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Developing and Implementing a LGBT Family Studies Course: A Pre-Post Evaluation

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I am submitting herewith a dissertation written by Kathryn Alexandra Conrad entitled "Developing and Implementing a LGBT Family Studies Course: A Pre-Post Evaluation." 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 Child and Family Studies.

Spencer B. Olmstead, Major Professor

We have read this dissertation and recommend its acceptance:

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(Original signatures are on file with official student records.)

Developing and Implementing a LGBT Family Studies Course:
A Pre-Post Evaluation

A Dissertation Presented for the
Doctor of Philosophy
Degree
The University of Tennessee, Knoxville

Kathryn Alexandra Conrad
August 2016

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Abstract

This study explores the pre- and post-course knowledge and attitudes regarding lesbian, gay, bisexual, and transgender (LGBT) individuals and families. An upper-level, Child and Family Studies undergraduate course, *Modern Families*, was constructed and piloted during the Spring 2016 semester to provide students with empirically-based information on contemporary families with a heavy emphasis on LGBT individuals and families. Participants ($N = 19$), who were enrolled in the course, participated in a series of open- and close-ended surveys at the beginning (Time 1 [T1]) and end (Time 2 [T2]) of the semester that assessed their knowledge and attitudes towards diverse family constellations (most notably, LGBT). For the purposes of this study, only the measures and items pertaining to students' knowledge and attitudes of LGBT individuals and families were analyzed. Using a mixed methods approach (Creswell, 2015) that conjoined paired samples t-tests (with bootstrap estimation) and qualitative content analysis (Krippendorff, 2013), results showed statistically significant change in knowledge and attitudes over the two time points. Quantitative analyses demonstrated that all measures of knowledge showed statistically significant increases in LGBT knowledge from pre-test to post-test with small to large effect sizes. Additionally, participant attitudes showed statistically significant increases in favorability towards bisexuality and transgenderism across the two time points. Qualitative content analysis revealed themes and subthemes that bolstered quantitative findings. Implications and recommendations are discussed for future course construction and research on LGBT individuals and families.

Keywords: LGBT, knowledge, attitudes, higher education intervention, pre-post test, intersectionality

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Chapter 1

Introduction

Lesbian, gay, bisexual, and transgender (LGBT) individuals represent a growing population in the United States (Mezey, 2015). More than ever, the statistical landscape of LGBT individuals and couples offers more reliable estimates regarding the prevalence of LGBT individuals in American society. In the U.S., nearly 3.5% of adults are LGB identified and 700,000 Americans identify as transgender (Gates, 2011). The number of married same-sex couples in the U.S. has increased two-fold, with approximately 486,000 married same-sex couples in 2015 compared to 230,000 in 2013 (Gates & Brown, 2015). Approximately 18% of same-sex couples have children (mostly adopted or fostered), and of those couples who are married, their families are more economically secure than their non-married same-sex counterparts (Gates, 2015).

Along with increased visibility of LGBT individuals and families in contemporary society, social views towards LGBT acceptance have become more favorable over time (Flores, 2014a). Comparing public opinion on LGBT rights between 1977 to 2014, evidence from over 325 surveys demonstrated that general attitudes towards same-sex oriented individuals have doubled in favorability due to increased representation in the media, workplace, and mainstream society (Flores, 2014a). Lagging behind, public support towards bisexual and transgender individuals has burgeoned within the previous decade, with more favorability towards bisexuals (especially women) followed by transgender individuals (Flores, 2014a). Particular areas of attitudinal change towards LGBT individuals have occurred in the domains of family rights (e.g., adoption and

parenting rights, marriage equality), anti-discrimination legislation and workplace protections, and open military service (Flores, 2014a).

Policy changes may be considered as contributing to the increased visibility and representation of LGBT individuals in society and subsequent attitudinal changes. For example, the overturning of sections 2 (*Obergefell v. Hodges*, 2015) and 3 (*U.S. v. Windsor*, 2013) of the Clinton Administration's Defense of Marriage Act (1996), which forbade the right to marriage to non-heterosexual couples, has legitimized same-sex relationships by affording them marriage equality and protection under federal law. The Obama Administration's *Matthew Shepard and James Byrd Jr. Hate Crimes Prevention Act* of 2009 added sexual orientation and gender identity into federal hate crime legislation to criminalize bias-motivated violence against LGBT persons (The White House, 2015). Additionally, the Obama Administration's *Don't Ask, Don't Tell Repeal Act* (2010) has provided LGBT service members unity and equality in being out in the military without fear of penalty or discharge (Raghavan, 2011). The Equal Employment Opportunity Commission (EEOC), the government entity that enforces federal employment discrimination laws on the basis of sex, race, color, religion, national origin, and disability (among others) has recently held that sexual orientation and gender identity discrimination falls under the claim of sex discrimination, and thus, is a protected class under Title VII of the Civil Rights Act of 1964 (U.S. Equal Employment Opportunity Commission, 2016). As of 2016, 20 states (and D.C.) have followed suit in adopting sexual orientation and gender identity non-discrimination laws to protect LGBT

individuals from not being hired or fired on the basis of sexual orientation or gender identity (American Civil Liberties Union, 2016).

Although policy changes have driven favorability towards LGBT acceptance in mainstream society, in the same vein, policy changes also threaten LGBT acceptance, equality, and social progress. As LGBT acceptance is the least favorable in the Midwest, Mountain, and Southern regions of the U.S. (Hasenbush, Flores, Kastanis, Sears, & Gates, 2014), many discriminatory bills towards the LGBT community have been written into law—most notably in the Southern states of the U.S. For example, North Carolina’s *House Bill 2 (HB2)* of 2016 required transgender individuals to only use the bathroom associated with their biological sex, as indicated on their birth certificate. Within a few days of the passage of HB2, the governor of Mississippi signed into law *House Bill 1523 (HB1523)*, which allowed businesses to deny service to LGBT patrons as protected under religious freedom laws. In late April of 2016, Tennessee’s governor signed into law *Senate Bill 1556 (SB1556/HB1840)*, which allowed counselors or therapists to refuse counsel or service to clients in which the “goals, outcomes, or behaviors” of the client conflicts with “sincerely held religious beliefs” of the counselor. Although SB1556 is not explicitly directed towards service to LGBT clients, the implications of this bill could be disastrous to LGBT clients, especially in rural areas, who are seeking mental health services.

It is ironic that many of the discriminatory bills towards the LGBT population are being proposed in the Southern U.S. where a sizeable minority (35%) of the LGBT population currently lives (Mallory, Flores, & Sears, 2016). As such, demographers from

the Williams Institute of Law have found that in the Southern U.S., LGBT individuals are likely to live in poverty, lack health insurance, and have higher rates of HIV (among men; Mallory et al., 2016). Much of the disparities in the Southern U.S. are not simply due to lower levels of attitudinal acceptance towards LGBT individuals, but also because of the lack of important protection policies. For example, the South, Mountain, and Midwest regions of the U.S. lack employment protections on account of sexual orientation and gender identity that would ensure LGBT individuals are not discriminated against in hiring or firing and would enhance job stability, security, and associated benefits. As a result, a lack of important policy protections constrains the health and wellbeing of LGBT individuals and families as they are paid unsustainable wages, unable to afford basic needs (e.g., food, healthcare), and are less likely to attend and acquire a degree in higher education (Hasenbush et al., 2014).

Geographic regions that provide employment protections on the basis of gender identity and sexual orientation (i.e., the Northeast and Pacific regions) are areas that have more accepting social climates (Hasenbush et al., 2014). Alternatively, in areas that lack employment provisions (i.e., the Mountain, Midwest, and Southern regions) where the majority (63%; Hasenbush et al., 2014) of the LGBT population resides, social climates are less favorable towards the LGBT population. Therefore, it is evident that areas that are more accepting are more likely to have favorable policies, and in areas that have lower acceptance rates, policies tend to be more discriminatory towards LGBT-identified individuals. This presents a “chicken or egg conundrum” in the inability to disentangle whether discriminatory policies drive lower levels of LGBT acceptance, or if unfavorable

social views drive discriminatory LGBT policies. Regardless, the extant literature suggests that the way to foster more accepting social views towards the LGBT community is through LGBT inclusivity, such as undergoing diversity trainings, being exposed to LGBT-inclusive curricula, and interaction or acquaintance with LGBT-identified persons (Bartoş, Berger, & Hegarty, 2014; Becker & Scheufele, 2011; Bird, Kuhns, & Garofalo, 2012; Frost, Meyer, Schwartz, 2016; Hackimer & Proctor, 2015; Kelley, Chou, Dibble, & Robertson, 2008; Lambert, Ventura, Hall, & Cluse-Tolar, 2006; Sevecke, Rhymer, Almazan, & Jacob, 2015).

In light of current trends in policy and the extant literature on LGBT individuals and families, the purpose of this study was to develop an upper-level undergraduate course that focused primarily on LGBT families and relationships. Additionally, the study assessed the attitudes, knowledge, and associated course experiences of course participants at the beginning and end of the course to analyze the extent to which attitudes and knowledge changed due to exposure to empirically-based curricula regarding LGBT individuals and families. Findings from the study will inform research and intervention to enhance professional and ethical practice with LGBT-identified individuals and families.

Chapter 2

Literature Review

Greater social acceptance of LGBT-identified individuals has galvanized increased participation and visibility of LGBT individuals in American society (Flores, 2014a). Marked cultural shifts are due, in part, to a variety of factors, such as changing social mores regarding gender and sexuality (Butler, 1986; 1990; Beauvoir, 1973), greater acceptance, visibility, and outedness as LGBT-identified individuals (Chamie & Mirkin, 2011), more inclusive and reliable population estimates (Gates, 2011; 2015), and greater representation in social science research (Biblarz & Savci, 2010). As policy changes, such as the fight for marriage equality (Pelts, 2014), and associated liberalized social views have facilitated progress for LGBT communities (Becker, 2012; Becker & Scheufele, 2011), researchers have directed greater attention to advancing acceptance and promoting healthy outcomes for LGBT youth and families.

Over recent decades, researchers have shifted empirical focus from solely documenting the risk factors associated with being LGBT-oriented (e.g., mental health disparities; social stigmatization and discrimination; Bostwick, Boyd, Hughes, West, & McCabe, 2014), to documenting protective factors that boost LGBT resiliency (Kwon, 2013; Follins, Walker, & Lewis, 2014; Singh, Hays, & Watson, 2011). As LGBT individuals will likely face sexual prejudice and discrimination at some point over the life course (McCabe, Bostwick, Hughes, West, & Boyd, 2010), protective social resources and strategies used by LGBT individuals are essential to offsetting adversity. Research finds that such buffers include (a) social support networks, such as accepting familial

support, peer support, and “fictive kin” (i.e., non-biological family members who become “like family”) support systems, (b) institutional and community support systems, including policy protections and LGBT-affirmative counselors and healthcare providers, and (c) personal support, comprising of self-acceptance, identity pride, and emotion regulation strategies that maintain self-esteem in the face of adversity (Follins et al., 2014; Hill & Gunderson, 2015; Kwon, 2013). Particularly amongst the present generation of young adults and youth who have developed amidst the advent of the internet and social media, greater LGBT media representation and access to online LGBT communities and resources has facilitated societal acceptance and LGBT resilience (Craig, McInroy, McCready, & Alaggia, 2015). However, there is much variability as it concerns LGBT resilience. For example, depending on the social climate surrounding a LGBT individual (i.e., pro-LGBT versus anti-LGBT) in culmination with one’s other identities (i.e., ethnic, cultural, or religious background) that may conflict with an LGBT identity, the risks of being LGBT-oriented may outweigh one’s ability to access (much less utilize) protective strategies. Thus, it still remains the case that researchers and practitioners continue to document the challenges and disparities of contemporary LGBT individuals and families in comparison to their heterosexual counterparts.

Discrimination and Stigma

Although public support for LGBT rights has grown substantially over the past three decades (Flores, 2014), sexual minorities (the umbrella term for those stigmatized by their sexual orientation and/or gender identity; Nadal, 2015) continue to experience greater rates of discrimination and stigma relative to their heterosexual counterparts

(Mezey, 2015). During adolescence, sexual minority youth are more likely than their heterosexual peers to be rejected by family members, socially ostracized, bullied, and assaulted by peers (Marshall, Dietz, Friedman, et al., 2011; Mezey, 2015; Russell, Ryan, Toomey, Diaz, & Sanchez, 2011). In less accepting social atmospheres, sexual minority youth are less likely to be open about their identities, which heightens risk for internalized stigma and experiencing peer harassment, discrimination, and rejection (Palmer, Kosciw, & Bartkiewicz, 2012). For example, a substantive report found that rural LGBT adolescents are susceptible to hearing biased slights, experiencing sexual harassment and physical assault, and feeling unsafe at school (Palmer et al., 2012). As a result, rural LGBT adolescents have higher rates of truancy, lower rates of school engagement, and poorer educational outcomes compared to their heterosexual and non-rural (urban and suburban) LGBT peers (Palmer et al., 2012). Woodford and Kulick (2015) also reported that sexual minority college students were more likely to be academically disengaged and have lower grade point averages when faced with heterosexist harassment on less-accepting college campuses (Woodford & Kulick, 2015). As youth, in general, are in a developmental phase in which they are negotiating their social, professional, and romantic identities (Arnett, 2015; Erikson, 1968), identity exploration among sexual minority youth presents unique difficulties, particularly in hostile and discriminatory social climates.

Experiences of discrimination are both objective and subjective. Objective forms of discrimination occur external to the individual (e.g., bullying, peer threats), while subjective forms of discrimination are internalized (e.g., denial, self-blame). Among

sexual minority adults, the majority have experienced at least one form of objective discrimination over their lifetime (McCabe et al., 2010), such as being fired from a job due to sexual orientation or gender identity (Ozeren, 2014), experiencing rejection by family members, friends, or colleagues, and experiencing hate crime victimization (Burks et al., 2015; Duncan & Hatzenbuehler, 2014). In turn, objective forms of discrimination are internalized, such that individuals integrate negative societal attitudes about sexual minorities into their own belief systems (i.e., termed internalized stigma), which creates distress, denial, and self-hatred regarding their identities (Herek, Gillis, & Cogan, 2009; Schmitt, Branscombe, Postmes, & Garcia, 2016).

Sexual minority elders (i.e., 70 years and older) continue to experience heightened discrimination due to aging in an historical era that criminalized and stigmatized LGBT individuals and relationships (Fredricksen-Goldsen, Hoy-Ellis, Muraco, Goldsen, & Kim, 2015). Because LGBT elders are less likely to be partnered or married (due to stigma) and likely have fewer social contacts to whom they have disclosed their identities, many LGBT elders have experienced chronic discrimination and victimization over their life course (Fredricksen-Goldsen et al., 2015). For example, sexual minority elders often experience parental and familial rejection, prejudice and incompetent care from healthcare providers, financial barriers that prevent acquiring needed healthcare services (e.g., health insurance), and legal barriers that fail to protect their partners and/or those providing end-of-life care (Fredricksen-Goldsen et al., 2015). As such, many elders fear disclosure, conceal their identities from healthcare providers, and avoid seeking vital

healthcare services (Fredricksen-Goldsen et al., 2014), which compromises their physical health and mental wellbeing (Fredricksen-Goldsen et al., 2015).

Many of the challenges encountered by sexual minorities are tied to stigmatization and marginalization brought on by the heteronormative culture. Heteronormativity is a cultural ideology that positions heterosexual relationships as the only applicable relational construct, which LGBT individuals internalize and perpetuate within their intimate and interpersonal relationships (van Eeden-Moorefield, Martell, Williams, & Preston, 2011). Sexual minorities are constantly bombarded with heteronormative messages within their social environments, which typically come in the form of sexual orientation microaggressions. Microaggressions are “brief and commonplace daily verbal, behavioral, or environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative slights and insults towards members of oppressed groups” (Nadal, 2015, p. 36). The typology of sexual orientation microaggressions involves oversexualization (reducing sexual minorities to sexual behavior rather than complex identities), homophobia (fear and avoidance), heterosexist language (“that’s so gay”), sinfulness (“love the sinner but not the sin”), abnormality (non-heterosexuality as pathological), denial (denying heterosexist beliefs), and assumptions of heteronormativity (assuming heterosexuality; Sue, 2010). Platt and Lenzen (2012) offer two additional microaggressions, including undersexualization (subtlety of identity; e.g., “don’t ask, don’t tell”) and humor (using humor to minimize heterosexist comments). Being socialized into a heteronormative environment wherein sexual minorities are bombarded with discriminatory messages and overt forms of stigma

holds poor health implications (Bos et al., 2008; Bostwick et al., , 2014; Haas et al., 2011; Marshal et al., 2011; Nadal, 2015; Russell et al., 2011; Schneeberger, Dietl, Muenzenmaier, Huber, & Lang, 2014; Woodford, Han, Craig, Lim, & Matney, 2014).

Health Disparities

Research suggested that the stress connected to discrimination and victimization experiences among sexual minorities (called sexual minority specific stress, or SMS; Burks et al., 2015) is associated with poor mental health outcomes (e.g., anxiety, depression; Bostwick et al., 2014; Russell & Fish, 2016), risky coping behaviors (e.g., cigarette use; O’Cleirigh et al., 2015), substance use disorders (McCabe et al., 2010), and poor physical health outcomes (Schneeberger et al., 2014). As such, disparities exist among sexual minorities in comparison to heterosexuals (Haas et al., 2011; Haas, Rodgers, & Herman, 2014; Hasenbush et al., 2014), particularly among youth (Marshal et al., 2011; Russell & Fish, 2016). To overview, sexual minorities are at greater risk for suicidal ideation, suicide attempts, and death by suicide (Bostwick et al., 2014; Haas et al., 2011), depressive symptomology (Marshal et al., 2011), discrimination and victimization (Woodford et al., 2014; Russell et al., 2011), lower school performance (Bos, Sandfort, de Bruyn, & Hakvoort, 2008), and adverse childhood experiences such as physical, sexual, and emotional abuse and neglect (Schneeberger et al., 2014). Particularly in geographic regions in which LGBT acceptance is the lowest (i.e., the Southern US), sexual minorities lack employment protections, placing them at elevated risk for job instability, unsustainable wages, living in poverty, lacking health insurance, and being unable to afford basic needs (Mallory et al., 2016).

In comparison to LGB individuals, transgender individuals experience unique forms of trans-related discrimination, which poses differential health implications. For instance, transgender youth and adults are at heightened risk for experiencing multiple types of violence, most notably sexual violence (Bradford, Reisner, Honnold, & Xavier, 2013; Stotzer, 2009). Transgender individuals are also likely to experience workplace discrimination, which leads to economic and health disparities. As less than half of the states (19 of 52) in the U.S. provide employment provisions based on gender identity, many transgender employees are less likely to be hired and have heightened susceptibility for harassment, workplace discrimination, job termination, wage instability, and homelessness (Ozeren, 2014; Sears & Mallory, 2014). Transgender individuals who are homeless are at elevated risk for participating in “survival sex” (or sex work) to subsidize basic wages, which heightens exposure to sexually transmitted infections and HIV/AIDS (Keuroghlian, Shtasel, & Bassuk, 2014). Relative to their LGB counterparts, some transgender individuals may receive incompetent healthcare services such that providers lack the comprehensive knowledge (e.g., transitioning procedures) and cultural sensitivity (e.g., proper pronoun use) for treating their transgender patients (Hughto, Reisner, & Pachankis, 2015; Williams & Freeman, 2007).

To explain the susceptibility to heightened discrimination and associated disparities amongst the transgender population, a recent review (Hughto et al., 2015) reported that transgender adults experience multi-level stigma occurring individually (e.g., internalized stigma), interpersonally (family, work, or healthcare discrimination), and structurally (social, cultural, and legal discrimination). Having intense and chronic

experiences of discrimination and victimization at various systemic levels may contribute to the staggering suicide statistics among transgender individuals in comparison to LGB individuals. According to the National Transgender Discrimination Survey (2011), nearly half (41%) of the current transgender population has attempted suicide at least once over their lifetime compared to 10-20% of LGB-identified adults and 4.6% of the general U.S. population (Grant et al., 2011; Haas et al., 2011; 2014). Given the stark differences in health disparities among transgender individuals relative to LGB-identified persons, scholars consistently call for research that expands awareness about transgender-specific education and targeted interventions as it presents a gap in the extant literature on sexual minority research and practice.

A prominent theoretical explanation that underscores sexual minority health disparities is the Minority Stress Model (Meyer, 2003), which examines how oppressive attitudes, discrimination, and microaggressions against sexual minorities are internalized, creating chronic stress and fueling disparities in mental and physical health related to stigmatization. In response to general health disparities, researchers and practitioners have suggested ways to offset health disparities through promoting psychosocial functioning and resilience among LGBT individuals. As such, research has documented protective factors that reduce the experience or intensity of the chronic stress related to a sexual minority status, which include parental acceptance and social support (Feinstein, Wadsworth, Davila, & Goldfried, 2014; Lewis, Kholodkov, & Derlega, 2012), family-school connectedness (Saewyc, 2011), collective self-esteem and political activism (Elliot, 2016; Gray & Desmarais, 2014), and accepting sociocultural climates (Oswald &

Holman, 2013; Woodford & Kulick, 2015). Taken together, it appears that the surrounding cultural context and associated attitudes greatly influence the health status of sexual minorities.

Attitudes toward Sexual Minorities

Over the previous two decades, research demonstrated that public support for LGBT rights has increased steadily (Flores, 2014a). Between 1977 and 2014, public support for marriage equality, same-sex parenting and adoption rights, and open service military rights, among others, has increased two- to three-fold (Flores, 2014a). In tandem with greater public acceptance towards LGBT rights, LGBT visibility and participation in mainstream society has increased and attitudes towards sexual minorities are becoming more favorable (Mezey, 2015). However, research findings suggested that only a subset of society is burgeoning in tolerance towards sexual minorities, whereas others remain stagnant and prejudiced in their beliefs (e.g., Mallory et al., 2016).

Research has documented typical individual factors (e.g., gender, race, age) that predict tolerance towards sexual minorities (Kite & Bryant-Lees, 2016). Generally, heterosexual women tend to hold more positive attitudes towards LGB individuals than do men (Besen & Zicklin, 2007; Deese & Dawson, 2013; Herek, 2016; Hinrichs & Rosenberg, 2002). In terms of acceptance towards transgender individuals, heterosexual men tend to be the least tolerant, indicating higher rates of transphobia than do women (Norton & Herek, 2013; Walch, Ngamake, Francisco, Stitt, & Shingler, 2012). There are also racial differences in heterosexist prejudice towards LGBT persons, such that European-Americans tend to hold more positive attitudes towards sexual minorities than

do African Americans and Hispanics (Balsam, Molina, Beadnell, Simoni, & Walters, 2011; Siegel & Epstein, 1996; Vincent et al., 2009). Age is also associated with heterosexual acceptance towards sexual minorities. In general, younger cohorts (i.e., millennials) tend to be more tolerant of sexual minorities than those in older generations (Sherkat, Powell-Williams, Maddox, & de Vries, 2011).

Beyond intrinsic factors, there are also ideological factors that are related to beliefs about sexual minorities. Among those who are more tolerant are individuals who tend to have lower levels of religiosity and greater endorsement of egalitarian (as opposed to traditional) gender roles and political liberalism (Cotten-Huston & Waite, 1999; Dessel, Goodman, & Woodford, 2016; Herek, 2016; Kite & Bryant-Lees, 2016; Norton & Herek, 2013). Alternatively, non-tolerance towards sexual minorities is associated with having fundamental religious convictions, higher levels of authoritarianism, political conservatism, traditional gender role attitudes, and essentialist views of sexual orientation (Cotten-Huston & Waite, 1999; Herek, 2016; Haslam & Levy, 2006; Norton & Herek, 2013; Roggemans, Spruyt, Droogenbroeck, & Keppens, 2015).

Experiential factors have also been found to be associated with tolerance and non-tolerance, such that greater exposure to LGBT topics is related to increased acceptance (Dessel et al., 2016; Herek, 2016; Kite & Bryant-Lees, 2016; Norton & Herek, 2013). For example, research suggested that heterosexual individuals who have a close, personal connection to a LGBT-identified person, such as a family member, friend, or peer, have more positive attitudes towards sexual minorities (Herek, 2016; Kite & Bryant-Lees,

2016). Having close social contact with a LGBT-identified person increases the potential for discussions about key LGBT issues and humanizes the personal experiences of LGBT-identified peers. Additionally, students who have been exposed to multicultural education that includes research and scholarship on LGBT-related topics, or diversity in general, are more tolerant than those with limited exposure (Fredriksen-Goldsen, Hoy-Ellis, Goldsen, Emlet, & Hooyman, 2014; Holland et al., 2013; Kite & Bryant-Lees, 2016). For example, research has consistently found that among college-attending youth, older college students (e.g., juniors, seniors) are more accepting than are younger students (e.g., freshmen), which is due, in part, to greater exposure to inclusive education and interaction within a diverse campus climate (Holland, Matthews, & Schott, 2013; Lambert et al., 2006; Schott-Ceccacci, Matthews, & Holland, 2009). Thus, it appears that inclusive education and exposure to diverse individuals is an appropriate starting point for advancing and promoting tolerance and acceptance towards sexual minority individuals in contemporary society.

Interventions through Higher Education

It has been suggested that LGBT inclusion in higher education plays a transformative role in promoting tolerance and professional practice with LGBT persons (Kelley et al., 2008; Lambert et al., 2006). As previously suggested, heterosexual students who have taken courses with social justice themes or those with sexual minority friends or classmates are more likely to be tolerant of sexual minorities (Becker & Scheufele, 2011). Therefore, the campus environment provides opportunities to facilitate student

interaction with a diverse constituency of peers, challenging them to confront and overcome biases and stereotypes against minority students (Deese & Dawson, 2013).

