

AN INVESTIGATION OF SEXUAL-ORIENTATION ATTITUDES AND BEHAVIORS
OF COLLEGE ATHLETES

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ABSTRACT

CATHERINE REBECCA GREENE: An Investigation of Sexual-Orientation Attitudes and Behaviors of College Athletes
(Under the direction of Richard Southall)

Several studies have been conducted to examine campus climate, but seldom has sexual orientation been addressed. This study is extremely relevant in today's sport culture. Individuals of various sexual orientations exist, in every realm of society, including college athletics. However, the reality is that discrimination and prejudices are pervasive in the college sport environment. Even though the NCAA and most universities have non-discrimination policies in place, discriminatory behaviors still occur and homophobic attitudes exist.

This study examined attitudes and behaviors toward sexual orientation from a sample of Division I athletes ($N=253$) from three universities in the Atlantic Coast Conference. Quantitative data was used to investigate whether there was a relationship between various independent variables (gender, race/ethnicity and religious affiliation) and athletes' expressed behaviors and attitudes related to sexual orientation.

Results of this study both complement existing research, while also enhancing the field by exploring more independent variables. This research shows that athletic administrators and athletic departments must examine the practice of their policies and determine its effectiveness. After acknowledging their reality, administrators must become proactive and advocate acceptance through education in order to provide and accepting, all-inclusive atmosphere.

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Chapter I

INTRODUCTION

In recent years there has been movement toward acceptance and tolerance of various sexual orientations in society and the workplace (Lubensky, Holland, Wiethoff, and Crosby, 2004). Sexual diversity has been evident in sports in recent years. In 2004, Michele Van Gorp became the first active Women's National Basketball Association (WNBA) player to publicly proclaim she was a lesbian. Her announcement was soon followed by Olympian and WNBA standout Sheryl Swoopes in 2005 (Granderson, 2005). This openness paved the way two years later for former National Basketball Association (NBA) player John Amaechi to announce he was gay. Amaechi took it a step further by detailing his life in an autobiography titled "Man in the Middle." However, it should be noted these stories have occurred in professional sports, and even in this context, these athletes are a rarity.

Much research has shown that sport culture is one of the last homophobic environments. "Considerable research documents pervasive sexism and heterosexism in the world of competitive sport (Gill, Morrow, Collins, Lucey, and Schultz, 2006)." Boykin (2005) describes this hostile environment, "I can think of no place in America that is as homophobic and as homoerotic as the sports team locker room" (p.219). Athletes who are lesbian, bisexual or gay can be afraid to openly acknowledge their homosexuality because of the heterosexist environment that surrounds them (Gill et al., 2006).

Furthermore, while examples of lesbians in sport are more common, there are fewer openly gay male athletes (Krane and Barber, 2005 and Boykin, 2005). As Boykin (2005)

noted, “By the end of the twentieth century, homosexual and bisexual men seemed to be visible almost everywhere, and yet there were still a few bastions of masculinity that were reluctant to acknowledge the presence of gay men in their midst (p.220).” Boykin poignantly described the exclusionary reality in a story of a gay black college basketball player whose boyfriend would sit and watch games in the stands, but was never recognized along with the other players’ significant others. The player would celebrate with his teammates and their girlfriends, and leave his boyfriend by himself (Boykin, 2005).

As much as gay men seemed to be shunned in the world of sports, it appears that women are assumed to be a lesbian solely based on their participation in athletics (Krane & Barber, 2005). As Krane and Barber (2005) note:

“Women’s participation in athletics, whether as athletes or coaches, is still affected by a prevailing heterosexist atmosphere. Women in athletics are likely to be perceived as lesbian, and athletic environments often are perceived as hostile regarding lesbian, bisexual and transgendered sexual orientations (p.67).”

However, because women are a part of a subordinate group in society and experience discrimination, solely because of their involvement in athletics, they are typically more tolerant of homosexuality (Messner and Sabo, 1994).

At the collegiate level, open acceptance of diverse sexual orientations, or even discussions of athletes’ sexual orientations is rare. There are very few athletes who publicly announce their homosexuality, or fully embrace it (Boykin, 2005). Unlike the openness that some female professional athletes seem to express, college athletes appear to be less open about their sexual orientation. In some cases, college athletes have team rules to which they must adhere and their behaviors or actions may even be closely monitored by their coaches.

Also, college athletes, just as any college students, often explore their sexuality. Within this environment they may be more uncomfortable about expressing or sharing their sexual orientation with teammates, coaches or the general public.

In addition, it is important to recognize that college athletes interact with teammates and other college athletes on an intimate level. This is relevant to a discussion of gay male college athletes, since previous research has found a greater acceptance of sexual diversity in female sports, and higher levels of sexual prejudice within the male sport's culture (Southall, Nagel, Anderson, Polite, & Southall, 2009; Southall, Anderson, Nagel, Southall, & Polite, in press). Southall et al. (2009) noted, "Homophobic attitudes and intolerance of gay/lesbian athletes, while most often forbidden by university policy, may still exist within intercollegiate athletic departments across gender and revenue sports (p. 63)."

"Over the past decade, the desire to foster understanding and respect for multiculturalism and diversity has become an accepted core value of college and university administrations, as well as the National Collegiate Athletic Association (NCAA) and is reflected in policy statements that prohibit discrimination '...on the basis of an individual's race, color, gender, national origin, age, religion, creed, disability, veteran's status, sexual orientation, gender identity or gender expression'" (The University of North Carolina at Chapel Hill, 2008, para. 1). Even though a policy is in place, it may not reflect people's personal attitudes. When a personal position on sexual orientation differs from that of the standard policy, discrimination tends to transpire.

Purpose of the Study

Within this setting, this study's purpose is to investigate the sexual orientation behaviors and attitudes of college athletes in the Atlantic Coast Conference (ACC). Several

studies have been conducted to examine campus climate, but seldom has sexual orientation been addressed. Specifically, “few studies have assessed the campus climate for gay, lesbian, bisexual (GLB) college athletes, college students’ attitudes towards gays and lesbians, or college athletes’ attitudes related to sexual orientation” (Southall et al., in press). There are many variables that may be related to a college athlete’s attitude toward sexual orientation. The variables explored in this study were gender, race/ethnicity and religious affiliation.

The goal of this study was to extend existing research related to college athletes’ attitudes and behaviors toward sexual orientation. In addition, through further investigation of more variables, this study seeks to address new issues and look for additional ways to explain college athletes’ attitudes. Specifically, the purpose of this study will be to examine if there is a relationship between various independent variables and ACC athletes’ expressed attitudes and behaviors towards sexual orientation.

Research Questions and Null Hypotheses

For each of the following three research questions:

Null hypothesis: There is no significant relationship.

RQ1. Is there a relationship between ACC college athletes’ gender and their expressed behaviors and attitudes toward sexual orientation?

RQ2. Is there a relationship between ACC college athletes’ race/ethnicity and their expressed behaviors and attitudes toward sexual orientation?

RQ3. Is there a relationship between ACC college athletes’ religious affiliation and their expressed behaviors and attitudes toward sexual orientation?

Operational Definitions

Sexual Orientation Attitude: An evaluation or attitude directed at individuals, based on their sexual orientation. Specifically in this study, respondents are being asked their sexual orientation attitude toward homosexuals. This is an attitude directed at a social group, which is distinguishable because they are sexual minorities.

Sexual Orientation: Is a pattern of emotional, romantic, and/or sexual attraction to men, women, both genders or neither genders. According to the American Psychological Association sexual orientation also refers to a person's sense of "personal and social identity based on those attractions, behaviors expressing them, and membership in a community of others who share them (California Amicus Brief, 2007)."

GLB: Is an acronym that stands for Gays, Lesbians and Bisexuals. It is a term used to refer to a specific group of individuals. GLB is derived from the group Gays, Lesbians, Bisexuals and Transgenders (GLBT), which also includes transgendered individuals. GLBT was created to provide a support systems to help fight for equality for gays, lesbians and bisexuals.

Gay male: A male who is attracted, emotionally and/or sexually, to another male.

Lesbian: A female who is attracted, emotionally and/or sexually, to another female.

Bisexual: A person of one sex who is attracted, emotionally and/or sexually, to members of both sexes.

Hypermasculinity: A psychological term for the exaggeration of male stereotypical behavior, such as an emphasis on strength, aggression, body hair, etc.

Hyperheterosexuality: Behaviors which involve exaggeration of heterosexual behavior.

Homophobia: An irrational fear, aversion to, or discrimination against homosexuals or homosexuality, or individuals perceived to be homosexual.

Sexual prejudice: A preconceived belief, opinion or judgment toward a group of people characterized by their sexual orientation. It also can mean a set of prior beliefs, without knowledge of the facts.

Assumptions

1. It is assumed that completion of this survey was voluntary.
2. It is assumed that testing procedures were followed and that no coaches were present when the surveys were completed.
3. It is assumed subjects answered objectively and honestly when completing the survey.

Delimitations

All of the subjects in the study were athletes attending NCAA Division-I Atlantic Coast Conference (ACC) universities and competing in the following sports: men's baseball, men's basketball, women's basketball, men's cross country, women's cross country, football, women's soccer, men's tennis, women's tennis, men's track and field, women's track and field and women's volleyball. These 12 sports were chosen because they are the only sports offered at every institution in the ACC. The athletic departments, at the 12 schools, received information about the study. Each athlete, in the chosen sports, at every institution had the opportunity to participate or not participate in the study.

Limitations

One limitation of this study is the possibility that respondents were reluctant to respond truthfully because this is such a sensitive topic and issue, even though they were

promised confidentiality and anonymity. Another limitation is that not all ACC athletic departments provided access to their athletes. Several universities in the ACC are private, religious institutions, thus possibly explaining their unwillingness to allow access to their athletes. Also, due to time constraints several sports were unable to participate because they were in the heart of their season at the time the surveys were administered at their respective institution. A final limitation was that the actual administering of the study was dependent upon school administrators, at the specific institution, who did not necessarily rate this as one of their top priorities which affected the response rate.

Significance of Study

This study is very relevant in today's sport culture. Individuals of various sexual orientations exist, in every realm of society, including college athletics. However, the reality is that discrimination and prejudices are pervasive in the college sport environment (Southall, et al., in press). Even though the NCAA and most universities have non-discrimination policies in place, discriminatory behaviors still occur and homophobic attitudes exist. This study aims to help ACC athletic administrators determine the effectiveness of their non-discrimination policies and determine if educational programs need to be expanded for college athletic administrators, faculty and athletes.

CHAPTER II

REVIEW OF LITERATURE

Literature related to sexual orientations in the context of sport explains that a homophobic atmosphere does, in fact, exist within the realm of sports (Boykin, 2005). Gill et al. (2006) notes that, “considerable research documents pervasive sexism and heterosexism in the world of competitive sport (p. 555).” This view is in direct contrast to the reported attitudes in other areas of society, in which diverse sexual orientations are reportedly more accepted (Lubensky et al., 2004). There have been documented changes of enhanced and equal treatment of homosexuals in society, more specifically in the workplace (Lubensky et al., 2004). However, despite notable changes in other institutions in society, negative sexual orientation attitudes seem to prevail in the world of athletics, from high school to professional sports. As Anderson (2002) noted, overt discrimination is less prominent now, yet forms of prejudice still permeate the athletic arena.

Negative types of discriminatory attitudes even prevail on college campuses, which in theory are institutions that pride themselves on being at the forefront of embracing diversity. The mission statements of universities and college athletic departments, including The University of North Carolina at Chapel Hill, portray a culture in which there is respect and acceptance of all students regardless of, “...an individual’s race, color, gender, national origin, age, religion, creed, disability, veteran’s status, sexual orientation, gender identity or gender expression (The University of North Carolina at Chapel Hill, 2008, para. 1).” The National Collegiate Athletic Association (NCAA) has also proclaimed its acceptance of

diverse sexual orientations. However, very few people know the mission statement of the NCAA or college athletic departments. In addition, members of athletic departments may not know, or fully support their own organization's mission statement (Santovec, 2008).

