Have a good understanding of points of view regarding sexual orientation that differ from your own?

1	2	3	4
Not at all			Very much

3. Have respect for the concerns of lesbian, gay or bisexual people?

1	2	3	4
Not at all			Very much

4. Have insight into issues that are important for lesbian, gay and bisexual people?

1	2	3	4
Not at all			Very much

5. Want to learn more about issues of concern for LGB people?

1	2	3	4
Not at all			Very much

BEHAVIORS Scale (Bailey, 1996)

Please indicate how much each statement represents your views by circling a number:

1. I would have books about gay and lesbian issues in my classroom

1	2	3	4
strongly disagree			strongly agree

2. I would meet with lesbian or gay adults to learn more about lesbian and gay students' special needs.

1	2	3	4
strongly disagree			strongly agree

3. I would openly confront a faculty member who made a joke or a disparaging comment about gays and lesbians.

1	2	3	4
strongly disagree			strongly agree

4. I would invite a gay or lesbian person into my classroom to discuss issues related to sexual orientation such as stereotypes, hate crimes, civil rights, etc.

1	2	3	4
strongly disagree			strongly agree

5. I would participate in a school-sponsored program for parents about sexual orientation.

1	2	3	4
strongly disagree			strongly agree

6. I would be publicly supportive if my school hired an openly gay or lesbian teacher.

1
strongly
disagree

2

3

4
strongly
agree

7. I would implement lesson plans for managing name-calling and include homophobic names such as faggot, lezzy, etc.

1
strongly
disagree

2

3

4
strongly
agree

8. I would support the acquisition of books about sexual orientation and gay and lesbian issues for my school library/media center.

1
strongly
disagree

2

3

4
strongly
agree

9. I would attend school-sponsored workshops on strategies for working with gay or lesbian students struggling with their sexual identity.

1
strongly
disagree

2

3

4
strongly
agree

10. I would support adding “discrimination based on sexual orientation” to my schools’ non-discrimination (anti-slur) policy statements.

1
strongly
disagree

2

3

4
strongly
agree

11. I would talk with a student about questions regarding sexual orientation.

1
strongly
disagree

2

3

4
strongly
agree

12. I would include lesbian and gay issues in my curriculum by discussing these topics when appropriate (e.g. civil rights issues, hate crimes).

1
strongly
disagree

2

3

4
strongly
agree

13. I would discuss sexual orientation issues in the classroom if the topic came up.

1
strongly
disagree

2

3

4
strongly
agree

14. I would refer a student to a counselor if she/he had questions about sexual orientation.

1
strongly
disagree

2

3

4
strongly
agree

15. I would discipline a student for making a joke or derogatory remark about someone who is lesbian or gay in the same way I would any other derogatory put-down, such as a racial slur.

1
strongly
disagree

2

3

4
strongly
agree

16. I would discipline a student for verbally or physically harassing another student about his/her possible sexual orientation.

1
strongly
disagree

2

3

4
strongly
agree

Thank you very much for your participation in this project. All your answers will be strictly confidential. Please place this survey in the closed box.

A16: QUALITATIVE DATA INSTRUMENT

Measuring the Effects of Intergroup Dialogue
on Teachers' Attitudes, Feelings and Behaviors Regarding Sexual Orientation Issues in
the Public Schools

Semi structured post-dialogue interview protocol

1. What are your feelings and attitudes regarding LGB students/families? Did anything change for you regarding your feelings and attitudes about LGB students/adults/families? If so, what changed?
2. What are your anticipated professional behaviors/activities regarding LGB students or parents in the public schools? Did anything change for you regarding your anticipated professional behaviors and activities regarding LGB students or parents in the public schools? If so, what changed?
3. What do you think led to any of these changes?
4. Do you think participating in the intergroup dialogue had any effects on your feelings, attitudes or intended professional behaviors regarding LGB students or parents? If so, what effects did it have?
5. Do you think participating in the intergroup dialogue had any effects for you on thinking about your own thoughts regarding the topics discussed? If so, please describe.
6. Do you think participating in the intergroup dialogue had any effects for you on taking the perspective of others with different points of view? If so, please describe.
7. Would you participate in another intergroup dialogue on the topic of sexual orientation in the public schools? If so, please describe why.
8. Would you participate in another intergroup dialogue on a different topic? If so, please describe why.
9. Other comments:

APPENDIX B: Quantitative Tables

Section I: Pre-Analysis Data Screening and Tests for Assumptions

Tables 1a-1g: Levene's Test for Equality of Variances (n=36)

Table 1a: Civil Rights

Levene's Test of Equality of Error Variances

Dependent Variable: MNCVPOS

F	df1	df2	Sig.
5.006	1	34	.032

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNCVPRE+NEWGROUP

Table 1b: Hate

Levene's Test of Equality of Error Variances

Dependent Variable: MNHTPOS

F	df1	df2	Sig.
1.644	1	34	.208

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNHTPRE+NEWGROUP

Table 1c: Religious Conflict

Levene's Test of Equality of Error Variances

Dependent Variable: MNRCPOS

F	df1	df2	Sig.
.068	1	34	.796

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNRCPRE+NEWGROUP

Table 1d: Feelings

Levene's Test of Equality of Error Variances

Dependent Variable: MNFLPOS

F	df1	df2	Sig.
.075	1	34	.785

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNFLPRE+NEWGROUP

Table 1e: Self-Reflection

Levene's Test of Equality of Error Variances

Dependent Variable: MNREFPOS

F	df1	df2	Sig.
2.605	1	34	.116

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNREFPRE+NEWGROUP

Table 1f: Perspective-Taking

Levene's Test of Equality of Error Variances

Dependent Variable: MNPERPOS

F	df1	df2	Sig.
.153	1	34	.698

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNPERPRE+NEWGROUP

Table 1g: Behavior

Levene's Test of Equality of Error Variances

Dependent Variable: MNBEHPOS

F	df1	df2	Sig.
2.460	1	34	.126

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a Design: Intercept+MNBEHPRE+NEWGROUP

Table 2: Normal distribution of dependent variables, Shapiro-Wilk test (n=36)

Where significance indicates a non-normal distribution, the Shapiro-Wilk test showed a violation of normal distribution for all variables except Perspective-taking.

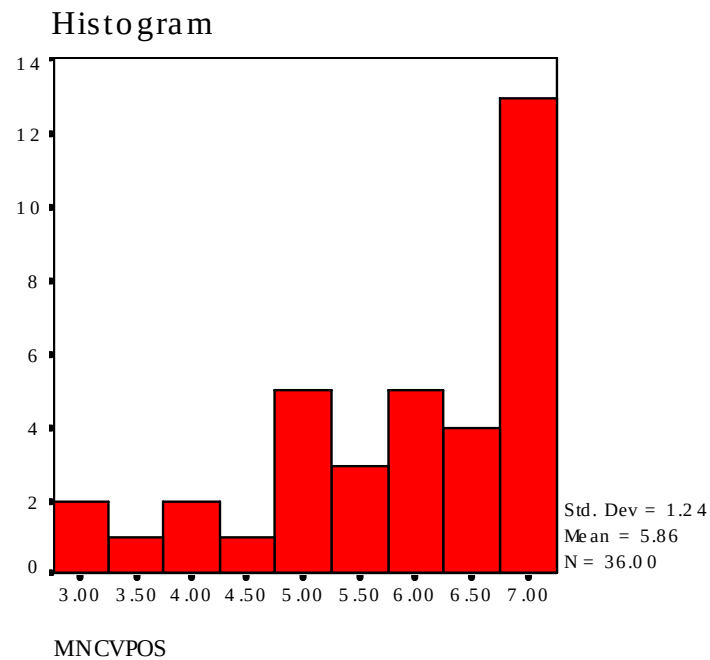
Tests of Normality

	Kolmogorov-Smirnov			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
MNCVPOS	.179	36	.005	.849	36	.000
MNHTPOS	.321	36	.000	.637	36	.000
MNRCPOS	.121	36	.200*	.919	36	.011
MNFLPOS	.159	36	.022	.884	36	.001
MNREFPOS	.157	36	.025	.916	36	.010
MNPERPOS	.099	36	.200*	.954	36	.136
MNBEHPOS	.169	36	.011	.904	36	.005

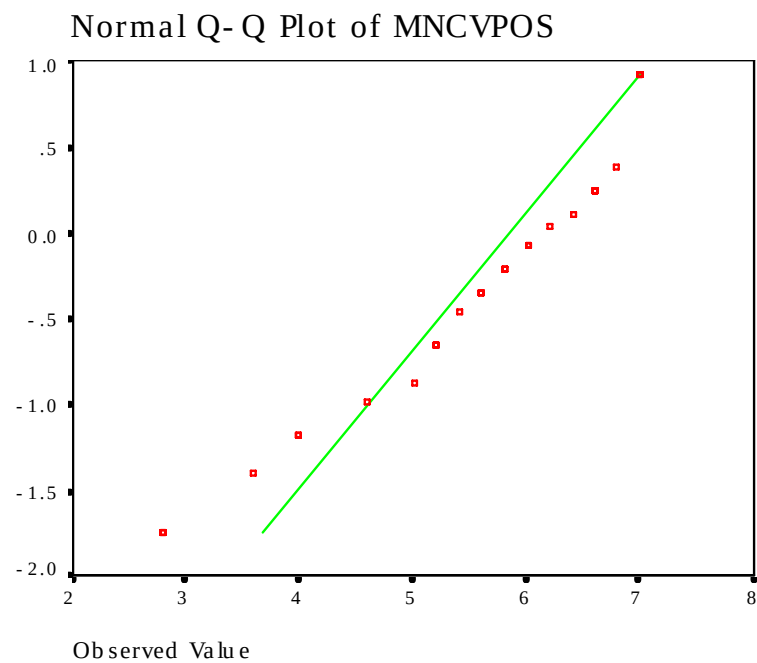
* This is a lower bound of the true significance.