In response to health disparities among sexual minorities, researchers have focused on ways to promote tolerance and acceptance towards the LGBT community in hopes of reducing stigma and discrimination. One suggestion for improving LGBT health disparities is to provide LGBT-inclusive communities that offer “safe spaces” for LGBT-individuals to explore their identities, build peer networks, and become educated on LGBT-related topics and issues (Mezey, 2015). For example, research demonstrated that accepting campus climates improve the campus experiences and associated outcomes of LGBT individuals over their college years (Hackimer & Proctor, 2015). Having available Gay Straight Alliances (GSA) and/or LGBT outreach organizations (Hackimer & Proctor, 2015), LGBT role models (Bird et al., 2012), and supportive peer networks (Frost et al., 2016) are associated with positive health outcomes. Research has also shown that in the long-term, accepting campus climates improves the campus experience for LGBT individuals over their college years. Woodford and Kulick (2015) examined the relationship between campus climate (heterosexist versus accepting) and sexual minority academic outcomes, and found that sexual minority college students were more likely to feel academically engaged if they were able to be open with their sexual identity, free of heterosexist harassment.

Another avenue for promoting tolerance towards sexual minorities is through exposure to social justice content in higher education coursework (Bartoş et al., 2014; Sevecke et al., 2015). Relationship and sexuality education workshops designed to train

clinicians, practitioners, and students regarding competencies for working with LGBT individuals and families offer skills and strategies for promoting multiculturalism, acceptance, and advocacy (Case & Meier, 2014; Flores, 2014b; Fredriksen-Goldsen et al., 2014; Kelley et al., 2008; Lim, Johnson, & Eliason, 2015; Rogers, Rebbe, Gardella, Worlein, & Chamberlin, 2013), all of which are essential for creating a safe environment for discussing sensitive issues concerning sexuality (Elia & Tokunaga, 2014).

As research highlighted that heterosexual stigma towards the LGBT population is reduced through exposure to LGBT-inclusive education (Deese & Dawson, 2013; Hackimer & Proctor, 2015; Ji, du Bois, & Finnessy, 2009; Woodford & Kulick, 2015), scholars have also focused on other methods of exposure, such as through direct interaction with LGBT-identified persons (termed “interaction experiences;” Sevecke et al., 2015). Sevecke and colleagues (2015) examined the effect of direct “interaction experiences” with sexual minority students on undergraduate students’ attitudes and found that the more “interaction experiences” they had with peers, the more accepting they were towards sexual minority issues. Likewise, research has consistently found that a combination of “interaction experiences” with LGBT persons as well as inclusive education are considered the most effective intervention strategies for promoting sexual minority acceptance (Bartoş et al., 2014). For example, Ji and colleagues (2009) piloted an LGBT ally course for heterosexual students that required participants to conduct interviews with LGBT-identified persons, research and present on LGBT topics, and write reaction papers. At the end of the course intervention, they found that students’ knowledge, attitudes, and comfort with sexual minority advocacy had improved (Ji et al.,

2009). Research has also suggested that heterosexual students are more likely to intervene against a perpetrator of LGBT discrimination if they have friends who are LGBT-identified and prior exposure to courses containing social justice content (Dessel et al., 2016). Thus, greater personal contact and knowledge of sexual minority issues is associated with reduced heterosexual biases and stereotypes and increased acceptance and allyship among heterosexuals (Rostosky, Black, Riggle, & Rosenkrantz, 2015; Sevecke et al., 2015).

As education and close interaction with the LGBT community seem to benefit both heterosexual and sexual minority students, a begging question is to what extent does the inclusion of empirically-based LGBT research in higher education promote attitudinal changes? Whereas some research has focused on the effectiveness of educational interventions in facilitating tolerance and professional practice with LGBT clients (e.g., Bartoş et al., 2014; Case & Meier, 2014; Iverson & Seher, 2014; Ji, Haehnel, Munoz, & Sodolka, 2013; Rogers et al., 2013; Sevecke et al., 2015), limited attention has been given to the development and utility of targeted intervention programs for college-aged youth concerning LGBT acceptance of intimate and family relationships (Greene, Fisher, Kupe, Andrews, & Mustanski, 2015). Of those that have focused on higher education interventions, many include data collected at only one time point, generally after the course, training, or seminar has ended. Participants must retrospectively discuss the change in their views and knowledge regarding sexual minorities at the close of the intervention, which is subject to bias due to misremembrance or the recency effect (Babbie, 2015). Therefore, research that documents the pre- and post-course attitudes and

knowledge surrounding LGBT topics represents a limitation in the current body of literature, which this study aims to address. Having data at the beginning and end of the course intervention is essential to capturing to what extent such a course promotes change and the extent of such change (e.g., Kelley et al., 2008).

Theoretical Framework

A common approach to studying LGBT individuals and families is to reframe sexuality and gender using an *intersectional* theoretical standpoint (Few-Demo, Humble, Curran, Lloyd, 2016; Mezey, 2015). Doing so requires that the cultural meanings of sex and gender are challenged to overhaul oppressive and essentialist binaries that maintain the marginalization of sexual minorities, or those who experience sexual orientation and gender-based oppression (Renn, 2010; Torkelson, 2012). Because sex, gender, and sexual orientation are inherent identities with culturally-imposed expectations, they are said to be intersected with one another, such that the meanings of one identity are connected to the ascribed meanings of another identity (Lorber, 1996). In other words, discussions on how a non-heterosexual identity is oppressed in society must also consider how gendered meanings reinforce the denigration of non-heterosexual identities (Worthen, 2013). For instance, it was suggested that lesbian/bisexual women have unique stressors related to having a “dual-identity,” such that having both an oppressed sexual orientation (heterosexism) and gender (sexism) induces differential discrimination and stigmatization than that faced by gay men (Lewis et al., 2012). Thus, the intersection of minority identities is an important consideration in research on oppressed populations.

In theory, intersectional paradigms demonstrate how the intersections in the cultural meanings of identity maintain those in a position of power and privilege (i.e., heterosexuals) and marginalize those outside of the status quo (i.e., sexual minorities). More specifically, queer and feminist theorists argue for deconstruction paradigms that “undo” the binaries of gender, sex, and sexual orientation, and view each identity on a continuum to avoid “othering” individuals based on inherent qualities (Risman, 2009). It was suggested that “queering” the social science research, especially from a developmental perspective, offers promise in understanding the shifting discourse concerning sexuality (Elliot, 2016; Torkelson, 2012). With greater inclusivity and participation of LGBT individuals in mainstream society, taking a queer “deconstructivist” standpoint will broaden cultural understandings of sexuality and gender to positively promote the health and wellbeing of sexual minorities (Renn, 2010). Thus, attending to the within- and between-group experiences of sexual minorities is suggested to showcase how the intersections of oppressive ideologies create differential health risks and buffers among sexual minority individuals and families (van Eeden-Moorefield et al., 2011).

Study Purpose and Contributions

The purpose of this study was to develop and then assess the efficacy of an upper-level (i.e., juniors and seniors) undergraduate family studies course designed to provide empirically-based knowledge regarding key topics on LGBT families. To assess the effectiveness of this course, this study implemented a one-group pre-post quasi-experimental design. The pre- and post-test surveys assessed students’ initial attitudes

and knowledge about LGBT individuals and families and then examined changes in their attitudes and knowledge. The study also used mixed-methods to quantitatively and qualitatively measure attitudes, knowledge, and instructional effectiveness, guided by the feminist (intersectionality) framework. The course was guided by intentions to promote awareness and allyship among upper-level undergraduate students to enhance the contemporary LGBT movement for justice and equality.

This study aimed to make several contributions to the extant literature on LGBT families and psychoeducational intervention. First, several studies over the past two decades have focused on attitudes regarding same-sex sexuality (Besen & Zicklin, 2007; Cotten-Huston & Waite, 1999; Deese & Dawson, 2013; Hinrichs & Rosenberg, 2002; Lambert et al, 2006; Norton & Herek, 2013; Schott-Ceccacci et al., 2009; Siegel & Epstein, 1996; Vincent et al., 2009; Walch et al., 2012). However, only recently has research assessed attitudes beyond that of same-sex sexuality to include attitudes regarding bisexuality and transgenderism (Deese & Dawson, 2013; Herek, 2016; Norton & Herek, 2013; Schott-Ceccacci et al., 2009; Walch et al., 2012). Second, in comparison to the research assessing LGBT attitudes, less has focused on LGBT-related knowledge (Alderson, Orzeck, & McEwan, 2009; Banwari, Mistry, Soni, & Gandhi, 2015; Dunjić-Kostić et al., 2012; Harris, Nightengale, & Owen, 1995; Wells & Franken, 1987; Worthington, Dillon, & Becker-Schutte, 2005). Similar to the literature on attitudes of same-sex sexuality, most of the knowledge literature has focused on knowledge about same-sex sexuality and failed to identify knowledge regarding bisexuality and transgenderism (Alderson et al., 2009; Banwari et al., 2015; Dunjić-Kostić et al., 2012;

Harris et al., 1995; Wells & Franken, 1987). Taken together, this study addressed the limitations of previous literature by examining attitudes and knowledge about same-sex sexuality, bisexuality, and transgenderism.

Research Questions and Hypotheses

The study was guided by the following research questions and hypotheses:

RQ1: What are participants' pre-course levels of knowledge about LGBT people, families, and general issues affecting LGBT people?

RQ2: What are participants' pre-course attitudes about LGBT people, families, and general issues affecting LGBT people?

RQ3: What are participants' pre-course intentions and expectations for course participation?

RQ4: What are participants' post-course knowledge gleaned from participation in a course on LGBT families and relationships?

RQ5: To what extent does a course on LGBT family relationships affect participants' attitudes and knowledge towards LGBT people, families, and general issues affecting LGBT people?

H1: Participants' pre-course (T1) perceptions, knowledge and attitudes regarding LGBT individuals and families will differ from post-course (T2) perceptions, knowledge and attitudes.

H2: In comparison to T1 knowledge, participants will report increased knowledge at T2 regarding LGBT individuals, families, and general issues affecting LGBT people.

H3: In comparison to T1 attitudes, participants will report an increase in positive attitudes at T2 regarding LGBT people, families, and general issues affecting LGBT people.

Chapter 3

Methods

The primary purpose of the study was to examine changes in participants' attitudes and knowledge prior to and after participating in an undergraduate course that focused on diverse family constellations, with a primary focus on LGBT family relationships. A secondary purpose was to qualitatively examine students' self-reported pre-course attitudes and intentions for course involvement, and post-course experiences in the course. In the context of this study, only the open- and closed-ended items pertaining to participants' pre- and post-course attitudes, knowledge, and course experiences regarding LGBT family relationships were analyzed. This section overviews the selection of participants, recruitment procedures, data collection, analytic strategy, and course development and design.

Participants

Study context. The course associated with this study was a special topics, upper-level family studies course (CFS 485), entitled *Modern Families*. The course was developed and taught by the principal investigator (PI) every Monday, Wednesday, and Friday, from 12:20 PM to 1:10 PM during the Spring 2016 semester (January 18, 2016 – April 29, 2016). The course was held in a classroom in the Jessie W. Harris building in which most Child and Family Studies courses are taught. The classroom was equipped with an electronic projector that was regularly utilized in projecting lecture slides, activities, and visual media.

Sample selection. The sample was selected from the PIs special topics course, *Modern Families*. Rather than being randomly selected into the course, potential participants self-selected into the course during the preceding semester. In so doing, students who met the eligibility requirements for registration were eligible to register for the course through the online institutional registration portal or in person at the Registrar's office at any point during the spring 2016 registration period, which occurred mid-semester of fall 2015 and closed after the second week when the course was officially in session (i.e., end of January 2016). Only one student added the course late, which was prior to recruitment for the study associated with the course. After students had selected into the course and the course was in session (January 13, 2016), recruitment for the study and data collection began (January 25, 2016). Study recruitment, data collection, and management of the data were handled by the study's Co-PI.

Inclusion and exclusion criteria. Students were eligible for participation if they met the following inclusion criteria: (a) at least 18 years of age; (b) presently an undergraduate student at the University of Tennessee, Knoxville; (c) enrolled in the PI's CFS 485 (*Modern Families*) course during the Spring 2016 semester; and (d) eligible for course registration in terms of the associated course prerequisites (e.g., at minimum junior-level, or close to acquiring 60 hours of university credit with instructor and administrative permission). Students were excluded if they were: (a) 17 years of age or younger; (b) not presently an undergraduate student at the University of Tennessee, Knoxville; (c) not enrolled in the PI's CFS 485 (*Modern Families*) course during the

spring 2016 semester; and (d) have not fulfilled course prerequisites (i.e., Freshman students or those who failed to acquire instructor and administrative permission).

Participant demographics. Table 3.1 demonstrates that the sample ($N = 19$) consisted of mostly upper-level (89% were junior- and senior-level) undergraduate students enrolled in the PIs special topics course at the University of Tennessee, Knoxville. Students who were close to acquiring junior status (approximately 60 hours of undergraduate course work) were permitted to register for the course if they acquired instructor and college administrative permission. Students were only eligible for participation if they were enrolled in the PIs course, and thus, were only recruited from the PIs course. The course included 19 students, all of whom completed both Time 1 (T1) and Time 2 (T2) surveys. The sample was homogenous in terms of gender, with 94.7% being female. The majority (57.9%) identified as White/Caucasian, followed by Black/African American (21.1%), and Other (21.1%). Participants were mostly heterosexual (84.2%) followed by gay/lesbian/or bisexual (15.8%). In terms of religious affiliation, the majority of the sample identified as Christian (68.4%). Participants reported their political orientations as liberal/democrat (52.6%), independent (15.8%), no political orientation (21.1%), conservative/republican (5.3%) or other (5.3%). In terms of family structure, most (63.2%) had grown up with their biological mother and biological father. Regarding educational history prior to this course, the majority (84.2%) had previously taken two or more college diversity courses, and most (94.7%) had been exposed to some form of sexual education in high school or college.

Table 3.1. Participant Demographics (N = 19)

Characteristic	<i>n</i> (%)	<i>Range</i>
Age (M / SD)	21.40 (2.32)	19-30
Sex		
Female	18 (94.7%)	
Male	1 (5.3%)	
Year in School		
Senior	9 (47.4%)	
Junior	8 (42.1%)	
Sophomore	2 (10.5%)	
Race		
White/Caucasian	11 (57.9%)	
Black/African American	4 (21.1%)	
Other	4 (21.1%)	
Sexual Orientation		
Heterosexual	16 (84.2%)	
Gay / Lesbian / Bisexual	3 (15.8%)	
Religious Affiliation		
Christian	13 (68.4%)	
Other	6 (31.6%)	
Political Affiliation		
Liberal/Democrat	10 (52.6%)	
Independent	3 (15.8%)	
None	4 (21.1%)	
Conservative/Republican	1 (5.3%)	
Other	1 (5.3%)	
Family Structure		
Biological Mother and Father	12 (63.2%)	
Single Mother or Father	3 (15.8%)	
Other	4 (21.1%)	
College Diversity Courses Taken		
No courses	2 (10.5%)	
One course	1 (5.3%)	
Two+ courses	16 (84.2%)	

Recruitment

Recruiting study participants entailed two efforts: (a) recruitment for the course associated with the study, and (b) recruitment for the study. Prior to discussing recruitment procedures, it is important to note a potential limitation and efforts to reduce the effect of this limitation on study results. During the initial stages of course and study development, it was noted that the study sample would likely be influenced by selection and volunteer biases as participants would select into the course rather than through purposive, random selection procedures. To offset the potentially biasing effects of such a limitation, two tactics were involved to acquire a more heterogeneous sample in terms of disciplines, demographics, and belief systems. First, the course was intentionally named *Modern Families* to reduce the potential for bias wherein only those students who were more interested in and accepting of LGBT-related family topics would opt into the course. Thus, the course title was selected in hopes of acquiring a diverse constituency of participants as it pertains to their attitudes and degrees of knowledge concerning LGBT family topics. Second, multiple recruiting and advertising efforts were conducted over the semester preceding the course to reach out to students in different disciplines, which are subsequently detailed.

Course recruitment. Recruitment for the course entailed advertising for the course via various mediums. First, the PI disseminated a recruitment email (Appendix A) with course information to multiple departmental listservs, advising centers, and on-campus outreach organizations (e.g., VOLout). Second, fliers (Appendix B) were posted in various on-campus buildings that receive high volumes of undergraduate student traffic

(e.g., library, computer labs). Third, faculty in various disciplines were contacted and requests were made to personally attend their class sessions to give a brief, informal presentation regarding the course offering. Finally, requests were made to colleagues and students to disseminate course information by “word-of-mouth” in hopes of recruiting participants via snowball sampling methods (Creswell, 2013). Recruitment for the class occurred until students were ineligible to add the course during the “drop/add” session, which was prior to the distribution of the T1 survey.

Study recruitment. On the first day of class (January 13, 2016), the PI/course instructor introduced the syllabus (Appendix C) and course schedule (Appendix D). The syllabus contained details of course policies, requirements, and assignments. The course schedule contained lecture topics, readings, and due dates for assignments. During the course introduction, students were introduced to course expectations and details of each assignment. As part of their involvement in the course, one of their assignments was to either participate in a survey *or* complete an alternative assignment. Thus, the PI offered a brief information session about the study, but was not involved in official recruitment procedures for the study to maintain anonymity and confidentiality of student involvement in the study over the semester.

Recruitment for the study was conducted by the Co-PI on January 25, 2016 during the final five minutes of class. The Co-PI was responsible for recruitment, data collection, and data management to decrease the potential coercion for study participation. During recruitment, the Co-PI followed a recruitment script (Appendix E) and distributed an information sheet (Appendix F) that provided detailed information about the study

purpose, study procedures (i.e., pre- and post-course surveys and open-ended questionnaires), participant involvement as voluntary, and withdrawal procedures should a participant decide to withdraw.

The Co-PI reminded students during study recruitment of the two options for gaining course credit, either through completing the surveys (quantitative, Appendix G; and qualitative items, Appendix H) or completing alternative assignments (Appendix I) at the beginning (T1) and end (T2) of the semester. Thus, those who agreed to participate in the study were compensated for their time and participation through earning course points (30 points per survey). Those who opted out of the study were offered alternative assignments (Appendix I) of the same time requirement and point distribution (30 points per alternative assignment). Offering an alternative assignment was purposeful to reduce coercion for study participation. It also enabled those who withdrew from the study the ability to acquire course credit through an alternative means.

After the Co-PI presented and distributed study information in person, he sent a recruitment email (Appendix J) from the online course site (Blackboard) associated with the course, which contained specific details regarding the assignment options (survey or alternative assignment) and specific instructions for accessing the materials for each option. Blackboard is the institution's trusted online learning community wherein enrollees can access course-related materials online. Only those registered for the course have access to the respective course Blackboard site via their private university login information (username and password). Through Blackboard, students are able to download course materials, upload assignments, communicate with instructors and

students through email or discussion boards, and view course grades, among others. The recruitment email instructed students on where to find survey and/or alternative assignment materials on the Blackboard companion site and provided details regarding submission protocols and deadlines.

Data Collection

Survey procedures. Upon receiving the recruitment email (Appendix J) from the Co-PI, those who had opted out of survey participation were provided with the Alternative Assignment (Appendix I) prompt through Blackboard, which they were instructed to complete and email to the Co-PI's private, password-protected institutional email address by the T1 or T2 survey deadline. Those who opted to participate in the study were provided with a link to the survey through a secure server via SurveyMonkey. Upon clicking on the link, participants were directed to the online informed consent form (Appendix K) where they read and indicated consent for participation by clicking the "Next" button towards the bottom of the page. Thereafter, participants were instructed to enter an identification number comprised of the last five digits of their university student identification (ID) number. The ID numbers were each unique to the student and enabled connecting T1 and T2 responses. After entering their ID numbers, participants completed a series brief demographic items (Appendix L) and subsequently were directed to the quantitative measures (Appendix G) and qualitative items (Appendix H). The qualitative items and quantitative measures at T1 and T2 were staggered to reduce the potential for deception or attrition due to fatigue or boredom with completing sequential survey items. Thus, the qualitative items were dispersed throughout the survey measures to maintain

participant attention until survey closure. Participants were informed of survey completion when they reached the final page of the survey, which indicated survey completion along with information on how to access a resource sheet (Appendix M). In total, their participation took between 30 to 45 minutes at each time point.

At T1 and T2, survey reminder emails (Appendix N) were sent by the Co-PI through the Blackboard site to all course members a few days leading up to the survey expiration date. On the survey expiration date, the link to the survey became inactive by 11:59 p.m. Regardless of whether students opted in (survey completion) or out (completion of an alternative assignment), all students were awarded analogous course points of which the Co-PI maintained records and uploaded completion points to secure confidentiality in participation from the PI. Therefore, the PI was not able to determine who participated or opted out of participation.

The T1 and T2 survey procedures were the same with a few exceptions. First, dates of distribution and expiration at T1 and T2 were different. At T1, the survey was distributed on January 25, 2016 and expired at 11:59 p.m. on February 1, 2016. At T2, survey distribution occurred on Friday, April 22, 2016 and expired at 11:59 p.m. on Friday, April 29, 2016. Second, whereas the quantitative measures are the same for T1 and T2 (Appendix G), the open-ended (qualitative) questions were different across T1 and T2 to differentially assess self-reported perceptions at the beginning and end of the course (Appendix H). Third, for those students who opted out of T1 and T2 survey participation, students completed a different assignment at T2 than at T1 (Appendix I).

Confidentiality. As the PI was the course instructor, efforts were made to maintain participant confidentiality to decrease the potential for coercion. First, the use of a Co-PI decreased the potential for coercion. The Co-PI, who had no involvement in course instruction, conducted all procedures related to data collection, management, and assigning completion grades for T1 and T2 assignments (either survey or alternative assignment) to keep identifiable information from the PI while the course was in session. Second, the PI could not view data nor connect participant ID numbers with the data until final grades were given and the online grading portal closed (8:00 a.m. on May 17, 2016). Therefore, participation in the study or alternative assignment option had no bearing on students' final grades as the PI had no knowledge of who opted in or out of the study. Third, the Co-PI stored all data and identifiable records regarding participation on a password-protected computer during the semester. The PI was not able to view nor access any data until after grades were distributed. Once grades were submitted and the PI was eligible to view them, the Co-PI distributed the data to the PI. Thereafter, the Co-PI destroyed the data from his computer, and the PI maintained the data on her private, password-protected computer. Fourth, the PI and the Co-PI signed a pledge of confidentiality (Appendix O) prior to data analysis, which was housed in a locked cabinet in the PI's office. Fifth, in instances in which participants had questions or issues with either the survey or alternative assignment option at T1 and T2, the Co-PI and PI instructed students to email concerns to the Co-PI's private, password-protected institutional email address. Finally, after all data was collected, the Co-PI cleaned and

prepared the data prior to giving it to the PI to remove any identifiable information and maintain participant anonymity throughout all phases of the research process.

Data management and preparation. Prior to transferring the data to the PI, the Co-PI managed and prepared the data for analysis. After T1 and T2 surveys were completed, the Co-PI downloaded survey responses from the restricted access website, SurveyMonkey, which automatically populated into the statistical software program SPSS (SPSS Inc.). The Co-PI “cleaned” the data, removing any identifiable information that could potentially link the participant with their responses. As participants used the last five digits of their student identification number, which can be viewed by the Co-PI and PI in Blackboard, identification numbers were reassigned to an anonymous ID number, ensuring the T1 and T2 data were linked with the same ID number (by the Co-PI). Thus, changing the identification numbers confirmed that the PI had no ability to connect participant responses with their identity.

Measures

The study utilized quantitative (closed-ended) and qualitative (open-ended) measures in exploring the knowledge, attitudes, and self-reported intentions for course involvement and post-course experiences in the *Modern Families* course.

Demographic data. Brief demographic information (Appendix L) was collected to connect descriptive information (e.g., gender, race, sexual orientation, religious affiliation, etc.) to quantitative and qualitative measures.

Quantitative data. The study employed seven quantitative measures (Appendix G), each of which will be reviewed in the paragraphs to follow. The measures included

the: (a) *Lesbian, Gay, & Bisexual Knowledge & Attitudes Scale* (Worthington et al., 2005); (b) *Sex Education and Knowledge about Homosexuality Questionnaire* (Dunjić-Kostić et al., 2012); (c) *Knowledge of Lesbian, Gay, Bisexual, and Trans Individuals Questionnaire* (PI developed); (d) *Modern Homonegativity Scale* (Morrison & Morrison, 2002); (e) *Component Measure of Attitudes toward Homosexuality* (LaMar & Kite, 1998); (d) *Attitudes Toward Transgendered Individuals Scale* (Walch et al., 2012); (f) *Attitudes Regarding Bisexuality Scale* (Mohr & Rochlen, 1999), and (g) the *Marlowe-Crowne Social Desirability Scale, Short Form A* (Crowne & Marlowe, 1960; Reynolds, 1982). Internal consistency reliability for each scale and subscale is located in Table 3.2. In instances when a scale or subscale failed to meet adequate inter-item reliability (noted below), T1 and T2 scales of the respective scale or subscale was removed from final analyses.

Knowledge. Knowledge was measured using three scales, the *Lesbian, Gay, & Bisexual Knowledge & Attitudes Scale* (Worthington et al., 2005); the *Sex Education and Knowledge about Homosexuality Questionnaire* (Dunjić-Kostić et al., 2012); and the *Knowledge of Lesbian, Gay, Bisexual, and Trans Individuals Questionnaire* (PI developed).