Research has shown that while there has been improved views regarding race and gender in sport, homophobia and heterosexist ideology is still common in sport (Wolf-Wendel, Toma, and Morphew, 2001).

On the contrary, there is some literature that suggests a shift in sexual orientation attitudes in the area of sport, at the university level. Since the 1990s, research has shown that college-aged students are more likely to be tolerant of sexual orientation, and less likely to possess homophobic attitudes (Barrett & Pollack, 2005; Laumann, Gagnon, Michael and Michael, 1994; Loftus, 2001; Ohlander, Batalova, & Treas, 2005; Widmer, Treas, & Newcomb, 2002). Anderson (2002), who conducted the first research on openly gay high school and university team sport athletes, found that none of the 26 gay athletes surveyed had been physically assaulted or taunted by heterosexual teammates. However, Anderson (2005b) has also noted these athletes possessed many ultra-masculine traits and/or "athletic capital." He suggests that masculine traits or athletic ability may significantly influence the general acceptance of these particular gay male athletes because they still fit in the social context of the hyper-masculine world of sports. These athletes do not defy socially constructed norms, so they are accepted in the arena of sports.

However, this is not typical in every situation. Socially-constructed ideologies of heterosexuality seem to prevail and inevitably create a barrier to acceptance. Anderson's observations are reflected in Gill et al.'s (2006) findings that undergraduate male college students' negative attitudes toward gay males reflect a social acceptance of sexual prejudice.

A review of literature related to sexual orientation and homophobia in sport, reveals a stronger negative connotation associated with gay males in sports than with lesbian athletes (Southall et al., 2009). Also, females generally seem to have more tolerance and acceptance of various sexual orientations (Gill et al., 2006). Anderson (2002, 2005a, 2005b) suggests such attitudes persist because the United States sports culture at all levels of competition contains elements of hypermasculinity.

Hypermasculinity is practiced by male athletes because masculine traits seem to be what makes a male, a male. In the athletic culture, homosexuality is deemed disloyal to masculinity (Pronger, 1990). This may explain why male athletes feel they must constantly prove their masculinity through athletic prowess and also reject gays. This belief is learned by boys at a very early age (Messner, 1994). They are socialized to be gay, to be suspected of being gay, or to be unable to prove their heterosexuality is not acceptable in male athletics (Messner). By maintaining this patriarchy in sports, the construction of masculinity persists. As a result, it makes cultural sense to reject gay males who defy this socialized norm. Within this heterosexual, ultra-masculine construction, gay males are seen as a threat. Gay males who do try to enter the sports culture are viewed as deviant and dangerous participants (Clarke, 1998).

However, this culture of homophobia does not deter all gay males from participating in athletics. In fact, some gay males actually embrace participation in the male sport culture. This atmosphere is most attractive to closeted gay athletes who are trying to hide their sexual orientations, by being overtly masculine (Anderson, 2002; Anderson 2005a; Pronger, 1990). Pronger (1990) suggests gay men are drawn to sport because of the heterosexual facade it provides. It has also been suggested that men who participate in competitive sports are

“masculinized” by their participation, while men in subordinated sports, like tennis, cheerleading and gymnastics, are “homosexualized” by their participation (Southall et al., 2009). It is often easier for closeted gay athletes to hide their sexuality through participation in competitive sport where they are constantly exerting hyper-masculine practices in a heterosexual environment. On the other hand, openly gay athletes are less likely to participate in highly masculinized sports and gravitate towards sports that are thought to be less homophobic (Anderson, 2005a). Nevertheless, hypermasculinity permeates almost every male sport, perpetuating homophobic attitudes among male sport participants (Messner, 1994).

Much discussion has been given to homophobia that exists within male sport culture, but it also cannot be ignored in female athletics. Women who participate in sports have often been viewed as being masculine because they are athletic. As Krane and Barber (2005) noted, “Women in athletics are likely to be perceived as lesbian, and athletic environments often are perceived as hostile regarding lesbians, bisexuals and transgendered orientations (p. 67).” Women of every sexual orientation may feel stigmatized because of their involvement in athletics, while lesbians may feel an added rejection because they are perceived as deviant from the heterosexual social norm (Krane & Barber). The negative environment that this creates further silences lesbians (Krane & Barber). Many feel that it is not safe to proclaim their sexuality for fear of rejection or the consequences they might suffer because of their sexual orientation.

Research has shown that females are more positive than males toward gays (Gill et al., 2006). Part of this bond of acceptance comes from the fact that assumed athletic lesbianism discredits both lesbian and straight females. For some scholars, such perceptions

force women to be subordinate and allow heterosexual males to maintain domination in society and the world of sports. (Messner & Sabo, 1994).

Another subordinate group that is also stigmatized because of their sexual orientations is gay black athletes, who are overwhelmingly not accepted in the black community (Boykin, 2005). Many black gay men do not associate with the “gay community.” In society they are known as “down low brothers.” Since, according to Boykin (2005), sports play a unique role in the black community, black athletes are even more guarded about their sexual orientation. In the black community sport is seen as an upward social mobility vehicle. From this perspective, athletics provides blacks-especially black males- with a sense of pride, in a world in which they still perceive they are held back because of racism that exists within society. More than on any other stage, masculine black athletes are celebrated in the sports world. Aside from the athletic field, most masculine blacks are feared by others in society. As a result of the venerated masculine space provided by athletics within the black community, it is difficult for gay black athletes to come out of the closet (Boykin, 2005).

Although there are not many openly gay white males in athletics, there are even fewer openly gay black males. Black males feel an added sense of needing to prove their manhood because of the black culture they were raised in. Just as it is harder for black male athletes to pronounce their sexual orientations, Boykin (2005) contends it is difficult for black athletes to accept diverse sexual orientations because of the environment in which they were raised, compounded with the hyper-masculine sports environment within they constantly exist.

Race and gender are two variables that greatly impact people’s attitudes on sexual orientation. Theories help to explain the relationships that exist between these two variables

and sexual orientation attitudes. Michel Foucault suggests that the theory of sexuality originates from historical and cultural forces. These have shaped the sexual world we live in today, thus also socially constructing sexual orientations (Pronger, 1990). “Basic to this historical approach to sexuality is the notion that particular sexualities (such as sexual orientations or heterosexuality), or indeed sexuality itself, are not transcendental or universal human features” (Pronger, p.83). This seems to explain why sexual orientation, which has been proven to be a sexual possibility, is constructed differently in different societies (Pronger).

In our culture sexual orientation is associated with femininity, thus rejecting masculinity. There has been a polarization of sexuality in our culture over the last 100 years, forcing people to choose between either heterosexuality or sexual orientations. The sexual categorical myths can be traced back through years of history and help to explain why people in our society are now labeled by the two categories (Pronger, 1990). This cultural creation has allowed society to weigh in on what is “right” and what is perceived as “wrong.”

Social scripting theory helps explain why hypermasculinity is so prominent in male athletics. Social sexual scripting theory was introduced by Gagnon and Simon (1973). This theory suggests that people use a set of guidelines or beliefs (script), which they have learned from an early age, to shape their experience and direct their behavior (Weis, 2002). The person constantly rehearses the script by their behavior and actions. They internalize these actions and they become their reality. These scripts or ideas are reinforced because they are constantly practiced on the stage called life. This theory explains why homophobic attitudes prevail in male athletics. From an early age boys are taught to exemplify manhood by exhibiting hyper-masculine traits in athletic competitions. Subconsciously heterosexist

ideology permeates in the minds of these boys, because the script is constantly rehearsed through competitive sports. This scripting directs their homophobic behavior toward homosexuals.

Another theory that explains a relationship of variables to sexual orientation attitudes and behaviors is critical race theory and the conflict with sexual orientations identity. Critical race theory (CRT) first began being discussed after the Civil Rights Movement. These scholars were, and still are, concerned with racism, racial subordination and discrimination. It is a movement solely focused on enhancing minorities, and fails to devote any attention to gay or lesbian issues in the black community (Arriola, 2000). Nor do they align themselves on a broader scale, with gay and lesbians, who are a similar subordinate group. This stance by critical race theorists resonates in the entire black community, which helps to explain why diverse sexual orientations are not widely accepted in their culture. Also this theory illustrates disconnect in self identity. This makes it extremely challenging for a gay black male to embrace both identifiers. Race appears to be the identifier that ranks over every other identifier when it comes to describing one's self. This explains why many blacks are afraid to acknowledge their sexual orientations because it would directly compete with Critical Race Theory, and the scholars' efforts to eliminate racism and discrimination. Also, they fear discrimination, in society, not only on the basis of race but also sexual orientation. The critical race theory helps to further explain why sexual orientation is a taboo topic in the black community.

Research and literature has shown that a relationship exists between gender and race and sexual orientation attitudes and behaviors. However, it is uncertain if there are other variables that can show a similar relationship. The purpose of this current study is designed

to evaluate if any other variables do, in fact, show a relationship which previous research has failed to examine. In the reading of theories, religious beliefs seem to play a part in the social construction of hyper-masculinity and homophobia. With that being evident in research, religious affiliation is another variable examined in this study. In addition, this research hoped to further evaluate the research of Southall et al. (2009) who sought to tackle the conflicting evidence regarding sexual orientations in athletics. Additional questions were added to the initial survey to address this and other topics. This study's goal was to determine if there was any level of inclusion of homosexuals in today's college culture.

Chapter III

METHODOLOGY

The purpose of this study was to investigate whether there was a relationship between various independent variables (gender, race/ethnicity and religious affiliation) and Atlantic Coast Conference (ACC) athletes' expressed behaviors and attitudes related to sexual orientation. This study's research purpose was to assess the campus climate for gay, lesbian, bisexual (GLB) college athletes, college athletes' attitudes towards gay and lesbians and college athletes' attitudes toward sexual orientation (Southall et. al., 2009).

Survey Instrument

This research required the development of an instrument to accurately measure the relationship between various independent variables and ACC athletes' expressed behaviors and attitudes related to sexual orientation. A 43-question survey was created to investigate respondents' sexual-orientation behaviors and attitudes. In order to assess the instrument's construct validity, several professors, from various universities, were asked to evaluate the survey. Leading researchers, Dr. Robert Malekoff of Boston College University and Dr. Richard Southall of the University of North Carolina at Chapel Hill, determined the survey would measure what it was intended to measure. The survey was adapted from a survey used in a previous study investigating the same relationships (Southall et al., 2009). That survey's scales and questions were derived from previous campus-climate studies, as well as conversations with scholars engaged in gender or sexuality research, and piloted in a 2003-2004 study of athletes at a Division II university (Anderson, 2002, 2005a, 2005b; Southall,

Folske, Eagan, and Nagel, 2004). Specific questions were tested utilizing *Cronbach's alpha*. Utilizing this testing procedure estimated the survey's internal consistency and reliability (Southall et al., 2009). Questions measuring single unitary variables were found to have high internal consistency ($\alpha = .79$). The previous study used Pearson Chi-square and likelihood ratio chi-square tests to see if a relationship existed between independent variables and athletes' behaviors and attitudes related to sexual orientation, thus answering the research questions.

The survey instrument was divided into three main sections. In order to formulate predictor independent variables, the first section of the survey contained nine questions to gather demographic information (e.g. gender, age, race/ethnicity, classification, where they were born, where they were raised, religious affiliation, sport they participate in and their sexual orientation). The second section of the survey included specific situational questions. These questions were intended to assess attitudes related to a hypothetical, about "real world" athletic scenarios related to sexual orientation. The third survey section included general questions about lesbians, gay men and bisexual men and women and specifically sought to investigate respondents' attitudes related to sexual orientation. The survey attempted to collect a wide range of data related to college athletes' behaviors and attitudes regarding sexual orientation. The survey's scales and items were derived from previous campus-climate studies and a previous study of athletes at Division I and Division III universities (Southall et. al., 2009).