a Lilliefors Significance Correction

Figures 2-8: Histogram, Q-Q plots and Scatterplots for dependent variables:



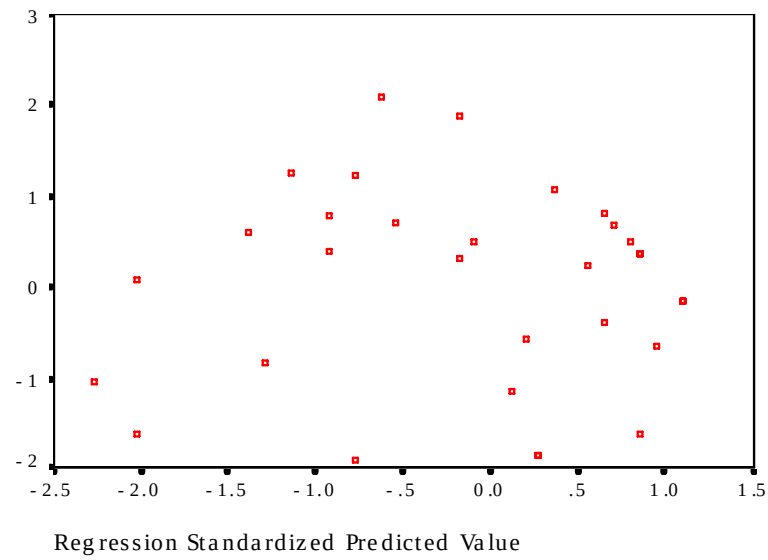
2a: Civil Rights



2b: Civil Rights: Normal Q-Q plot

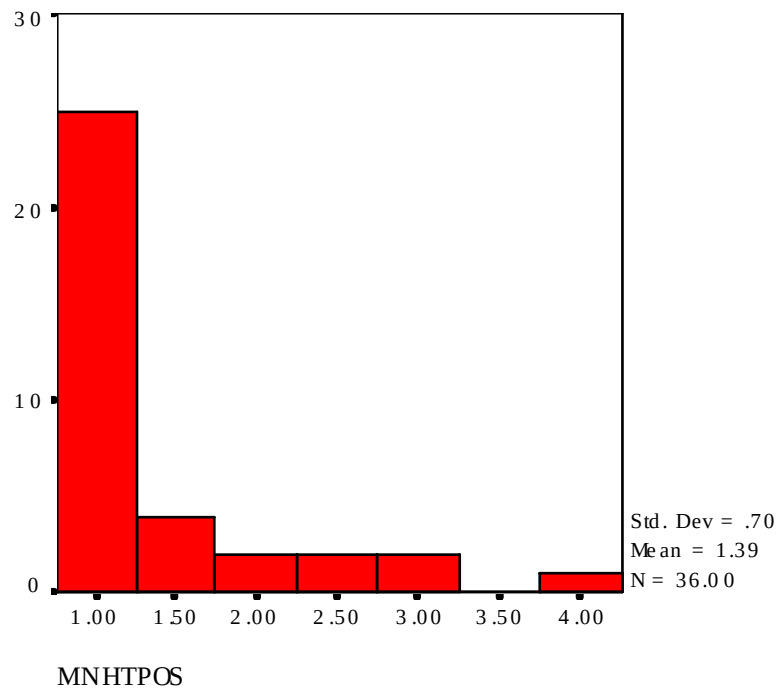
Scatterplot

Dependent Variable: MNCVPOS

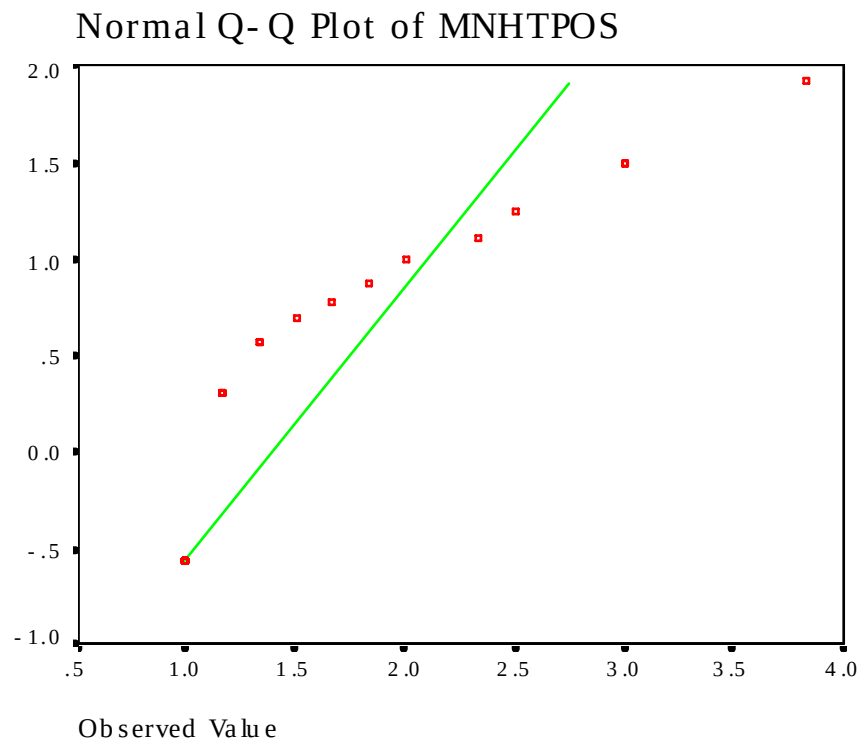


2c: Civil Rights: Scatterplot

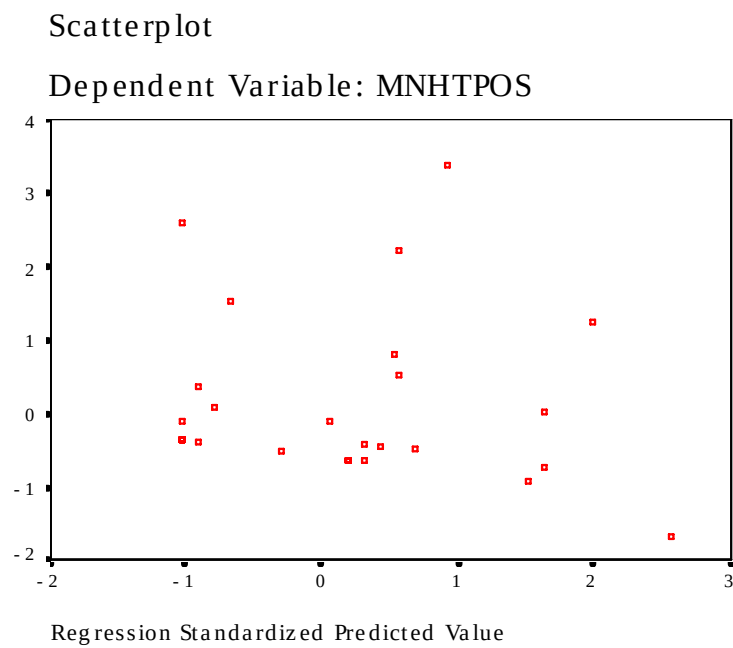
Histogram



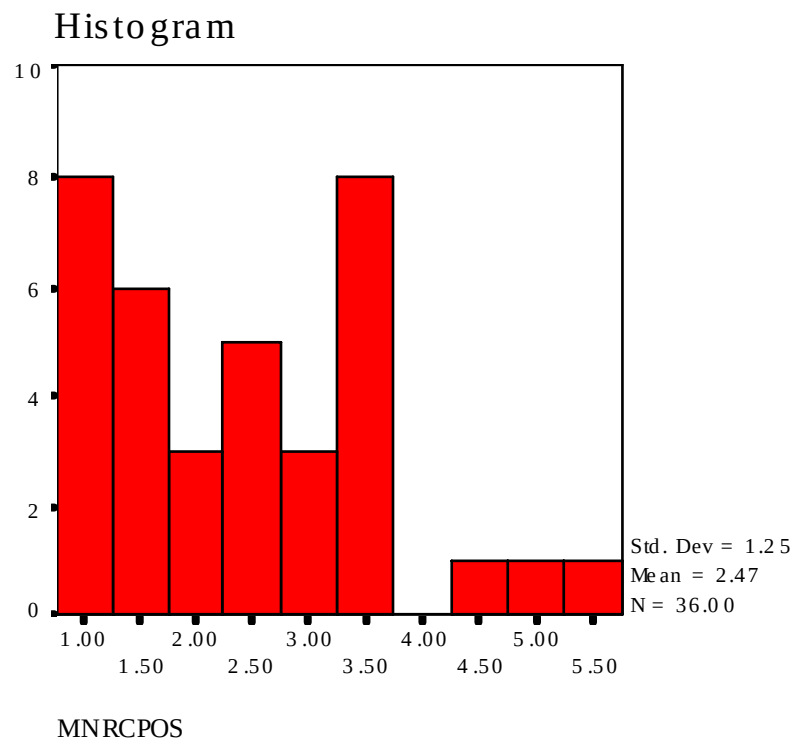
3a: Hate



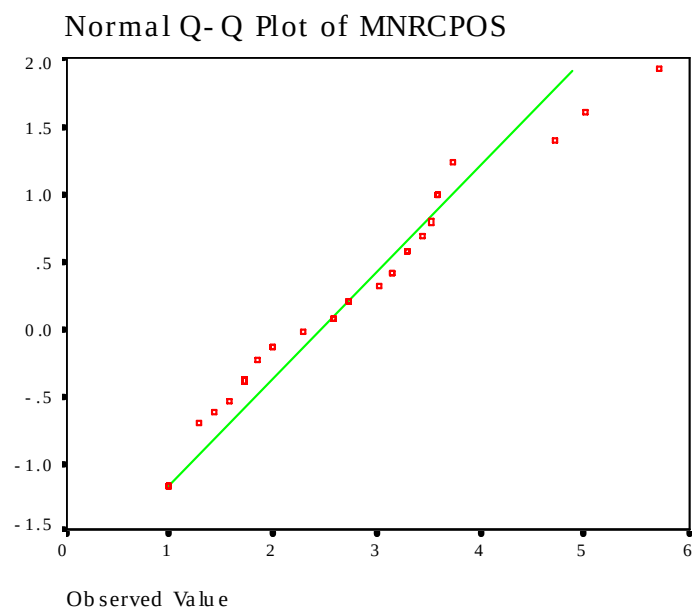
3b: Hate: Normal Q-Q plot



3c: Hate: Scatterplot



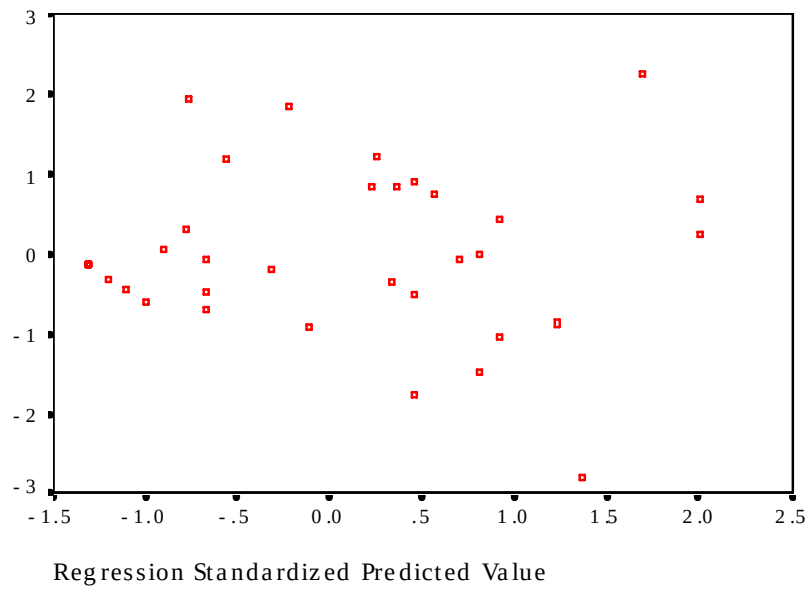
4a: Religious Conflict



4b: Religious Conflict: Normal Q-Q plot

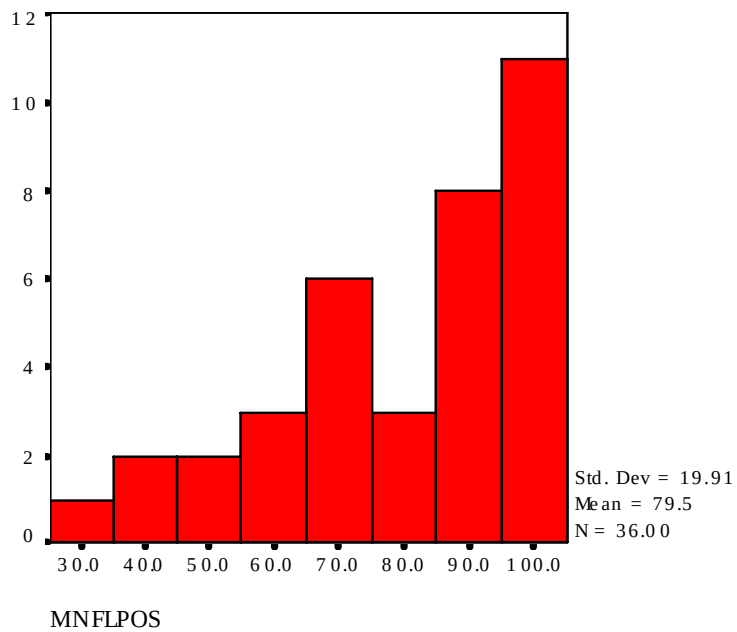
Scatterplot

Dependent Variable: MNRCPOS

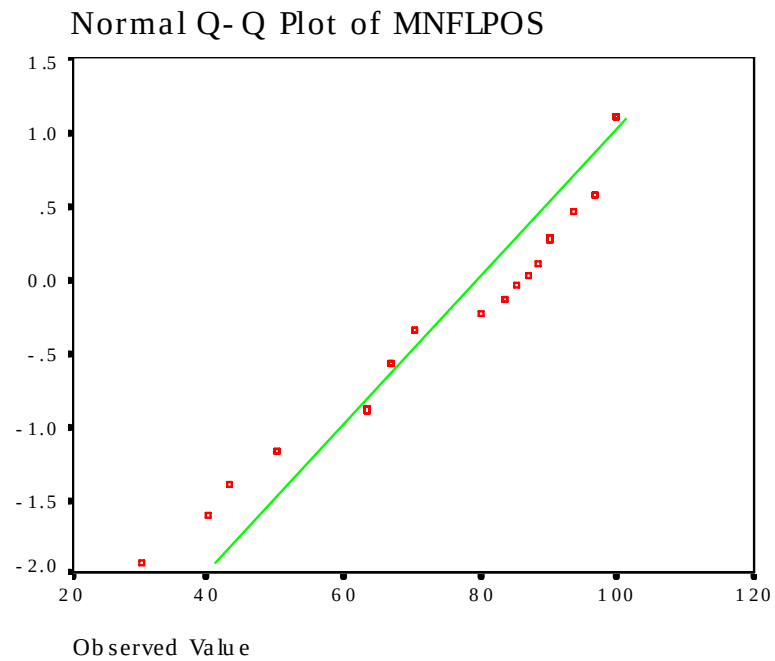


4c: Religious Conflict: Scatterplot

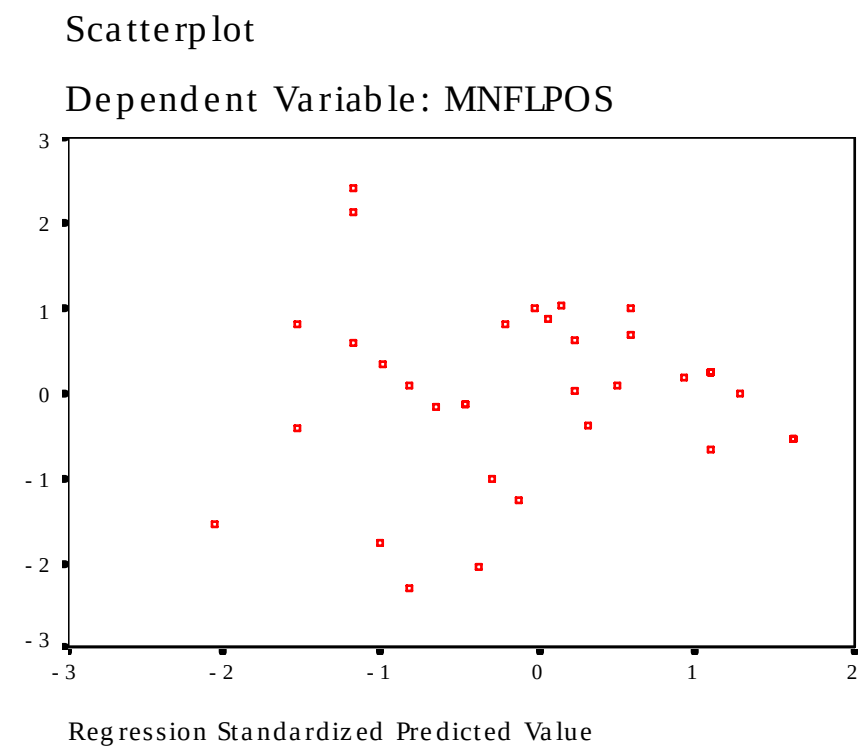
Histogram



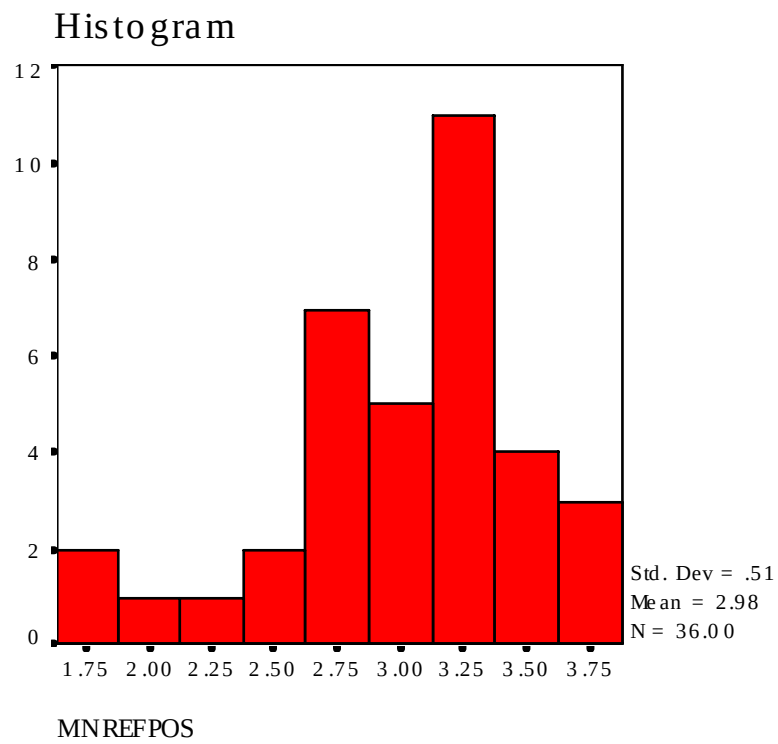
5a: Feelings



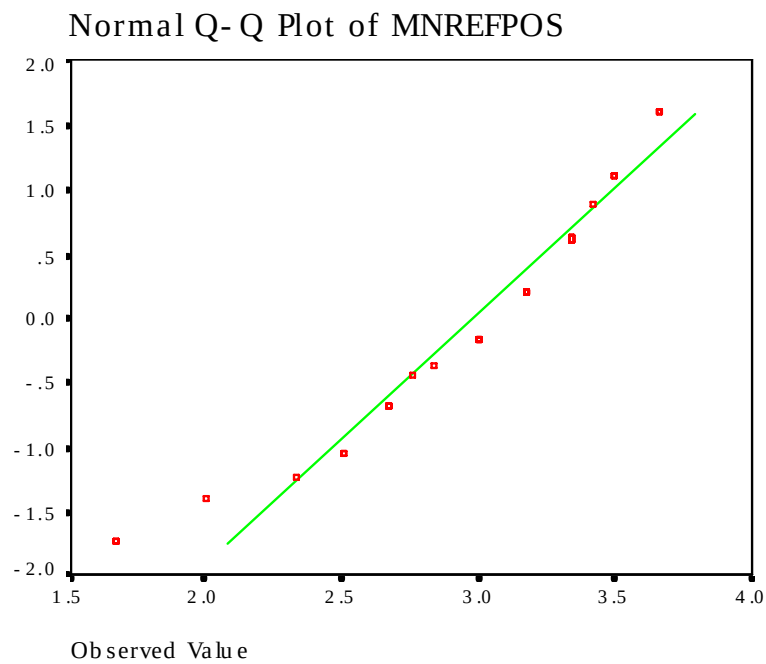
5b: Feelings: Normal Q-Q plot



5c: Feelings: Scatterplot



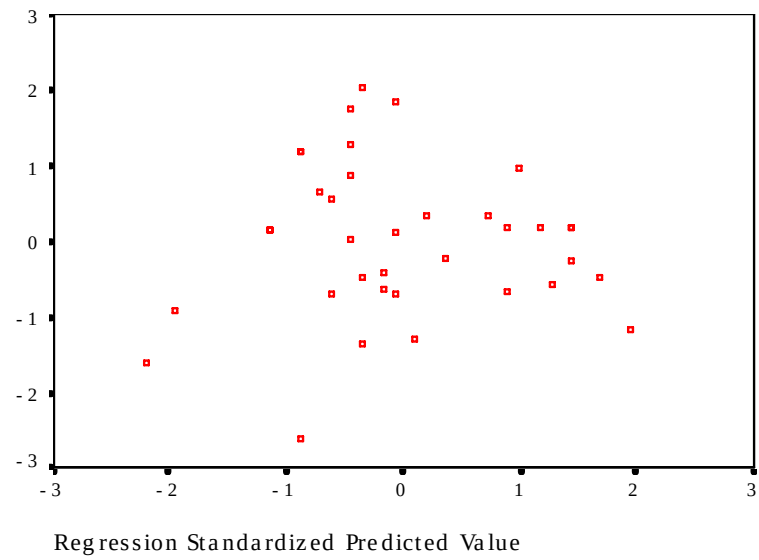
6a: Self-Reflection



6b: Self-Reflection: Normal Q-Q plot

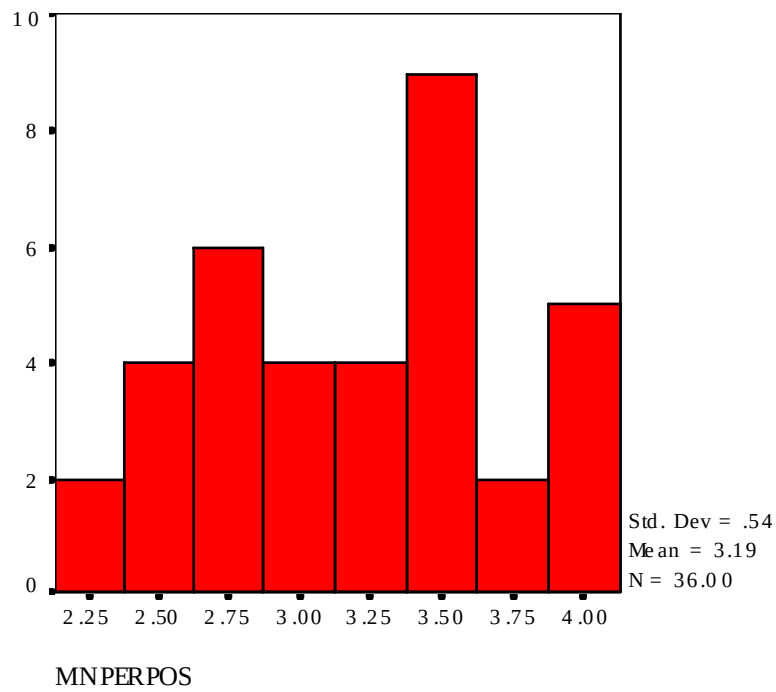
Scatterplot