The LGB-KAS (LGB-KAS) is a 28-item multidimensional scale that measures attitudes and knowledge levels of lesbian, gay, and bisexual individuals (Worthington et al., 2005). The LGB-KAS is an appropriate measure for the associated study given the attention to various forms of knowledge related to LGB persons (e.g., history, symbols,

Table 3.2. Alpha Coefficients at T1 and T2

<i>Scale</i>	<i>T1 Alphas</i>	<i>T2 Alphas</i>
Knowledge		
Knowledge of LGBT Individuals Questionnaire (KNOW)	.04	.85
Sex Education & Knowledge about Homosexuality Questionnaire (SEKHQ)	.72	.71
LGB Knowledge & Attitudes Scale (LGB-KAS) ^a		
Knowledge	.81	.86
LGB Civil Rights	.68	.70
Religious Conflict	.69	.81
Internalized Affirmativeness	.82	.87
Attitudes		
Attitudes Regarding Bisexuality Scale (ARBS)	.90	.88
Stability	.87	.85
Tolerance		
Component Measure of Attitudes toward Homosexuality (CMAH) ^a		
Social Norms/Morality	.87	.90
Neutral Morality	.77	.86
Gay Male/Lesbian Contact	.85	.98
Stereotypes	.87	.89
Modern Homonegativity Scale (MHS)	.87	.93
Attitudes Toward Transgendered Individuals Scale (ATTI)	.95	.96
Social Desirability		
Marlowe-Crowne Social Desirability Scale (Short Form A) (M-C SDS)	.75	.81

^a Subscale(s) removed from this measure due to poor reliability.

organizations) as well as attitudes (positive versus negative) towards the LGB community. The measure contains five subscales, which included: (a) Hate, or hatred and violence against LGB persons (e.g., “It is important to me to avoid LGB individuals”), (b) Knowledge, or basic level of knowledge related to LGB persons in terms of history, symbols, etc. (e.g., “I am knowledgeable about the significance of the Stonewall Riot to the Gay Liberation Movement”), (c) Civil Rights Attitudes, or beliefs towards LGB civil rights issues (e.g., “Hospitals should acknowledge same-sex partners equally to any other next of kin”); (d) Religious Conflict, or opposition or ambivalence toward LGB persons as driven by religious views (e.g., “I keep my religious views to myself in order to accept LGB people”), and (e) Internalized Affirmativeness, or endorsement of and comfort with LGB social activism (e.g., “I would attend a demonstration to promote LGB civil rights”). Respondents were instructed to answer on a 6-point Likert-type scale, ranging from 1 (“*Very Uncharacteristic of Me or My Views*”) to 6 (“*Very Characteristic of Me or My Views*”). Higher scores indicated greater endorsement regarding each of the five factors (Hate, Religious Conflict, Knowledge, Civil Rights Attitudes, Internalized Affirmativeness). The subscales were composite, with a potential range of 5-30 (Knowledge, Civil Rights, and Internalized Affirmativeness) and 6-42 (Religious Conflict). One of the five subscales (“Hate”) was removed at T1 and T2 due to poor inter-item reliability (-.14 and .28, respectively). Inter-item reliabilities for the remaining subscales were acceptable ($\alpha \geq .68$; see Table 3.2). Some of the T1 and T2 subscales were skewed and kurtotic (i.e., T1 Know; T1 Civil Rights, and T2 Civil Rights).

The Sex Education and Knowledge about Homosexuality Questionnaire (SEKHQ) is a 32-item scale that measured respondents' knowledge regarding sexual health education and homosexuality (Dunjić-Kostić et al., 2012). The questionnaire is comprised of items from three former measures (Alderson et al., 2009; Harris et al., 1995; Wells & Franken, 1987) and has been used in previous studies (e.g., Banwari et al., 2015). Each item was responded to on a *True/False/Don't Know* format, including items such as, "Most homosexual men and women want to be heterosexual." Higher scores indicated greater knowledge related to homosexuality. The measure was composite, with a potential range of 0-32. Inter-item reliability at T1 and T2 was $\alpha = .72$ and $\alpha = .71$, respectively (see Table 3.2). The measure exemplified skewness and kurtosis at both time points.

The Knowledge of Lesbian, Gay, Bisexual, and Trans Individuals Questionnaire (KNOW) was created by the PI to assess LGB knowledge (e.g., statistics, definitions, practices, etc.) to better reflect contemporary scholarship and politics on LGB individuals. The questionnaire was created after reviewing the items within the LGB-KAS (Worthington et al., 2005), the SEKHQ (Dunjić-Kostić et al., 2012), and other homosexuality knowledge scales (Alderson et al., 2009; Harris et al., 1995; Wells & Franken, 1987). The questionnaire contained updated items in light of the recent social and political changes within the United States (e.g., marriage equality). Items were devised from reviewing content within various LGBT-centered articles and historical texts that would be included in the PI's course associated with the study (e.g., Barefoot, Rickard, Smalley, & Warren, 2014; Biblarz & Savci, 2010; Butler, 1986; Chauncey,

1994; Diamond & Savin-Williams, 2009; Goldberg & Allen, 2013; Haas et al., 2011; 2014; Oswalt, Wagner, Eastman-Mueller, & Nevers, 2015; Pelts, 2014; Russell et al., 2011). The measure contained 16-items, with a potential range of 0-16. Participants responded in a *True/False/Don't Know* format. Each correct answer received a score of one. The number of incorrect and “don't know” answers received a score of zero. Higher scores indicated greater knowledge related to LGBT individuals. At T1, inter-item reliability was poor ($\alpha = .04$), yet improved at T2 ($\alpha = .85$). Considering the scale was created by the PI without conducting a factor analysis of the items to improve the psychometric properties of the measure, a decision was made to include the measure in final analyses despite poor reliability at T1. The measure was not skewed or kurtotic at either time point.

Attitudes. Multiple scales were chosen to assess participants' attitudes towards LGBT individuals: the *Modern Homonegativity Scale* (Morrison & Morrison, 2002); the *Component Measure of Attitudes toward Homosexuality* (LaMar & Kite, 1998); the *Attitudes Toward Transgendered Individuals Scale* (Walch et al., 2012); and the (f) *Attitudes Regarding Bisexuality Scale* (Mohr & Rochlen, 1999).

The *Modern Homonegativity Scale* (MHS) measured negative attitudes towards gay men and lesbians (Morrison & Morrison, 2002). Rather than focusing on attitudes that are moral or religious-based, this measure focused on homonegative views towards LGB activism, such as viewing LGB activism as unnecessary (e.g., “Lesbian women have become far too confrontational in their demand for equal rights”), believing discrimination no longer occurs (e.g., “Gay men should stop complaining about the way

they are treated in society, and simply get on with their lives”), and being far-fetched in LGB efforts towards equality (e.g., “Celebrations such a “Gay Pride Day” are ridiculous because they assume that an individual’s sexual orientation should constitute a source of pride”). The original scale was devised to differentially assess homonegativity towards gay males and lesbians separately; however, both scales (MHS-G and MHS-L) were utilized together as they contain the same items (except differentiated based on gender). The measure was composite, with a potential range of 12-60. Responses were scaled on a five-point Likert-type scale of 1 (*Strongly Disagree*) to 5 (*Strongly Agree*) with higher scores indicating greater homonegativity. Inter-item reliability at T1 and T2 were $\alpha = .87$ and $\alpha = .93$, respectively. The measure indicated skewness at T2, but kurtosis was not evident at either T1 or T2.

The *Component Measure of Attitudes toward Homosexuality* (CMAH; LaMar & Kite, 1998) measured participants’ attitudes toward homosexuality. The scale was divided into four factors, three of which were included for the purposes of this study. In supplement to the LGB-KAS and MHS scales, the measure included the following factors: *Condemnation/Tolerance* (11 items; e.g., “Lesbians/Gay men should not be allowed to work with children;” potential range of 11-55), *Social Norms/Morality* (10 items; e.g., “The increasing acceptance of gay men [lesbians] in our society is aiding in the deterioration of morals;” potential range of 10-50), *Neutral Morality* (3 items; e.g., “Homosexuality is a perversion;” potential range of 3-9), *Gay/Lesbian Contact* (14 items; e.g., “I avoid gay men/lesbians whenever possible;” potential range of 14-70), *Neutral Contact* (3 items; e.g., “I would feel uncomfortable if a member of my sex made an

advance toward me;" potential range of 3-15), and *Gay/Lesbian Stereotypes* (7 items; e.g., "Lesbians/Gay men prefer to take roles [passive or aggressive] in their sexual behavior;" potential range of 7-35; Kite, 2011). The six subscales comprised of 48 items that were scaled on a five-point Likert-type scale of 1 (*Strongly Agree*) to 5 (*Strongly Disagree*). Higher scores indicated greater levels of acceptance. Reliability for two of the subscales was poor (i.e., Condemnation/Tolerance and Neutral Contact; $\alpha \leq .45$) and were removed from final analyses. Internal consistency reliability for the remaining subscales at both time points was $\alpha \geq .77$. The subscales exemplified skewness and kurtosis at both time points (i.e., T1 Morality; T2 Morality, Neutral Morality, and Contact).

The *Attitudes Toward Transgendered Individuals Scale* (ATTI; Hill & Willoughby, 2005; Walch et al., 2012) is comprised of 20 items that gauged participants' views towards and evaluations of transgender individuals. Such a scale was important to this study as the formerly discussed measures have focused strictly on LGB individuals and failed to assess attitudes toward transgender individuals. The ATTI assessed beliefs regarding transgender individuals, including items such as "I would feel uncomfortable if a close family member became romantically involved with a transgendered individual," which was scaled on a five-point Likert-type scale of 1 (*Strongly Agree*) to 5 (*Strongly Disagree*). Higher scores indicated greater tolerance towards transgender individuals. The potential range for the ATTI was 20-100. Inter-item reliability was acceptable (T1 $\alpha = .95$; T2 $\alpha = .96$) and the measure did not demonstrate skewness or kurtosis.

The *Attitudes Regarding Bisexuality Scale* (Mohr & Rochlen, 1999) was included to measure participants' attitudes towards bisexuality as bisexuality is less represented in scholarly research and mainstream discussions (Ross & Dobinson, 2013). The scale measured two attitudinal domains: (a) stability (10 items; e.g., "Lesbians are less confused about their sexuality than bisexual women" [reverse scored]; potential range of 10-50); and (b) tolerance (8 items; e.g., "Bisexuality is *not* a perversion;" potential range of 8-40; Mohr & Rochlen, 1999). The measure is comprised of 18 items with moderate to high internal consistency. Participants answered questions on a five-point Likert-type scale ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). Thirteen of the 18 items were reversed scored. Higher scores indicated positive attitudes towards bisexuality. Inter-item reliability for the subscales were $\alpha \geq .85$ (see Table 3.2). The stability subscale was normatively skewed and kurtotic. The tolerance subscale was skewed at T2.

Social desirability. The final measure was the *Marlowe-Crowne Social Desirability Scale Short Form A* (M-C SDS) by Reynolds (1982), which measured the extent to which participants answered in a socially desirable manner. The original M-C SDS (Crowne & Marlowe, 1960) was adapted from 33 items down to 11 items. Items are composite scored and responded to on a *True/False* response format. Higher scores indicated a greater likelihood for deceptive (socially desirable) responding, meaning that participants may bias their answers to sound more favorable (Reynolds, 1982). The potential range was 0-11. Internal consistency reliability at T1 was $\alpha = .75$ and at T2 was $\alpha = .81$. The measure was not skewed nor kurtotic.

Qualitative data. In addition to the quantitative items, the study incorporated open-ended items (Appendix H) to capture self-reported intentions, expectations, and attitudes related to course involvement at T1 and T2. Additionally, attitudes and knowledge related to LGBT families were asked to provide voice to the quantitative items. During data collection, participants were asked to answer qualitative questions interspersed with the quantitative items to reduce potential bias in participant responses.

Analytic Strategy

Rationale for mixed-methods. The chosen research methodology is mixed-methods, which “gathers both quantitative (closed-ended) and qualitative (open-ended) data, integrates the two, and then draws interpretations based on the combined strengths of both sets of data to understand research problems” (Creswell, 2015, p. 2). Using both approaches enables researchers to: (a) derive findings from closed- and open-ended data, the former of which is more strategic and objective, and the latter of which is fluid and subjective; (b) arrive at a comprehensive understanding that neither paradigm (quantitative or qualitative) could reveal independently; (c) obtain details that allude to the context (setting, place, timing) of social phenomena; and (d) conduct exploratory research to gain a more sophisticated understanding for the improvement of piloted assessments and interventions (Creswell, 2015). Thus, rather than using solely quantitative measures that formulates interpretations based on statistics, or qualitative measures, which interprets findings based on participants’ subjective viewpoints or observed behaviors, mixed-methods research employs both methods to offer a more nuanced view of the phenomenon under study (Creswell, 2015).

A strength of a mixed-methods approach is that it capitalizes on the advantages of both quantitative and qualitative methodologies to elucidate the associated outcomes (Creswell, 2015). Quantitative research is advantageous in that it utilizes and draws conclusions from larger sample sizes, quickly quantifies the data to better capture relationships between variables, extracts cause and effect conclusions, and is objective and controlled (Creswell, 2015). In contrast, qualitative data draws analyses from smaller sample sizes, yet better captures subjective views, thoughts, and motives in individualized contexts (Creswell, 2015). Bridging the strengths of quantitative and qualitative analyses remedies the disadvantages of either analytic approach when employed alone (Creswell, 2015).

In the context of the current study, quantitative measures were used as a part of the quasi-experimental design to assess participants' T1 and T2 knowledge and attitudes regarding LGBT individuals and families. Additionally, qualitative content analysis (Krippendorff, 2013) was used to extend upon participants' attitudes and knowledge about LGBT individuals and families and capture their pre-course intentions and post-course experiences. Due to the small sample size ($N = 19$), the quantitative results were analyzed solely for descriptive purposes to expound upon gleanings from the qualitative findings.

Convergent design to mixed-methods. The study utilized a convergent design to mixed-methods research, which uses differential data collection and analytic strategies for the quantitative and qualitative data and merges the results of the analyses to evaluate the findings from multiple angles (Creswell, 2015). In conducting a convergent design to

mixed-methods, Creswell (2015) detailed a straightforward process for analyzing the quantitative and qualitative data in which this study followed suit. During the initial phase, the quantitative and qualitative data were collected and analyzed separately. Then, the data were merged together such that one form of the data was transformed into the other. Given that the quantitative analyses were used solely for descriptive purposes due to the small sample size and lack of statistical power, the quantitative data will be compared to the qualitative findings to expound upon prominent themes or variations. The final stage of the convergent design was explanatory in interpreting the qualitative and quantitative findings and evaluating the consistencies and inconsistencies in the merged data sources.

Analyses of the quantitative findings offered descriptive trends regarding participants' knowledge and attitudes of LGBT topics at T1 and T2. During qualitative data analysis, participants' intentions for course involvement and experiences gleaned from course involvement were evaluated and merged with the quantitative results, lending insight into prominent themes (or variations) derived from the qualitative findings. Thus, the convergent mixed-methods research design captured the descriptive trends and personal perspectives of participants to gain a complete understanding of their general LGBT knowledge, attitudes, and self-reported perceptions of course involvement (Creswell, 2015).

Quantitative Analysis

All quantitative (closed-ended) responses were downloaded from SurveyMonkey (by the Co-PI) into the statistical software program SPSS. Once cleared of identifiable information, the Co-PI transferred the T1 and T2 data to the PI.

Data preparation. Quantitative data were prepared for analysis by cleaning each file at T1 and T2. First, the data were organized into separate files in SPSS and saved onto the PIs computer by the respective time point and scale name (e.g., T1_ARBS1-18). Second, missing data were handled, either through mean imputation (i.e., calculating and imputing the mean for a particular item wherein a response is missing), assigning zeros (i.e., for scales in which correct answers are tabulated, zeros were imputed for missing responses), or removing participant data altogether for a particular scale in the instance that a participant's data were missing entirely. Each of these instances were infrequent. Third, the data were recoded as needed. For example, out of eight measures (Appendix G), seven required reverse scoring multiple items on each measure, meaning that the numerical scoring was opposite on some items. Additionally, some measures required reverse scoring *and* recoding the True/False responses, such that zeros were assigned to the incorrect and "don't know" responses and the correct responses were assigned a one and tabulated. After the data was cleaned, organized, and recoded, each measure was ready for the next phase in data analysis.

Qualitative Analysis

Qualitative data (Appendix H) were downloaded from SPSS and separated into different Word documents to prepare for data analysis. Separating the qualitative data

into separate documents was important for maintaining organization and consistency during the coding phases (Krippendorff, 2013). Each question was placed in a separate document and saved to the PIs computer by the time point and question topic (e.g., T1_course-expectations). The qualitative data were re-formatted by lengthening the left and right margins for each document to provide room for memoing and identifying short-hand codes during analysis (Krippendorff, 2013).

Content analysis. Content analysis was the chosen analytic method for the study's approach to qualitative data analysis as it hones in on the symbols, messages, and meanings explicitly or implicitly visible in social communication (Krippendorff, 2013). Approaching qualitative content analysis typically includes closely reading small portions of the text, inferring from the text particular themes, narratives, concepts (and so on) in light of empirical research, and systematically interprets the text through self-imposed rules and stipulations (Krippendorff, 2013). The use of content analysis requires two simultaneous processes of conceptualizing the basic content available in the text and operationalizing explicit rules for how to code and interpret basic content (Krippendorff, 2013).

The chosen analytic method is outlined by Krippendorff (2013), who offers six phases for transforming raw data into results: (a) unitizing, (b) sampling, (c) recording, (d) reducing, (e) inferencing, and (f) narrating. The first four stages are considered "data making," or preparing it for the latter two, more interpretive phases (Krippendorff, 2013). Like most qualitative approaches to data analysis (see Creswell, 2012), the six phases to content analysis occurred simultaneously and recursively, rather than in a linear process.

In other words, although the process is presented in a linear fashion, it was the case that the analytic phases occurred simultaneously as new interpretations emerged from the data that required returning to former phases or moving to subsequent phases (Krippendorff, 2013).

Each of the six phases of content analysis (Krippendorff, 2013) occurred as follows. The *unitizing* phase distinguished from the text that which is relevant and omits that which is irrelevant. Any units of text that extended our understanding regarding participants' course intentions and experiences were incorporated into analysis. That which failed to align with the study purpose nor contributed to an understanding of the associated research questions was omitted. The *sampling* phase required the utilization of a stringent protocol for accessing relevant texts. As our research questions focused on a particular subset of the college student population (i.e., enrollees in the PIs course), the study adhered to the aforementioned sampling plan. The *recording* phase required that coding rules be specified and abided by in a consistent and systematic manner. In so doing, codes were identified as either latent (i.e., physically-present, surface-level content) or manifest (i.e., symbolism of the physically-present content). In other words, the study employed a coding strategy that identified the latent and manifest codes, and methodically tabulated the occurrence of each code. The data were then *reduced* through simplifying components of the text into a concise and more manageable form. Whether it be through reducing large portions of the text and eliminating arbitrary information or synthesizing latent and/or manifest content into an emergent theme or pattern of variation, reducing the data aided in preparation for the final two, interpretive phases.

The *inferencing* phase required inferring from the data the overarching meaning that contributes to a better understanding of the phenomena in light of the scholarly field of inquiry. As such, the present study bridged the themes and variations grounded in the data to empirical research to support, explain, or refute the emergent findings. The *narrative* stage comprised of articulating the findings and citing the practical significance or implications. In this case, the practical significance behind what was gleaned from studying participants' attitudes, knowledge, and course intentions and experiences informs empirical research, professional practice, and clinical work in the field of LGBT family studies, and generally, the social sciences.

Coding. Qualitative analysis and coding took place after data were cleaned and identifying information removed, participants were reassigned identification numbers (by the Co-PI), and quantitative analyses were completed. Afterwards, the PI organized the qualitative data into separate files by question, such that all responses to question 1 (T1) were placed in the same document and identified by the new participant identification number. The same data organization process occurred until all open-ended items (Appendix H) were separated into their respective files.

Two coders (the PI and a research assistant) assisted in the coding phase of data analysis. Using two coders was purposeful to enhance the reliability of data interpretation (Creswell, 2012). Qualitative data at T1 were analyzed prior to T2 to reduce bias in interpretation. The coding process began with each coder reading through the transcripts of each question separately and highlighting (or otherwise noting) consistencies or variations in participants' responses. Afterwards, the coders met to discuss their ideas for

potential themes or subthemes and assigned shorthand codes to each potential theme or subtheme. Then, coders re-read, memoed, and re-coded the data separately using the shorthand codes. Coders met once again to discuss the saliency of the previously identified themes and subthemes and discussed potentially merging (or removing) some themes or subthemes. A final coding scheme was identified and agreed upon between coders, and data were re-coded a final time. Thereafter, coders compared their interpretations of the final coding phase. Any areas in which inconsistencies between interpretations arose (this occurred infrequently), the coders discussed their viewpoints until a consensus was achieved. This process continued until all T1 and T2 data were coded. After all data were coded, tabulations for each code were calculated. The final phases in the coding process was to analyze how the qualitative findings connected to (or varied from) the quantitative results. Subsequently, major findings were evaluated in light of empirical research and potential implications were identified (Creswell, 2015).

Course Development

Rationale. Prior to teaching the *Modern Families* course, the PI had independently developed the curricula and taught eight undergraduate courses in the Department of Child and Family Studies and Women's Studies Department at the University of Tennessee, Knoxville. Most of her teaching experience occurred in the Women's Studies Department, which is an interdisciplinary field that focuses on critically evaluating and challenging "normative" identities (e.g., gender, race, class, sexual orientation) and associated cultural ideologies (e.g., patriarchy, heteronormativity) to promote equality, acceptance, and adaptive health among oppressed populations.

Having incorporated her research interests of LGBT youth outcomes, the PI found that many students were interested and intrigued to learn more about LGBT-related topics. Thus, the idea to devote an entire course on the LGBT relationships and families emerged as a potential dissertation topic. Upon approval from her committee, department head, and college administration, the PI was eligible to design an upper-level, special topics course that focused primarily on LGBT relationships and families.

As Women's Studies tends to err on the more progressive side than other academic disciplines, it seemed plausible that students were generally more accepting and interested in LGBT-related topics than the average college student. Therefore, the PI conducted informal surveys in general education courses to examine the extent to which undergraduate students would be interested in taking such a course. Results from the informal surveys demonstrated that the majority of students were favorable to taking such a class given the heightened visibility of LGBT individuals in society and recent policy changes. Subsequently, the PI acquired IRB approval (UTK-IRB-15-02517 XP) for the study in the early fall 2015 semester, and spent the remainder of the semester gathering course materials and designing the course.

Course design. During the semester preceding course implementation, the PI gathered information from several sources to assist with course design and implementation. First, with permission of course instructors, the PI attended 5-6 general education classes to gather information regarding the gaps in student knowledge regarding the LGBT community. Specifically, the PI handed out blank index cards to each class and requested that students *anonymously* write a question they had about the

LGBT community or associated topics. Afterwards, the PI typed up and organized the questions by topic. There appeared to be some frequently asked questions (FAQs) that students identified about the LGBT-related topics, most notably were proper terminology, LGBT parents and childhood outcomes, reconciling religion and acceptance of LGBT individuals, and transgenderism, to name a few. The “knowledge gaps” identified by students informed course design as important content areas for inclusion in the course curricula.

Second, informal meetings with multiple LGBT affiliates (e.g., researchers, practitioners, outreach agents) and community members were sought to request suggestions on content and resources to inform the course design. These included meeting with the Director of the on-campus LGBT Outreach Center, various faculty who specialize in LGBT topics, the Vice Chancellor of Diversity, a panel of LGBT-identified students, and LGBT advocates in the greater Knoxville community. In each informal meeting with LGBT affiliates and community members, the PI discussed the scope and purpose of her dissertation research and the associated class. She also requested suggestions for materials, activities, and readings for inclusion in the class. Any of the FAQs identified by students during the former anonymous surveys that the PI needed assistance in answering were discussed with the affiliates who specialized in that particular topic. As representation and inclusion of the voices of LGBT individuals was significant to course development, the informal meetings served as an opportunity to meet face-to-face with LGBT individuals and request their guidance regarding course

development. It also provided an opportunity to connect with other LGBT resources who later served as guest speakers in the course.

Course structure. As the study was guided by intersectionality theory, which is commonly used in research on sexual and gender minorities (Nadal, 2015), the course was framed from an intersectional standpoint. Intersectionality theorizes that oppression and inequality are not simply the product of societal stigmatization of one singular identity (e.g., sexual orientation), but rather, are intersected, often intensified, by linkages to other oppressed identities (e.g., race, gender, class status, age, etc.; Few-Demo et al., 2016; White, Klein, & Martin, 2015). Similarly, the course was structured to exemplify singular sources of oppression (e.g., class, gender, race, sexual orientation, gender identity) that are connected to other sources of oppression. Thus, the course was split into three units: (a) History of diversity through social movements, which introduced students to the historical emergence of the intersectionality theory; (b) Intersections of Class, Race, and Gender, which focused on how low-income class status in families is intensified by cultural beliefs about race and gender; and (c) Intersections of Class, Race, Gender, Sexual Orientation, and Gender Identity, which detailed how the health statuses and experiences of sexual and gender minorities are further heightened due to heterosexism, homophobia, and lacking policy protections and provisions. The course syllabus and schedule can be found in Appendices C and D, respectively.

Course content. All information gathered from former interactions with LGBT affiliates, instructors, and practitioners were compiled and consulted during course development. Specifically, the most commonly discussed topics and topics less

represented within the scope of the instructor's area of expertise were noted for further investigation. The course was structured in a logical and concise manner with intentions of being informative, yet engaging to an undergraduate audience. In so doing, the course was varied in content, including empirical and non-empirical readings (e.g., ethnographies, research articles, graphic memoirs, short works of fiction, etc.), media (documentaries, podcasts, TED talks, etc.), in- and out-of-class activities, and guest speakers. The course also varied in instructional style, such that it was often a mix of brief lecture, activity, and seminar-style discussion. The purpose of incorporating different types of course materials and instructional styles was to maintain the attention and interest of a diverse group of learners.