Selection of Survey Participants

Survey participants were chosen based on two main factors. All survey participants were required to (1) attend a university that was a member of the ACC and (2) participate in

one of the 12 sports that were chosen. These 12 sports were chosen because they are the only sports offered at every institution in the ACC. The athletic departments, at the 12 schools, received information about the study. Each athlete, in the chosen sports, at every institution had the opportunity to participate in the study.

A written letter was mailed and emailed to three designated people (athletic director, senior women's administrator and student athlete development coordinator) at each university. Once the school showed support and interest in the research project, further details were discussed about how the survey would be administered.

Survey Distribution and Collection Procedures

The survey was administered in one of two ways, with one factor being constant. At no time in the distribution of the survey were coaches present. At each research site an investigator or a member of the university athletic department staff, familiar with the study's protocol and methodology, administered the survey. Survey packets included scantrons, surveys and consent forms. Due to the large number of teams involved in this study, the process took more than four months to complete. Also, some teams were unable to participate due to conflicting schedules. Once all surveys were completed, they were collected by a member of the research team and forwarded to the co-investigators. Statistical software (SPSS 18.0) was utilized for data entry and analysis.

Data Analysis

Descriptive statistics were compiled for all demographic information. For all other survey questions, a Chi-square analysis was run to see if a relationship existed between three independent variables and ACC student athletes' expressed behaviors and attitudes related to sexual orientation. The study aimed to see if there was a significant difference between

observed frequencies and expected frequencies for each of the questions. Chi-square tests, tests of association, were used to test the difference in proportion in two or more independent groups of which the levels of measurement for independent variables is the nominal level (Li, Pitts, & Quarterman, 2008).

CHAPTER IV

RESULTS

The purpose of this study was to determine if a significant relationship existed between three independent variables (gender, race/ethnicity and religion) and ACC athletes' expressed behaviors and attitudes related to sexual orientation by using a quantitative analysis method. This research study's goal was to support existing literature and studies, while also seeking additional ways to explain college athletes' behaviors and attitudes towards sexual orientation. In addition, the effectiveness of athletic departments' non-discrimination policies can occur, in order to determine if educational programs should be expanded for college athletic administrators, faculty and athletes.

To achieve these objectives, athletes from twelve different sports, at three different universities were surveyed. Data was collected through scantrons and transferred to SPSS 18.0 for evaluation. Descriptive statistics were compiled for all demographic data. In addition, frequencies were run on all questions in order to determine how many of the total sample responded to each question. For each question regarding behaviors and attitudes, Chi-square analyses were conducted to see if a relationship existed between three independent variables (gender, race/ethnicity and religion) and ACC college athletes' expressed behaviors and attitudes relating to sexual orientation.

Descriptive Summary Statistics

Data was obtained from ($N=253$) respondents from twelve sports, at three schools in the ACC. Initially it was anticipated the sample would be much greater due to the inclusion

of twelve sports, from the twelve institutions in the ACC. However, for a variety of reasons (i.e. universities being unwilling to allow athletes to participate in the particular study, university policy not to participate in any surveys, or coaches' unwillingness to participate in the study) not every college athlete from all twelve sports offered at the twelve schools in the ACC participated. Also, it should be noted that not all sports offered at every institution are represented in the sample. This is due to the fact that only the twelve sports that every school in the ACC had in common were chosen as a part of this study.

Demographics

All of the twelve sports teams had at least one respondent. This corresponded to a 100% return ratio for the twelve sports. Women's Soccer (2), Women's Tennis (9) and Football (9) each had fewer than 10 respondents. Men's and Women's Cross Country also report fewer than 9 respondents, but this number is misleading because some respondents are a member of the Men's or Women's Track and Field Team, as well as the Cross Country team. This is shown in Figure 1. Men's Track and Field (54) and Baseball (51) had the greatest response rate of the entire sample, with 21.9% and 20.6% respectively.

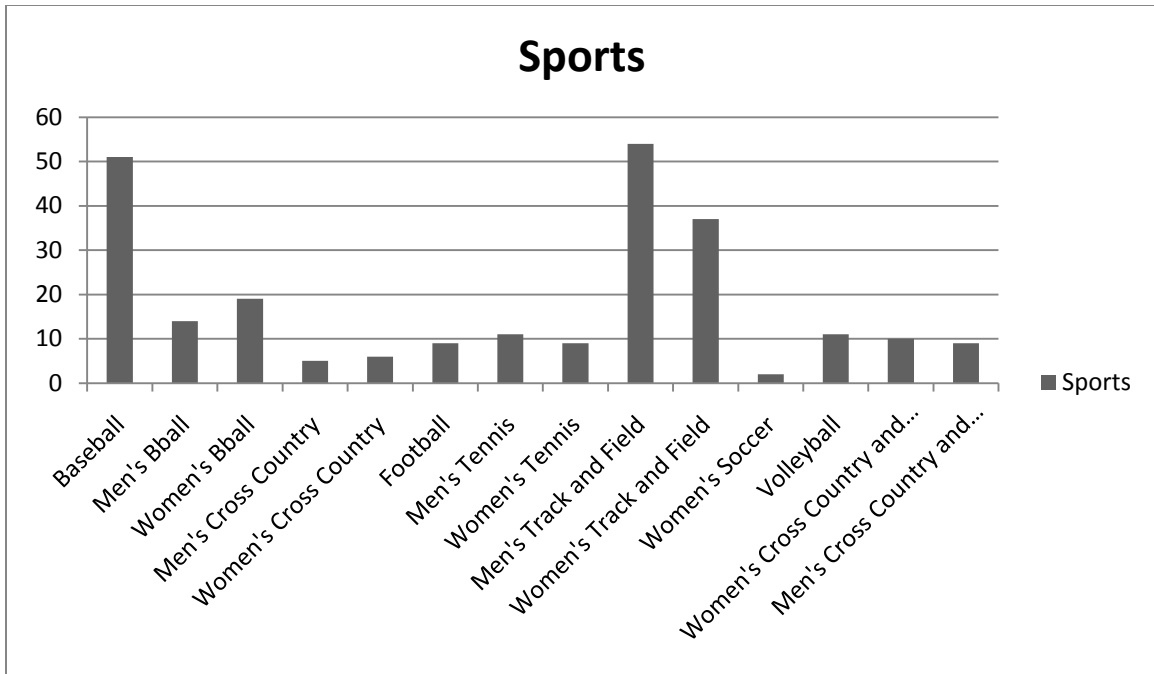


Figure 1: Number of survey respondents by sport.

In this sample group, the gender breakdown was 156 males (61.7 %) and 97 females (38.3%).

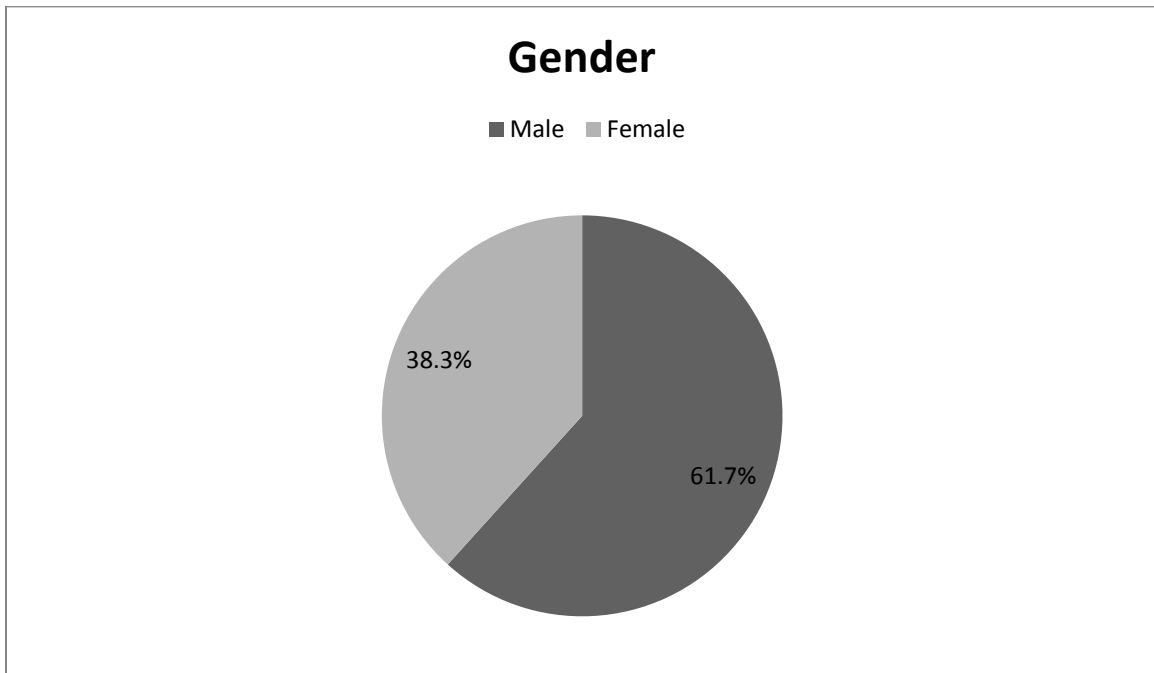


Figure 2: Percent of survey respondents by gender.

There were a larger number of male respondents because they had two teams that posted more than 20 % of the overall sample. Men’s Track and Field (21.3 %) and Baseball (20.6%) accounted for 41.9% of the overall sample. On the other hand, Women’s Track and Field (15 %) was the only female sport to have a response rate of the overall sample in double digits.

In this sample, the race/ethnicity breakdown was 155 whites (61.5%), 67 blacks (26.6%) and 30 “other” (11.9%).

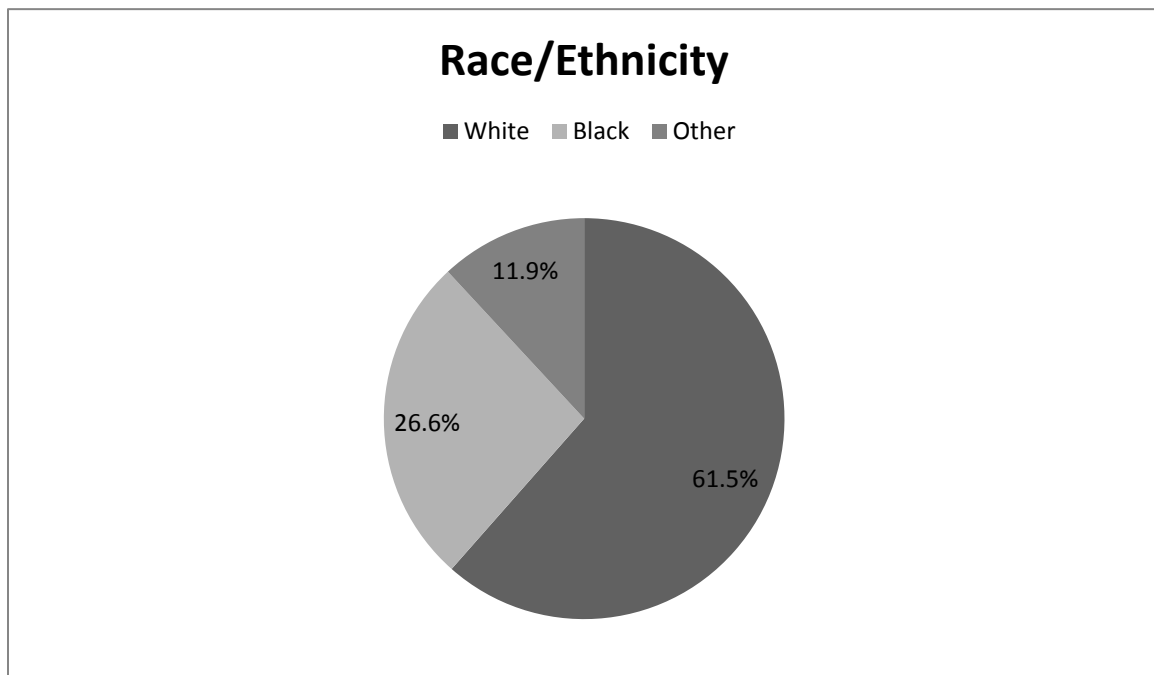


Figure 3: Percent of survey respondents by race/ethnicity.