Dependent Variable: MNREFPOS



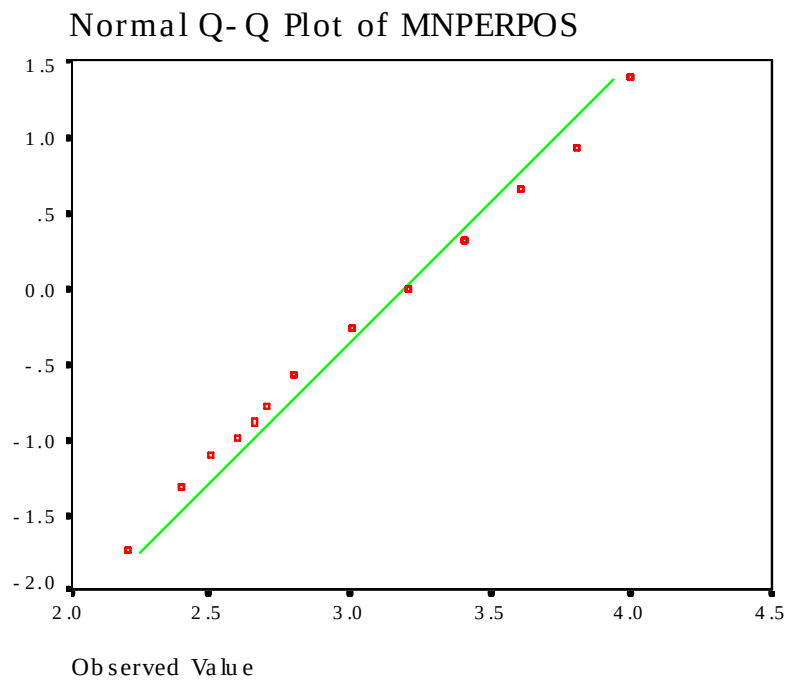
6c: Self-Reflection: Normality

Histogram



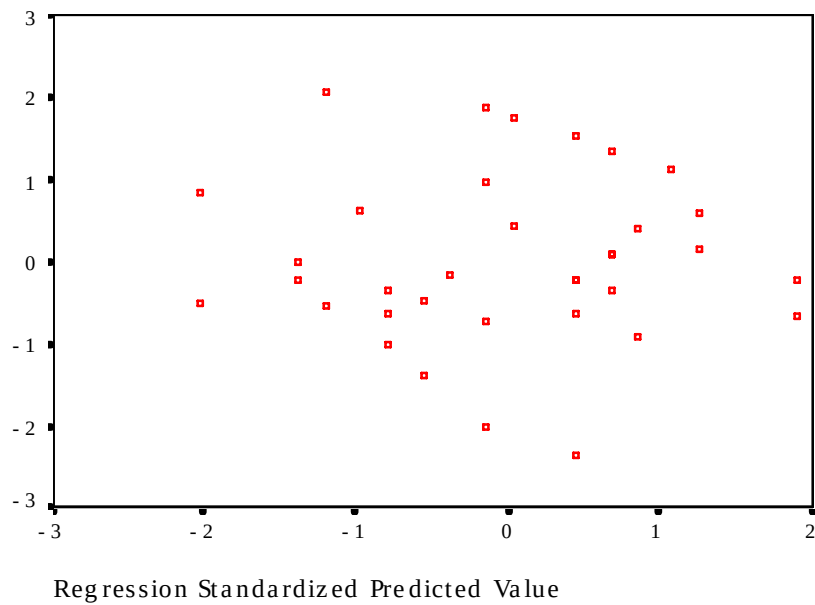
7a: Perspective-taking

7b: Perspective-taking: Normal Q-Q plot

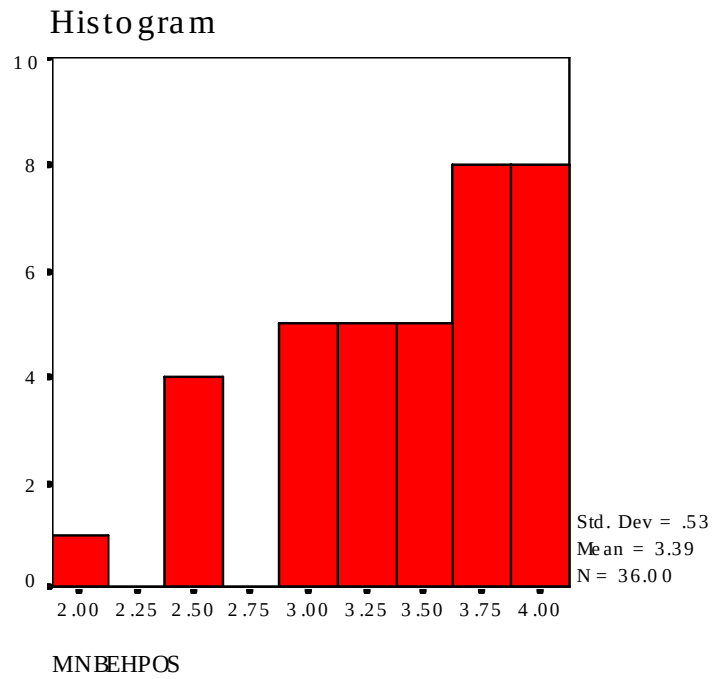


Scatterplot

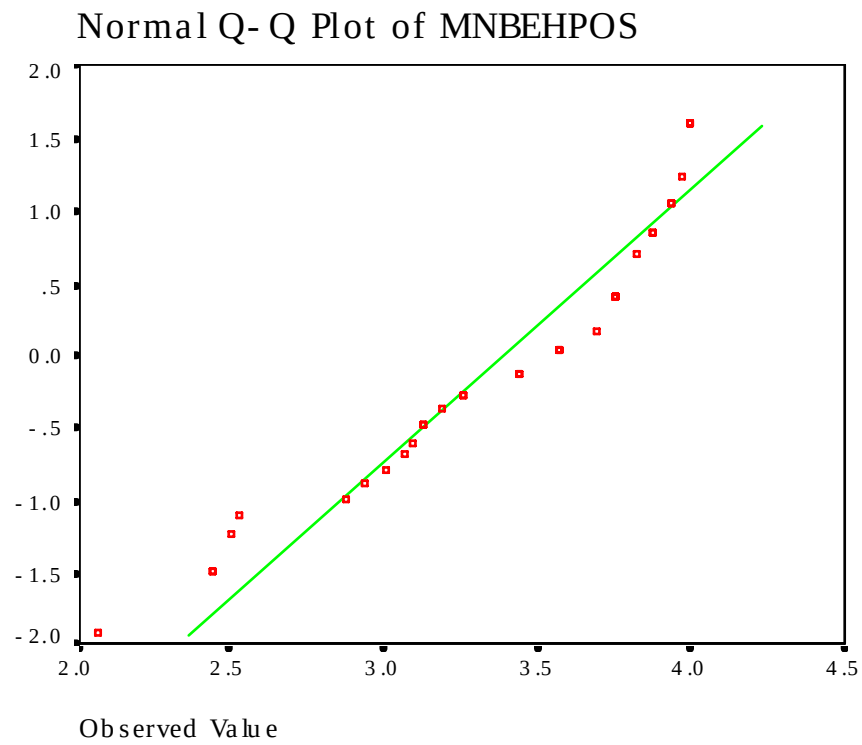
Dependent Variable: MNPERPOS



7c: Perspective-Taking: Normality



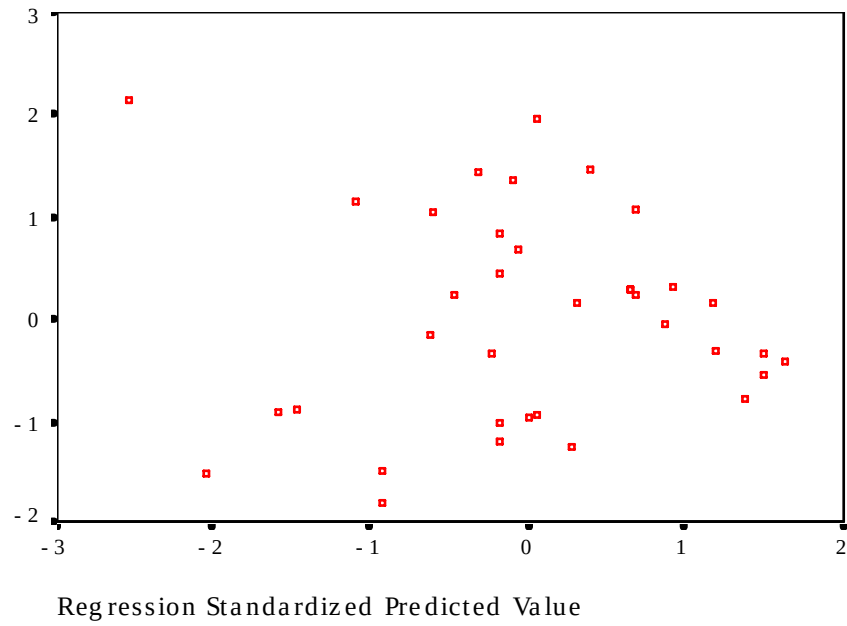
8a: Behavior



8b: Behavior: Normal Q-Q plot

Scatterplot

Dependent Variable: MNBEHPOS



8c: Behavior: Scatterplot

Tables 9a-9g: Tolerance Statistics

Table 9a: Civil Rights

Excluded Variables		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
Model							
1	NEW GROUP	.110	1.532	.135	.258	1.000	1.000
a Predictors in the Model: (Constant), MNCVPRE							
b Dependent Variable: MNCVPOS							

Table 9b: Hate

Excluded Variables		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
Model							
1	NEW GROUP	.136	.802	.429	.138	.997	1.003
a Predictors in the Model: (Constant), MNHTPRE							
b Dependent Variable: MNHTPOS							

Table 9c: Religious Conflict

Excluded Variables		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
Model							
1	NEW GROUP	-.084	-.867	.392	-.149	.998	1.002