Considering that the focus of the study associated with the course was on advancing knowledge and attitudes about LGBT individuals and families, the PI intentionally incorporated the voices and opinions of LGBT-identified persons and affiliates (i.e., those who work with the LGBT community) into the course schedule (Appendix D). As previously noted, research has found that direct interaction with LGBT-identified persons through inclusive coursework or personal acquaintance is associated with greater acceptance (Bartoş et al., 2014; Becker & Scheufele, 2011; Ji et al., 2009; Sevecke et al., 2015). Therefore, the PI incorporated memoirs, biographies, documentaries, and invited guest speakers/panels as a method to facilitate students' interactions with LGBT individuals. For example, a biography, *Becoming Nicole: The Transformation of an American Family* (Nutt, 2015) showcased the true story of identical twins, one of whom experienced gender dysphoria at age two, and the family's

experience in negotiating her transitioning in non-accepting social and political environments. Similarly, the use of documentaries (“For the Bible Tells Me So”; PBS’ “Stonewall Uprising”) and five guest speakers/panels (i.e., LGBT coming out panel; religion and homosexuality panel; a surrogate mother for a gay couple; an ex-Southern Baptist gay minister; a clinician for transgender clients) exposed students to the lived experiences of LGBT individuals and affiliates in and outside of the Knoxville community. These “interaction experiences” (Sevecke et al., 2015) were an integral piece to course development as it assisted in humanizing the experiences of LGBT individuals to highlight the influence of stigma and inequality on their general health and wellbeing.

Chapter 4

Results and Discussion

This study sought to examine how participant knowledge and attitudes in relation to LGBT individuals and families changed over the course of the semester. Specifically, the PI sought to construct and implement a piloted course, *Modern Families*, that included topics pertaining to diversity in families, with a primary focus on LGBT families. Quantitative analyses were conducted to analyze the pre- and post-course differences in knowledge of and attitudes towards same-sex sexuality, bisexuality, and transgenderism. Qualitative analyses captured participants' pre-course expectations and post-course experiences in the course, revealing insight into significant findings gleaned from the quantitative analyses. Taken together, the primary goal of this study was to understand to what extent exposure to LGBT-related topics over a semester enhance one's knowledge and promote more favorable attitudes about the respective topics.

Quantitative Analyses

Reliability. Using the statistical software program, SPSS, the data first underwent tests of reliability by calculating Cronbach's alpha (see Table 3.2) for each scale at T1 and T2. Calculating the alpha coefficients was purposeful to test the internal consistency reliability (or inter-relatedness) of each of the items within the scales at each time point (Tavakol & Dennick, 2011). Scales in which the alpha was lower than .65 were analyzed and items that decreased the reliability of the scale were removed. In instances wherein removing items did not improve the reliability of the scale, the scale (or subscale of a measure) was removed entirely at T1 and T2 (with one exception described above).

Data analysis. Descriptive data (e.g., means, standard deviations, etc.) from each scale at T1 and T2 were calculated using SPSS and recorded in Table 4.1. To test whether the mean differences at T1 and T2 were statistically significant, a paired samples t-test was conducted, which tests the differences between two dependent means. Due to the small sample size ($N = 19$), the bootstrap estimation function (1000 bootstrap sample) was used to estimate the distribution of the sample means at each time point to infer statistical significance (Wright, London, & Field, 2011). Thereafter, the d-index (e.g., effect size; Borenstein, Hedges, Higgins, & Rothstein, 2009), which is the size of the pre- and post-test differences measured in standard deviation units, were calculated to estimate the size of the difference (small, .20; medium, .50; or large, .80) between pre- and post-test scores. Once quantitative data analysis was completed, the quantitative data was merged with the qualitative results and consistencies were noted for interpretation.

Pre-Post Test of Knowledge

To assess participants' change in knowledge from T1 to T2, three measures were used: (a) the Knowledge of Lesbian, Gay, Bisexual, and Trans Individuals Questionnaire (KNOW; created by the PI), (b) the Sex Education and Knowledge about Homosexuality Questionnaire (Dunjić-Kostić et al., 2012); and (c) the Lesbian, Gay, & Bisexual Knowledge & Attitudes Scale (LGB-KAS; Worthington et al., 2005). It is noted that the LGB-KAS measures *both* knowledge and attitudes. The former (knowledge) will be discussed in the current section, whereas the latter (attitudes) will be discussed in the subsequent section.

Hypotheses. It was hypothesized (H1) that there would be a change in knowledge from T1 to T2 regarding LGBT individuals and families. Additionally, it was hypothesized (H2) that the direction of the change would demonstrate greater knowledge at T2 than at T1. To test these hypotheses, a series of tests were conducted using the statistical software, SPSS. To assess whether T1 knowledge differed at T2 (H1), the means and standard deviations for each of the scales and subscales was calculated. As is evident in Table 4.1, H1 was supported, as there were differences in T1 and T2 knowledge. To analyze the direction of the change in knowledge gained, the descriptive results of Table 4.1 exemplify that knowledge improved at T2 in comparison to T1. For example, each of the knowledge measures (i.e., KNOW, SEKHQ; and LGB-KAS) were scored cumulatively, such that higher composite scores indicated greater number of correct answers on knowledge scales. Afterwards, means for the composite scores were calculated, all of which showed an increase in mean scores at T2 compared to T1. Therefore, H2 was supported, as T2 scores indicated an increase in knowledge regarding LGBT individuals and families.

Paired-sample t-tests. In addition to computing the descriptive results of the knowledge measures at T1 to T2, the PI conducted paired-sample t-tests with bootstrap estimation to approximate statistical significance in mean differences across the two time points (see Wright et al., 2011 for more on bootstrap estimation). All measures of knowledge (i.e., KNOW, SEKHQ; and LGB-KAS) indicated statistical significance, which further supported H1. The KNOW questionnaire, which was created by the PI,

Table 4.1. Mean Scores at T1 and T2

Scale	T1	T2			
	<u>M (SD)</u>	<u>M (SD)</u>	<u>r^b</u>	<u>t (df)</u>	<u>p</u>
Knowledge					
KNOW	.61 (.10)	.75 (.10)	.48	.19 (17)	.001***
SEKHQ	.48 (.13)	.59 (.13)	.23	3.12 (18)	.006**
LGB-KAS ^a					
Knowledge	2.09 (1.06)	4.19 (1.19)	.48	7.74 (18)	.001***
LGB Civil Rights	5.47 (.70)	5.66 (.61)	.43	1.14 (18)	.271
Religious Conflict	2.50 (1.05)	2.54 (1.25)	.58	-.16 (18)	.876
Int. Affirmativeness	3.48 (1.51)	3.81 (1.54)	.93	.60 (18)	.026*
Attitudes					
ARBS					
Stability	3.97 (.74)	4.24 (.64)	.74	2.30 (18)	.034*
Tolerance	3.96 (.86)	4.17 (.83)	.83	1.89 (18)	.077
CMAH					
Social Norms/Morality	4.40 (.68)	4.34 (.75)	.78	.58 (17)	.572
Neutral Morality	3.80 (1.17)	4.04 (1.14)	.86	1.64 (17)	.119
Contact	4.65 (.37)	4.60 (.56)	.49	-.34 (17)	.737
Stereotypes	4.25 (.61)	4.24 (.75)	.67	.12 (17)	.907
MHS	1.77 (.56)	1.63 (.61)	.63	1.19 (18)	.248
ATTI	3.99 (.71)	4.33 (.74)	.87	4.13 (18)	.001***
Social Desirability					
MC-SDS	.42 (.25)	.40 (.27)	.88	.169 (18)	.89

*p ≤ .05, ** p ≤ .01, ***p ≤ .001

^a Measures *both* attitudes and knowledge.^b Pre-post test correlations.

exemplified a statistical significant increase, $t(17) = .19, p \leq .001$, suggesting that participants gained knowledge regarding the associated topics on this measure, specifically LGBT civil rights history, operational terms, trans-specific knowledge, and LGBT statistics. It is noted, however, that as the measure had poor T1 inter-item reliability ($\alpha = .04$) yet good T2 reliability ($\alpha = .85$), the decision was made to retain the measure over the two time points. As the course was designed around the items available on the KNOW measure, the insufficient T1 reliability may be due in part to the small sample size (i.e., not being able to conduct a factor analysis of the measure) and because most participants did not know the answers at T1, and thus, lacked variability in responding. Additionally, the second knowledge measure, SEKHQ, demonstrated a statistically significant difference, $t(18) = 3.12, p = .006$, meaning that participants' T2 knowledge regarding homosexuality and same-sex identities increased significantly. Finally, the third measure, the knowledge subscale of the LGB-KAS, exemplified significant change, $t(18) = 7.74, p \leq .001$ in T2 knowledge gained pertaining to LGBT history and activism. Thus, among all measures of knowledge, results indicated that both H1 and H2 were supported as mean scores were significantly different at Time 2 (H1) insofar as participants became more knowledgeable about the associated LGBT topics (H2).

Standardized mean differences. The final analysis that was conducted was to find the d-index, which is a measure of effect size in standard deviation units. In so doing, the d-index quantifies the size of the difference (small, .20; medium, .50; or large, .80) between pre- and post-test means. Table 4.2 shows the effect sizes for all knowledge

measures. In terms of the KNOW questionnaire, the SEKHQ, and the LGB-KAS-KNOW, the effect sizes were large (KNOW = 1.39 [95% CI .73, 2.05]; SEKHQ = .89 [95% CI .23, 1.55]; LGB-KAS-KNOW = 1.86 [95% CI 1.08, 2.64]. In other words, the magnitude of the difference between knowledge gained at T1 to T2 was large with a 1.39, .89, and 1.86 increase in standard deviation units over the course of the semester, respectively.

Pre-Post Test of Attitudes

Five measures were used to assess participants' attitudes at T1 and T2 towards LGBT individuals and families: (a) Attitudes Regarding Bisexuality Scale (ARBS; Mohr & Rochlen, 1999); (b) Component Measure of Attitudes toward Homosexuality (CMAH; LaMar & Kite, 1998); (c) Modern Homonegativity Scale (MHS; Morrison & Morrison, 2002); (d) Attitudes Toward Transgendered Individuals Scale (ATTI; Walch et al., 2012); and (e) LGB Knowledge and Attitudes Scale (LGB-KAS; Worthington et al., 2005).

Hypotheses. Consistent with the first hypothesis, results indicated that participants' pre-course (T1) attitudes regarding LGBT individuals and families differed from their post-course (T2) attitudes (see Table 4.1). In terms of descriptive analyses (e.g., mean differences), results demonstrated that post-course mean scores were more favorable (i.e., positive attitudinal change) than pre-course means for nearly all attitudinal scales (except CMAH-contact, such that willingness to contact LGBT individuals decreased at T2 from T1), which partially supports H3.

Paired-sample t-tests. To assess which of the attitudinal scales exhibited statistical significance in mean differences, results from paired-sample t-tests (with

Table 4.2. Standardized Mean Differences

Scale	Effect Size
Knowledge	d-index (95% CI LL, UL)
KNOW	1.39 (95% CI .73, 2.05)
SEKHQ	.89 (95% CI .23, 1.55)
LGB-KAS	
Knowledge	1.86 (95% CI 1.08, 2.64)
LGB Civil Rights	.29 (95% CI -.22, .79)
Religious Conflict	.03 (95% CI -.46, .39)
Int. Affirmativeness	.20 (95% CI .04, .37)
Attitudes	
ARBS	
Stability	.40 (95% CI .06, .74)
Tolerance	.26 (95% CI -.01, .53)
CMAH	
Social Norms/Morality	.09 (95% CI -.40, .22)
Neutral Morality	.21 (95% CI -.04, .45)
Contact	.08 (95% CI -.55, .38)
Stereotypes	.02 (95% CI -.35, .40)
MHS	.24 (95% CI -.16, .63)
ATTI	.51 (95% CI .26, .72)
Social Desirability	
MC-SDS	.02 (95% CI -.20, .23)

bootstrap estimation; Wright et al., 2011) indicated that three of the five measures demonstrated statistically significant change (H1), such that attitudes were more favorable towards LGBT individuals and families (H2). Participants reported positive attitudinal change at T2 in comparison to T1 towards bisexuality (i.e., ARBS-stability), $t(18) = 2.30, p = .03$, meaning that they were more likely to view bisexuality favorably and as a stable sexual orientation. Additionally, favorability towards transgender identities changed significantly over the two time points (ATTI), $t(18) = 4.13, p \leq .001$, such that participants were more likely to understand, accept, and advocate for transgender individuals. The final measure that was statistically significant was the internalized affirmativeness subscale of the LGB-KAS, $t(18) = .60, p < .05$, which suggested that relative to T1, participants at T2 felt more confident and comfortable with LGBT social activism and allyship.

Standardized mean differences. In addition to identifying statistically significant differences in attitudinal change over the two time points, Table 4.2 includes the standardized mean differences (i.e., the *d*-index, a measure of effect size; Borenstein et al., 2009), which were calculated to quantify the size of the pre-post course mean differences of the aforementioned statistically significant scales and subscales (i.e., ARBS-stability; ATTI; LGB-KAS-IA). For the ARBS-stability measure, there was a .40 (95% CI .06, .74) standard deviation change in attitudes from pre- to post-test, or a small to medium effect size. The ATTI measure indicated a medium effect size of .51 (95% CI .26, .72). The final measure, the LGB-KAS-IA, demonstrated a small effect size of .20 (95% CI .04, .37). Due to the limitations of the sample size and use of bootstrap

estimation, it is noted that the effect sizes might be imprecise, as is evident by the confidence intervals (Borenstein et al., 2009).

Qualitative Analyses

In supplement to the quantitative analyses, qualitative analyses were conducted using qualitative content analysis (Krippendorff, 2013), which offered a more systematic and objective approach to analyzing the open-ended responses (Appendix H) provided by participants. Specifically, by use of content analysis, the PI and an additional research assistant were able to distil large segments of data down to specific themes or subthemes. Thereafter, tabulations were made regarding the occurrence of each theme and subtheme, offering insight into the major takeaways (as bolstered by quantified tabulations) that contextualize their pre-course perceptions and post-course experiences.

Pre-course Knowledge

The first research question (RQ1) inquired about participants' knowledge regarding LGBT individuals and families at the start of the course (T1). In terms of pre-course knowledge, participants were asked to identify one or two facts or ideas they knew about LGBT individuals or families. All participants responded to this item. After analyzing the content, there were 30 codes identified that are characterized into four themes: (a) oppression (macro and micro), (b) LGBT parenting, (c) myths and misconceptions, and (d) health risks. Because participants were asked to identify multiple areas of knowledge, the percentages are in terms of codes (i.e., 11 out of 30 codes; or 37%) rather than percent of participants. The themes will be presented in the order of the most to least commonly identified themes.

Oppression (macro and micro). The most commonly identified theme was a discussion of the various forms of oppression (37% of codes) that LGBT individuals experience in mainstream society. This theme was split into two subthemes as participants discussed micro-level oppression (20%) and macro-level oppression (17%). Micro-level forms of oppression were considered the day-to-day hardships (e.g., harassment, bullying, etc.) resulting from being stigmatized due to their sexual orientation or gender identities. For example, a participant stated,

I know that both parents and children of families with LGBT parents face discrimination, mostly in sly remarks and verbal discrimination. I know that LGBT+ do not reek (sic) all the medical benefits as heterosexual families (i.e., not being able to see your [mom's partner] in the hospital because that is not your biological parent).

Macro-level oppression was characterized as societal, political, or cultural inequalities, such as, "...many LGBT couples still do not receive many of the benefits of a heterosexual couple," and "they are treated differently in society."

LGBT parenting. Second to the theme of oppression (9 out of 30 codes; 30%) was a discussion of LGBT parenting, which participants discussed in terms of parenting rights and childhood outcomes of living with LGBT-identified parents. For example, as stated by one participant, "It's harder for them to adopt children [and] it's incredibly expensive [and] time consuming. LGBT parents raise children just like traditional families do [and] their (sic) is no difference in the children's future outcomes."

Myths and misconceptions. The third most common theme (20% of codes) was a variation in pre-course knowledge as participants discussed the many misconceptions that individuals in society have about LGBT individuals and families. Interestingly, some participants also identified ideas that were, in fact, misconceptions in themselves. Thus, we coded instances in which participants either discussed the common myths about the community, or instances in which they overtly provided a “fact” which happened to be a myth or misconception. For instance, one participant stated, “same sex parents are more likely to be more nurturing towards their kids since they [have] more stable jobs and financial resources.” Additionally, another participant mentioned, “they are starting the pronoun movement in which they identify themselves as he, she, her, him.” Both of these instances reflect some of the misinformation a few participants had at the forefront of the semester as neither statement is wholly accurate.

Health risks. The final theme identified were the health risks (13%) often faced by LGBT youth and families. Participants discussed health risks in terms of mental health disparities between heterosexuals and LGBT-oriented individuals and rates of anxiety, depression, suicidality, and completed suicide. As stated by one participant, “LGBT identified youth commit suicide at a much higher rate than non LGBT youth.” Similarly, another participant mentioned, “Adolescents (and adults) who identify as LGBT+ are at greater risk for anxiety, depression, and suicide.”

Pre-course Attitudes

In addition to pre-course knowledge, RQ2 asked participants to identify their beliefs or attitudes about LGBT individuals and families (i.e., subjective attitudes) as well

as beliefs of how other individuals view the LGBT community (i.e., objective attitudes). Rather than tabulating percent of codes like the former (knowledge) section, the percentages were identified in terms of number of participants that endorsed each theme. In other words, whereas responses to pre-course knowledge had multiple codes gleaned within a single response due to how the question was worded, participants were grouped singularly into the attitudinal theme that best fit their responses. For subjective attitudes, three themes emerged that characterized their feelings towards the LGBT community: (a) explicit support, (b) implied support, and (c) neutral/mixed support.

Subjective Attitudes

The majority of participants (58%) discussed *explicit support* towards the LGBT community, providing statements such as, “I am very supportive of the LGBT community!”; or, “I am fully accepting of the LGBT community. I have no adverse feelings against them.” Any statements or patterns of language that provided clear, uninhibited support towards the LGBT community were coded as this theme. The second theme, *implied support*, reflected 21% of participants, such that they utilized more ambiguous language (i.e., “I believe that it is important to give and take respect, no matter what a person believes in”), which required inferring that they felt supportive of the community despite not using more blatant language. The third theme, *neutral/mixed support*, represented 21% of participants. Participants discussed opposing or mixed views related to the community (i.e., “I would like the LGBT (sic) to be met and transformed by the radical love of God and not the hate of many. I think that Biblical marriage is super important, but I also know that many people do not share that belief, and that's okay.”), or

feelings of neutrality (i.e., “pretty neutral, but nothing against them”). Thus, it appeared generally that class as a whole held positive attitudes towards the LGBT community, yet there was still some ambiguity and uncertainty underscored for some.

Objective Attitudes

Objective attitudes regarding how participants felt about how others viewed the LGBT community were two-fold, such that some participants discussed having *negative affect* (72%) towards non-LGBT supporters, whereas other participants characterized their views towards others as *complex* (28%). One participant’s response was omitted as it was missing. Those who discussed negative affect stated sentiments such as, “I think it’s hurtful when people feel strongly negative about it.” Similarly, another participant reported, “It is very frustrating to me when other people feel like it is their place to deny anyone else the same rights and privileges as heterosexual couples.” For those who responded with complex or complicated views regarding how they perceived others’ views towards the LGBT community, many discussed the polarization and/or spectrum of views that others hold. For example, a participant remarked, “It makes me sad when people are homophobic, but it also makes me uncomfortable sometimes when people are very flamboyant.” Another responded with, “I think that some people accept it, do not care either way, make no sense and refuse to be empathetic..., or are disapproving due to verses from the Bible.”

Pre-course Intentions

The third research question (RQ3) analyzed participants’ pre-course intentions and expectations for involvement in the course to understand their levels of interest in the

associated topic of LGBT individuals and families. The percentages for each theme represents the number of codes identified within participants' responses, such that multiple codes were identified within a single response rather than there being one theme identified per participant. Thus, multiple themes were identified within each participant response due to the way the open-ended question was worded. In terms of their intentions for participating in the course, three themes emerged: (a) interest (general and specific), (b) logistical intentions, and (c) practical intentions.

Interest. The most prominent reason for participation identified by participants was having *interest* (19 out of 32 codes, or 59%) in the associated course topics, which was split into two subthemes: either having general interest (38%) in the course topic (e.g., "Modern Families" and/or family diversity) or a specific interest (22%) in learning about LGBT individuals and families. Concerning the former, many participants discussed a general interest in learning more about the diversity of contemporary families. For instance, one participant mentioned she was interested in the course, "...because modern families [in]volves diversity and since I come from a different background, diversity is very important for me." For those who identified specific interests in learning about LGBT families, most discussed that they were interested to learn more so they were better informed on different family constellations. For instance, one participant noted, "I am interest in multicultural counselling (sic) as part of my career and I have special interest in LGBT studies/counseling."

Practical intentions. The second most commonly cited intention for participating in the course was that taking the course was *practical* (13 out of 32 codes, or 41%), such

that they “needed another credit to graduate,” “it fulfilled a requirement,” or “because I needed another advanced class.” Another practical reason commonly noted was familiarity with the instructor (the PI) by having previously taken a class from the PI, or being referred to the course by another instructor. This was considered a practical intention as those individuals took the course as they were better informed of the instructor’s expectations and more familiar with her teaching style. For example, in describing why the participant decided to take a second course with the instructor, she revealed, “I have had this professor (sic) before and I really enjoyed her class. I felt like I became more aware and educated from her first course, which made me want to have her again...” The final practical reason for involvement in the course concerned their future careers and practice with diverse families. Continued on from the same participant, she stated, “...I want to work with families in the future, so I believe it is important to be educated on the many different types of families...” Another participant mentioned, “I want to be a counselor and I feel that it is important to have a working knowledge of all families to best help children.”

Pre-course Expectations

To better understand their intentions for course involvement, participants were asked to identify what they hoped or expected to learn at the forefront of the course. They described their expectations in two themes: (a) broadening knowledge and awareness, and (b) relatability. The majority (70%) discussed that they expected to *broaden their knowledge and awareness* of diverse families in hopes of becoming better informed and more well-rounded. For instance, many participants discussed wanting to learn something

new or to “learn what is so different (or not) about these non-traditional families, and obtain the knowledge needed to debate and advocate for all different types of families.” Similarly, another participant offered, “I came into the course with an open mind and no set expectations other than learning something new.” A second commonly identified expectation for course involvement was *relatability* (30%), meaning that many participants expected to learn things that would help them better relate to the LGBT community (or other diverse family type). One participant remarked, “I hope to learn about the LGBT community. I want to better understand what they want from the outside community; how I can love and respect them even if I do not completely understand.” Another participant expected to “...improve my knowledge about modern families and be able to relate with any type of family in a comfortable and respectful environment.”

Post-course Knowledge

At T2, participants were asked to respond to six open-ended questions (see Appendix H) that depicted their post-course knowledge gleaned over the semester, and overall perceptions of the course. However, due to poor response rates and a lack of patterns (similarities) in responding, four of the six questions were omitted as they offered little insight regarding the associated question. Thus, only the first two questions were coded and analyzed and assisted in answering RQ4 regarding post-course knowledge enhancement.

Course takeaways.

Participants were asked to broadly identify one or two major takeaways from the course over the semester, which were coded into four themes: (a) knowledge

enhancement, (b) uniformity, (c) implications, and (d) openness in perspective.

Tabulations were made in terms of codes, rather than participant groupings, as some participants offered multiple takeaways in a single response. The most commonly cited takeaway from the course was termed *knowledge enhancement* (50%) wherein participants admitted that they had gained more knowledge, acceptance, and understanding regarding LGBT families. Some mentioned specific topics they were taking away (e.g., “More knowledge of people who identify as transgender;” or “The mental health issues caused by the stigma of being LGBT+ identified”) or broadly mentioning their knowledge was enhanced the most regarding LGBT families. As the question was worded vaguely, without specifically asking how their knowledge changed about the LGBT community, it is worthy to note how the majority of participants’ responses to this question mentioned LGBT knowledge enhancement as most significant.

Uniformity (21%) was the second most frequently mentioned theme, which was coded whenever participants discussed validating the differences between the LGBT and heterosexual communities and acknowledging there is no hierarchy in these differences. For example, a participant stated that “I am taking away the ability to see others who may [be] different than myself as equal. The biggest thing I could have learned is being considerate of the LGBT population and not clustering individuals in this group or the other. Everything is on a spectrum.”

In addition to acknowledging differences as uniform between the LGBT and heterosexual populations, a third theme was identified in participant responses regarding important *implications* (17%) they gleaned from the course as it pertains to LGBT

families. Many discussed implications in terms of better practice, support, and allyship/advocacy targeting LGBT families (e.g., "...I think I am living with [the] tools to help those in the LGBT+ community") as well as understanding the implications for policy change to support these individuals (e.g., "Policy affects private lives more than we thing or realize").

The final theme gleaned that characterized their major post-course takeaways was gaining an *opened perspective* (13%), such that their knowledge not only was enhanced regarding the LGBT community, but in fact, the knowledge they gained altered their perspective of the community. A participant remarked that some of her important takeaways were "A more comprehensive knowledge of each of the topics and the reminder to always keep my mind open because you never stop learning something new or reevaluating what you thought was true."