Initially, there were eight race/ethnicity categories respondents could choose from, with seven choices being selected. Whites (155) and Black or African American (67) were the only two categories with a large amount of respondents, therefore, the other categories were collapsed into one group entitled “other”. The make-up of the “other” category is respondents who classified themselves as American Indian and Alaska Native alone, Asian

alone, Hispanic alone, Two or More Ethnic Groups/Races or Some Other Ethnicity/Race alone. The “other” category only consisted of 30 respondents.

In this sample, the religion breakdown was 134 Protestants (53.8%), 59 Catholics (23.7%), 27 Non-Religious (10.8%) and 29 “Other Religion” (11.6%).

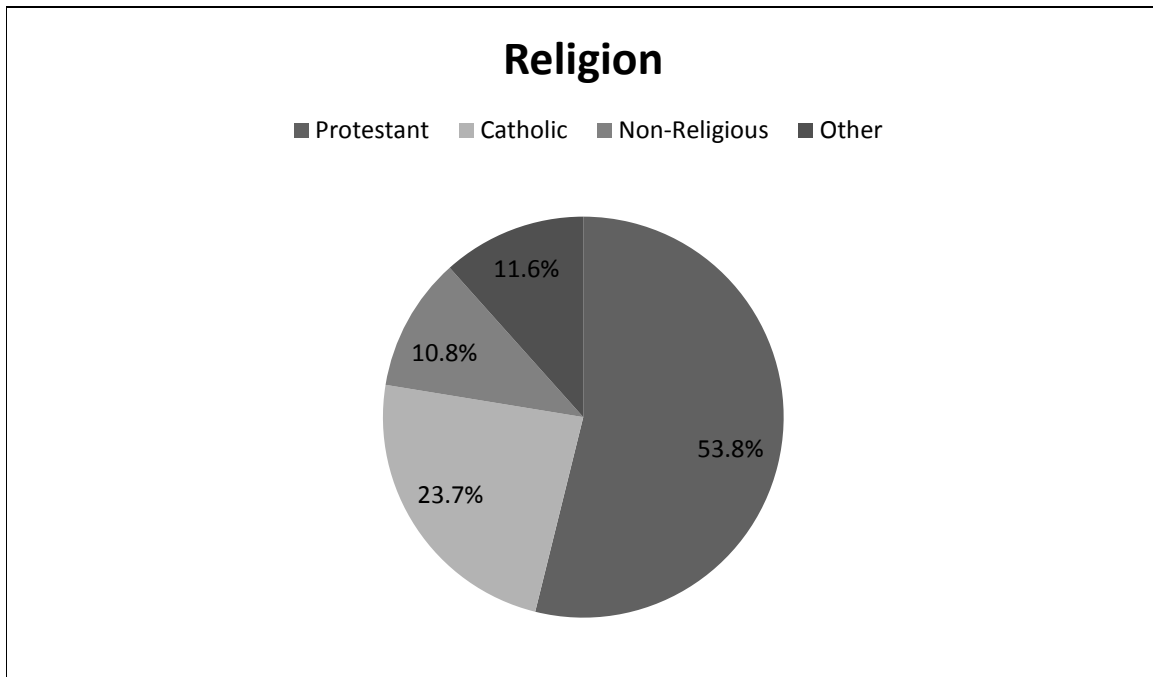


Figure 4: Percent of survey respondents by religion.

Initially, there were 15 religious affiliations respondents could identify with. However, with very few responses on several choices, it made more sense to collapse the 15 categories into four categories. Baptist, Episcopalian, Lutheran, Methodist, Pentecostal and Presbyterian were grouped into the Protestant category. Respondents who identified with Buddhist, Hindu, Jewish, Muslim or other were grouped into the “Other” category. Catholic and Non-Religious respondents remained the same, but were just recoded for analyzing purposes.

Other Descriptive Statistics

Two survey questions asked athletes to describe their sexual orientation. On the first question, 243 (96.8%) self-identified their sexual orientation as heterosexual. Two respondents felt that being homosexual was a fairly small part of them, one person felt that half of them was homosexual, three people felt that being homosexual was a large part of them and two respondents felt totally homosexual. Of these responses, no males completely identified with being homosexual. One male respondent identified that being homosexual was a fairly small part of him, and one male identified that about half of him feels homosexual. In the same question, three females identified that being homosexual was a fairly large part of them and two identified that they felt totally homosexual.

Table 1

Crosstabulation of Gender and Sexual Orientation Identification

		Sexual Orientation					Total
		No part of me is homosexual	Being homosexual is a fairly small part of me	About half of me feels homosexual	Being homosexual is a fairly large part of me	I feel totally homosexual	
Gender	Male	154	1	1	0	0	156
	Female	89	1	0	3	2	95
	Total	243	2	1	3	2	251

In a similar question, 222 (96.5%) respondents acknowledged they were “quite certain” they were not homosexual. However, 23 fewer subjects responded to this question than the previous question regarding sexual orientation. Again, 137 males self-identified they

were not homosexual; with only two acknowledging that they were fairly certain they were not homosexual. On the other hand, two females identified they were fairly certain they were a homosexual, and three identified that they were quite certain they were a homosexual.

Table 2

Crosstabulation of Gender and Sexual Orientation Identification 2

		Sex Orientation2				Total
		I am quite certain I am not a homosexual	I am fairly certain I am not a homosexual	I am fairly certain I am a homosexual	I am quite certain I am a homosexual	
Gender	Male	137	2	0	0	139
	Female	85	1	2	3	91
Total		222	3	2	3	230

While only two males identified as not being completely heterosexual, four males reported that they had engaged in same-sex sexual behavior. Also, fewer girls identified as completely homosexual or fairly certain they were homosexual, but 11 females reported to engaging in same-sex sexual behavior.

Table 3

Crosstabulation of Gender and Engaging in Same-Sex Behavior

		Engaged in Same Sex Behavior		Total
		Yes	No	
Gender	Male	4	151	155
	Female	11	86	97
Total		15	237	252

In these same series of questions, no whites identified as homosexual, with only three of 143 white respondents identifying they were fairly certain they were not homosexual. Whereas, four of 60 black respondents identified they are “quite certain they are a homosexual” (2) or “fairly certain they are a homosexual” (2). In a similar question, only one of 155 whites responded that “about half of me feels homosexual.” In this same question, four out of 65 black respondents identified they felt totally homosexual (2) or that being homosexual is a fairly large part of them (2). Another black (1) identified being homosexual was a fairly small part of them. Out of 154 respondents, 5 white people acknowledged they had engaged in same-sex sexual activity. Seven out of 67 black respondents noted they had engaged in same-sex sexual behavior.

Following these questions, respondents were asked what would cause them to *think* a specific athlete was gay, lesbian or bisexual. Both male and female respondents indicated that gendered mannerisms are what would cause them to *think* a specific athlete as being a lesbian, gay man or bisexual man or woman. On this question, respondents could choose all eight of the choices that they felt applied. Out of 155 males, 145 chose at least gender

mannerisms in their response to this question. Likewise, 86 out of 97 females at least chose gendered mannerisms in their response. Finally, respondents were asked which sports do these athletes that you *think* are lesbians, gay men or bisexual participate? Respondents were allowed to select all that applied. Women's basketball was the most reoccurring answer for a female sport and Men's Tennis and Men's Cross Country were the most common answer for a male sport. Of 116 male respondents, 98 mentioned women's basketball in their response (either solely choosing women's basketball or having it as one of a combination of responses). Likewise, 75 out of 80 female respondents chose Women's Basketball in at least one of their choices. Of 116 males, 26 responded that they thought Men's Tennis was a sport gay men or bisexual men participated in (Men's Tennis being chosen either separately or one of several answers). Also, of 116 males, 23 responded that they thought Men's Cross Country was a sport gay men or bisexual men participated in. Female respondents identified Men's Tennis (17 out of 80 respondents) as the sport they thought gay men or bisexual men participated in.

Since many of the survey questions were hypothetical scenarios, it was important to develop several questions that dealt with 'real-world' situations that might reveal varying attitudes toward sexuality and/or sexual orientation. It is common that athletes on a team share communal shower after games, and possibly after practice, thus the researcher's decision to ask questions about athletes' feelings/attitudes towards sharing communal showers with teammates, especially if they knew a teammate was gay, lesbian or a bisexual man or woman. Tables 4 through 7 illustrate these findings based upon the respondents' gender.

Table 4

Crosstabulation of Gender and Athletes Showering in Communal Showers

		Communal Shower		Total
		Yes	No	
Gender	Male	97	59	156
	Female	26	70	96
Total		123	129	252

Table 5

Crosstabulation of Gender and if Showering in Communal Showers Makes Athletes Uncomfortable

		Feel about Communal Showers		Total
		Yes	No	
Gender	Male	11	144	155
	Female	4	92	96
Total		15	236	251

Table 6

Crosstabulation of Gender and if Athletes' Opinion Would Change if They Knew Teammates Were Lesbian, Gay or Bisexual

		Opinion		Total
		Yes	No	
Gender	Male	100	55	155
	Female	50	45	95
Total		150	100	250

Table 7

Crosstabulation of Gender and if Showering in Communal Showers with GLBs Makes Athletes Feel Uncomfortable

		Shower		Total
		Yes	No	
Gender	Male	102	49	151
	Female	51	42	93
Total		153	91	244

A final series of questions dealt with behaviors and attitudes related to the use of derogatory sexual-orientation jokes or terms, whether they preferred the “don’t ask, don’t tell” policy, whether they felt GLBs should be allowed to coach, how they felt about having a GLBs coach, whether they considered themselves to be homophobic and whether they thought homosexuality was immoral. The descriptive statistics demonstrate that in this

sample, more men struggle with ideas of homosexuality when compared to women. For example, only 5 of 97 female respondents reported that they were homophobic, whereas 26 of 154 males acknowledged they were homophobic. Likewise, 69 of 154 males said they would mind having a lesbian, gay man or bisexual man or woman as a coach. Only 17 females out of 96 reported they would mind having a lesbian, gay man or bisexual man or woman as their coach. Also, an overwhelming number of males (89 out of 151) reported they use derogatory words such as “fag,” “pussy,” “homo,” or “dyke” when referring to a lesbian, gay man or bisexual man or woman. In regards to the same question, 25 out of 97 women reported using such derogatory language. Males seemed to be split in regards to whether they think homosexuality is immoral. Out of 150 males, 72 reported that they think homosexuality is immoral. On the same question, 29 out of 94 women said they thought homosexuality was immoral. However, when it came to whether respondents thought a lesbian, gay male or bisexual man or woman should be allowed to coach, 200 out of 247 respondents agreed that yes, they should be allowed to coach.

Quantitative Results-Chi-square

After developing initial descriptive statistics, and in order to evaluate whether there was a statistically significant relationship between various independent variables (gender, race/ethnicity and religion) and ACC athletes’ identified behaviors and attitudes related to sexual orientation, Chi-Square analyses were conducted. Of the twenty-nine questions for which Chi-square analyses were performed, regarding gender, seven revealed significant relationships between ACC athletes’ behaviors and attitudes and their gender. Several others could have possibly been statistically significant had less than 25% of cells had an expected count less than five. Of the twenty-nine questions for which Chi-square analyses were

performed, regarding race/ethnicity, four were statistically significant, showing a relationship between ACC athletes' behaviors and attitudes and their race/ethnicity. Also, of the twenty-nine questions for which Chi-square analyses were performed, regarding religion, three were statistically significant, revealing that a relationship did exist between ACC athletes' behaviors and attitudes and religion.