a Predictors in the Model: (Constant), MNRCPRE							
b Dependent Variable: MNRCPOS							

Table 9d: Feelings

Excluded Variables

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
1	NEW GROUP	.220	2.209	.034	.359	.984	1.016 .984

a Predictors in the Model: (Constant), MNFLPRE

b Dependent Variable: MNFLPOS

Table 9e: Self-Reflection

Excluded Variables

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
1	NEW GROUP	.225	1.655	.107	.277	.981	1.019 .981

a Predictors in the Model: (Constant), MNREFPRE

b Dependent Variable: MNREFPOS

Table 9f: Perspective-taking

Excluded Variables

Model		Beta In	t	Sig.	Partial Correlation	Collinearity Statistics Tolerance	VIF Minimum Tolerance
1	NEW GROUP	.165	1.083	.286	.185	.971	1.029 .971

a Predictors in the Model: (Constant), MNPERPRE

b Dependent Variable: MNPERPOS

Table 9g: Behavior

Excluded Variables

Model	Beta In	t	Sig.	Partial Correlation	Collinearity Statistics	VIF Minimum Tolerance
1 NEW GROUP	.188	1.891	.067	.313	1.000	1.000 1.000

a Predictors in the Model: (Constant), MNBEHPRE

b Dependent Variable: MNBEHPOS

Tables 10a-10g: Interaction Effects (n=36)

Table 10a: Civil Rights

Tests of Between-Subjects Effects