Knowledge gained

To assess the areas in which their knowledge was enhanced the most, participants were also asked to identify one or two specific content areas of the course as a whole. Participants described that their knowledge significantly increased in the areas of: (a) general LGBT content, (b) transgender-specific content, and (c) the significance of policy. Concerning *general LGBT content* (40%), many discussed broadly that they learned "more about the LGBT community," and/or "LGBT families and children of LGBT families (sic) relations." Similarly, many participants discussed *transgender-specific content* (40%) as the most significant area in which their knowledge was enhanced over the semester. One participant explained, "I believe the area in which my

knowledge was enhanced the most was mostly in the trans community. I was able to see the personal stories [of] trans individuals unfold, as well as look at the DSM's [Diagnostic Statistical Manual of Mental Disorders] evolving take on trans individuals." Likewise, another participant responded, "The transgender topic for sure because it was something I never really understood at all." The final area identified in which participants' knowledge was enhanced the most was the *significance of policy* (20%) and how it affects families, especially marginalized families. One participant discussed that, "...I was not very interested in policy before this class, but after this class I realize now just how important it is to be educated [on policy and] able to make a change."

Pre-Post Changes in Knowledge and Attitudes

The final research question (RQ5) assessed to what extent a course regarding the associated topics alter participant knowledge and attitudes towards LGBT individuals and families. To answer this question, the quantitative results and qualitative findings were analyzed to see if there were consistencies in the findings produced by both sets of data. In doing so, the statistically significant findings from the quantitative analyses were compared to the themes and subthemes that emerged from the qualitative content analysis to identify overlap. Taken together, it appeared there was overlap in three arenas which demonstrated change in attitudes and knowledge due to course participation: (a) general LGBT knowledge; (b) attitudes towards transgender individuals; and (c) comfort in LGBT social activism.

General LGBT knowledge. Quantitative results demonstrated that all of the knowledge scales (i.e., KNOW; SEKHQ) and subscales (LGB-KAS-KNOW) produced

statistically significant change in means from T1 to T2, suggesting that there was a significant increase in knowledge towards LGBT individuals and families at T2. Similarly, qualitative findings at T1 showed that participants entered the course with expectations of broadening their knowledge, intentions for practice with LGBT individuals (i.e., counseling), and a rather vague breadth of knowledge of LGBT individuals beyond that of same-sex parenting, same-sex health disparities, and oppression. At T2, participants discussed the most important takeaway was how much knowledge they gained over the semester, especially as it pertains to general LGBT content and other topics not identified at T1 (i.e., Trans-specific content; policy). Additionally, given the effect sizes for knowledge gained were quite large (i.e., $d \geq .80$; Borenstein et al., 2009) for all knowledge scales (i.e., KNOW, 1.39 [95% CI .73, 2.05]; SEKHQ, .89 [95% CI .23, 1.55]; 1.86, [95% CI 1.08, 2.64]), and *knowledge enhancement* was the most salient post-course qualitative finding, it is evident that participant knowledge levels were changed considerably due to exposure to the course associated with this study.

Trans-specific content and attitudes. As both quantitative and qualitative data sources exemplify that knowledge towards the LGBT community increased extensively from T1 to T2, it is evident that attitudes also changed insofar as becoming more favorable over time. Specifically, quantitative results demonstrated that participants were significantly more favorable towards the transgender community at T2 than they were at T1. Regarding qualitative findings, a salient finding at T2 was that 40% mentioned an increase in trans-specific knowledge, which aligns well with the quantitative attitudinal

change towards trans individuals. For example, in terms of the magnitude of the change in attitudes, the effect size (ATTI, $d = .51$ [95% CI .26, .72]) demonstrated a medium size increase in acceptance over the two time points. As previous research noted, the more knowledge individuals gain regarding LGBT individuals, the more favorable their attitudes become (Becker & Scheufele, 2011; Fredriksen-Goldsen et al., 2014; Holland et al., 2013; Kite & Bryant-Lees, 2016). Thus, as participants were exposed to trans-specific content throughout the semester, their knowledge and attitudes advanced over time.

LGBT social activism. Not only did attitudes become more positive, quantitative and qualitative results suggested the change in their attitudes and knowledge gained altered their perspectives and made them more confident in LGBT activism and allyship. In other words, attitudes were not simply enhanced, but they were enhanced insofar as to promote camaraderie and allyship among participants towards the LGBT community. For example, in terms of the quantitative findings, differences in mean scores on internalized affirmativeness (i.e., acceptance and comfort with LGB social activism) were statistically significant at T1 to T2 such that participants endorsed having gained greater internalized affirmativeness at T2. In line with the qualitative findings, participants mentioned at T1 that they expected the course would enable them to better relate (i.e., *relatability*) to the community and help them acquire ethical practice should participants potentially work professionally with LGBT clients. At T2, qualitative findings showed that the knowledge they gained assisted in opening their perspectives, enabled them to view the differences as uniform (rather than viewing LGBT individuals as less than), and showcased the importance of allyship and advocacy for the LGBT community. Although the size of the

effect of the internalized affirmativeness scale was small ($d = .20$ [95% CI .04, .37]) and the extent to which participants noted the aforementioned themes was moderate to small, this finding is worthy of attention and will be discussed in the implications section.

Chapter 5

Discussion and Implications

Results from this study indicated that the most significant pre-post change was a significant increase in general (and trans-specific) LGB knowledge, as bolstered by both quantitative and qualitative findings. Additionally, attitudes towards the LGBT community changed considerably. It appears that the majority of respondents hold more favorable attitudes towards the community insofar as yearning for more respect and equality given to the LGBT community. Whereas those with mixed or negative views reflected only a small portion of the sample at T1, there appeared to be more homogeneity in attitudes (i.e., favorability) towards LGBT individuals and families at T2. Overall, it appeared that the *Modern Families* course was beneficial to participants in terms of their knowledge and attitudes towards the LGBT community. The discussion section will begin first by discussing some of the findings gleaned from the study. Then, the limitations of the study will be overviewed. Finally, the discussion will conclude with recommendations for future pedagogy and research on LGBT families.

The finding that knowledge regarding general LGBT knowledge and trans-specific knowledge was the most significant change over the two time points is important as it is consistent with previous research (e.g., for meta-analytic review, see Bartoş et al., 2014). Likewise, being exposed to empirically-based knowledge regarding LGBT individuals and families appeared to alter participant attitudes such that they became more favorable over the two time points. Previous research suggested that multicultural education containing social justice topics is a prominent way to promote positive change

in attitudes and incites advocacy and allyship (Bartoş et al., 2014; Case & Meier, 2014; Flores, 2014b; Fredriksen-Goldsen et al., 2014; Kelley et al., 2008; Lim et al., 2015; Rogers et al., 2013). As participants were exposed over the semester to a variety of social justice topics, they were required to challenge some of the myths or stereotypes they may have had regarding the LGBT community. This resulted in potentially renegotiating their beliefs and aligning them with the empirical data to which they were exposed over the semester.

Research also suggested that some of the characteristics of those who are more accepting towards the LGBT community are those who have close personal connection or acquaintance to a LGBT-identified person (Herek, 2016; Kite & Bryant-Lees, 2016). Relating this to education, research also suggested that another tool to enhance participant knowledge of and attitudes towards minorities is through requiring students to interact with minorities (Sevecke et al., 2015). In this vain, multiple guest speakers who were LGBT-identified or worked with LGBT-identified individuals were invited to speak to the class. Each guest speaker voiced the lived experiences of the LGBT community, which provided an opportunity to empathize with the speaker's experiences. Using such "interaction experiences" (Sevecke et al., 2015) throughout the semester inspired students' critical thinking about the associated topics as they were provoked to think outside of their own experiences and resonate with the experiences of those often unheard. It could be that through use of case studies, novels, and guest presentations that offered in vivo examples of the struggles and triumphs of LGBT individuals, that

participants not only viewed these individuals more favorably, but also felt more inspired to advocate for their experiences.

The changes regarding participants' knowledge and attitudes that are specific to the transgender community is intriguing as it was expected there would be more significant results pertaining to the same-sex (gay and lesbian) community. This may reflect a shift in the belief systems of the younger millennial generation and upcoming generations who have grown up in an era where attitudes towards same-sex individuals are more favorable and there is greater inclusion and visibility of same-sex individuals in mainstream society (Flores, 2014a; Mezey, 2015). On the contrary, representation of trans individuals in the media and society in general is sparse in comparison. Often, the media portrays trans individuals in sensationalized or provocative manners and may poorly depict trans individuals (McInroy & Craig, 2015), inciting unsubstantiated or stereotypical beliefs. It is possible that knowledge and attitudes towards trans individuals was a significant finding given participants' lack of prior exposure to evidence-based information regarding trans identities and experiences. Likewise, the study may have failed to find significant findings regarding same-sex individuals as participants may have already had prior exposure to same-sex members through acquaintances, family members, or media representations. As such, participants may have entered into the course with favorable beliefs towards same-sex oriented individuals, and thus, survey analyses failed to produce significant results given the lack of variability in response patterns.

Limitations

Although the PI worked diligently to minimize the potential limitations of the study, a few were inherent, which are noted here. First, a major limitation of the study is the sample size ($N = 19$) and homogeneity of the sample. Despite multiple attempts at advertising and recruiting students for the course, the sample remained small. As a result, the quantitative analyses lacked statistical power, requiring the use of bootstrap estimation, which merely inferred the results if the sample size was larger. Therefore, the statistical findings may not be generalizable to the general population. Similarly, the sample was homogenous (i.e., mostly female [as is the case with the majority of family studies students at the PI's institution], White, heterosexual, and Christian). Most participants were fairly liberal and accepting at the forefront of the semester, meaning that findings would potentially not generalize to those with greater variability in sociopolitical attitudes and levels of multicultural knowledge. Thus, the extent of change in knowledge and attitudes may be different using a larger and more heterogeneous sample such that results may better capture significant predictors and challenges to attitudinal change.

The lack of heterogeneity in the sample also may have potentially biased responses via a selection bias. Although efforts were made to minimize the potential of selection bias by renaming the course *Modern Families* (rather than *LGBT Families and Relationships*) so as to conceal the main purpose of the study and course, this study may still have been subjected to a selection bias (Babbie, 2015). For instance, fliers were placed around campus and sent through listservs with a brief description of the course

topics. It may have been that some participants were enticed to take the course after seeing (or hearing through word-of-mouth) that LGBT topics would be reviewed. It is likely that students with little interest or negative attitudes towards LGBT individuals were turned off by the course description given the potential to learn about a community towards which they feel apathetic or negative. Thus, the study may have “missed” the constituency of students who most need this type of education.

Another limitation is the timing of data collection, which may have skewed results. For example, at the beginning of the semester when recruitment (by the Co-PI) was supposed to occur, the institution was closed on recruitment day due to inclement weather. Recruitment for the study was delayed for an additional week from the original recruitment date, meaning that students were being exposed to an additional week’s worth of content. Respondents may have been slightly more informed when taking the T1 surveys due to exposure to an extra week of curricula. Another limitation of a similar nature occurred at T2, which may have skewed results due to a recency effect (Babbie, 2015). The final topic that students were taught was research on the transgender population. As the T2 survey was opened on the final day of the semester, the significant findings related to trans-specific knowledge and attitudes may have been noted in surveys as it was the most recent topic that participants learned.

A fourth limitation occurred during quantitative and qualitative data analysis. Prior to quantitative data analysis, the data had to be de-identified (by the Co-PI), and cleaned and recoded (by the PI), which heightens the chance for human error. Also, when cleaning and recoding the data, missing data had to be dealt with through use of mean

imputation procedures and removing the data for a participant of a particular scale if data were missing entirely. Having done so increases the potential for results to have been somewhat skewed. Additionally, all qualitative studies are inherently limited due to the subjective interpretation of the data. While the PI was assisted by an additional coder, having additional assistants to help code during data analysis would have enhanced the reliability and validity of the qualitative findings. Likewise, as the survey was assessed online using the data software, Survey Monkey, some of the qualitative, open-ended responses were very short, making some of the data “thin.” Due to poor response rates at T2, four questions were eliminated from analysis. Had semi-structured interviews been conducted, responses may have been lengthier, offering a data set from which to derive richer interpretations.

A final limitation regards methodological issues that may have posed threats to internal validity. First, the study may have been subject to a testing effect (i.e., repeated testing) given that participants were provided with the same quantitative measures at pre- and post-test. Thus, participants may have been sensitized to particular response patterns at T2 due to prior exposure at T1 (Babbie, 2015). Second, a history effect may have occurred insofar as to heighten participant awareness on diversity-related issues. For example, the spring semester of 2016 was unique given many statewide policy changes that affected the university at which the study occurred. Specifically, a statute (*HB 2248*) was proposed, amended, and passed that allowed the redirecting of \$445,882 of state funding from the campus diversity and inclusion office to a different campus source. Many diversity office staff and faculty were laid off and diversity-related programming

(including the LGBT Outreach Center programming) were removed of funding and eliminated (Locker, 2016). Such changes in policy were a major catalyst of campus-wide dialogues and protests amongst students, staff, and faculty. Additionally, greater dialogue about the upcoming presidential election (Trump v. Clinton) was a hot topic on social media, which may have sparked students' interests and knowledge of prominent diversity-related debates. Therefore, it is likely that exposure to widespread campus and media dialogue about diversity may have facilitated participants' attitudes.

Implications

Recommendation 1

The study and course construction were guided by the intersectionality theory (Nadal; 2015; White et al., 2015), which is a framework that “compels us to examine the process by which individuals negotiate competing and harmonious social identities, as well as the fluidity, variability, and temporality of interactive processes that occur between and within multiple social groups, institutions, and social practices” (Few-Demo et al., 2016, p. 77). Stated simply, intersectionality proposes that individuals have multiple identities (race, gender, sex, class, national origin, etc.), some of which are systematically oppressed or dominant in society, and all of which interact and intersect with one another at various stages of the life course. Intersectionality is often used in conjunction with queer theory, the latter of which posits individual identities are not binary (i.e., gay or straight), but rather reflect a spectrum (e.g., LGBTQ+; Few-Demo et al., 2016). Taken together, utilizing the intersectionality theory in conjunction with queer

theory is a suggested best practice in the family studies and social sciences pedagogies involving LGBT-related topics (Few-Demo et al., 2016).

Consistent with this suggestion, the use of the intersectionality in constructing the course content (Appendix D) appeared to be beneficial to participants in the class as it guided them to think critically about the status of minorities in society and how their experiences are influenced by conflicting marginalized identities. For example, the class began with overviewing and discussing less taboo marginalized identities (e.g., different class statuses) and then continued on to review more complex identities over the semester (i.e., class and gender intersections; then class, gender, and race intersections; then class, gender, race, sexual orientation intersections; and finally, class, race, gender, sexual orientation, and gender identity intersections). As each participant in the study (and class) identifies with many of these identities, it was evident in class discussions, assignments, and study results (i.e., theme of *relatability*) that students were gaining a better understanding of how competing social identities produce differential outcomes and statuses. Thus, in any course that pertains to sexual or gender minorities, or generally a course on diversity or multiculturalism, it is recommended to construct the course by use of the intersectionality theory.

Recommendation 2

Given some of the limitations regarding the homogeneity of the sample from this study, a second recommendation is to develop curricula for use at multiple institutions wherein a more diverse sample could be acquired. As previous research shows that those who are more accepting towards sexual minorities tend to be female, have greater levels

of education, are European-American, endorse liberalism and/or gender egalitarianism, and are millennials or younger (Besen & Zicklin, 2007; Balsam et al., 2011; Deese & Dawson, 2013; Herek, 2016; Hinrichs & Rosenberg, 2002; Siegel & Epstein, 1996; Sherkat et al., 2011; Vincent et al., 2009), researchers should make concerted efforts to recruit individuals who are less accepting (e.g., political conservatives; men; racial/ethnic minorities; etc.). Doing so would offer an empirical basis for the best approaches to engaging this constituency. For example, one suggestion for engaging those who are less accepting is through use of the aforementioned “interaction experiences” (Sevecke et al., 2015). Specifically, using guest speakers who are identified with the community and/or those with whom work with the community would likely assist in attitudinal changes. Of course it is worth mentioning that this should be pursued with caution given the potential threats to safety. If safety is a concern, other types of interaction experiences are worthy to explore, such as having participants view LGBT documentaries or youtube videos, or invite guest speakers present on webcasting software (e.g., Skype, Zoom, Adobe Connect, etc.).

Future Directions

There are several avenues for future research that would strengthen the methodology and findings of this study. The first direction would be to address the threats to internal validity (i.e., selection bias, testing effect, and history effect). As formerly mentioned, the sample was potentially subject to selection bias such that those who were more favorable towards family diversity topics may have opted into the course and study. Additionally, a testing effect may have primed participants to respond

similarly at pre-test and post-test. A history effect may also have facilitated participant knowledge and attitudes given their probable exposure to diversity-related debates in various social realms (e.g., peer interaction; media; etc.) outside of the classroom. To address all three, a future study should be constructed similarly to this study with the addition of a control group (who would undergo a general family studies course), two treatment groups, and replicating the study over two semesters. One treatment group would be designed as a seminar-format and the second treatment group would be lecture-based in format. Both treatments groups would be constructed having the same course content and curricula. All three (control and two treatment) groups would be taught in the same semester and undergo the same measures at pre- and post-test. The additional control and treatment groups would reduce the potential for selection bias given the larger sample size, control for the testing effect with the addition of the control group, and reduce the history effect by replicating the study over two semesters.

Although the study quantitatively and qualitatively documents attitudinal change and knowledge enhancement towards sexual minorities as a result of course participation, readers are cautioned regarding the extent to which participant *values* regarding sexual minorities became more favorable over the long-haul. In fact, researchers differentiate “values” from “attitudes” insofar as the former are perceived to be less amenable to change and function unconsciously, whereas attitudes are much more fluid, adaptable, and operate consciously (Bardi & Goodwin, 2011). While being exposed to evidence-based LGBT curricula might have altered some participant attitudes, it may have failed at altering the underlying values participants hold towards sexual minorities. Thus, another

direction for future research is to focus specifically on the extent to which values change and the mechanisms of value change. Similarly, research should analyze the longevity of change. In other words, if participant attitudes (and knowledge) indeed change, is attitudinal change temporary, permanent, static, or fluid? To what extent do changing attitudes overhaul former value systems that are generally less amendable to change?

As research documents that exposure to empirically-based, multicultural education promotes greater acceptance of social justice topics (Bartoş et al., 2014), less is documented regarding *what* factors and mechanisms precipitate change for a population with varied value systems towards sexual minorities. For example, some of the intrinsic predictors of LGBT acceptance include being female, liberal-oriented, college-educated, and having lower-levels of religiosity, among others (Dessel et al., 2016; Kite & Bryant-Lees, 2016; Norton & Herek, 2013; Sherkat et al., 2011). Additionally, personality dispositions predict greater acceptance, including being open, self-aware or self-reflective, and committed to social justice-related topics (Garmon, 2005). Extrinsic factors that predict LGBT acceptance include cultural values (Bardi & Goodwin, 2011), prior exposure to diversity education (e.g., Bartoş et al., 2014; Case & Meier, 2014; Iverson & Seher, 2014; Ji et al., 2013; Rogers et al., 2013), and personal acquaintance or interactions with LGBT-identified individuals (Rostosky et al., 2015; Sevecke et al., 2015). However, as these are the predictive factors for those who tend to have more progressive value systems, acceptance towards sexual minorities (a progressive value) will be much more achievable for these individuals than those who are anti-LGBT (a conservative value). Therefore, there is much need for research that documents *how* to

promote more favorable attitudes, while also altering the underlying values that reinforce anti-LGBT agendas without making this constituency feel denigrated, attacked, and bullied.

As attacking individual value systems makes one more resistant to changing one's position, especially when considering the degree of significance the individual attaches to this belief, more neutral tactics to evoking attitudinal change are a more promising approach to broadening attitudes (Blankenship, Wegener, & Murray, 2012). Another factor associated with attitudinal change is an individual's motivation to change (or resist changing) the target attitude (Petty & Wegener, 1997). Similarly, the amount of mental and social effort involved in the process of changing attitudes can facilitate or impede the degree to which the target attitude is adopted (Petty & Wegener, 1997). One suggestion is to use indirect methods for engaging the least accepting constituency. For example, Blankenship and colleagues (2012) suggested avenues for circumventing attitudinal resistance by attempting "to change attitudes that are semantically related to the attitude in question without drawing attention to the target attitude" (p. 601). In other words, when an attitude that one holds favorably is attacked ("Your anti-LGBT beliefs are immoral and wrong"), the subsequent response is defensiveness to the perceived attack, followed by attitudinal resistance to change, especially if they have practice with defending their position (Blankenship et al., 2012). Thus, they are motivated by the significance they attach to the belief to defend their position, and in turn, demonstrate more resistance to change. Alternatively, the authors experimented with indirectly attacking a semantically-related value to see if the same pattern of resistance emerged

(Blankenship et al., 2012). They provided a scenario in which attacked a truistic value (equality) before assessing attitudes towards the target attitude (e.g., affirmative action policy), finding that the indirect route produced greater and more favorable attitudinal change in the target attitude (Blankenship et al., 2012). Thus, they were more motivated to defend their position on the target value (support for affirmative action) given the significance they attached during their defense of the semantically-related value (support for equality). Applied to this study, perhaps attacking attitudes that are “less threatening,” yet semantically related to their LGBT value systems might be a preliminary avenue towards evoking value change amongst the most critical, non-LGBT supporters.

Conclusion

Since the start of this dissertation, many social and political changes have occurred in support of LGBT individuals and families. Simultaneously, there have been many challenges that have served as a detriment to the population. Still prevalent are the negative social views that drive animosity and apathy towards the community and motivate acts of hatred and violence. Of note are the recent tragedies and loss of LGBT lives. For instance, as of mid-June, 2016, it is estimated that 14 trans people have been murdered, 6 murders of which occurred in the US south (Hogan, 2016). Additionally, 49 LGBT individuals (and allies) were fatally shot and 53 others wounded at a LGBT night club on June 12, 2016 in Orlando, FL by U.S. born, Omar Mateen. Although this incidence is rumored an act of internalized homophobia on behalf of the shooter himself (Taylor-Coleman, 2016), such an act of hatred, whether internalized or externalized, continues to plague LGBT-identified individuals, their families, and society at large.

Particularly in the southeastern US, wherein attitudes towards sexual minorities trail behind that of other regions (Flores, 2014a), LGBT individuals continue to face economic and health disparities that adversely affect their livelihood and well-being (Mallory et al., 2016). Although social change is suggested to be a “slow drip,” the results shown in this dissertation are promising as they demonstrate the significance of empirically-based education as a potential facilitator for attitudinal acceptance towards the LGBT community. Having access and availability of such education in secondary and higher education institutions will likely expedite social change and enhance the status and health of LGBT members of future generations.

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Appendices

Appendix A: Recruitment Email

Greetings!

My name is Katie Conrad and I am a doctoral candidate in the Department of Child and Family Studies. I am contacting you to request your help in recruiting participants for my dissertation research. Specifically, my dissertation research involves piloting and instructing a special topics course Modern Families (CFS 485) and assessing student's attitudes towards and knowledge of diverse families and their relationships. I am interested in examining how student's attitudes and knowledge change from involvement in the course. Students should be expected to learn about diverse families, including, but not limited to contemporary LGBT families, interracial couples and marriage, racial/ethnic minority families, cohabitation, single/working parenthood, to name a few. Specifically, the course will include diverse family experiences being LGBT-identified, current research on diverse families and relationships, and political and social implications for the study of diverse individuals and their families.

I am hoping you will share the attached flyer with your students, advisees, colleagues, and departmental listservs in order to recruit students for the course. The course, Child and Family Studies (CFS) 485 is being taught during the Spring 2016 semester, (MWF 12:20 PM - 1:10 PM), in the Jessie Harris Building (room 425). Please feel free to share my email address for more information about the course.

I appreciate your assistance in my dissertation recruitment efforts!

Best,
Kathryn Conrad
Doctoral Candidate
Child and Family Studies
310 Jessie Harris Building
Kconrad4@utk.edu

Appendix B: Recruitment Flyers



Interested in an upper-level course?

**Take Child & Family Studies 485:
(Special Topics) MODERN FAMILIES**

WHEN? Spring, 2016 (12:20 – 1:10 PM on MWF)

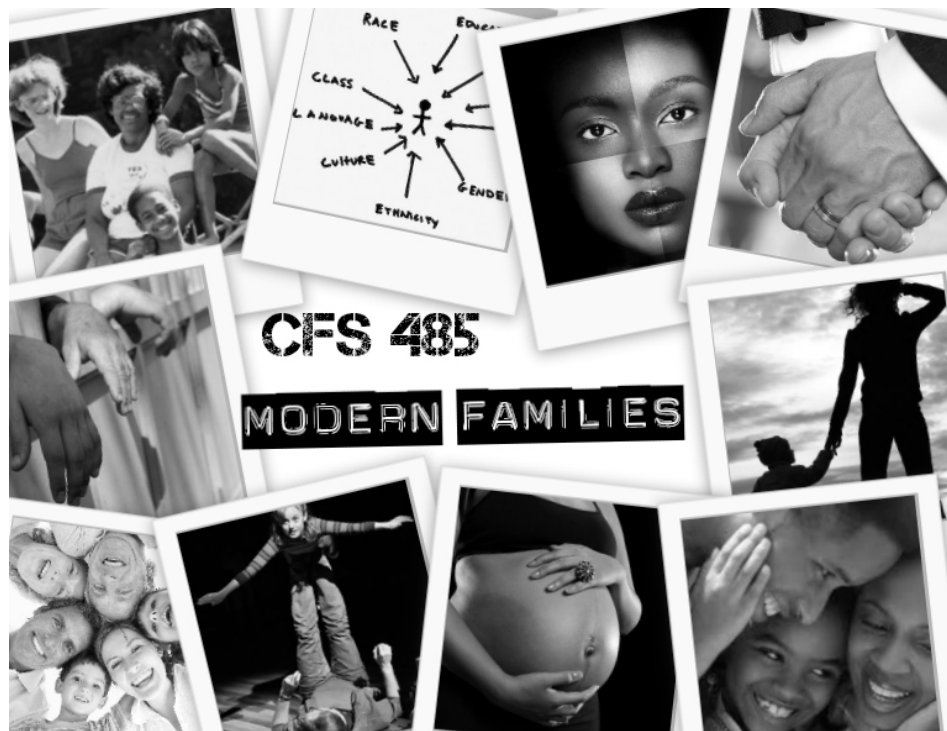
WHERE? Jessie Harris Building, room 425

WHO? Undergraduates in **ALL** disciplines

WHY? To learn more about the lives, experiences, and
unique needs of diverse families in our changing society.