For the survey question regarding gendered mannerisms, there was a statistically significant relationship between gender and response at the .05 alpha level. When asked if they had displayed any of the following gendered mannerisms in order to demonstrate their sexual orientation, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of response within gender, results showed 23.9% of males responded that they displayed ultra-masculine mannerisms in order to demonstrate their sexual orientation. In addition, 16.8% of males responded that they displayed somewhat masculine mannerisms to demonstrate their sexual orientation.

Results show that 10.5% of females displayed ultra-feminine mannerisms in order to demonstrate their sexual orientation. In addition, 12.6% of females reported displaying somewhat feminine mannerisms in order to demonstrate their sexual orientation. Also, 5.3% of females displayed somewhat masculine mannerisms in order to demonstrate their sexual orientation.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency responses for males and females. Table 8 shows a significantly larger number of males than expected responded indicating they displayed ultra-masculine mannerisms to demonstrate their sexual orientation. Likewise, significantly more

males than expected responded that they display some-what masculine mannerisms in order to demonstrate their sexual orientation. In addition, significantly fewer males than expected displayed ultra-feminine, some-what feminine and none of the above mannerisms in order to demonstrate their sexual orientation.

For females, a significantly larger number than expected responded indicating they displayed ultra-feminine mannerisms in order to demonstrate their sexual orientation. Also, a significantly larger number of females than expected indicated that they displayed some-what feminine mannerisms in order to demonstrate their sexual orientation.

Table 8

Gendered Mannerisms Response and Gender Chi-Square Analysis

			Gendered Mannerisms					Total
			Ultra-masculine	Somewhat masculine	Ultra-feminine	Somewhat feminine	None of the Above	
Gender	Male	Count	37	26	1	0	91	155
		Expected	22.9	19.2	6.8	7.4	98.6	155.0
		Count						
		% within Gender	23.9%	16.8%	.6%	.0%	58.7%	100.0%
		Adjusted Residual	5.2	2.7	-3.7	-4.5	-2.1	
	Female	Count	0	5	10	12	68	95
		Expected	14.1	11.8	4.2	4.6	60.4	95.0
		Count						
		% within Gender	.0%	5.3%	10.5%	12.6%	71.6%	100.0%
		Adjusted Residual	-5.2	-2.7	3.7	4.5	2.1	
Total	Count	37	31	11	12	159	250	
	Expected	37.0	31.0	11.0	12.0	159.0	250.0	
	Count							
	% within Gender	14.8%	12.4%	4.4%	4.8%	63.6%	100.0%	
	Gender							

(X² (2) = 63.154, p = .000)

For the survey question regarding whether you think your teammates are lesbian, gay or bisexual, there was a significant relationship between gender and response at the .05 alpha level. When asked this question regarding their thoughts on a teammate's sexual orientation, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within gender for this survey question, results showed 25.2% of males responded that yes, they think that at least one of their teammates as being gay or bisexual. On the other hand, 74.8% of males don't think of any of their teammates as being gay or bisexual.

Results showed that 51% of females think of at least one of their teammates as being lesbian or bisexual.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency in the cells within each of the columns. Table 9 shows significantly fewer than expected males responded "yes" to the question regarding thinking a teammate was gay or bisexual. In addition, a significantly larger number of males than expected responded with a response of "no," indicating they didn't think teammates were gay or bisexual.

For females, a significantly larger number than expected responded "yes" to the question, indicating they did think that at least one of their teammates was lesbian or bisexual. On the other hand, a significantly fewer number of females than expected, responded "no" to the question.

Table 9

Think Teammate Response and Gender Chi-Square Analysis

			Think Teammates		Total
			Yes	No	
Gender	Male	Count	39	116	155
		Expected Count	54.3	100.7	155.0
		% within Gender	25.2%	74.8%	100.0%
		Adjusted Residual	-4.2	4.2	
Female	Female	Count	49	47	96
		Expected Count	33.7	62.3	96.0
		% within Gender	51.0%	49.0%	100.0%
		Adjusted Residual	4.2	-4.2	
Total	Total	Count	88	163	251
		Expected Count	88.0	163.0	251.0
		% within Gender	35.1%	64.9%	100.0%

(X² (2) = 17.440, p = .000)

For the survey question regarding knowing if a teammate was gay, there was a statistically significant relationship between gender and response at the .05 alpha level. When asked if the respondent knew their teammate was gay, lesbian or bisexual, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within gender for this question, results showed that 16% of males responded “yes,” they knew if any of their teammates were

gay or bisexual, while 84% responded “no,” that they didn’t know if any of their teammates were gay or bisexual.

Results showed that 48.5% of females responded that “yes,” they did know a teammate that was a lesbian or bisexual.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency of responses. Table 10 shows significantly fewer than expected males responded “yes” when asked if they knew that a teammate was gay or bisexual. In addition, significantly more males than expected responded that they didn’t know a teammate who was gay or a bisexual.

For females, a significantly larger number than expected responded that they did know a teammate that was a lesbian or bisexual. Also, a significantly fewer number of females than expected responded that they did not know a teammate who was lesbian or bisexual.

Table 10

Know Teammate Response and Gender Chi-Square Analysis

			Know Teammates		
			Yes	No	Total
			Gender	Male	Count
		Expected Count	44.4	111.6	156.0
		% within Gender	16.0%	84.0%	100.0%
		Adjusted Residual	-5.6	5.6	
	Female	Count	47	50	97
		Expected Count	27.6	69.4	97.0
		% within Gender	48.5%	51.5%	100.0%
		Adjusted Residual	5.6	-5.6	
Total		Count	72	181	253
		Expected Count	72.0	181.0	253.0
		% within Gender	28.5%	71.5%	100.0%

(X² (2) = 30.892, p = .000)

For question number 27 on the survey, there was a statistically significant relationship between gender and the response at the .05 alpha level. When asked if they had ever engaged in same-sex sexual behavior, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within gender for the question, results showed 2.6% of males had engaged in same-sex sexual behavior, whereas 97.4% of males had not.

Results showed that 11.3% of females had engaged in same-sex sexual behavior.

Looking at the adjusted residual value shows significant difference between observed and expected frequency in the cells within each column. Table 11 shows a significantly fewer number of males than expected responded yes to engaging in same-sex sexual behavior. In addition, significantly more males than expected responded that they had not engaged in same-sex sexual behavior.

For females, a significantly larger number than expected responded yes, indicating they had engaged in same-sex sexual behavior. On the contrary, a significantly smaller number of females than expected responded that they had not engaged in same-sex sexual behavior.

Table 11

Same-Sex Sexual Behavior Response and Gender Chi-Square Analysis

			Engaged in Same Sex Behavior		
			Yes	No	Total
			Gender	Male	Count
		Expected Count	9.2	145.8	155.0
		% within Gender	2.6%	97.4%	100.0%
		Adjusted Residual	-2.9	2.9	
	Female	Count	11	86	97
		Expected Count	5.8	91.2	97.0
		% within Gender	11.3%	88.7%	100.0%
		Adjusted Residual	2.9	-2.9	
Total		Count	15	237	252
		Expected Count	15.0	237.0	252.0
		% within Gender	6.0%	94.0%	100.0%

(X² (2) = 8.178, p = .004)

On the question asking a respondent if they would mind having a coach who is gay, lesbian or bisexual, there was a statistically significant relationship between gender and response at the .05 alpha level. Respondents showed a significant difference between

observed frequencies and expected frequencies when asked if they would mind having a GLBs coach.

Looking at the response within gender, results showed that 44.8% of males would mind having a lesbian, gay or bisexual coach. Results showed that 82.3% of females would not mind having a lesbian, gay or bisexual coach.

Looking at adjusted residual value portrays a significant difference between observed and expected frequencies. Table 12 shows a significantly larger number of males than expected responded yes they would mind. In addition, a significantly smaller number of males than expected responded they would not mind if their coach was gay, lesbian or bisexual.

For females, a significantly smaller number than expected responded that they would mind having a gay, lesbian or bisexual coach. Also, a significantly larger number of females than expected responded that they would not mind having a GLBs coach.

Table 12

Mind Having a Coach Response and Gender Chi-Square Analysis

			Mind Having Coach		
			Yes	No	Total
			Gender	Male	Count
		Expected Count	53.0	101.0	154.0
		% within Gender	44.8%	55.2%	100.0%
		Adjusted Residual	4.4	-4.4	
	Female	Count	17	79	96
		Expected Count	33.0	63.0	96.0
		% within Gender	17.7%	82.3%	100.0%
		Adjusted Residual	-4.4	4.4	
Total		Count	86	164	250
		Expected Count	86.0	164.0	250.0
		% within Gender	34.4%	65.6%	100.0%

(X² (2) = 19.241, p = .000)

In a question asking if the respondent is homophobic, there was a statistically significant relationship between gender and response at the .05 alpha level. When asked if they were homophobic, respondents showed significant difference between observed and expected frequencies.

Analyzing responses specifically within gender, results showed 16.9% of males are homophobic. Results showed that 5.2% of females identified themselves as being homophobic, whereas 94.8% reported that they were not homophobic.

Analyzing the adjusted residual values shows that there is a significant difference between observed and expected frequencies. Table 13 shows a significantly larger number of males than expected responded that they were homophobic. Also, a significantly smaller number of males than expected responded that they were not homophobic.

For females, a significantly smaller number than expected responded that they were homophobic. In addition, a significantly larger number of females than expected responded that they were homophobic.

Table 13

Homophobic Response and Gender Chi-Square Analysis

			Homophobic		
			Yes	No	Total
			Gender	Male	Count
		Expected Count	19.0	135.0	154.0
		% within Gender	16.9%	83.1%	100.0%
		Adjusted Residual	2.7	-2.7	
	Female	Count	5	92	97
		Expected Count	12.0	85.0	97.0
		% within Gender	5.2%	94.8%	100.0%
		Adjusted Residual	-2.7	2.7	
Total		Count	31	220	251
		Expected Count	31.0	220.0	251.0
		% within Gender	12.4%	87.6%	100.0%

($\chi^2 (2) = 7.562, p = .006$)

There was a statistically significant relationship between gender and response at the .05 alpha level, on a question which asked whether homosexuality was immoral. When asked, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within gender, results showed that 48% of males think homosexuality is immoral. On the other hand, 69.1% of females do not think that homosexuality is immoral.

The adjusted residual value portrays significant difference between observed and expected frequency. Table 14 shows a significantly larger number of males than expected think homosexuality is immoral.

For females, a significantly smaller number than expected thinks homosexuality is immoral. Also, a significantly larger number of females than expected, thinks that homosexuality is not immoral.

Table 14

Immorality of Homosexuality Response and Gender Chi-Square Analysis

			Homosexuality Immoral		
			Yes	No	Total
			Gender	Male	Count
		Expected Count	62.1	87.9	150.0
		% within Gender	48.0%	52.0%	100.0%
		Adjusted Residual	2.6	-2.6	
	Female	Count	29	65	94
		Expected Count	38.9	55.1	94.0
		% within Gender	30.9%	69.1%	100.0%
		Adjusted Residual	-2.6	2.6	
Total		Count	101	143	244
		Expected Count	101.0	143.0	244.0
		% within Gender	41.4%	58.6%	100.0%

(X² (2) = 7.005, p = .008)

There was a statistically significant relationship between race/ethnicity and response at the .05 alpha level for a survey question asking respondents if they thought any of their teammates were lesbian, gay or bisexual. When asked this question, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within race/ethnicity for this question, results showed 52.2% of black respondents thought at least one of their teammates were lesbian, gay or bisexual.

Results showed that 25.3% of white respondents thought at least one of their teammates was lesbian, gay or bisexual, whereas 74.7% of whites did not think that one of their teammates was lesbian, gay or bisexual.

Results also show that 48.3% of “other” races think of at least one of their teammates as being lesbian, gay or bisexual.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency of response in the columns within cells 1 (Black) and 2 (White). Table 15 shows significantly more blacks than expected responded they thought at least one of their teammates was a lesbian, gay or bisexual man or woman. In addition, significantly fewer blacks than expected responded they did not think of one of their teammates as being lesbian, gay or bisexual.