Dependent Variable: MNCVPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	44.689	3	14.896	52.635	.000
Intercept	2.228	1	2.228	7.873	.008
NEWGROUP	5.209E-03	1	5.209E-03	.018	.893
MNCVPRE	42.740	1	42.740	151.018	.000
NEWGROUP * MNCVPRE	6.701E-02	1	6.701E-02	.237	.630
Error	9.056	32	.283		
Total	1290.440	36			
Corrected Total	53.746	35			

a R Squared = .831 (Adjusted R Squared = .816)

Table 10b: Hate

Tests of Between-Subjects Effects

Dependent Variable: MNHTPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	1.753	3	.584	1.208	.323
Intercept	10.893	1	10.893	22.522	.000
NEWGROUP	.293	1	.293	.605	.442
MNHTPRE	1.030	1	1.030	2.130	.154
NEWGROUP * MNHTPRE	.907	1	.907	1.876	.180
Error	15.478	32	.484		
Total	87.139	36			
Corrected Total	17.231	35			

a R Squared = .102 (Adjusted R Squared = .018)

Table 10c: Religious Conflict

Tests of Between-Subjects Effects

Dependent Variable: MNRCPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	38.090	3	12.697	24.121	.000
Intercept	1.049	1	1.049	1.993	.168
NEWGROUP	4.531E-07	1	4.531E-07	.000	.999
MNRCPRE	37.904	1	37.904	72.011	.000
NEWGROUP * MNRCPRE	9.424E-02	1	9.424E-02	.179	.675
Error	16.844	32	.526		
Total	273.903	36			
Corrected Total	54.934	35			

a R Squared = .693 (Adjusted R Squared = .665)