MORE INFORMATION? Email the instructor, Kathryn Conrad, at
kconrad4@utk.edu

Appendix C: Course Syllabus



CHILD AND FAMILY STUDIES 485 (SPECIAL TOPICS): MODERN FAMILIES

• SPRING, 2016 • MWF 12:20-1:10 PM • JESSIE HARRIS BUILDING, ROOM 425 •

Instructor: Kathryn Conrad, M.S.

Email: kconrad4@utk.edu

Office: Jessie Harris Building, room 310

Office Hours: By appointment.

Introduction & Objectives

The concept of diversity focuses on the range of characteristics in individual identity based on gender, race/ethnicity, class, sexual orientation, gender identity, ability, and culture, among others. In relation to the family, diversity celebrates the uniqueness in today's families, yet acknowledges there are societal constraints that limit effective functioning and adaptability. As individuals are made up of multiple identities, and families are made up of multiple individuals, the course will be guided by an intersectional lens to explore how the intersections of differing (dominant/subordinate) identities impact developmental outcomes.

The course is guided by the following objectives:

- ✓ Expand student knowledge of diversity, related social justice concepts, and the intersectionality framework;
- ✓ Analyze the history of diversity through social movements that advanced the lives and well-being of diverse groups;

- ✓ Critically evaluate historical and contemporary examples of diverse family forms (e.g., low-income families, people and families of color, and, most prominently, lesbian, gay, bisexual, and trans identities and families, etc.) using a variety of media, curricula, and assignments.
- ✓ Raise student awareness of the assumptions they have about contemporary marriages and families.
- ✓ Recognize and appreciate the value of diversity as central to effective scholarship and professional work.

Texts

****All texts are required****

- ✓ Bechdel, A. (2007). *Fun Home: A Family Tragicomic*. New York: Mariner Books.
- ✓ Edin, K., & Nelson, T. J. (2013). *Doing the Best I Can: Fatherhood in the Inner City*. Los Angeles, CA: University of California Press.
- ✓ Mezey, N. J. (2015). *LGBT Families (Contemporary Family Perspectives)*. Thousand Oaks, CA: Sage.
- ✓ Nutt, A. E. (2015). *Becoming Nicole: The Transformation of an American Family*. New York: Random House.
- ✓ Additional readings, podcasts, and documentaries available on Blackboard. They are indicated in italics on the course schedule. **Note that the documentaries will either be available through the library's website or through Netflix. Thus, a subscription to Netflix (online) is necessary.*

Policies

Attendance: Attendance is a requirement to do well in this course. Students may miss up to five classes—documented or undocumented. At six absences, a student's final grade will be dropped by ten percentage points. Exceeding six absences results in automatic course failure. Regardless of reason for absence, participation points will not be given on day of absence. Any student who is caught signing in for an absent student is considered to have committed attendance forgery, potentially resulting in an absence or course failure.

Tardiness/Early departure: Students are expected to be in class by 12:20 PM until 1:10 PM. Students should discuss with the instructor *in advance* if they expect to be late or depart early. Participation points will be deducted for repeated offenses.

Late Work: No late work will be accepted past the deadline.

Cell Phones: Cell phones are not permitted during class. Phones must be stored out of sight. If a student is seen using a phone, either overtly or discreetly (I can see you trying to be discreet, I promise), the student will be dismissed early, resulting in an absence.

Technology: Students may use technology only when permitted by the instructor. If devices are permitted, students may use them *if and only if* it is class-related. If a student is seen using devices for reasons unrelated to class, the student will be dismissed, resulting in an absence.

Respect: It is an expectation for students to behave respectfully towards others. While students are encouraged to express their opinions, students are to refrain from inappropriate comments. After one warning, offenders will be dismissed from class, resulting in an absence.

Plagiarism Policy/ Statement of Honor: Students are to comply with the Standards of Conduct of the UTK Student Handbook (<http://dos.utk.edu/files/Hilltopics2015-16.pdf>; p. 71). The instructor has the authority to determine if the academic misconduct warrants a zero for the assignment or automatic course failure.

Disabilities: Students with a documented disability in need of special accommodations must communicate their needs to the instructor. If a student with a known disability has yet to do so, contact the Office of Disability Services or visit <http://ods.utk.edu/> to retrieve the proper documentation.

E-mail: Students must check their UTK designated e-mail frequently, as the instructor communicates regularly through Blackboard-generated emails.

Blackboard: Most course materials (e.g., readings, assignments, rubrics, etc.) will be uploaded to Blackboard. Students may be required to turn in assignments via Blackboard.

Contacting the instructor: The quickest way to contact the instructor is via email or to set up an appointment to meet. Up to 24 hours may be needed for a response to email inquiries. Students are encouraged to exchange contact information with another student as an additional resource.

Course Schedule: **A course schedule is available in a separate document.** The course schedule includes information on the topic for each class period, readings/assignments, and university breaks. The schedule is *tentative and subject to change*. It is imperative to check Blackboard and your UTK email frequently as the instructor will communicate changes electronically or during lecture.

Accountability: As adults, students are held to high expectations regarding their role and involvement in university courses. As university students, you are professionals, embarking upon your academic journey toward the degree and subsequent profession of your choice. That said, I expect students to be responsible and accountable for their ethic and professionalism in my course. Students will do well in the class so long as they attend class on-time, are prepared to participate, and do the required readings and assignments. Failure to do so will ultimately be reflected in your final grade.

Any issues with the aforementioned policies can be discussed in person during the instructor's office hours.

Course Requirements (300 points)

Attendance and Participation (40 points; 1 point per class): Attendance and participation go hand in hand. In order to earn participation points, students must attend class, be prepared, and engaged with course material. Students will be awarded **1 point per class** totaling 40 points.

“Think Point” Reflections (40 points): Students will be required to complete readings, documentaries, podcasts, and assignments outside of class in order to be prepared and engaged for small- and large-group in-class discussions. Therefore, students are required to post 2-3 “takeaways” (called *think points*) from the corresponding material to a private Blackboard discussion board. Students should be thoughtful and critical in their

think point reflections (TPR) by applying (comparing/contrasting) interesting or insightful takeaways from that week. TPRs might include: (i) significant takeaways found particularly insightful, provocative, or influential to the respective topic/unit/discussion; (ii) questions that require clarification; (iii) applications to theory/research/practice; or (iv) personal musings. TPR due dates are indicated on the course schedule. The discussion board will close promptly at 9 AM on the due date in order to give the instructor time to review for discussion in class. Four TPRs are due over the course of the semester and are worth 10 points each.

Survey Participation OR Alternative Assignments (Choose one) (60 points):

Students will have the choice to either (a) participate in a study that is associated with this course; or (b) complete an alternative assignment in lieu of participating in the survey. The survey/alternative assignment (AA) will be due at the beginning of the semester (January 27th at 11:59 PM), and again at the end of the semester (April 29th at 11:50 PM). Surveys/AA are graded on a Complete/Incomplete basis. A completion grade is worth 30 points. **DISCLAIMER: The instructor will not be grading this assignment in order to ensure anonymity and confidentiality of those who participate in the surveys or complete the alternative assignment. Instead, Dr. Spencer Olmstead will assign complete/incomplete grades and maintain anonymity of student participation in either option from the instructor until grades are viewable to you through MyUTK. Those involved with the survey are free to withdraw from the survey at any time. Should a student decide to withdraw from the survey, the student should contact Dr. Spencer Olmstead (solmstea@utk.edu) as the student will have to complete the alternative assignment in order to receive completion credit. Students can access the survey/alternative assignments from Blackboard. Formal details regarding each assignment option will be provided at the beginning of the semester.**

Application Activities (60 points): Most Fridays will be devoted to applying the material through in-class activities. Students will be required to prepare an assignment prior to class that corresponds with the in-class activity. The prompt of the activity assignment will be available to students on Blackboard well before the due date. Students will be required to turn in the material associated with the activity at the end of class on the activity day in order to receive credit. Therefore, students should try their best to attend class on activity days as the instructor will not accept late or incomplete work. There are eight activity days over the semester. Students are required to turn in six out of seven activities. Application activity assignments will be graded on a complete/incomplete basis and are worth ten points each.

Privilege Project (100 points): There are no exams in this class nor is there a final exam. However, the course culminates with a final project. The final project will consist of the following requirements:

- ✓ Introduction, Table of Contents, Conclusion, References
- ✓ 2-3 page response paper on ONE of the documentaries we watched over the semester.
- ✓ 2-3 page response paper on ONE of the guest speakers/panels.
- ✓ "Privilege Check" Activism: students must attend, participate, and write a 2-3 response paper on an activism event. A list of pre-arranged activism

locations will be provided by the instructor from which students will choose their activism location.

Evaluation of Grades

Attendance & Participation.....	40 points
Think Point Reflections.....	40 points
Survey Participation OR Alternative Assignment.....	60 points
Application Activities.....	60 points
Final Project.....	100 points
TOTAL.....	300 points

Letter Grade	Point Range	Percentage Range
A	278 – 300	93 – 100
A-	269 – 277	90 – 92
B+	263 – 268	88 – 89
B	245 – 262	82 – 87
B-	239 – 244	80 – 81
C+	233 – 238	78 – 79
C	215 – 232	72 – 77
C-	209 – 214	70 – 71
D+	203 – 208	68 – 69
D	185 – 202	62 – 67
D-	179 – 184	60 – 61
F	0 – 178	59 or lower

CFS 485: Syllabus Contract

DIRECTIONS: Read, initial, and fill-in (where required) the syllabus contract and return on the next class period.

I understand that I am allotted up to _____ absences over the semester, documented or undocumented. At the _____th absence, I understand my final grade will be deducted by 10 percentage points. I acknowledge that the _____th absence results in automatic failure. No exceptions.

_____ (initial)

I will try my very best to attend class on time and in the instance I am late, I will respectfully and quietly enter without disruption. I acknowledge that the instructor has the right to dismiss me from class if I am more than 10 minutes late or depart early, potentially resulting in an absence.

_____ (initial)

I will keep my cell phone off my desk and out of my hands during class. I will avoid perusing my computer or working on material unrelated to class. If any of the technology policies are violated, I understand that the instructor has the right to dismiss me from class, resulting in an absence.

_____ (initial)

I understand that my instructor regularly uses email and Blackboard to communicate to me regarding course updates and changes. I acknowledge that the instructor may not respond to my email inquiries for at least 24 hours.

_____ (initial)

At all costs, I will avoid plagiarizing or forgery of any kind. I acknowledge if I am caught, the instructor has the right to determine the penalty, which could likely be automatic course failure or being reported to the institution for academic misconduct.

_____ (initial)

I understand that no late work is accepted past the deadline unless in extenuating circumstances, in which case, I will consult with the instructor well in advance for accommodation.

_____ (initial)

I certify that I have read and understand the course policies and requirements for this class.

_____ / _____ / 2016

Full Name (printed)

Date

Signature

Appendix D: Course Schedule

CFS 485 Course Schedule*

*schedule is tentative and subject to change

Date	Topic	Readings & Assignments <i>Readings/ Podcasts in italics are available on Blackboard.</i>
W: 1/13	Course Introduction	
F: 1/15	Unit 1: History of Diversity through Social Movements Introduction to Diversity: Identity, Oppression, Power, & Privilege	<i>McIntosh (1988) "Unpacking Privilege"</i>
M: 1/18	NO CLASS: MLK Jr. Day	
W: 1/20	Diversity through Social Movements	<i>Podcast "Race in America" (March 4, 2015)</i>
F: 1/22	Diversity through Social Movements	<i>Kesselman (2012)</i>
M: 1/25	Diversity through Social Movements	<i>Jennings (1994) Ch. 5</i>
W: 1/27	Diversity through Social Movements	<i>Documentary Stonewall Uprising; Available through library.</i> <u>Survey 1 OR AA 1 DUE</u>
F: 1/29	Activity Day <u>Guest Speaker:</u> <u>LGBT Coming Out Panel</u>	<i>Jennings (1994) Ch. 12</i> <u>Activity 1 DUE</u>
M: 2/1	Intersectionality	<i>Nadal (2015)</i>
W: 2/3	Unit 2: Class, Race, & Gender Class	<i>Newman (1999)</i> <u>TPR 1 DUE</u>
F: 2/5	Activity Day	<u>Activity 2 DUE</u>
M: 2/8	Intersections of Race + Gender: Colorism	<i>Rockquemore & Laszloffy (2005)</i>

W: 2/10	Intersections of Race + Class + Gender in Parenting and Marriage: Low-income Mothering	<i>Edin & Kefalas (2011)</i>
F: 2/12	Activity Day	<i>Netflix Documentary “The House I Live In”</i> Activity 3 DUE
M: 2/15	Intersections of Race + Class + Gender in Parenting: Low-income Fathering	Edin & Nelson (2013) Introduction – Chapter 1)
W: 2/17	Fathering, cont’d	Edin & Nelson (2013) Chapter 2
F: 2/19	Fathering, cont’d	Edin & Nelson (2013) Chapter 3
M: 2/22	Fathering, cont’d	Edin & Nelson (2013) Chapter 4-5
W: 2/24	Fathering, cont’d	Edin & Nelson (2013) Chapter 6-7
F: 2/26	Conclude	Edin & Nelson (2013) Chapter 8 TPR 2 DUE
M: 2/29	Unit 3: Class, Race, Gender, Sexual Orientation Intro to LGBT Families & Families of Choice	Mezey (2015) Ch. 1
W: 3/2	<u>Guest Speaker:</u> <u>Religion and LGBT Panel</u>	<i>Netflix Documentary “For the Bible Tells Me So”</i>
F: 3/4	Activity Day	<i>McGlasson (2011); Participant 4 (pp 139-161); Participant 7 (pp. 216-240)</i> Activity 4 DUE
M: 3/7	Marriage Equality	<i>Podcast: What’s Next for Gay Marriage?</i> Mezey (2015) Ch. 2
W: 3/9	LGBT Parenting	Mezey (2015) Ch. 3

F: 3/11	Activity Day	<u>Activity 5 DUE</u>
3/14 – 18	NO CLASS: SPRING BREAK	
M: 3/21	<u>Guest Speaker: Choosing Children</u>	<i>Documentary “Choosing Children”; Available through library website.</i>
W: 3/23	Fun Home	Bechdel (2007) Ch. 1-2
F: 3/25	NO CLASS: SPRING RECESS	
M: 3/28	Fun Home	Bechdel (2007) Ch. 3-4
W: 3/30	Fun Home	Bechdel (2007) Ch. 4-5
F: 4/1	Activity Day: <u>Guest Speaker: Ex-Southern Baptist Minister</u>	<i>Podcast “Coming Out Strong”</i> <u>Activity 6 DUE</u>
M: 4/4	LGBT Youth	Mezey (2015) Ch. 4 <u>TPR 3 DUE</u>
W: 4/6	Cultural Diversity in LGBT Families	<i>Jennings (1994) Ch. 16</i> <i>Wong (2015)</i>
F: 4/8	Activity Day	<u>Activity 7 DUE</u>
M: 4/11	Becoming Nicole	Nutt (2015) Prologue – Ch. 7
W: 4/13	Becoming Nicole	Nutt (2015) Ch. 8-15
F: 4/15	Becoming Nicole	Nutt (2015) Ch.16-25
M: 4/18	Becoming Nicole	Nutt (2015) Ch. 26-34
W: 4/20	Becoming Nicole	Nutt (2015) Ch. 35-40

F: 4/22	Conclude Becoming Nicole	Nutt (2015) Ch. 41 - Epilogue
M: 4/25	<u>Guest Speaker: Clinical Work with Trans Community</u>	TBA
W: 4/27	Learning from LGBT Families	Mezey (2015) Ch. 6 <u>TPR 4 DUE</u>
F: 4/29	Course Closure	<u>Survey 2 OR AA 2 DUE</u>
Final Project DUE: Monday, May 9 at 2:30 PM in JHB 310		

Appendix E: Recruitment Script

Introduction

Hello, my name is Dr. Spencer Olmstead. I am here to invite you to participate in a research study, approved by the University's Institutional Review Board, which focuses on evaluating your attitudes and knowledge regarding diverse families and your experiences in this class. The purpose of the study is to examine how your attitudes and knowledge in relation to course content change over the course of the semester. You are not required to participate in this study. Should you choose to withdraw during the study, you may do so at any point without penalty. Your decision to participate, or not participate, will not in any way affect your course grade.

Inclusion/Exclusion Criteria

You are invited to participate in this study if you are: (a) at least 18 years of age; (b) presently enrolled in this CFS 485 (Modern Families) course during the Spring 2016 semester; and (c) have met all the prerequisites (i.e., at minimum junior-level). Unfortunately, you may not participate in the study if you are: (a) 17 years of age or younger; (b) not presently enrolled in this CFS 485 (Modern Families) course during the Spring 2016 semester; and (c) have not yet fulfilled the course prerequisites (i.e., minimum junior-level).

Study Description

I am passing out a handout with some specifics about the study [pass out information sheet]. Feel free to keep this handout. I will just touch on the basics here. You are being invited to participate in a study that examines how this course on Modern Families influences your knowledge and attitudes related to diverse individuals and families. We will NOT ask about your personal behavior at any point. In addition, the study examines your evaluation of the course and how you feel it influenced your learning experience.

Your instructor (Ms. Kathryn Conrad) will post a link to the first survey on the course blackboard site. **You will also receive an email from Blackboard with specific information on the survey and an alternative assignment option should you decide to opt out of the survey.** The survey will be open for 7 days [Monday, 1/25/2016 – Monday, 2/01/2016]. The survey includes demographic items, scales and measures, and open-ended questions. It is anticipated that the survey will take 30-45 minutes to complete. Towards the end of the semester a second survey will be posted on the course blackboard site. The second survey will also be open for 7 days [Friday, 4/22/2016 – Friday, 4/29/2016]. It will take the same amount of time as the first survey.

In order to connect your responses to the two surveys, you will be asked to enter the last five digits of your University of Tennessee student identification number upon entering the survey. This will help us link the two surveys. It will also let us know who has participated and will be awarded completion points towards the course for your participation.

Confidentiality

In order to connect your responses to the two surveys, you will be asked to enter the last five digits of your University of Tennessee Student Identification Number upon entering the survey. This will help us link the two surveys. It will also let us know who has participated and will be awarded points for participation towards their final course grade. The information you provide will be held strictly confidential. Although the Co-PI, Dr. Spencer Olmstead, is able to link your responses with your partial identification number, these responses will be held confidential from the study PI/ instructor, Kathryn Conrad. In other words, your instructor is unable to link your responses with your identification number. Additionally, the Co-PI, Dr. Spencer Olmstead, will not be involved in any way with course instruction. The survey contains items that some might consider sensitive in nature. Because of this, you are not required to provide answers to items if you deem them too sensitive or personal. The online survey site is password protected and the computers that will hold the electronic data that are provided are also password protected. As soon as the second survey is completed, final grades are awarded, and the online grading portal (MyUTK) closes, participant ID numbers will be changed to study identification numbers (by the Co-PI) and the raw data files will be destroyed. Also, the course instructor (Kathryn Conrad) will not view the data until after final grades are in and the university student identification numbers are removed from the data files. In this way, Ms. Conrad will not know who completed the surveys. Her Co-PI, Dr. Spencer Olmstead, will be handling all of the data management and awarding completion grades and is not involved in any way with grading or teaching this course.

Risks and Benefits

It is possible that you may experience discomfort when participating in the study, but the risks are not considered to be greater than those experienced in everyday life. In the event that you feel distress during the survey, you are free to withdraw at any point or not answer any items that make you feel uncomfortable. In addition, below each survey link will be a PDF file of local and national resources that are available on the course Blackboard site to help address this discomfort.

You will not directly benefit from study participation. However, the responses you provide will inform future research and, potentially, versions of this class or a similar educational seminar. The information you provide will also inform adjustments to the course curriculum, activities, assignments, and experiences of future students who take the class. Thank you for your help.

Appendix F: Study Information Sheet

Introduction

You are invited to participate in a research study focused your responses to and experiences with the course, Modern Families, that you are taking this semester. The purpose of the study is to examine how your attitudes and knowledge regarding the associated topic (diverse families and relationships) change over the semester. You are not required to participate in this study. Should you choose to withdraw during the study, you may do so at any point without penalty. Any information you may have already shared at that point will be destroyed. Your decision to participate, or not participate, will not in any way affect your course grade.

Involvement in the Study

You are being invited to participate in a study that examines how this special topics course on Modern Families influences your knowledge and attitudes related to diverse families and relationships. We will NOT ask about your personal behavior at any point. In addition, the study examines your evaluation of the course and how you feel it influenced your learning experience.

The study takes place completely online through a restricted access survey. Your instructor (Ms. Kathryn Conrad) will post a link to the first survey on the course blackboard site. **You will also receive an email from Blackboard with specific information on the survey and an alternative assignment option should you decide to opt out of the survey.** The survey will be open for 7 days [Monday, 1/25/2016 – Monday, 2/01/2016]. The survey includes demographic items, scales and measures, and open-ended questions. It is anticipated that the survey will take 30-45 minutes to complete. Towards the end of the semester a second survey will be posted on the course blackboard site. The second survey will also be open for 7 days [Friday 4/22/16 – Friday 4/29/16]. It will take the same amount of time as the first survey.

To participate in the study you must meet certain criteria:

You are invited to participate in this study if you are: (a) at least 18 years of age; (b) presently enrolled in CFS 485 (Modern Families) course during the Spring 2016 semester; and (c) have met all the prerequisites (i.e., at minimum junior-level). Students will be excluded from the study if they are: (a) 17 years of age or younger; (b) not presently enrolled in the PI's CFS 485 (Modern Families) course during the Spring 2016 semester; and (c) have yet to fulfill course prerequisites.

Risks and Benefits

It is possible that you may experience discomfort when participating in the study, but the risks are not considered to be greater than those experienced in everyday life. In the event that you feel distress during the survey, you are free to withdraw at any point or not answer any items that make you feel uncomfortable. In addition, below each survey link

will be a PDF file of local and national resources that are available on the course Blackboard to help address this discomfort.

You will not directly benefit from study participation. However, the responses you provide will inform future research and, potentially, versions of this class or a similar educational seminar. The information you provide will also inform adjustments to the course curriculum, activities, assignments, and experiences of future students who take the class. Thank you for your help.

Confidentiality

In order to connect your responses to the two surveys, you will be asked to enter the last five digits of your University of Tennessee email address upon entering the survey. This will help us link the two surveys. It will also let us know who has participated and will be awarded points for participation towards their final course grade. The information you provide will be held strictly confidential. Although the Co-PI, Dr. Spencer Olmstead, is able to link your responses with your partial identification number, these responses will be held confidential from the study PI/instructor, Kathryn Conrad. In other words, your instructor has no ability to link your responses with your identification number. Additionally, the Co-PI, Dr. Spencer Olmstead, will not be involved in any way with course instruction. The survey contains items that some might consider sensitive in nature. Because of this, you are not required to provide answers to items if you deem them too sensitive or personal. The online survey site is password protected and the computers that will hold the electronic data that are provided are also password protected. As soon as the second survey is complete, final grades are awarded, and the online grading portal (MyUTK) closes, participant ID numbers will be changed to study identification numbers (by the Co-PI) and the raw data files will be destroyed. Also, the course instructor (Kathryn Conrad) will not view the data until after final grades are in and the university student identification numbers are removed from the data files. In this way, Ms. Conrad will not know who completed the surveys. Her Co-PI, Dr. Spencer Olmstead, will be handling all of the data management and awarding completion grades and is not involved in any way with grading or teaching this course.

Compensation

For your participation in each survey, we will not be offering monetary compensation. Instead, participation in the study will award you assignment points towards your final course grade. Should you choose not to complete the survey, you will be offered an alternative assignment in order for you to receive course points. You will be awarded completion points towards your final grade at both data collection time points (the beginning and end of the semester) for participation in the study (or completion of alternative assignments should you opt out of participation).

Contact Information

Any questions or issues you may encounter with regards to the study or participation in the study can be directed to the Co-PI, Dr. Spencer Olmstead, at 865-974-5316, or via

email at solmstea@utk.edu. Please feel free to learn more about your rights as a participant by contacting the UTK IRB Compliance Officer at 865-974-7697.

Participation

Your participation in this study is completely voluntary. You may decline participation or choose to withdraw at any time without penalty and without loss of benefits to which you are otherwise entitled. Should you choose to withdraw after completing the survey, any data that you provided will be returned to you or destroyed. You will be awarded course points through completion of an alternative assignment (available on Blackboard) should you choose to withdraw from the study.

Appendix G: Quantitative Measures

The following measures will be assessed at Time 1 and Time 2 to measure attitudes and knowledge regarding various diverse family issues. Scales are located on subsequent pages.