For whites, a significantly smaller number than expected responded they thought of any of their teammates as being lesbian, gay or bisexual. Also, a significantly larger number of whites than expected responded that they didn't think of any of their teammates as being lesbian, gay or bisexual.

Table 15

Think Teammate Response and Ethnicity Chi-Square Analysis

			Think Teammates		
			Yes	No	Total
			ethnicity	Black	Count
		Expected Count	23.6	43.4	67.0
		% within ethnicity	52.2%	47.8%	100.0%
		Adjusted Residual	3.4	-3.4	
	White	Count	39	115	154
		Expected Count	54.2	99.8	154.0
		% within ethnicity	25.3%	74.7%	100.0%
		Adjusted Residual	-4.1	4.1	
	Other	Count	14	15	29
		Expected Count	10.2	18.8	29.0
		% within ethnicity	48.3%	51.7%	100.0%
		Adjusted Residual	1.6	-1.6	
Total		Count	88	162	250
		Expected Count	88.0	162.0	250.0
		% within ethnicity	35.2%	64.8%	100.0%

(X² (2) = 17.286, p = .000)

For a question asking respondents if they think of any athletes at their school being lesbian, gay or bisexual, there was a statistically significant relationship between

race/ethnicity and response at the .05 alpha level. When asked this specific question, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within race/ethnicity for this question, results showed 92.5% of blacks think of other athletes at their school as being lesbian, gay or bisexual.

Results show that 81.8% of white respondents think of other athletes at their school as being gay, lesbian or bisexual.

The data also shows that 96.7% of “other” races think of another athlete at their school as being lesbian, gay or bisexual.

Next, looking at the adjusted residual value shows a significant difference between observed and expected frequency of response in the columns within the cell showing white respondents’ responses. Table 16 shows a significantly fewer number of whites than expected responded they think of other athletes at their school as being lesbian, gay or bisexual. In addition, a significantly larger number of whites than expected responded that they don’t think of other athletes at their school as being lesbian, gay or bisexual.

Table 16

Think Athletes at School Response and Ethnicity Chi-Square Analysis

			Think Athletes at School		
			Think Athletes at School		Total
			Yes	No	
ethnicity	Black	Count	62	5	67
		Expected Count	57.9	9.1	67.0
		% within ethnicity	92.5%	7.5%	100.0%
		Adjusted Residual	1.7	-1.7	
	White	Count	126	28	154
		Expected Count	133.1	20.9	154.0
		% within ethnicity	81.8%	18.2%	100.0%
		Adjusted Residual	-2.7	2.7	
	Other	Count	29	1	30
		Expected Count	25.9	4.1	30.0
		% within ethnicity	96.7%	3.3%	100.0%
		Adjusted Residual	1.7	-1.7	
Total	Count	217	34	251	
	Expected Count	217.0	34.0	251.0	
	% within ethnicity	86.5%	13.5%	100.0%	

(X² (2) = 7.615, p = .022)

There was a statistically significant relationship between race/ethnicity and response at the .05 alpha level regarding if the respondents knew if any of their teammates are

lesbians, gay men or bisexual men or women. When asked, respondents showed a significant difference between observed and expected frequencies.

Specifically looking at the percent of responses within race/ethnicity for this question, results showed 49.3% of blacks do know if any of their teammates are lesbian, gay or bisexual.

Results showed 83.2% of white respondents do not know if any of their teammates are lesbian, gay or bisexual.

The “other” race category reported 40% knew if their teammates were lesbian, gay or bisexual.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency of response in the columns within the cells of black and white respondents. Table 17 shows a significantly larger number of blacks than expected responded that they do know teammates that are gay, lesbian or bisexual. Likewise, a significantly smaller number of blacks than expected responded that they do not know any teammates that are lesbian, gay or bisexual.

For whites, a significantly small number than expected responded that they did know teammates that were lesbian, gay or bisexual. In addition, a significantly larger number of whites than expected responded that they did not know any teammates that were lesbian, gay or bisexual.

Table 17

Know Teammates Response and Ethnicity Chi-Square Analysis

			Know Teammates		
			Yes	No	Total
			ethnicity	Black	Count
		Expected Count	18.9	48.1	67.0
		% within ethnicity	49.3%	50.7%	100.0%
		Adjusted Residual	4.5	-4.5	
	White	Count	26	129	155
		Expected Count	43.7	111.3	155.0
		% within ethnicity	16.8%	83.2%	100.0%
		Adjusted Residual	-5.1	5.1	
	Other	Count	12	18	30
		Expected Count	8.5	21.5	30.0
		% within ethnicity	40.0%	60.0%	100.0%
		Adjusted Residual	1.5	-1.5	
Total		Count	71	181	252
		Expected Count	71.0	181.0	252.0
		% within ethnicity	28.2%	71.8%	100.0%

(X² (2) = 26.739, p = .000)

For question 41 on the survey, there was a statistically significant relationship between race/ethnicity and response at the .05 alpha level. When asked if they would mind

have a lesbian, gay or bisexual man or woman coach, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within race/ethnicity, results showed 69.7% of blacks would not mind having a lesbian, gay or bisexual man or woman as their coach.

Results showed that 39.9% of whites would mind having a coach that was a lesbian, gay man or bisexual man or woman. Also, 60.1% of whites responded that they would not mind having a lesbian, gay or bisexual man or woman as their coach.

Results also showed that 16.7% of the “other” racial category would mind having a coach that was a lesbian, gay man or bisexual man or woman. In addition, 83.3% of the “other” racial category would not mind have a lesbian, gay man or bisexual man or woman as their coach.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency of response in the columns within the white and “other” cells. Table 18 shows a significantly larger number of whites than expected responded they would mind having a coach that was a lesbian, gay or bisexual man or woman. In addition, significantly fewer whites than expected indicated they would not mind having a lesbian, gay or bisexual as their coach.

For respondents in the “other” racial category, a significantly smaller number than expected responded they would mind having a coach that was a lesbian, gay man or bisexual man or woman. In addition, a significantly larger number of “other” races than expected responded they would not mind having a coach who was a lesbian, gay or bisexual man or woman.

Table 18

Mind Having Coach Response and Ethnicity Chi-Square Analysis

			Mind Having Coach		
			Yes	No	Total
			ethnicity	Black	Count
		Expected Count	22.8	43.2	66.0
		% within ethnicity	30.3%	69.7%	100.0%
		Adjusted Residual	-.8	.8	
	White	Count	61	92	153
		Expected Count	52.8	100.2	153.0
		% within ethnicity	39.9%	60.1%	100.0%
		Adjusted Residual	2.2	-2.2	
	Other	Count	5	25	30
		Expected Count	10.4	19.6	30.0
		% within ethnicity	16.7%	83.3%	100.0%
		Adjusted Residual	-2.2	2.2	
Total		Count	86	163	249
		Expected Count	86.0	163.0	249.0
		% within ethnicity	34.5%	65.5%	100.0%

(X² (2) = 6.685, p = .035)

In a question asking respondents if they think of any of their teammates as being lesbian, gay or bisexual, there was a statistically significant relationship between religion and

response at the .05 alpha level. When asked this question, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within religion, results showed that 35.8% of Protestants responded, “yes,” they do think of at least one of their teammates as being lesbian, gay or bisexual.

Other results showed that 24.6 % of Catholics do think of at least one of their teammates as being lesbian, gay or bisexual, whereas 75.4% of Catholics do not think of any of their teammates as being lesbian, gay or bisexual.

Results also showed that 33.3% of Non-Religious respondents did think at least one of their teammates as being lesbian, gay or bisexual. In addition, 66.7% of Non-Religious respondents didn't think of any of their teammates as being lesbian, gay or bisexual.

Results showed, 55.2% of respondents who identified their religious affiliation as “other,” did think of at least one of their teammates as being lesbian, gay or bisexual.

Next, looking at the adjusted residual value portrays significant difference between observed and expected frequency of response in the columns within the “other” religious affiliation cell. Table 19 shows a significantly larger number of “other” religious affiliation respondents than expected responded they did think at least one of their teammates as being lesbian, gay or bisexual. Likewise, significantly fewer number of “other” religious affiliation respondents than expected responded they did not think of any of their teammates as being lesbian, gay or bisexual.

Table 19

Think Teammates Response and Religion Chi-Square Analysis

			Think Teammates		
			Yes	No	Total
			religion	Protestants	Count
		Expected Count	47.2	86.8	134.0
		% within religion	35.8%	64.2%	100.0%
		Adjusted Residual	.2	-.2	
	Catholics	Count	14	43	57
		Expected Count	20.1	36.9	57.0
		% within religion	24.6%	75.4%	100.0%
		Adjusted Residual	-1.9	1.9	
	Non-Religious	Count	9	18	27
		Expected Count	9.5	17.5	27.0
		% within religion	33.3%	66.7%	100.0%
		Adjusted Residual	-.2	.2	
	Other	Count	16	13	29
		Expected Count	10.2	18.8	29.0
		% within religion	55.2%	44.8%	100.0%
		Adjusted Residual	2.4	-2.4	
Total		Count	87	160	247
		Expected Count	87.0	160.0	247.0
		% within religion	35.2%	64.8%	100.0%

(X2 (2) = 7.961, p = .047)

There was a statistically significant relationship between religion and response at the .05 alpha level regarding a question that asked respondents if they would like to know if their coach is a lesbian, gay man or bisexual man or woman. When asked to respond to this question, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within religion, results showed 65.4% of Protestants would want to know if their coach was a lesbian, gay man or bisexual man or woman.

Results showed that 63.8% of Catholics would want to know if they had a coach who was a lesbian, gay man or bisexual man or woman.

Analysis also concluded that 70.4% of Non-Religious respondents would not want to know if their coach was a lesbian, gay man or bisexual man or woman.

Other results showed that 78.6% of “other” religious affiliated respondents would want to know if their coach was a lesbian, gay man or bisexual man or woman.

Next, looking at the adjusted residual value portrays a significant difference between observed and expected frequency of response in the columns within the Non-Religious respondent cell. Table 20 shows a significantly larger number of Non-Religious respondents than expected responded they would not mind having a lesbian, gay man or bisexual man or woman as their coach.

Table 20

Know if Coach Response and Religion Chi-Square Analysis

			Know if Coach		Total
			Yes	No	
Religion	Protestants	Count	85	45	130
		Expected Count	81.3	48.7	130.0
		% within religion	65.4%	34.6%	100.0%
		Adjusted Residual	1.0	-1.0	
Catholics	Catholics	Count	37	21	58
		Expected Count	36.3	21.7	58.0
		% within religion	63.8%	36.2%	100.0%
		Adjusted Residual	.2	-.2	
Non-Religious	Non-Religious	Count	8	19	27
		Expected Count	16.9	10.1	27.0
		% within religion	29.6%	70.4%	100.0%
		Adjusted Residual	-3.7	3.7	
Other	Other	Count	22	6	28
		Expected Count	17.5	10.5	28.0
		% within religion	78.6%	21.4%	100.0%
		Adjusted Residual	1.9	-1.9	
Total	Total	Count	152	91	243
		Expected Count	152.0	91.0	243.0
		% within religion	62.6%	37.4%	100.0%

(X² (2) = 16.044, p = .001)

For the question asking respondents if they thought homosexuality was immoral, there was a statistically significant relationship between religious affiliation and response at

the .05 alpha level. When asked this question, respondents showed a significant difference between observed and expected frequencies.

Looking specifically at the percent of responses within religion, results shows 50% of Protestants responded homosexuality is immoral.

Results showed 38.6% of Catholics responded that homosexuality is immoral. In addition, 61.4% of Protestant-Catholics responded that homosexuality was not immoral.

Other results showed that 92.6% of Non-Religious respondents responded that homosexuality is not immoral.

Results also showed that 38.5% of people who identified as “other” religious affiliation responded that homosexuality is immoral. In addition, 61.5% of “other” religions responded that homosexuality is not immoral.