Table 10d: Feelings

Tests of Between-Subjects Effects

Dependent Variable: MNFLPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	9495.111	3	3165.037	23.121	.000
Intercept	292.731	1	292.731	2.138	.153
NEWGROUP	201.603	1	201.603	1.473	.234
MNFLPRE	8317.708	1	8317.708	60.762	.000
NEWGROUP * MNFLPRE	75.947	1	75.947	.555	.462
Error	4380.506	32	136.891		
Total	241616.667	36			
Corrected Total	13875.617	35			

a R Squared = .684 (Adjusted R Squared = .655)

Table 10e: Self-reflection

Tests of Between-Subjects Effects

Dependent Variable: MNREFPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	4.317	3	1.439	9.614	.000
Intercept	3.050	1	3.050	20.382	.000
NEWGROUP	.847	1	.847	5.662	.023
MNREFPRE	2.715	1	2.715	18.141	.000
NEWGROUP * MNREFPRE	.653	1	.653	4.365	.045
Error	4.789	32	.150		
Total	328.125	36			
Corrected Total	9.106	35			

a R Squared = .474 (Adjusted R Squared = .425)

Table 10f: Perspective-taking

Tests of Between-Subjects Effects

Dependent Variable: MNPERPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	2.661	3	.887	3.754	.020
Intercept	1.834	1	1.834	7.759	.009
NEWGROUP	7.815E-03	1	7.815E-03	.033	.857
MNPERPRE	2.596	1	2.596	10.984	.002
NEWGROUP * MNPERPRE	2.952E-02	1	2.952E-02	.125	.726
Error	7.562	32	.236		
Total	375.416	36			
Corrected Total	10.223	35			

a R Squared = .260 (Adjusted R Squared = .191)

Table 10g: Behavior

Tests of Between-Subjects Effects

Dependent Variable: MNBEHPOS

Source	Type III Sum of Squares	df	Mean Square	F	Sig.
Corrected Model	6.650	3	2.217	22.495	.000
Intercept	.278	1	.278	2.818	.103
NEWGROUP	.108	1	.108	1.096	.303
MNBEHPRE	6.242	1	6.242	63.340	.000
NEWGROUP * MNBEHPRE	5.968E-02	1	5.968E-02	.606	.442
Error	3.153	32	9.854E-02		
Total	423.460	36			
Corrected Total	9.804	35			

a R Squared = .678 (Adjusted R Squared = .648)

Tables 11a-f: Pretest differences between Intervention and Comparison Groups for sex, level of education, years teaching, teaching level, race and religion

Table 11a: Chi-Square Tests Sex X Group

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	9.712	1	.002		
Continuity Correction	7.261	1	.007		
Likelihood Ratio	12.433	1	.000		
Fisher's Exact Test				.002	.002
Linear-by-Linear Association	9.442	1	.002		
N of Valid Cases	36				

a Computed only for a 2x2 table

b 2 cells (50.0%) have expected count less than 5. The minimum expected count is 3.31.

Table 11b: Chi-Square Tests Level of Education X Group

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.853	2	.396
Likelihood Ratio	1.873	2	.392
Linear-by-Linear Association	.031	1	.860
N of Valid Cases	36		

a 2 cells (33.3%) have expected count less than 5. The minimum expected count is 2.83.

Table 11c: Chi-Square Tests Teaching Level X Group

Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Exact Sig. (1-sided)
Pearson Chi-Square	.020	1	.888		
Continuity Correction	.000	1	1.000		
Likelihood Ratio	.020	1	.888		
Fisher's Exact Test				1.000	.588
Linear-by-Linear Association	.019	1	.889		
N of Valid Cases	36				

a Computed only for a 2x2 table

b 0 cells (.0%) have expected count less than 5. The minimum expected count is 5.19.

Table 11d: Chi-Square Tests Years Teaching X Group

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.202	3	.753
Likelihood Ratio	1.211	3	.750
Linear-by-Linear Association	.062	1	.803
N of Valid Cases	36		

a 3 cells (37.5%) have expected count less than 5. The minimum expected count is 1.89.

Table 11e: Chi-Square Tests Race X Group

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	2.013	2	.366
Likelihood Ratio	2.779	2	.249
Linear-by-Linear Association	.143	1	.706
N of Valid Cases	36		

a 4 cells (66.7%) have expected count less than 5. The minimum expected count is .47.

Table 11f: Chi-Square Tests Religion X Group

Chi-Square Tests			
	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	3.415	4	.491
Likelihood Ratio	4.203	4	.379
Linear-by-Linear Association	.060	1	.806
N of Valid Cases	36		

a 6 cells (60.0%) have expected count less than 5. The minimum expected count is .94.

Tables 12a-g: Post-test differences based on sex

Table 12a: Civil Rights

ANOVA
MNCVPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	1.045	1	1.045	.674	.417
Within Groups	52.700	34	1.550		
Total	53.746	35			

Table 12b: Hate

ANOVA
MNHTPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	4.879	1	4.879	13.431	.001
Within Groups	12.351	34	.363		
Total	17.231	35			

Table 12c: Religious Conflict

ANOVA
MNRCPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	2.868	1	2.868	1.873	.180
Within Groups	52.065	34	1.531		
Total	54.934	35			

Table 12d: Feelings

ANOVA
MNFLPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	444.993	1	444.993	1.127	.296
Within Groups	13430.624	34	395.018		
Total	13875.617	35			

Table 12e: Self- Reflection

ANOVA
MNREFPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.030	1	.030	.113	.739
Within Groups	9.076	34	.267		
Total	9.106	35			

Table 12f: Perspective-Taking

ANOVA
MNPERPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.345	1	.345	1.188	.283
Within Groups	9.878	34	.291		
Total	10.223	35			

Table 12g: Behavior

ANOVA
MNBEHPOS

	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	.031	1	.031	.107	.746
Within Groups	9.773	34	.287		
Total	9.804	35			

Table 13: Pre-test differences between Intervention and Comparison Groups for Age and Religiosity variables (n=36)

Independent Samples Test										
		Levene's Test for Equality of Variances	t-test for Equality of Means							
		F	Sig.	t	df	Sig. (2- tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
AGE	Equal variances assumed	.356	.555	-.011	34	.991	-.05	4.077	-8.332	8.239
	Equal variances not assumed			-.011	32.951	.991	-.05	4.092	-8.372	8.279
	Equal variances not assumed									
RELIGIO	Equal variances assumed	.468	.498	1.212	34	.234	.2714	.22394	-.18370	.72652
	Equal variances not assumed			1.202	31.824	.238	.2714	.22585	-.18873	.73156
	Equal variances not assumed									

Table 14: Pretest Differences between Intervention and Comparison Groups for Dependent Variables (n=36)

Independent Samples t-test										
	Equal									
	variances not assumed	Levene's Test for Equality of Variances		t-test for Equality of Means						
REFLCPR	Equal	1.006	.323	-.856	32	.398	-.9097	1.06258	-3.07414	1.25469
E	variances assumed	F	Sig.	T	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
	Equal			-.854	31.132	.400	-.9097	1.06553	-3.08251	1.26307
	variances not assumed								Lower	Upper
CIVRTPR	Equal	1.291	.264	.015	32	.988	.0347	2.35989	-4.77222	4.84166
PERSPPR	Equal	.019	.891	.927	32	.361	.7639	.82397	-.91448	2.44226
E	variances assumed									
	Equal			.015	28.599	.989	.0347	2.39257	-4.86163	4.93107
	variances not assumed			.926	31.404	.361	.7639	.82478	-.91738	2.44516
RELCNPR	Equal	2.086	.158	.062	32	.951	.1944	3.14200	-6.20561	6.59450
E	variances assumed									
	Equal			.061	29.684	.952	.1944	3.17255	-6.28766	6.67655
	variances not assumed									
HATEPRE	Equal	.118	.734	-.311	32	.758	-.7014	2.25449	-5.29363	3.89085
	variances assumed									
	Equal			-.318	30.336	.753	-.7014	2.20728	-5.20717	3.80439
	variances not assumed									
BEHVPR	Equal	2.083	.159	-.267	32	.791	-.7257	2.72036	-6.26688	4.81549
E	variances assumed									

Section II: Descriptive Statistics

Table 15: Descriptive statistics: Teacher demographics (Categorical variables)

	Dialogue n = 17	Comparison n = 19	Total N=36
Demographic Variable	n (%)	n (%)	
Sex			
Women	10 (59)	19 (100)	29
Men	7 (41)	0 (0)	7
Total	17 (100)	19 (100)	36
Race			
African American	0	1 (6)	1
Asian/Pacific Islander	1 (6)	0 (0)	1
White	16 (94)	18 (94)	34
Total	17 (100)	19 (100)	36
Religion			
Baptist	6 (35)	5 (26)	11
Catholic	1 (6)	2 (10)	3
Protestant	5 (29)	6 (32)	11
Other	3 (18)	6 (32)	9
None	2 (12)	0 (0)	2
Total	17 (100)	19 (100)	36
Level of education			
Bachelors	4 (23)	7 (37)	11
Masters	11 (65)	8 (42)	19
Other	2 (12)	4 (21)	6
Total	17 (100)	19 (100)	36
Years teaching			
1-5 yrs.	4 (24)	7 (37)	11
6-10	6 (35)	4 (21)	10
11-20	2 (12)	2 (10)	4
+20	5 (29)	6 (32)	11
Total	17 (100)	19 (100)	36
Current teaching			
Middle school	12(71)	13 (68)	25
High school	5 (29)	6 (32)	11
Total	17 (100)	19 (100)	36