1. Attitudes Toward Working Single Parents (Noble, Eby, Lockwood, & Allen, 2004)
2. Lesbian, Gay, & Bisexual Knowledge & Attitudes Scale (Worthington, Dillon, & Becker-Schutte, 2005)
3. Attitudes Regarding Bisexuality Scale (Mohr & Rochlen, 1999)
4. Attitudes Toward Cohabitation Scale (Coast, 2009; Wu & Balakrishnan, 1992)
5. Knowledge of Lesbian, Gay, Bisexual, & Trans Individuals Questionnaire (new)
6. Attitudes toward Homelessness Inventory (Kingree & Daves, 1997)
7. Attitudes Toward Poverty (Atherton, Gemmel, Haagenstad, & Holt 1993)
8. Attitudes Toward Transgendered Individuals Scale (Walch, Ngamake, Francisco, Stitt, & Shingler, 2012)
9. Modern Homonegativity Scale (Morrison & Morrison, 2002)
10. Marlowe-Crowne Social Desirability Scale, Short Form A (Reynolds, 1982)
11. Component Measure of Attitudes toward Homosexuality (LaMar & Kite, 1998)
12. The Monroe Multicultural Attitude Scale Questionnaire (Munore & Pearson, 2006)
13. Attitudes Toward Interracial Marriage Scale (Moran, 2014; Whatley, 2008)
14. Sex Education and Knowledge about Homosexuality Questionnaire (Dunjić-Kostić et al., 2012)

Attitudes Toward Working Single Parents (AWSP)

Noble, Eby, Lockwood, & Allen, 2004

The purpose of this survey is to understand your attitudes towards single, working parents and their ability to raise children. Please indicate the extent to which you strongly disagree (1) or strongly agree (5) to the following statements use the scale below.

1	2	3	4	5
Strongly Disagree	Agree	Neutral	Disagree	Strongly Agree

1. A child is more likely to struggle in life if raised by a single parent.
2. Children of single, working parents often feel neglected.
3. Children of single, working parents have to learn to do without a lot of things.
4. Children of single, working parents must be self-sufficient.
5. To be well adjusted, a child needs two parents (a mom and a dad) who both live at home.
6. It is almost impossible for a single, working parent to raise a child as effectively as two parents.
7. Single parents, who also work, do not get to spend sufficient time with their children.
8. Raising a child in a single parent household is asking for trouble.
9. Single parents, who also work, do not get to spend sufficient time with their children.
10. Single parents are too distracted by family concerns to be productive at work.
11. Single parent employees are a liability to an organization.
12. *A single parent can be just as productive of an employee as anyone else.
13. Being a good employee is a lower priority for single parents.
14. It is difficult for single parents to devote adequate energy to their work.
15. Single parents often have high absenteeism from work because of their kids.

*Indicates reverse scoring.

Lesbian, Gay, & Bisexual Knowledge & Attitudes Scale (LGB-KAS)

Worthington, Dillon, & Becker-Schutte (2005)

Instructions: Please use the scale below to respond to the following items. Choose the number that indicates the extent to which each statement is characteristic or uncharacteristic of you or your view. For example, if you thought a statement is characteristic of you, you would indicate the number “6.” Please try to respond to every item. (1 = *Very Uncharacteristic of Me or My Views* to 6 = *Very Characteristic of Me or My Views*).

Please consider the ENTIRE statement when making your rating, as some statements contain two parts.

Note: LGB = Lesbian, Gay, Bisexual

1. I feel qualified to educate others about how to be affirmative regarding LGB issues.
2. I have conflicting attitudes or beliefs about LGB people.
3. I can accept LGB people even though I condemn their behavior.
4. It is important to me to avoid LGB individuals.
5. I could educate others about the history and symbolism behind the “pink triangle.”
6. I have close friends who are LGB.
7. I have difficulty reconciling my religious views with my interest in being accepting of LGB people.
8. I would be unsure what to do or say if I met someone who is openly lesbian, gay, or bisexual.
9. Hearing about a hate crime against an LGB person would not bother me.
10. I am knowledgeable about the significance of the Stonewall Riot to the Gay Liberation Movement.
11. I think marriage should be legal for same-sex couples.
12. I keep my religious views to myself in order to accept LGB people.
13. I conceal my negative views toward LGB people when I am with someone who doesn’t share my views.
14. I sometimes think about being violent toward LGB people.
15. Feeling attracted to another person of the same sex would not make me uncomfortable.
16. I am familiar with the work of the National Gay and Lesbian Task Force.
17. I would display a symbol of gay pride (pink triangle, rainbow, etc.) to show my support of the LBG community.
18. I would feel self-conscious greeting a known LGB person in a public place.
19. I have had sexual fantasies about members of my same sex.
20. I am knowledgeable about the history and mission of the PFLAG organization.
21. I would attend a demonstration to promote LGB civil rights.

- 22. I try not to let my negative beliefs about LGB people harm my relationships with the lesbian, gay, or bisexual individuals I know.
- 23. Hospitals should acknowledge same-sex partners equally to any other next of kin.
- 24. LGB people deserve the hatred they receive.
- 25. It is important to teach children positive attitudes toward LGB people.
- 26. I conceal my positive attitudes toward LGB people when I am with someone who is homophobic.
- 27. Health benefits should be available equally to same-sex partners as to any other couple.
- 28. It is wrong for courts to make child custody decisions based on a parent's sexual orientation.

No reverse scoring.

Attitudes Regarding Bisexuality Scale (ARBS)

(Adapted from Mohr & Rochlen, 1999)

Instructions: Please use the scale below to respond to the following items. Choose the number that indicates the extent to which you Strongly Agree (5), Agree (4), Neutral (3), Disagree (2), and Strongly Disagree (1). Please try to respond to every item.

Stability

1. *Bisexuals are afraid to commit to one lifestyle.
2. *Most individuals who identify as bisexual have not yet discovered their true sexual orientation.
3. *Most individuals who claim to be bisexual are in denial about their true sexual orientation.
4. *Most individuals who call themselves bisexual are temporarily experimenting with their sexuality.
5. *Bisexuals have a fear of committed intimate relationships.
6. *Lesbians/gay men are less confused about their sexuality than are bisexual women/men.
7. Bisexuality is not usually a phase, but rather a stable sexual orientation.
8. Bisexuals have a clear sense of their true sexual orientation.
9. Just like homosexuality and heterosexuality, bisexuality is a stable sexual orientation.
10. *The only true sexual orientations are homosexuality and bisexuality.

Tolerance

1. *Bisexuality is immoral.
2. *The growing acceptance of bisexuality indicates a decline in American values.
3. *As far as I'm concerned, bisexuality is unnatural.
4. *Bisexuals are sick.
5. Bisexuality is *not* a perversion.
6. I would *not* be upset if my sibling were bisexual.
7. *Bisexuality is harmful to society because it breaks down the natural divisions between the sexes.
8. *Bisexuals should *not* be allowed to teach children in public schools.

NOTE: * indicates reverse scoring.

Attitudes Toward Cohabitation Scale (ATCS)

(Adapted from Coast, 2009 and Wu & Balakrishnan, 1992. Some items were added by the PI)

Cohabitation is referred to as an unmarried couple who shares the same living quarters and engages in an intimate and/or sexual relationship over a sustained time period. The purpose of this survey is to understand your attitudes towards cohabitation. Please rate the degree to which you agree or disagree to the following statements using the following scale.

1	2	3	4	5	6	7
Strongly						Strongly
Agree						Disagree

1. Living together outside of marriage is always wrong.
2. It is alright for people to live together even if they have no interest in considering marriage.
3. It is a good idea for a couple who intend to get married to live together first.
4. It is alright for a couple to live together without intending to get married.
5. People who want children ought to get married.
6. As a society, we ought to do more to safeguard the institution of marriage.
7. Most people nowadays take marriage too lightly.
8. The main advantage of marriage is that it gives financial security.
9. Many people who live together without getting married are just scared of commitment.
10. There is no point getting married – it's only a piece of paper.
11. It is acceptable for a couple to decide to live together without marriage if they want to make sure that their future marriage will last.
12. It is acceptable for young women to have a sexual life before getting married.
13. It is acceptable for young men to have a sexual life before getting married.
14. Cohabitation is a "try out" for marriage. *(added)*
15. Cohabiting with a partner prior to marriage increases your chances for divorce. *(added)*
16. I would never cohabit with a partner prior to marriage. *(added)*
17. I am okay with others choosing to cohabit, but would not choose to cohabit myself. *(added)*
18. I would like to cohabit with a romantic partner prior to getting married. *(added)*
19. My parents (or the familial individuals to whom I am the closest) would support my choice to cohabit. *(added)*

Knowledge of Lesbian, Gay, Bisexual, & Trans Individuals Questionnaire

(Created by PI)

Instructions: This questionnaire is designed to measure your knowledge related to lesbian, gay, and bisexual individuals. Respond to the following as either “True” or “False” or “I Don’t Know.”

1. The idea of a sexual orientation (“homosexual” versus “heterosexual”) did not emerge until the late 19th century.
2. *Gay parents are allowed to legally adopt in all states in the United States.
3. *When a heterosexual man comes out as “transgender,” it means that he is gay.
4. *Gender and sex mean the same thing.
5. Of all individuals on the LGBT spectrum, trans individuals are the most likely to commit suicide over their lifetime.
6. *The federal Supreme Court ruling that legalized gay marriage (Windsor v. United States) cited that the gay marriage bans violated the 15th amendment of the US Constitution.
7. Most of the recent research shows that there is no difference in children’s adjustment who come from heterosexual versus gay-headed households.
8. *Once you come-out as gay, your sexual orientation stays the same forever.
9. Knowledge about bisexuality and trans issues is the most underrepresented topic in LGBT family studies research.
10. *The average age of coming-out is during the college years.
11. *Sexual orientation is a choice and a lifestyle.
12. Gay and bisexual males are more likely than lesbian and bisexual females to attempt and commit suicide.
13. *Sexual orientation and gender identity mean the same thing.
14. Sexual orientation and gender identity are discussed in most of the current sexual health education programs in the United States.
15. In comparison to other regions in the United States, sexual orientation and gender identity are the least discussed sexual education topic in the southeastern region of the United States.
16. *In all lesbian/gay male partnerships, there’s one partner who acts as the female counterpart while the other partner is the male counterpart.

* indicates FALSE answer.

Attitudes toward Homelessness Inventory (ATHI)

(Adapted from Kingree & Daves, 1997)

The purpose of this survey is to understand your attitudes towards homeless persons and families. There are no right or wrong answers, so we encourage you to answer as honestly as possible. Please indicate the extent to which you strongly agree or strongly disagree to the statements use the following scale.

1	2	3	4	5	6
Strongly Agree	Agree	Unsure, but probably agree	Unsure, but probably disagree	Disagree	Strongly Disagree

1. Homeless people had parents who took little interest in them as children.
2. Recent government cutbacks in housing assistance for the poor may have made the homeless problem in this country worse.
3. The low minimum wage in this country virtually guarantees a large homeless population.
4. I would feel comfortable eating a meal with a homeless [family].
5. Rehabilitation programs for homeless people are too expensive to operate.
6. There is little that can be done for people in homeless shelters except to see that they are comfortable and well fed.
7. Most circumstances of homelessness in adults can be traced to their emotional experiences in childhood.
8. Most homeless persons are substance abusers.
9. Recent government cutbacks in welfare have contributed substantially to the homeless problem in this country.
10. I feel uneasy when I meet homeless [families].
11. A homeless [family] cannot really be expected to adopt a normal lifestyle.

Attitudes Toward Poverty (ATP)

(Adapted from Atherton, Gemmel, Haagenstad, & Holt 1993)

The purpose of this survey is to understand your attitudes towards individuals and families living in poverty. There are no right or wrong answers, so we encourage you to answer as honestly as possible. Please indicate the extent to which you strongly agree or strongly disagree to the statements use the following scale.

1	2	3	4	5
Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree

1. A person receiving welfare should not have a nicer car than I do.
2. Poor people will remain poor regardless what's done for them.
3. Welfare makes people lazy.
4. Any person can get ahead in this country.
5. Poor people are satisfied receiving welfare.
6. *Welfare recipients should be able to spend their money as they choose.
7. An able-bodied person using food stamps is ripping off the system.
8. Poor people are dishonest.
9. If poor people worked harder, they could escape poverty.
10. Most [poor] people are members of a minority group.
11. *[Families] are poor due to circumstances beyond their control.
12. *Society has the responsibility to help poor people.
13. [Parents] in welfare should be made to work for their benefits.
14. Unemployed poor people could find jobs if they tried harder.
15. Poor [families] are different from the rest of society.
16. Being poor is a choice.
17. Most poor [families] are satisfied with their standard of living.
18. Poor people think they deserve to be supported.
19. Welfare mothers have babies to get more money.
20. Children raised on welfare will never amount to anything.
21. Poor people act differently.
22. *Poor people are discriminated against.
23. Most poor people are dirty.
24. *[Families] who are poor should not be blamed for their misfortune.
25. *If I were poor, I would accept welfare benefits.
26. Out-of-work [parents] ought to have to take the first job that is offered.
27. The government spends too much money on poverty programs.
28. Some "poor" people lives better than I do, considering all their benefits.
29. There is a lot of fraud among welfare recipients.
30. Benefits for poor people consume a major part of the federal budget.
31. *Poor people use food stamps wisely.
32. Poor [parents] generally have lower intelligence than nonpoor people.
33. Poor [parents] should be more closely supervised.

- 34. I believe poor [families] have a different set of values than do other people.
- 35. I believe poor [families] create their own difficulties.
- 36. *I believe I could trust a poor person [as an employee]
- 37. *I would support a program that resulted in higher taxes to support social programs for poor [families].

*Indicates reverse scoring

Attitudes Toward Transgendered Individuals Scale (ATTI)

Walch, Ngamake, Francisco, Stitt, & Shingler (2012)

Instructions: Please use the scale below to respond to the following items. Choose the number that indicates the extent to which you Strongly Agree (1), Agree (2), Neither Agree or Disagree (3), Disagree (4), and Strongly Disagree (5) to the following statements. Please try to respond to every item.

1. *It would be beneficial to society to recognize transgenderism as normal.
2. Transgendered individuals should not be allowed to work with children.
3. Transgenderism is immoral.
4. All transgendered bars should be closed down.
5. *Transgendered individuals are a viable part of our society.
6. Transgenderism is a sin.
7. Transgenderism endangers the institution of the family.
8. *Transgendered individuals should be accepted completely into our society.
9. Transgendered individuals should be barred from the teaching profession.
10. *There should be no restrictions on transgenderism.
11. I avoid transgendered individuals whenever possible.
12. *I would feel comfortable working closely with a transgendered individual.
13. *I would enjoy attending social functions at which transgendered individuals were present.
14. *I would feel comfortable if I learned that my neighbor was a transgendered individual.
15. Transgendered individuals should not be allowed to cross dress in public.
16. *I would like to have friends who are transgendered individuals.
17. *I would feel comfortable if I learned that my best friend was a transgendered individual.
18. I would feel uncomfortable if a close family member became romantically involved with a transgendered individual
19. Transgendered individuals are really just closeted gays.
20. Romantic partners of transgendered individuals should seek psychological treatment.

* Indicates reverse scoring

Modern Homonegativity Scale (MHS)

Morrison & Morrison (2002)

Instructions: Please use the scale below to respond to the following items. Choose the number that indicates the extent to which you Strongly Agree (5), Agree (4), Don't Know (3), Disagree (2), and Strongly Disagree (1). Please try to respond to every item.

1. Gay men/lesbians have all the rights they need.
2. Gay men/lesbians have become far too confrontational in their demand for equal rights.
3. Gay men/lesbians should stop shoving their lifestyle down other people's throats.
4. Gay men/lesbians seem to focus on the ways in which they differ from heterosexuals, and ignore the ways in which they are similar.
5. *Gay men/lesbians who are "out of the closet" should be admired for their courage.
6. Many gay men/lesbians use their sexual orientation so that they can obtain special rights and privileges.
7. Gay men/lesbians no longer need to protest for equal rights.
8. In today's tough economic times, Americans' tax dollars shouldn't be used to support gay men's/lesbian's organizations.
9. The notion of universities providing degrees in gay and lesbian studies is ridiculous.
10. Gay men/lesbians should stop complaining about the way they are treated in society, and simply get on with their lives.
11. Celebrations such as "Gay Pride Day" are ridiculous because they assume that an individual's sexual orientation should constitute a source of pride.
12. If gay men/lesbians want to be treated like everyone else, then they need to stop making such a fuss about their sexuality and culture.

* Indicates reverse scoring

Marlowe-Crowne Social Desirability Scale (Short Form A)

Reynolds (1982)

Instructions: Please use the scale below to respond to the following items as either “True” or “False.”

1. It is sometimes hard for me to go on with my work if I am not encouraged.
2. I sometimes feel resentful when I don't get my way.
3. *No matter who I'm talking to, I'm always a good listener.
4. There have been occasions when I took advantage of someone.
5. *I'm always willing to admit it when I make a mistake.
6. I sometimes try to get even rather than forgive and forget.
7. *I am always courteous, even to people who are disagreeable.
8. *I have never been irked when people expressed ideas very different from my own.
9. There have been times when I was quite jealous of the good fortune of others.
10. I am sometimes irritated by people who ask favors of me.
11. *I have never deliberately said something that hurt someone's feelings.

* Indicates reverse scoring

Component Measure of Attitudes toward Homosexuality

LaMar & Kite (1998)

Instructions: Record your responses to each item using the following scale.

1	2	3	4	5
Strongly Agree				Strongly Disagree

1. Apartment complexes should not accept lesbians or gay men as renters.
2. Lesbians/gay men should be required to register with the police department where they live.
3. Lesbians/gay men should not be allowed to hold responsible positions.
4. *Job discrimination against lesbians/gay men is wrong.
5. Lesbians/gay men are a danger to young people.
6. Lesbians/gay men are more likely to commit deviant acts such as child molestation, rape, voyeurism (peeping Toms) than are heterosexuals.
7. Lesbians/gay men dislike members of the opposite sex.
8. *Finding out an artist was a gay man/lesbian would have no effect on my appreciation of his or her work.
9. *Lesbians/gay men should be allowed to serve in the military.
10. *Lesbians/gay men should not be discriminated against because of their sexual preference.
11. Lesbians/gay men should not be allowed to work with children.
12. The increasing acceptance of gay men/lesbians in our society is aiding in the deterioration of morals.
13. Gay men/lesbians endanger the institution of the family.
14. *Many gay men/lesbians are very moral and ethical people.
15. *Gay male/lesbian couples should be able to adopt children the same as heterosexual couples.
16. The idea of marriages between gay men/lesbians seems ridiculous to me.
17. *State laws regulating private, consenting behavior between gay men/lesbians should be loosened.
18. Gay men/lesbians just can't fit into our society.
19. Gay men/lesbians need psychological treatment.
20. *Gay men/lesbians are a viable part of our society.
21. Homosexual behavior between two men/women is just plain wrong.
22. *Homosexuality, as far as I am concerned, is not sinful.
23. Homosexuality is a perversion.
24. I find the thought of homosexual acts disgusting.
25. *I enjoy the company of gay men/lesbians.
26. It would be upsetting to me to find out I was alone with a gay man/lesbian.
27. I avoid gay men/lesbians whenever possible.
28. I would feel nervous being in a group of gay men/lesbians.
29. I think gay men/lesbians are disgusting.

30. *I would enjoy attending social functions at which gay men/lesbians were present.
31. Bars that cater solely to gay men/lesbians should be placed in a specific and known part of town.
32. *I would feel comfortable working closely with a gay man/lesbian.
33. If a gay man/lesbian approaches me in a public restroom, I would be disgusted.
34. I would not want a gay man/lesbian to live in the house next to mine.
35. Two gay men/lesbians holding hands or displaying affection in public is revolting.
36. I would be nervous if a gay man/lesbian sat next to me on a bus.
37. I would decline membership in an organization if I found out it had gay male/lesbian members.
38. *If I knew someone was a gay male/lesbian, I would go ahead and form a friendship with that individual.
39. If a member of my sex made advances toward me, I would feel angry.
40. *I would feel comfortable if I found myself attracted to a member of my sex.
41. I would feel uncomfortable if a member of my sex made an advance toward me.
42. Lesbians/gay men prefer to take roles (passive or aggressive) in their sexual behavior.
43. The love between two lesbians/gay men is quite different from the love between two persons of the opposite sex.
44. Lesbians/gay men have weaker sex drives than heterosexuals.
45. A lesbian's/gay man's mother is probably very domineering.
46. Most lesbians/gay men have a life of one-night stands.
47. Most lesbians/gay men like to dress in opposite-sex clothing.
48. Most lesbians have identifiable masculine traits while most gay men have identifiable feminine traits.

*Indicates reverse scoring.

The Munroe Multicultural Attitude Scale Questionnaire (MASQUE)

Munroe & Pearson (2006)

Instructions: Please use the scale below to respond to the following items. Rank the extent to which you strongly disagree (1) to strongly agree (6) to the following statements. There are no right or wrong answers, so we encourage you to be as open and honest as possible. Please try to respond to each of the following statements.

1	2	3	4	5	6
Strongly					Strongly
Disagree					Agree

1. I realize that racism exists.
2. I know that social barriers exist.
3. I understand religious beliefs differ.
4. I understand sexual preferences may differ.
5. I understand that gender-based inequities exist.
6. I accept the fact that languages other than English are spoken.
7. I do not understand why people of other cultures act differently.
8. I am sensitive to respecting religious difference.
9. I am sensitive to differing expressions of ethnicity.
10. I am emotionally concerned about racial inequality.
11. I am sensitive toward people of every financial status.
12. I am not sensitive to language uses other than English.
13. A person's social status does not affect how I care about people.
14. I do not act to stop racism.
15. I actively challenge gender inequities.
16. I do not actively respond to contest religious prejudice.
17. I respectfully help others to offset language barriers that prevent communication.
18. I do not take action when witnessing bias based on people's preferred sexual orientation.

Attitudes Toward Interracial Marriage Scale (ATIMS)

(Adapted by Moran, 2014 from Whatley, 2008)

Interracial marrying is described as the marrying of two people from different races. Almost everybody knows about or has seen interracial relationships, and there are differences among people in how they view such relationships. The purpose of this survey is to gain a better understanding of what people think and feel about interracial relationships. Please read each item carefully and consider how you feel about each statement. There are no right or wrong answers to any of these statements; we are interested in your honest reactions and opinions. Please read each statement carefully and respond by using the following scale:

1	2	3	4	5	6	7
Strongly						Strongly
Agree						Disagree

1. I believe that interracial couples date outside their race to get attention.
2. I feel that interracial couples have little in common.
3. When I see an interracial couple I find myself evaluating them negatively.
4. People date outside their own race because they feel inferior.
5. Marrying interracial shows a lack of respect for one's own race.
6. I would be upset with a family member who married outside his/her race.
7. I would be upset with a close friend who married outside his/her race.
8. I feel uneasy around an interracial couple.
9. People of different races should associate only in non-dating settings.
10. I am offended when I see an interracial couple.
11. Interracial couples are more likely to have low self-esteem.
12. Interracial marriage interferes with my fundamental beliefs.
13. People should only marry within their race.
14. I dislike seeing interracial couples together.
15. I would not pursue a marriage with someone of a different race regardless of my feelings for him/her.
16. Interracial marriage interferes with my concept of cultural identity.
17. I support marriage between people with the same skin color, but not with a different skin color.
18. I can imagine myself in a marriage with someone of a different race.
19. As long as the people involved love each other, I do not have a problem with interracial marriage.
20. I think interracial marriage is a good thing.

Sex Education and Knowledge about Homosexuality Questionnaire (SEKHQ)

Dunjić-Kostić et al., 2012

Instructions: This questionnaire is designed to measure your knowledge related to sex education and homosexuality. Respond to the following as either “True” or “False” or “I Don’t Know.”

1. *Approximately 25-30% of adolescent boys have a same-sex sexual experience during their teenage years
2. *A majority of gay individuals were seduced in adolescence by a person of the same sex, usually several years older.
3. Approximately 6-11% of adolescent girls have a same-sex sexual experience during their teenage years.
4. Sexual orientation is usually well-established by adolescence.
5. Gay individuals usually disclose their sexual identity to a friend before they tell a parent.
6. *A gay person’s gender identity does not agree with his/her biological sex.
7. *If children are raised by openly gay parents, the likelihood that they themselves will develop a gay orientation is greater than if they were raised by heterosexual parents.
8. Gay men and lesbian women have an increased incidence of anxiety and depression compared to heterosexual men and women.
9. *Gay persons place more importance on the physical attractiveness of their dating partners than do heterosexuals.
10. The experience of love is similar for all people regardless of sexual orientation.
11. Gay male couples are likely to have the most permissive attitudes about sexual activity outside of a committed relationship compared to lesbian couples and heterosexual couples.
12. In some cultures, it is normal practice for boys to have sex with their same-gender during adolescence.
13. *In the world as a whole, the most common mode of transmission of the HIV virus is through gay male sex.
14. Testosterone is the hormone responsible for the growth of pubic hair on girls.
15. Boy’s breasts typically grow during puberty.
16. *Research supports the notion that sex education offered in schools increases the amount of sexual activity amongst adolescents.
17. In the last 25 years, there has been an increase in homosexuality.
18. Most gay men and women want to be heterosexual.
19. *Most gay individuals want to encourage or entice others into a gay lifestyle.
20. Heterosexual teachers, more often than gay teachers, seduce their students or sexually exploit them.
21. *Greece and Rome fell because of homosexuality.
22. * Heterosexuals generally have a stronger sex drive than do homosexuals.