The adjusted residual value shows significant difference between observed and expected frequency of response in the columns within the Protestants cell and the Non-Religious cell. Table 21 shows a significantly larger number of Protestants than expected responded they thought homosexuality is immoral. In addition, a significantly fewer number of Protestants than expected responded they did not think homosexuality was immoral.

For Non-Religious respondents, a significantly fewer number than expected responded that they thought homosexuality is immoral. Likewise, a significantly larger number of Non-Religious respondents than expected responded that they did not think homosexuality is immoral.

Table 21

Immorality of Homosexuality Response and Religion Chi-Square Analysis

			Homosexuality Immoral		
			Yes	No	Total
			religion	Protestants	Count
		Expected Count	53.6	76.4	130.0
		% within religion	50.0%	50.0%	100.0%
		Adjusted Residual	3.0	-3.0	
	Catholics	Count	22	35	57
		Expected Count	23.5	33.5	57.0
		% within religion	38.6%	61.4%	100.0%
		Adjusted Residual	-.5	.5	
	Non-Religious	Count	2	25	27
		Expected Count	11.1	15.9	27.0
		% within religion	7.4%	92.6%	100.0%
		Adjusted Residual	-3.8	3.8	
	Other	Count	10	16	26
		Expected Count	10.7	15.3	26.0
		% within religion	38.5%	61.5%	100.0%
		Adjusted Residual	-.3	.3	
Total		Count	99	141	240
		Expected Count	99.0	141.0	240.0
		% within religion	41.3%	58.8%	100.0%

(X² (2) = 17.116, p = .001)

CHAPTER V

DISCUSSION

The purpose of this study was to examine if there was a relationship between various independent variables (gender, race/ethnicity and religion) and ACC athletes' expressed attitudes and behaviors toward sexual orientation. Few studies exist that specifically address sexual orientation attitudes and behaviors. However, the goal of this study was to scientifically support existing literature and previous studies, which do address the issue, when describing college athletes' attitudes toward sexual orientation. Results of this study both complement existing research, while also enhancing the field by exploring more independent variables. Based on this study's results, this chapter offers comparative discussion and outlines possibilities for future research.

This study's results support previous research that suggests that sexual prejudice among college male athletes is diminishing (Anderson, 2005; Southall et al., 2009; Southall et al., in press). Out of 155 males, 105 responded that they accept or treat lesbians, gays and bisexuals athletes the same as everyone else. Also, 75% of males reported they would accept a teammate if they knew he was gay or bisexual. While a smaller percentage, 55.6% of males, responded they felt their teammates would accept a gay man or bisexual man. These descriptive statistics are encouraging in an arena that once was completely dominated by heterosexism and homophobia (Gill et al., 2006).

However, as Southall et al. (2009) found, hypermasculine males were still present in the sample. Results show a statistically significant relationship between gender and the display

of gendered mannerisms in order to demonstrate sexual orientation to teammates. A significantly larger number of males than expected reported they demonstrated ultra-masculine or somewhat masculine mannerisms in order to demonstrate their sexual orientation. A total of 40.7% of the males responded they demonstrate one of these two mannerisms. Also important to note is that 100 out of 155 males responded that their opinion about showering in communal showers would change if they knew a teammate was a gay man or bisexual man.

In addition, high homophobia and sexual prejudice feelings from the sample of male athletes also support previous research (Anderson, 2002; Gill et al., 2006; Soutall et al., in press; Wolf-Wendel et al., 2001). Questions about homophobia and immorality of homosexuality showed a statistically significant relationship existed between males and response. For males, a significantly larger number than expected self-identified as homophobic. Similarly, a significantly larger number of males than expected responded that they thought homosexuality was immoral.

As one of the few studies of its kind, this research included female respondents in hopes of supporting existing literature regarding females and their sexual orientation beliefs and attitudes. This study's results supports literature that suggests women seem to have more tolerance and acceptance of homosexuality (Gill et al., 2006; Messner and Sabo, 1994; Southall et al., 2009), even though most respondents self-identified as being heterosexual. For females, 93.4% responded that they were quite certain they were not homosexual and 93.7% of females responded that no part of them was homosexual. Only two females out of 97 responded they reject athletes they know who are lesbian, gay or bisexual. In a similar question, 94 out of 97 females responded they would accept a teammate if they knew she was

a lesbian or bisexual woman. Women also demonstrated their acceptance when responding to a question asking whether they would mind having a lesbian, gay or bisexual man or woman as their coach. A significant relationship existed between gender and response to this question. Overwhelmingly, females responded they wouldn't mind having a coach who was a lesbian, gay man or bisexual man or woman.

Two other responses showed a significant relationship between gender and attitudes toward sexual orientation. Overwhelmingly, women do not self-identify as being homophobic, while men are significantly more likely to say they are homophobic. Also, there was a statistically significant relationship between gender and responses to immorality of homosexuality. A significantly larger number of females than expected responded that homosexuality was not immoral. This statistical data further supports literature that states women are more positive in their thoughts and attitudes toward sexual orientation.

This study also supports literature that suggests there is a stereotype, in society, that women involved in athletics are lesbians (Griffin, 1998). These beliefs and attitudes exist because of the hypermasculinity linked to the US sport culture. These statements are supported by this study because women's basketball was the most reoccurring answer when asked in which sport lesbian or bisexual female athletes participate. Of 116 male respondents, 98 mentioned women's basketball in their response (either solely choosing women's basketball or having it as one of a combination of responses). Likewise, 75 of 80 female respondents chose Women's Basketball in at least one of their choices.

Krane and Barber (2005) noted that women who participate in sports have often been viewed as masculine because they are athletic. It can be assumed that female athletes internalize these thoughts and beliefs of society due to their response to a question that asks if

they display feminine mannerisms in order to demonstrate their sexual orientation. A statistically significant relationship existed between gender and response to this question. A significantly larger number of females than expected responded that they displayed ultra-feminine or somewhat feminine mannerisms in order to demonstrate their sexual orientation. While most prevalent in females participation in sports, certain men are also homosexualized by the sport in which they participate. This study's results supports the statement that men who participate in subordinate sports, like tennis, cheerleading and gymnastics, are "homosexualized" by their participation (Southall et al., 2009; Southall et al., in press). Descriptive statistics show that of 116 males, 26 responded they thought Men's Tennis was a sport gay men or bisexual men participated in (Men's Tennis being chosen either separately or one of several answers). Female respondents identified Men's Tennis (17 out of 80 respondents) as the sport they thought gay men or bisexual men participated in.

Previous research studies and literature prompted the second research question: Is there a significant relationship between ACC college athletes' race/ethnicity and their expressed attitudes and behavior towards sexual orientation? This study's research supports previous research that suggests a higher percentage of black male athletes display ultra-masculine and somewhat masculine gendered mannerisms in order to demonstrate their heterosexuality (Boykin, 2005; Southall et al., 2009). Although the findings are not significant, 36.9% of blacks responded that they displayed either ultra-masculine or somewhat masculine mannerisms in order to demonstrate their sexual orientation, compared to 21.4% percent of whites. This data is also consistent with the literature that discusses the hyperheterosexual environments in which black athletes are raised, not only in the realm of sports, but in their communities as well. In order to protect their black identity, and be

celebrated as an athletic figure in the black community, black male athletes feel they must loudly express their heterosexuality to others. However, the findings suggest this trend may be subsiding, as 49.2% of blacks reported that they did not demonstrate any of the above mannerisms mentioned.

This study seems to reflect a softening of blacks' negative attitudes towards homosexuality. There were very few statistically significant relationships between blacks and their attitudes or behaviors regarding sexual orientation. The ones that were significant were questions that asked if they thought any of their teammates or athletes at the school were lesbian, gay or bisexual and if they knew any of their teammates were lesbian, gay or bisexual. These relationships do not reveal their specific attitudes toward homosexuality per se. Also, encouraging, although not statistically significant, is that only 13.6% of black respondents identified themselves as being homophobic.

Unlike race/ethnicity, religious affiliation was an unexplored variable in regards to its significant relationship to expressed behaviors and attitudes. The third research question was developed in response to a call in Southall et al.'s (2009) need for future research. Literature also supported the need for this independent variable. Southall et al. (2009) felt because their study was conducted in the Southeastern United States, their study was geographically limited to a region known for its religious conservatism.

This study found that, in fact, religious affiliation can have a statistically significant relationship to respondents' expressed attitudes and behaviors. A larger percentage of respondents, who identified with some type of religious affiliation, thought that homosexuality was immoral. In comparison, 92.6% of respondents who identified as non-religious did not think that homosexuality was immoral.

However, this was the only significant finding in the relationship between religion and expressed attitudes and behavior toward sexual orientation. It is important to note that this study was conducted at schools that are a part of the ACC, which is largely comprised of universities from the Southeastern United States. Similar to Southall et al.'s (2009) study, this geographic challenge could explain why there is not much variation in responses, or more significant relationships. It would be interesting to further explore the religious affiliation variable on a broader scale that spans the entire United States. With a study of this magnitude, there would likely be more diversity in the respondents' religious affiliation.

Like this study, future research should explore more findings through various independent variables. To further understand this complex subject, and in order to directly compare athletes' behaviors and attitudes regarding sexual orientation to the progression of change and acceptance in society, a variety of independent variables must be analyzed. In order for findings to be more representative of the sample, respondents' age, classification and where they were born and raised should be statistically analyzed. These results will form the basis of further investigation that has been unexplored in regards to athletes' attitudes and behaviors regarding sexual orientation. It would also be interesting to see if a relationship existed between military affiliation (either directly or indirectly through immediate family) and expressed attitudes and behaviors regarding sexual orientation.

More studies of this kind are needed to keep track of athletes' responses compared to the General Social Survey (GSS) trend, which shows increasing acceptance of various sexual orientations (National Opinion Research Center, 2009). This study highlighted progression of college athletes' behaviors and attitudes toward sexual orientation, yet acknowledges there is still much room for improvement. It is critically important to provide information that will

assist the NCAA and its member institutions because homosexuality is a reality, and as reported, the sport culture is not immune from athletic participants who are lesbian, gay or bisexual. From this study, 54% of all respondents reported they knew an athlete at their school who was a lesbian, gay man or bisexual man or woman. Homosexuals exist within the sports arena, it's just a matter of how it's being handled by athletic administrators.

The acceptance of diversity is a stated goal of the NCAA and its member institutions, as expressed in their non-discrimination policies. It is also at the forefront of most agendas on college campuses. However, this research shows that athletic administrators and athletic departments must examine the practice of their policies and determine its effectiveness. After acknowledging their reality, administrators must become proactive and advocate acceptance through education. Educational programs would be crucial in the development of athletes' knowledge on the topic. While important to educate the entire athletic department, male athletes are identified as the group that would most benefit from these educational programs. Although this study was unable to be generalized to the entire ACC, it is still recommended that each university actively seek to address these attitudes on their campuses in order to provide an accepting, all-inclusive atmosphere.

APPENDIX I

Consent to Participate Form

**University of North Carolina-Chapel Hill
Consent to Participate in a Research Study
Adult Participants
Social Behavioral Form**

IRB Study # 09-1595

Consent Form Version Date: 9/2009

Title of Study: *An Investigation of Atlantic Coast Conference (ACC) College Athletes' Sexual-Orientation Attitudes*

Principal Investigator: Dr. Richard M. Southall

UNC-Chapel Hill Department: EXSS

UNC-Chapel Hill Phone number: 919.962-3507

Email Address: *southall@email.unc.edu*

Co-Investigators: Ms. Catherine Greene, Ms. Deborah J. Southall

Faculty Advisor:

Funding Source and/or Sponsor: *University of North Carolina at Chapel Hill 2008 Jr. Faculty Development Awards Program*

Study Contact telephone number: 919.962-3507

Study Contact email: *southall@email.unc.edu*

What are some general things you should know about research studies?

You are being asked to take part in a research study. To join the study is voluntary.

You may refuse to join, or you may withdraw your consent to be in the study, for any reason, without penalty.