Table 15a: Descriptive Statistics: Teacher Demographics (Continuous variables)

	Dialogue n = 17	Comparison n = 19	Total N=36
	Mean (SD)	Mean (SD)	Mean (SD)
Age (Range 23-64)	43.94(12.62)	43.89(11.84)	43.92(12.04)
Religiosity (Range 1-5)			
Extrinsic	2.94(1.44)	3.74(.81)	3.36(1.05)
Social			
Extrinsic	2.29(1.16)	2.63(1.12)	2.47 (1.13)
Personal			
Intrinsic	3.53(1.34)	3.21(.92)	3.36 (1.13)

Table 16: Descriptive statistics: Dialogue groups

Group #	# Teachers	School level	Age	Sex	# LGB members	Age	Sex
1	3	Middle school (3)	47,60,26	M (3)	3	20 48,55	F (1) M (2)
2	3	Middle school (3)	30,38 53	F (2) M (1)	3	42 25, 37	F (1) M (2)
3	2	Middle school (3)	59 37	F (1) M (1)	3	21 22,20	F (1) M (2)
4	3	Middle school (2) High school (1)	56,46,27	F (3)	2	35 23	F (1) M (1)
5	2	Middle school (1) High school (1)	52 56	F (1) M (1)	3	45,32, 21	F (3)
6	2	Middle school (1) High school (1)	54 23	F (1) M (1)	3	55,39 22	F (2) M (1)
7	2	High school (2)	37,50	F (2)	2	20,58	F (2)
8	2	Middle school (1) High school (1)	33, 38	F (2)	2	48, 32	F (1) M (1)

Table 17: Bi-variate Correlations: Intrinsic Religiosity and Dependent Variables

	Intrinsic Religion	Civil Rights	Hate	Religious conflict	Feelings Gays	Feelings Lesbians	Feelings Bisexuals	Self Reflection	Perspectiv e Taking	Behavior
Intrinsic Religion	1	-.06	.07	-.05	.10	-.00	-.12	.06	.08	.13
Civil Rights	-	1	*-.38	*-.43	**-.65	**-.56	**-.76	**-.47	**-.71	**-.63
Hate	-	-	1	*.34	-.27	-.25	-.21	-.04	-.29	-.25
Religious Conflict	-	-	-	1	**-.57	**-.61	**-.60	*-.33	**-.59	**-.52
Feelings Gay	-	-	-	-	1	**-.87	**-.66	.23	**-.68	**-.67
Feelings Lesbian	-	-	-	-	-	1	**-.74	*.40	**-.78	**-.80
Feelings Bisexual	-	-	-	-	-	-	1	**-.64	**-.75	**-.72
Self Reflection	-	-	-	-	-	-	-	1	**-.56	**-.60
Perspectiv e Taking	-	-	-	-	-	-	-	-	1	**-.84
Behavior	-	-	-	-	-	-	-	-	-	1

* Correlation is significant at the .05 level (2-tailed).

** Correlation is significant at the .01 level (2-tailed).

Table 18: Means

Paired Sample t-test: Pretest/Posttest Mean Differences

Dialogue n=17		Comparison n=19			
Measure	Scale Range	Group	Pretest Mean (SD)	Posttest Mean (SD)	Sig. (2-tailed)
Civil Rights 5 items	1-7	Dialogue	5.68(1.50)	5.99(1.35)	.01*
		Comparison	5.72(1.22)	5.74(1.16)	.84
Hate 6 items	1-7	Dialogue	1.69(.86)	1.50(.84)	.44
		Comparison	1.57(1.23)	1.30(.56)	.39
Religious Conflict 7 items	1-7	Dialogue	2.61(1.40)	2.40(1.35)	.35
		Comparison	2.50(1.21)	2.52(1.20)	.86
FeelingsGays 1 item	0-100	Dialogue	74.71(25.28)	84.12(22.59)	.02*
		Comparison	84.47(13.22)	85.80(11.58)	.58
FeelingsLesbians 1 item	0-100	Dialogue	76.76(24.49)	85.29(20.58)	.03*
		Comparison	81.37(16.02)	82.12(17.74)	.94
FeelingsBisexuals 1 item	0-100	Dialogue	63.41(27.55)	76.47(26.21)	.04
		Comparison	63.16(28.54)	64.21(31.10)	.79
Critical Self- Reflection 6 items	1-4	Dialogue	2.92(.56)	3.14(.31)	.09
		Comparison	2.77(.55)	2.83(.61)	.57
Perspective- Taking 5 items	1-4	Dialogue	2.95(.48)	3.23(.55)	.03*
		Comparison	3.12(.49)	3.15(.55)	.82
Behavior 16 items	1-4	Dialogue	3.25(.53)	3.50(.48)	.001*
		Comparison	3.23(.47)	3.29(.56)	.47

*p<.05

Multiple Regression: Tables 19-25 (n=36)

Table 19a: Civil Rights

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.905	.818	.813	.53611	.818	152.995	1	34	.000
2	.911	.830	.820	.52580	.012	2.346	1	33	.135

a Predictors: (Constant), MNCVPRE

b Predictors: (Constant), MNCVPRE, NEWGROUP

Table 19b: Civil Rights

Coefficients

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	1.087	.396		2.743	.010		
	MNCVPRE	.838	.068	.905	12.369	.000	1.000	1.000
2	(Constant)	.953	.398		2.391	.023		
	MNCVPRE	.839	.066	.906	12.630	.000	1.000	1.000
	\ NEWGROU P	.269	.176	.110	1.532	.135	1.000	1.000

a Dependent Variable: MNCVPOS

Table 20a: Hate

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.175	.031	.002	.70092	.031	1.073	1	34	.308
2	.222	.049	-.009	.70463	.019	.642	1	33	.429

a Predictors: (Constant), MNHTPRE

b Predictors: (Constant), MNHTPRE, NEWGROUP

Table 20b: Hate

Coefficients

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	1.205	.217		5.563	.000		
	MNHTPRE	.116	.112	.175	1.036	.308	1.000	1.000
2	(Constant)	1.124	.240		4.682	.000		
	MNHTPRE	.111	.113	.167	.984	.332	.997	1.003
	NEWGROU P	.189	.236	.136	.802	.429	.997	1.003

a Dependent Variable: MNHTPOS

Table 20c: Hate + Sex

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.175	.031	.002	.70092	.031	1.073	1	34	.308
2	.538	.289	.246	.60931	.258	11.992	1	33	.001
3	.558	.311	.247	.60896	.022	1.038	1	32	.316

a Predictors: (Constant), MNHTPRE

b Predictors: (Constant), MNHTPRE, SEX

c Predictors: (Constant), MNHTPRE, SEX, NEWGROUP

d Dependent Variable: MNHTPOS

Table 20d: Hate + Sex

Coefficients

Model	Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1 (Constant)	1.205	.217		5.563	.000		
MNHTPRE	.116	.112	.175	1.036	.308	1.000	1.000
2 (Constant)	.229	.339		.677	.503		
MNHTPRE	5.149E-02	.099	.077	.518	.608	.965	1.037
SEX	.905	.261	.518	3.463	.001	.965	1.037
3 (Constant)	.159	.346		.461	.648		
MNHTPRE	4.641E-02	.099	.070	.467	.644	.962	1.039
SEX	1.066	.305	.610	3.490	.001	.705	1.419
NEWGRO UP	-.243	.238	-.175	-1.019	.316	.728	1.373

a Dependent Variable: MNHTPOS

Table 21a: Religious Conflict

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics R Square Change	F Change	df1	df2	Sig. F Change
1	.827	.685	.675	.71381	.685	73.815	1	34	.000
2	.832	.692	.673	.71643	.007	.751	1	33	.392

a Predictors: (Constant), MNRCPRE

b Predictors: (Constant), MNRCPRE, NEWGROUP

Table 21b: Religious Conflict

Coefficients

		Unstandardized		Standardized		t Sig. Collinearity	
		Coefficients		Coefficients		Statistics	
Model		B	Std. Error	Beta		Tolerance	VIF
1	(Constant)	.407	.268		1.522 .137		
	MNRCPRE	.808	.094	.827	8.592 .000	1.000	1.000
2	(Constant)	.496	.288		1.726 .094		
	MNRCPRE	.812	.095	.831	8.589 .000	.998	1.002
	NEWGROUP	-.208	.239	-.084	-.867 .392	.998	1.002

a Dependent Variable: MNRCPOS

Table 22a: Feelings

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics		df1	df2	Sig. F Change
					R Square Change	F Change			
1	.795	.631	.620	12.26607	.631	58.223	1	34	.000
2	.824	.679	.659	11.62084	.047	4.880	1	33	.034

a Predictors: (Constant), MNFLPRE

b Predictors: (Constant), MNFLPRE, NEWGROUP

Table 22b: Feelings

Coefficients

		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
Model		B	Std. Error	Beta			Tolerance	VIF
1	(Constant)	17.668	8.362		2.113	.042		
	MNFLPRE	.831	.109	.795	7.630	.000	1.000	1.000
2	(Constant)	11.448	8.408		1.362	.183		
	MNFLPRE	.860	.104	.822	8.267	.000	.984	1.016
	NEWGROU P	8.639	3.910	.220	2.209	.034	.984	1.016