23. About one-half of the population of men and more than one-third of women have had a gay experience to the point of orgasm at some time in their lives.
24. The gay population includes a greater proportion of men than of women.
25. Heterosexual men and women commonly report same-sex sexual fantasies.
26. *If the media portrays homosexuality or lesbianism as positive, this could sway youths into becoming gay or desiring homosexuality as a way of life.
27. *Gay persons are usually identifiable by their appearance or mannerisms.
28. *Gay individuals do not make good role models for children and could do psychological harm to children with whom they interact as well as interfere with the normal sexual development of children.
29. Gay men are more likely to be victims of violent crimes than the general public.
30. *Homosexuality does not occur among animals (other than human beings).
31. *Historically, almost every culture has evidenced widespread intolerance towards same-sex sexuality, viewing them as “sick” or as “sinners.”
32. Heterosexual men tend to express more hostile attitudes toward gay individuals than do heterosexual women.

NOTE: * indicates *FALSE* answer.

*Appendix H: Qualitative Items***Time 1**

Directions: Below are a series of open-ended questions. Please avoid using names or other identifying information that would reveal who you are.

1. Discuss two prominent reasons you chose to take this course?
2. What do you hope or expect to learn from your experience in this course?
3. Name at least two things you know about lesbian, gay, bisexual, and transgender (LGBT) families. This may include facts, statistics, or personal experiences with LGBT individuals and/or their families.
4. Name at least two things you know about racial or ethnic minority families. This may include facts, statistics, or personal experiences with racial or ethnic individuals and/or their families.
5. Name at least two things you know about single parenthood. This may include facts, statistics, or personal experiences with single parents and/or their families.
6. How would you describe your views towards pre-marital and/or non-marital cohabitation?
7. How would you describe your feelings towards LGBT people and the LGBT community?
8. How would you describe your feelings towards how others view LGBT people and the LGBT community?
9. How would you describe your feelings towards interracial couples and families?
10. How would you describe your feelings towards how others view racial/ethnic individuals, couples, and their families?

Time 2

Directions: Below are a series of open-ended questions. Please avoid using names or other identifying information that would reveal who you are.

1. What are one or two of the most important things you are taking away from this course?
2. In what areas of the course do you believe your knowledge was enhanced the most? Why?
3. In what areas of the course do you believe your knowledge was enhanced the least? Why?
4. Are there any topics that were missed that you feel are important to diverse individuals (i.e., ethnic/racial minorities, LGBT people, single parents, etc.), relationships, and their families? If so, what? Please be specific.
5. What suggestions do you have for the instructor to help increase your comfort with the various topics covered in “Modern Families?” Please be specific.
6. How would you change the course design to increase student’s knowledge of the associated course topics?

Appendix I: Alternative Assignments

Time 1 / Assignment 1

“What is Family?”

Instructions: A daunting task to the field of family studies is identifying a universal definition to the term “family.” Considering that families are comprised of different individuals from varying racial, social, and cultural backgrounds, attending to how diverse identities shape families has become prominent in contemporary family scholarship. As such, different types of family have different meanings regarding their values and beliefs within their family.

For your first assignment, you are to write a 2 page paper regarding YOUR meaning of family. Be sure to include the answers to the following questions and write in the first person: (1) How do you define family? (2) What does family mean to you and your family? (3) What roles (social practices and norms) are commonly practiced within your family? (4) Where and/or through whom did you learn your roles in your family? (5) In what way does gender, race, social class, culture/heritage, sexual orientation, or religion/spirituality impact your role in your family? (6) How might your definition and meaning of “family” differ from that of a different family of your choosing? For this last question, be sure to describe the family and offer similarities and differences.

This is to be typed in Times New Roman 12 point font, double – spaced, with no extra spacing between paragraphs, and submitted electronically by the due date (by 11:59 on 2/05/2016). All assignments must be submitted through email to Dr. Spencer Olmstead, solmstea@utk.edu. Please make the subject of the email: CFS485 Assignment 1.

Time 2 / Assignment 2

Alternative Families

Instructions: Choose one of the following vignettes and answer the associated questions. You should respond in essay format and should be 2 pages (typed) in length. This is to be typed in Times New Roman 12 point font, double – spaced, with no extra spacing between paragraphs, and submitted electronically by the due date (by 11:59 on 4/29/2016). All assignments must be submitted through email to Dr. Spencer Olmstead, solmstea@utk.edu. Please make the subject of the email: CFS485 Assignment 2.

Vignette 1: Shelly is a 19-year old, low-income, Caucasian mother of two (4 and 18-months). Shelly has lived with her mother, Debra, all her life in a low-income, impoverished neighborhood in Pittsburgh that is plagued by high crime and violence. Debra works full-time at a local diner in order to support Shelly and her children as her grandchildren’s father has been out of the picture since the birth of their second child. Recently, Shelly became involved with a new boyfriend, Henry, who lives two blocks from her, who sells and trafficks drugs to various areas of the city. Shelly was at the

“wrong place at the wrong time,” and along with Henry, was arrested, convicted, and is now serving a sentence of 18 months. While in prison, Shelly has found out that she is 6 weeks pregnant with Henry’s child. Write a response to the following questions regarding whether Shelly should or should not be allowed to raise a child behind bars after the baby is born.

- (1) Should Shelly be granted the ability to raise the newborn behind bars? Why or why not?
- (2) What warrants her eligible to raise her baby behind bars? What potentially makes her ineligible for raising the child?
- (3) Do you believe the child would be better off living with Debra and her two grandchildren, given Debra’s economic situation and the newborn’s developmental needs? Or would the child be better off with Shelly in prison?
- (4) What immediate benefits or risks does being raised in prison pose for the child? Long-term benefits and risks?
- (5) What kinds of programs, interventions, policies, or community resources would you suggest to help the family in this situation? Keep in mind the family’s economic situation when answering this question.

Vignette 2: Marcus, 34, and Devin, 35, live in rural Mississippi. They met when they were juniors at the University of Mississippi and instantly had a connection. They began dating soon after meeting. After finishing college, they returned to Mississippi, where they found jobs within their respective disciplines. Marcus works as a website developer for a small non-profit organization. Devin works at a big chain grocery store as a manager. Marcus and Devin have dated for 14 years and have lived together for 10 years. It has been tough for them and their relationship as they live in a rural town where being gay is not accepted. They have had to date “in the shadows” of their rural town to avoid being victimized, harassed, and ostracized from their work, family, and social circles. After the eradication of the Defense of Marriage Act (DOMA) and the state and federal legalization of gay marriage, Marcus and Devin went immediately to apply for a marriage license. Once they are married, they’d like to adopt a child as they’ve always dreamed of raising a family together. Answer the following questions regarding Marcus’ and Devin’s experience in the adoption process.

- (1) In comparison to heterosexual parents, what potential barriers might Marcus and Devin experience that are unique to them as gay parents trying to adopt?
- (2) What potential barriers might Marcus and Devin experience that are similar to that of heterosexual parents during the adoption process?
- (3) What types of support systems with Marcus and Devin need should they be able to adopt a child? (i.e., financial? social? familial? cultural? institutional?)
- (4) Devin and Marcus eventually go through the adoption process and are able to adopt a beautiful 2 year old girl. How might the experience of raising the child in rural Mississippi differ than that of a suburban area in the Northeast?
- (5) What kinds of programs, interventions, policies, or community resources would you suggest to help the family in this situation?

Appendix J: Blackboard Recruitment Email

Time 1

Dear Students,

As part of your course involvement, your first assignment involves one of two options: (A) participating in a survey or (B) completing an alternative assignment. The completion date is due one week from receipt of this email (**due by 11:59 PM on Monday, 02/01/2016**) to receive course credit.

You are not required to participate in the study. However, **you MUST choose from the following two options to earn course credit**. Whatever option you choose, you will receive a completion grade of equal point value (30 points).

Option A: Survey Participation. You are invited to participate in a study that assesses your attitudes towards and knowledge of diverse families and relationships at the start and end of this semester. You should expect to be asked questions about various family and relationships constellations, such as interracial couples, non-marital cohabitation, lesbian/gay/bisexual/transgender (LGBT) relationships, single parenthood, etc. Please see the attached information sheet for more information. If you opt into the study, you will click on the link below, enter the last five digits of your university student identification number, and read the informed consent form that gives you information about your involvement in the study and rights as a participant. Upon consenting to participate, you will be directed to the surveys. It is estimated that the surveys will take 30-45 minutes to complete. You may withdraw at any time during the survey without penalty. Should you choose to withdraw from the study without fully completing it, you must complete Option B to receive course credit. The study's Co-PI, Dr. Spencer Olmstead, will award you completion points for the study. Thus, I (Kathryn Conrad) will be blind to your responses until after the semester closes and grades are awarded.

Survey Link: <https://www.surveymonkey.com/r/Z8GGHTT>

Option B: Alternative Assignment. If you opt out of survey participation, you will find the alternative assignment available on Blackboard in the "Assignments" folder. The assignment asks you to write a 2 page response paper regarding YOUR meaning of family. It is expected to take you the same amount of time (30-45 minutes) to complete. Upon completion, you will email it to the study's Co-PI, Dr. Spencer Olmstead; solmstea@utk.edu, who will award you completion points.

Confidentiality: Your participation in the survey or alternative assignment is kept confidential from me (Kathryn Conrad) until semester grades are submitted to MyUTK and the grading portal closes. Thus, there is no way for me to know who is participating in the study or who opted for the alternative assignment. The study's Co-PI, Dr. Spencer

Olmstead, will be handling all the data associated with this study, which will be kept on a password-protected computer in his locked office.

Grading: To maintain confidentiality of your participation in either the survey or alternative assignment, I will not be grading the assignments. Rather, Dr. Spencer Olmstead will provide me a list with the names of those whom have completed either option after the due date and upload completion grades to Blackboard. In other words, I will only be able to see who completed the assignment but not be able to determine which of the assignment options you chose to complete.

Any questions related to the study or alternative assignment should be directed towards Dr. Spencer Olmstead at solmstea@utk.edu.

Time 2

Dear CFS 485 [Modern Family] Students,

As part of your course involvement, your second assignment involves one of two options: (A) participating in the second survey or (B) completing an alternative assignment. The completion date is due one week from receipt of this email (**due by 11:59 PM on Friday, 04/29/2016**) to receive course credit.

You are not required to participate in the study. However, **you MUST choose from the following two options to earn course credit**. Whatever option you choose, you will receive a completion grade of equal point value (30 points).

Option A: Survey Participation. You are invited to participate in a study that assesses your attitudes towards and knowledge of diverse families and relationships at the start and end of this semester. You should expect to be asked questions about various family and relationships constellations, such as interracial couples, non-marital cohabitation, lesbian/gay/bisexual/transgender (LGBT) relationships, single parenthood, etc. Please see the information sheet available on Blackboard for more information. If you opt into the study, you will click on the link below, enter the last five digits of your university student identification number, and read the informed consent form that gives you information about your involvement in the study and rights as a participant. Upon consenting to participate, you will be directed to the surveys. It is estimated that the surveys will take 30-45 minutes to complete. You may withdraw at any time during the survey without penalty. Should you choose to withdraw from the study without fully completing it, you must complete Option B to receive course credit. The study's Co-PI, Dr. Spencer Olmstead, will award you completion points for the study. Thus, the instructor will be blind to your responses until after the semester closes and grades are awarded.

Survey Link: <https://www.surveymonkey.com/r/8K65GMK>

Option B: Alternative Assignment. If you opt out of survey participation, you will find the alternative assignment available on Blackboard in the “Assignments” folder. The assignment asks you to write a 2 page response paper in response to one of two vignettes that you are required to read. It is expected to take you the same amount of time (30-45 minutes) to complete. Upon completion, you will email it to the study’s Co-PI, Dr. Spencer Olmstead; solmstea@utk.edu, who will award you completion points.

Confidentiality: Your participation in the survey or alternative assignment is kept confidential from me (Kathryn Conrad) until semester grades are submitted to MyUTK and the grading portal closes. Thus, there is no way for me to know who is participating in the study or who opted for the alternative assignment. The study’s Co-PI, Dr. Spencer Olmstead, will be handling all the data associated with this study, which will be kept on a password-protected computer in his locked office.

Grading: To maintain confidentiality of your participation in either the survey or alternative assignment, I will not be grading the assignments. Rather, Dr. Spencer Olmstead will provide me a list with the names of those whom have completed either option after the due date and upload completion grades to Blackboard. In other words, I will only be able to see who completed the assignment but not be able to determine which of the assignment options you chose to complete.

Any questions related to the study or alternative assignment should be directed towards Dr. Spencer Olmstead at solmstea@utk.edu.

Appendix K: Informed Consent Form

Introduction

I would like to invite you to participate in a research study focused on your attitudes and knowledge related to the course topic (Modern Families) and experiences in the course. The purpose of the study is to examine how your attitudes and knowledge change over the semester. You are not required to participate in this study. Should you choose to withdraw during the study, you may do so at any point. If you decide to withdraw from the study, you must complete an alternative assignment for credit. Please contact the Co-PI, Dr. Spencer Olmstead, if you decide to withdraw and need instructions for obtaining the alternative assignment. Any data you may have shared at that point will be destroyed when you withdraw. Your decision to participate, or not participate, will not in any way affect your course grade.

Participant Involvement

By consenting to participate in this study you are agreeing to:

1. Complete a brief series of demographic items.
2. Respond to several survey measures and scales
3. Respond to open-ended questions about the course

You are being asked to complete two online surveys, one at the beginning of Spring semester 2016, and one at the end of Spring semester 2016. It is anticipated that each survey will take 30-45 minutes to complete.

Risks

We anticipate few risks to your participation, none of which are greater than that you would experience in everyday life. The following measures are being taken to minimize these risks.

Confidentiality. To connect your responses to the two surveys, you will be asked to enter the last five digits of your University of Tennessee student ID upon beginning the survey. This will help link the two surveys. It will also let us know who has participated and who will be awarded course credit for completing the surveys. The information you provide will be held strictly confidential from your instructor until final grades are submitted and available for your view. All responses will be held confidential. The survey contains items that some might consider sensitive in nature. Because of this, you are not required to provide answers to items if you deem them too sensitive or personal. The online survey site is password-protected and the computers that will hold the electronic data that are provided are also password-protected. As soon as the second survey is completed, participant identification numbers will be changed to study identification numbers and the raw data files will be destroyed. Also, the course instructor (Kathryn Conrad) will not view the data until after final grades are submitted and the student identification numbers are removed from the data files. In this way, your instructor (Kathryn Conrad) will not know who completed the surveys. The study Co-PI, Dr. Spencer Olmstead, will be handling all of the data management, and is not involved in any way with grading or teaching this course.

Discomfort. In the event that you feel distress during the survey, you are free to withdraw at any point or not answer any items that make you feel uncomfortable. In addition,

below the survey link located on Blackboard will be a pdf file of local and national resources that are available to help address the discomfort.

Benefits

You will not directly benefit from study participation. However, the responses you provide will inform future research and, potentially, versions of this class or similar educational seminars. The information you provide will also inform adjustments to the course curriculum, activities, assignments, and experiences of future students who take the class. Thank you for your help.

Compensation

For your participation in each survey, we will not be offering monetary compensation. Instead, participation in the study will award you assignment points towards your final course grade. Should you choose not to complete the survey, you will be offered an alternative assignment in order for you to receive course credit. You will be awarded completion points towards your final grade at both data collection time points (the beginning and end of the semester) for participation in the study (or completion of alternative assignments should you opt out of participation).

Contact Information

Any questions or issues you may encounter with regards to the study or participation in the study can be directed to the Co-PI, Dr. Spencer Olmstead, at 865-974-5316, or via email at solmstea@utk.edu. Please feel free to learn more about your rights as a participant by contacting the UTK IRB Compliance Officer at 865-974-7697.

Participation

Your participation in this study is completely voluntary. You may decline participation or choose to withdraw at any time. You will not be penalized for withdrawing from the study. However, if you choose to withdraw, you will have to complete an alternative assignment (available on Blackboard) in order to receive participation points towards your final grade. Should you choose to withdraw after completing the survey, any data that you provided will be returned to you or destroyed.

Consent to Participate

I have read the above information and I understand my rights as a participant. I confirm that I am at least 18 years of age and that I meet the inclusion and exclusion criteria for participation in this study. **If you are younger than the age of 18, please DO NOT participate in this survey.** Should you complete the survey and you are younger than 18, your information will be destroyed.

By clicking the “NEXT” button I signify that I am consenting to participate in this study.

“NEXT”

Appendix L: Demographic Measure

(Assessed at Time 1 and Time 2)

1. What is your age? (in years): [Fill in]
2. What is your biological sex?
 - a. Male
 - b. Female
 - c. Other (please specify): [Fill in]
3. What is your year in school?
 - a. Freshman
 - b. Sophomore
 - c. Junior
 - d. Senior
 - e. Other (please specify): [Fill in]
4. Please indicate your race/ethnicity:
 - a. White/Caucasian
 - b. Black/African American
 - c. Latino/a or Hispanic
 - d. Asian American/Pacific Islander
 - e. Native American/American Indian
 - f. Other (please specify): [Fill in]
5. Please indicate your sexual orientation:
 - a. Heterosexual
 - b. Gay
 - c. Lesbian
 - d. Bisexual
 - e. Trans
 - f. Queer
 - g. Questioning
 - h. Asexual
 - i. Prefer not to label
 - j. Pansexual
 - k. Other (please specify): [Fill in]
6. The religious affiliation that best identifies me is: [Fill in]
7. The political affiliation that best identifies me is: [Fill in]

8. Please indicate the level of intensity of your religious beliefs (0 = not at all intense to 20 = very intense). [Fill in]
9. What is your current living situation?
 - a. Live on-campus
 - b. Live off-campus, alone
 - c. Live off-campus, with roommates or significant other
 - d. Live off-campus, with parents or family
 - e. Other (please specify): [Fill in]
10. Please identify the parental relationship you were most exposed to growing up:
 - a. Biological mother and father
 - b. Biological father and step mother
 - c. Biological mother and step father
 - d. Biological parent and other family member (e.g., grandparent)
 - e. Adoptive parents
 - f. Foster parents
 - g. Other (please specify): [Fill in]

Educational Background (Only assessed at T1)

1. Please identify the number of estimated college courses you have taken concerning diverse and/or multicultural families:
 - a. 0
 - b. 1
 - c. 2
 - d. 3
 - e. 4 or more
2. Please fill-in some of the topics to which you have been exposed concerning diverse or multicultural families during your college career. [Fill in]
3. Concerning your sexual education background, were you exposed to formal sex education prior to this current class?
 - a. Yes
 - b. No
4. If yes, during which of the following educational time period(s) did you receive formal sex education? (Check all that apply)
 - a. I did not have sex education before college
 - b. Elementary school (about K – 5th grade)
 - c. Junior High (about 6th grade – 8th grade)
 - d. High school (about 9th grade – 12th grade)
 - e. College course(s)

5. To which of the following topics were exposed during formal sex education?
(check all that apply)
- a. I was not exposed to formal sex education
 - b. Abstinence only
 - c. Comprehensive sex education
 - d. Male and female reproductive anatomy (parts, names, functions)
 - e. How a female becomes pregnant (i.e., penile-vaginal intercourse)
 - f. Methods of contraception (condoms, birth control pills, etc.)
 - g. Sexually transmitted diseases/infections
 - h. Puberty
 - i. Different types of sexual behaviors (e.g., oral sex, anal intercourse)
 - j. Sexual orientation
 - k. Other (please specify) [Fill in]
6. If you were exposed to sex education as a part of your schooling, please indicate how useful it was for you: 1 = not at all useful to 7 = extremely useful

*Appendix M: Resources***National Resources****Centers for Disease Control and Prevention**

Phone: (800) 232-4636

Website: <http://www.cdc.gov/>**RAINN (Rape, Abuse, Incest, National Network)**

Phone: (800) 656-HOPE (4673)

Website: <http://www.rainn.org/>**National Gay, Lesbian, Bisexual, and Transgender Hotline**

Phone: (888) 843-4564

Website: <http://www.glbthotline.org/hotline.html>**National Association for the Advancement of Colored Persons (NAACP)**

Phone: (877) NAACP-98 (622-2798)

Website: <http://www.naACP.org>**Coalition for Homelessness**

Phone: (212) 776-2000

Website: <http://www.coalitionforthehomeless.org>**National Suicide Prevention Lifeline**

Phone: (800) 273-TALK (8255)

Website: <http://www.suicidepreventionlifeline.org/>**The Williams Institute on Sexual Orientation Law and Public Policy**

Phone: (310) 267-4382

Website: <http://williamsinstitute.law.ucla.edu/>**Community Resources****UTK Counseling Center**

Phone: (865) 974-2196

<http://counselingcenter.utk.edu>**Office for Diversity and Inclusion at the University of Tennessee Knoxville**

Phone: (865) 974-6271

Website: <http://diversity.utk.edu/>**Gay, Lesbian, & Straight Education Network—East TN Chapter**

Phone: (423) 377-3226

Website: <http://glsen.org/chapters/easttn/ourchapter>

Cherokee Health Systems

Phone: (865) 934-6734

Website: <http://www.cherokeehealth.com/>

Knox County Tennessee Health Department

Phone: (865) 215-5000

Website: <http://www.knoxcounty.org/health/>

National Association for the Advancement of Colored Persons (NAACP)—Knoxville Chapter (Unit #5596)

Phone: (865) 300-2282

Student Health Center at UTK

Phone: (865) 974-3648

Website: <http://studenthealth.utk.edu/>

The Chancellor's Commission for LGBT People

Phone: (865) 974-6271

Website: <http://cflgbt.utk.edu/>

Local Rape Crisis Hotline

Phone: (865) 522-7273

Appendix N: Survey Reminder Email

Time 1

Dear Students,

Please be reminded that by 11:59 PM tomorrow (Monday, 02/01/2016), you are to have completed and submitted your first assignment, which was either Option A or Option B (detailed below). **Please direct any questions you may have related to the study or alternative assignment to Dr. Spencer Olmstead at solmstea@utk.edu.**

Option A: Survey Participation.

You are invited to participate in a study that assesses your attitudes towards and knowledge of diverse families and relationships at the start and end of this semester. You should expect to be asked questions about various family and relationships constellations, such as interracial couples, non-marital cohabitation, lesbian/gay/bisexual/transgender (LGBT) relationships, single parenthood, etc. Please see the attached information sheet for more information. If you opt into the study, you will click on the link below, enter the last five digits of your university student identification number, and read the informed consent form that gives you information about your involvement in the study and rights as a participant. Upon consenting to participate, you will be directed to the surveys. It is estimated that the surveys will take 30-45 minutes to complete. You may withdraw at any time during the survey without penalty. Should you choose to withdraw from the study without fully completing it, you must complete Option B to receive course credit. The study's Co-PI, Dr. Spencer Olmstead, will award you completion points for the study. Thus, I (Kathryn Conrad) will be blind to your responses until after the semester closes and grades are awarded.

Survey Link: <https://www.surveymonkey.com/r/Z8GGHTT>

Option B: Alternative Assignment.

If you opt out of survey participation, you will find the alternative assignment available on Blackboard in the "Assignments" folder. The assignment asks you to write a 2 page response paper regarding YOUR meaning of family. It is expected to take you the same amount of time (30-45 minutes) to complete. Upon completion, you will email it to the study's Co-PI, Dr. Spencer Olmstead; solmstea@utk.edu, who will award you completion points.

Time 2

Dear Students,

Please be reminded that by 11:59 PM tomorrow (Friday, 04/29/2016), you are to have completed and submitted your second assignment, which was either Option A or Option B (detailed below). **Please direct any questions you may have related to the study or alternative assignment to Dr. Spencer Olmstead at solmstea@utk.edu.**

Option A: Survey Participation.

You are invited to participate in a study that assesses your attitudes towards and knowledge of diverse families and relationships at the start and end of this semester. You should expect to be asked questions about various family and relationships constellations, such as interracial couples, non-marital cohabitation, lesbian/gay/bisexual/transgender (LGBT) relationships, single parenthood, etc. Please see the attached information sheet for more information. If you opt into the study, you will click on the link below, enter the last five digits of your university student identification number, and read the informed consent form that gives you information about your involvement in the study and rights as a participant. Upon consenting to participate, you will be directed to the surveys. It is estimated that the surveys will take 30-45 minutes to complete. You may withdraw at any time during the survey without penalty. Should you choose to withdraw from the study without fully completing it, you must complete Option B to receive course credit. The study's Co-PI, Dr. Spencer Olmstead, will award you completion points for the study. Thus, I (Kathryn Conrad) will be blind to your responses until after the semester closes and grades are awarded.

Survey Link: <https://www.surveymonkey.com/r/8K65GMK>

Option B: Alternative Assignment. If you opt out of survey participation, you will find the alternative assignment available on Blackboard in the "Assignments" folder. The assignment asks you to write a 2 page response paper in response to one of two vignettes that you are required to read. It is expected to take you the same amount of time (30-45 minutes) to complete. Upon completion, you will email it to the study's Co-PI, Dr. Spencer Olmstead; solmstea@utk.edu, who will award you completion points.

Appendix O: Confidentiality Pledge

As a member of this project's research team, I understand that I will be viewing responses to confidential demographic, survey, and open-ended items. This information has been revealed by research participants who participated in this project on good faith that their interviews and responses would remain strictly confidential. I understand that I have a responsibility to honor this confidentiality agreement. I hereby agree not to share any information in these transcriptions and demographic responses with anyone except the primary researcher of this project or other members of this research team. Any violation of this agreement would constitute a serious breach of ethical standards, and I pledge not to do so.

Research Team Member

Date

Signature

Vita

Kathryn A. Conrad acquired a BS in Psychology with a minor in Women and Gender Studies from the College of Charleston (Charleston, South Carolina) in 2009. Thereafter, she attended the University of Tennessee-Knoxville (UTK) where she received a MS in Child & Family Studies (Spring 2013) and concurrent PhD (Summer 2016). Over her graduate career, her dominant research and teaching interests were LGBT families, gender, family diversity, sexual and relational health, advocacy, and intersectionality.