Research studies are designed to obtain new knowledge. This new information may help people in the future. You may not receive any direct benefit from being in the research study. There also may be risks to being in research studies.

Details about this study are discussed below. It is important that you understand this information so that you can make an informed choice about being in this research study. You will be given a copy of this consent form. You should ask the researchers named above, or staff members who may assist them, any questions you have about this study at any time.

What is the purpose of this study?

The purpose of the study is to learn more about college athletes' attitudes regarding sexual orientation. We are asking college athletes from the Atlantic Coast Conference to take part in this study. If you agree to participate in this study, you will be requested to complete a short, anonymous survey to examine college athletes' attitudes toward sexual orientation.

How many people will take part in this study?

If you decide to be in this study, you will be one of approximately 500 people in this research study.

How long will your part in this study last?

Your participation in this study will last approximately 10 minutes, during which time you will complete a simple 43-item scantron survey.

What will happen if you take part in the study?

If you take part in this study you will complete a 43-item survey.

What are the possible benefits from being in this study?

Research is designed to benefit society by gaining new knowledge. You may not benefit personally from being in this research study.

What are the possible risks or discomforts involved from being in this study?

There are no known risks associated with your participating in this study. No individual identifiers are associated with any scantron answer sheet, and at no time will your participation in this study or your identity be revealed.

How will your privacy be protected?

- Key procedures for protecting the privacy and confidentiality of individuals' data, include:
 - No survey questions ask you to identify yourself.
 - All collected data will be entered into a statistical software program. Individual scantron answer sheets will be secured by the principal investigator in a locked cabinet.
 - Only the principal and co-investigators will have access to the data.
 - No individual names or identifying codes will be used.

Participants will not be identified in any report or publication about this study. Although every effort will be made to keep research records private, there may be times when federal or state law requires the disclosure of such records, including personal information. This is very unlikely, but if disclosure is ever required, UNC-Chapel Hill will take steps allowable by law to protect the privacy of personal information. In some cases, your information in this research study could be reviewed by representatives of the University, research sponsors, or government agencies for purposes such as quality control or safety.

What if you want to stop before your part in the study is complete?

You can withdraw from this study at any time and for any reason, without penalty. The investigators also have the right to stop your participation at any time. This could be because you have failed to follow instructions, or because the entire study has been stopped. Even after you have signed this form, you may inform the researcher that you have changed your mind and do not wish to participate in the research.

Will you receive anything for being in this study?

You will not receive anything for taking part in this study.

Will it cost you anything to be in this study?

There will be no costs for being in the study

What if you are a UNC student?

You may choose not to be in the study or to stop being in the study before it is over at any time. This will not affect your class standing or grades at UNC-Chapel Hill. You will not be offered or receive any special consideration if you take part in this research.

What if you have questions about this study?

You have the right to ask, and have answered, any questions you may have about this research. If you have questions, complaints, concerns you should contact the researchers listed on the first page of this form.

What if you have questions about your rights as a research participant?

All research on human volunteers is reviewed by a committee that works to protect your rights and welfare. If you have questions or concerns about your rights as a research subject, or if you would like to obtain information or offer input, you may contact the Institutional Review Board at 919-966-3113 or by email to IRB_subjects@unc.edu.

Title of Study: *An Investigation of Atlantic Coast Conference (ACC) College Athletes' Sexual-Orientation Attitudes*

Principal Investigator: Dr. Richard M. Southall

Participant's Agreement:

I have read the information provided above. I have asked all the questions I have at this time. I voluntarily agree to participate in this research study.

Signature of Research Participant

Date

Printed Name of Research Participant

Signature of Research Team Member Obtaining Consent

Date

Printed Name of Research Team Member Obtaining Consent

APPENDIX II

Survey

The following survey is designed to obtain your views on sexual orientation. Please answer each of the following questions openly and honestly. This survey is confidential, and in no way will your survey be identifiable. Please fill in your answers on the **scantron sheet** that has been provided for you, and make sure your answers coincide with the question numbers on this paper. If a question does not pertain to you, leave it blank and move on to the next one.

Demographics:

1. Gender:
 - a. Male
 - b. Female

2. Age:
 - a. 17-19
 - b. 20-22
 - c. 23-25
 - d. 26-older

3. Ethnicity/Race (**NOTE: Answer either question #3 or #4 – BUT NOT BOTH.**)
 - a. American Indian and Alaska Native alone
 - b. Asian alone
 - c. Black or African American alone
 - d. Native Hawaiian and Other Pacific Islander alone

4. Ethnicity/Race (**NOTE: Answer either question #3 or #4 – BUT NOT BOTH.**)
 - a. Some Other Ethnicity/Race alone
 - b. White alone
 - c. Hispanic alone
 - d. Two or More Ethnic Groups/Races

5. Class (in the classroom, not on the field):
 - a. First Year
 - b. Sophomore
 - c. Junior
 - d. Senior
 - e. Fifth year senior or Graduate student

6. Where were you born?
- a. North
 - b. South
 - c. Midwest
 - d. West
 - e. Born outside of the USA
7. Where were you raised?
- a. North
 - b. South
 - c. Midwest
 - d. West
 - e. Outside of the USA
8. What is your religious affiliation (**NOTE: Answer either question #8, #9 or #10 – BUT NOT ALL**)?
- a. Baptist
 - b. Buddhist
 - c. Catholic
 - d. Episcopalian
 - e. Hindu
9. What is your religious affiliation (**NOTE: Answer either question #8, #9 or #10 – BUT NOT ALL**)?
- a. Islamic
 - b. Jewish
 - c. Lutheran
 - d. Methodist
 - e. Mormon
10. What is your religious affiliation (**NOTE: Answer either question #8, #9 or #10 – BUT NOT ALL**)?
- a. Muslim
 - b. Pentecostal
 - c. Presbyterian
 - d. Non-religious
 - e. Other

11. With what sport(s) are you associated (**NOTE: Answer either question #11 or #12 – BUT NOT BOTH.**)?

- a. Baseball
- b. Men's Basketball
- c. Women's Basketball
- d. Men's Cross Country
- e. Women's Cross Country
- f. Football

12. With what sport(s) are you associated (**NOTE: Answer either question #11 or #12 – BUT NOT BOTH.**)?

- a. Men's Tennis
- b. Women's Tennis
- c. Men's Track and Field
- d. Women's Track and Field
- e. Women's Soccer
- f. Women's Volleyball

13. Please describe your sexual orientation (**Select the answer that is *most* like the way you feel, think and act NOW.**)

- a. No part of me is homosexual
- b. Being homosexual is a fairly small part of me
- c. About half of me feels homosexual
- d. Being homosexual is a fairly large part of me
- e. I feel totally homosexual

14. Please describe your sexual orientation (**Select the answer that is *most* like the way you feel, think and act NOW.**)

- a. I am quite certain I am not a homosexual
- b. I am fairly certain I am not a homosexual
- c. I believe I may be a homosexual
- d. I am fairly certain I am a homosexual
- e. I am quite certain I am a homosexual

Specific Situations:

15. Do you act differently around your teammates in order to hide your sexual orientation?

- a. Yes
- b. No

16. Have you displayed any of the following gendered mannerisms in order to demonstrate your sexual orientation to your teammates?
- Ultra-masculine
 - Somewhat masculine
 - Ultra-feminine
 - Somewhat feminine
 - None of the above
17. What would cause you to *think* a specific athlete is a lesbian, gay man, or bisexual woman or man? (Choose all that apply.)
- Gendered mannerisms
 - Being a female athlete
 - Being a male athlete
 - Sports in which they participate
18. What would cause you to *think* a specific athlete is a lesbian, gay man, or bisexual woman or man? (Choose all that apply.)
- Associations/friends
 - Dress/Appearance
 - Physical Characteristics
 - Other
19. In what sport(s) do these athletes who you *think* are lesbians, gay men, or bisexual women or men participate? (Check all that apply.)
- Baseball
 - Men's Basketball
 - Women's Basketball
 - Men's Cross Country
 - Women's Cross Country
 - Football
20. In what sport(s) do these athletes who you *think* are lesbians, gay men, or bisexual women or men participate? (Check all that apply.)
- Men's Tennis
 - Women's Tennis
 - Men's Track and Field
 - Women's Track and Field
 - Women's Soccer
 - Women's Volleyball

21. Do you **think** of any of your teammates as being lesbians, gay men, or bisexual women or men?
a. Yes b. No
22. Do you **think** of any athletes at this school as being lesbians, gay men, or bisexual women or men?
a. Yes b. No
23. Do you **know** if any of your teammates are lesbians, gay men, or bisexual women or men?
a. Yes b. No
24. Do you **know** any lesbians, gay men, or bisexual women or men athletes here at this school?
a. Yes b. No
25. How do you treat an athlete who you **know** or **think** is a lesbian, gay man, or bisexual woman or man?
a. Accept
b. Reject
c. Harass
d. Same as everyone else
e. I don't know any
26. If applicable, how do you **know** a teammate is a lesbian, gay man or bisexual man or woman?
a. The athlete himself/herself told me
b. Another teammate told me
c. An athlete from another team told me
d. I've had a same-sex sexual encounter with this person
e. A non-athlete student told me
f. Other
27. Have you engaged in **same-sex** sexual behavior?
a. Yes b. No
28. How **would** you treat a teammate if you **knew** he/she was a lesbian, gay man, or bisexual woman or man?
a. Accept
b. Reject
c. Harass

29. How do you think your team members feel about lesbians, gay men, or bisexual women or men, in general?
- a. Accept
 - b. Reject
 - c. Harass
30. Select the answer that is *most* like the way you feel, think and act NOW.
- a. I never mix socially with homosexuals
 - b. I rarely mix socially with homosexuals
 - c. I mix socially with homosexuals about half the time
 - d. I mix socially with homosexuals most of the time
 - e. I mix socially with homosexuals all the time
31. After you finish a game, do you shower in communal showers?
- a. Yes
 - b. No
32. Does the possibility of showering in communal showers with teammates make you feel uncomfortable about your sexuality?
- a. Yes
 - b. No
33. Would your opinion about showering in communal showers change if you knew this teammate was a lesbian, gay man, or bisexual woman or man?
- a. Yes
 - b. No
34. Does the possibility of showering in communal showers with a teammate who is a lesbian, gay man, or bisexual woman or man make you feel uncomfortable?
- a. Yes
 - b. No

General Questions:

35. Do derogatory jokes, words, or phrases regarding lesbians, gay men, or bisexual women or men offend you?
- a. Yes, all such jokes offend me.
 - b. Jokes about gay men do not offend me.
 - c. Jokes about lesbians do not offend me.
 - d. Jokes about bisexual women or men do not offend me.

36. Do you use derogatory words such as “fag,” “pussy,” “homo,” or “dyke” when referring to a lesbian, gay man, or bisexual woman or man?
- a. Yes b. No
37. Do you believe in a “Don’t ask, don’t tell” policy regarding sexual orientation, or do you want to know if one of your teammates is a lesbian, gay man, or bisexual woman or man?
- a. Don’t ask, don’t tell b. Would rather know
38. **In general**, do you feel a lesbian, gay male, or bisexual female or male athlete’s athletic skill contributes to their being accepted or rejected by teammates?
- a. Yes b. No
39. Should a lesbian, gay man, or bisexual woman or man be allowed to coach an intercollegiate sports team?
- a. Yes, a person, regardless of their sexual orientation, should be allowed to coach.
b. No, a lesbian, gay man, or bisexual woman or man should not be allowed to coach.
c. A lesbian, but not a gay man, should be allowed to coach.
d. A bisexual woman or man should be allowed to coach.
e. A homosexual but not a lesbian should be allowed to coach.
40. Would you like to know if your coach is a lesbian, gay man, or bisexual woman or man?
- a. Yes b. No
41. Would you mind having a lesbian, gay man, or bisexual woman or man as your coach?
- a. Yes b. No
42. Do you consider yourself to be homophobic?
- a. Yes b. No
43. Do you think homosexuality is immoral?
- a. Yes b. No

Thank you for your time!

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