a Dependent Variable: MNFLPOS

Table 23a: Behavior

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.798	.637	.626	.32364	.637	59.599	1	34	.000
2	.820	.672	.652	.31204	.036	3.575	1	33	.067

a Predictors: (Constant), MNBEHPRE

b Predictors: (Constant), MNBEHPRE, NEWGROUP

Table 23b

Coefficients

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	.599	.366		1.637	.111		
	MNBEHPRE	.862	.112	.798	7.720	.000	1.000	1.000
2	(Constant)	.518	.355		1.458	.154		
	MNBEHPRE	.858	.108	.794	7.971	.000	1.000	1.000
	NEW GROUP	.197	.104	.188	1.891	.067	1.000	1.000

a Dependent Variable: MNBEHPOS

Table 24a: Self-Reflection

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.594	.353	.334	.41635	.353	18.528	1	34	.000
2	.634	.402	.366	.40610	.050	2.738	1	33	.107

a Predictors: (Constant), MNREFPRE

b Predictors: (Constant), MNREFPRE, NEWGROUP

Table 24b

Coefficients

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	1.425	.367		3.881	.000		
	MNREFPRE	.546	.127	.594	4.304	.000	1.000	1.000
2	(Constant)	1.398	.359		3.900	.000		
	MNREFPRE	.518	.125	.563	4.146	.000	.981	1.019
	NEW GROUP	.226	.137	.225	1.655	.107	.981	1.019

a Dependent Variable: MNREFPOS

Table 25a: Perspective-Taking

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change in R Square	F Change	df1	df2	Sig. F Change
1	.481	.231	.208	.48086	.231	10.214	1	34	.003
2	.507	.257	.212	.47964	.026	1.174	1	33	.286

a Predictors: (Constant), MNPERPRE

b Predictors: (Constant), MNPERPRE, NEWGROUP

Table 25b

Coefficients

Model		Unstandardized Coefficients B	Std. Error	Standardized Coefficients Beta	t	Sig.	Collinearity Statistics Tolerance	VIF
1	(Constant)	1.564	.513		3.048	.004		
	MNPERPRE	.533	.167	.481	3.196	.003	1.000	1.000
2	(Constant)	1.387	.538		2.581	.014		
	MNPERPRE	.564	.169	.509	3.341	.002	.971	1.029
	NEW GROUP	.176	.162	.165	1.083	.286	.971	1.029

a Dependent Variable: MNPERPOS

APPENDIX C: Qualitative Tables

Table C1: Descriptive statistics: Teacher demographics for Qualitative Interviews

Demographic Variable	Qualitative Interview sample (n=10)
Sex	
Women	5
Men	5
Total	10
Race	
White	10
Religion	
Baptist	3
Catholic	1
Protestant	3
Other	2
None	1
Total	10
Level of education	
Bachelors	2
Masters	7
Other	1 (Ph.D.)
Total	10
Years teaching	
1-5 yrs.	1
6-10	3
11-20	2
+20	4
Total	10
Current teaching	
Middle school	8
High school	2
Total	10
Age (Range)	26-56
Religiosity (Range 1-5)	Mean
Extrinsic	2.2
Social	
Extrinsic	2.8
Personal	
Intrinsic	3.5

Table C2: Changes in Attitudes

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Degree of Positive Changes in Attitudes/Feelings/Behaviors	Attitudes	Acceptance Confidence Surprise Connection Comfortable Civil rights Informed Encouraged Changed Confusion

Table C3: Changes in Feelings

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Degree of Positive Changes in Attitudes/Feelings/Behaviors	Feelings	Compassion Sympathy Worry

Table C4: Changes in Intended/Actual Behaviors

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Degree of Positive Changes in Attitudes/Feelings/Behaviors	Intended/Actual Behaviors	Have books on LGB issues Talk with LGB adults Discipline students Refer students Fairness in place of discrimination Be more vocal about LGB recognition

Table C5: Contributing Factors to Change: People in the Dialogue Groups

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Factors contributing to change	People in the Dialogue Groups Critical Self-Reflection Perspective taking	Teacher's own behavior Hear people Different point of view Things they said Engaging and intelligent Liked them New perspective

Table C6: Contributing Factors to Change: Dialogue Protocol and Process

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Factors contributing to change	Dialogue Protocol and Process	Questions Listening Safety Agreements/Guidelines Facilitator Safety Writing Materials
	Critical Self-Reflection	More aware, Terminology used, Religion
	Perspective-Taking	Listening, Hearing others' points of view

Table C7: Negative Factors

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Factors contributing to change	Negative factors (Attitudes, Feelings Behaviors)	Fear Reluctance Disagreement

Table C8: Teacher Views on LGBTQ public school culture and climate

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Teachers' views on LGBTQ public school culture and climate	No attention is being paid	Nothing is done Teachers are homophobic Anxiety Why aren't we doing something
	Need more training	Target staff, downtown, students, guidance Want official documents Do orientation Need ammunition, lessons, training Need supportive administration, official sanctions Need triage, multi-issue panel, small group, orientation

Table C9: Teachers' feedback on dialogue process

SELECTIVE CODES	AXIAL CODES	OPEN CODES
Teachers' Feedback on Dialogue Process	Structure of the dialogue as an intervention The make up of dialogue participants	Role play More challenged More time Gender diversity Too restrictive

Table C10: Thematic Network [See Figure 1]

Global themes	Organizing themes	Basic themes
1. Degree of Positive Changes	Attitudes Feelings Behaviors	Acceptance, Connection, Surprise Compassion, Worry Books, Refer, Advocate
2. Factors Contributing to Change	People in the Dialogue Groups Dialogue Protocol and Process Negative Factors	Friendship, Humanizing, Critical Self-Reflection, Perspective-Taking Questions Safety Facilitator Writing Agreements Materials Critical Self-Reflection Perspective-Taking Fear, Reluctance, Disagreement, Discomfort
3. Teacher Views on LGBTQ public school culture and climate	No attention is being paid Need more training	Is not mentioned in suicide training Materials, Dialogues, Administrative Support
4. Teachers' Feedback on Dialogue Process	Structure of Dialogues People in the Dialogues	More time Diversity of gender and opinions

Dialogue as a Change Process: Public School Teachers and Sexual Orientation Issues

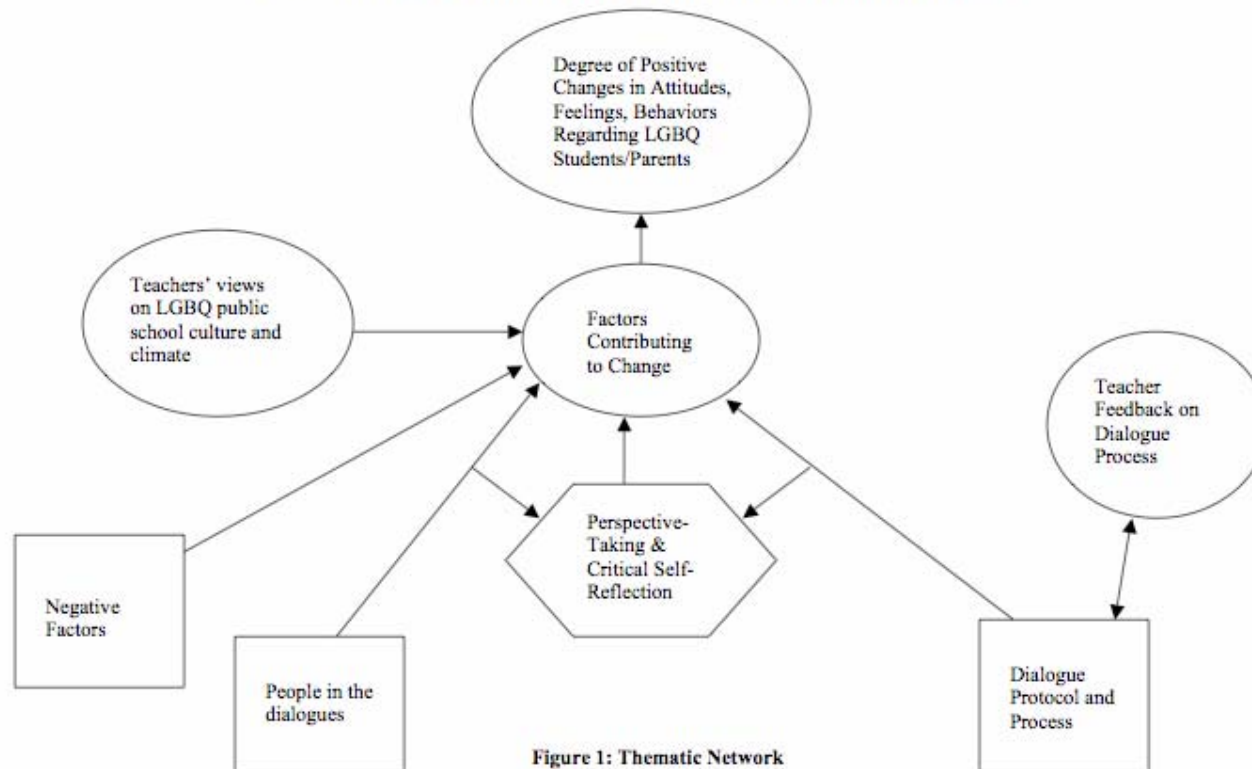


Figure 1: Thematic Network

Vita

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