

Hegemonic Masculinity In Collegiate Athletics:
A Quantitative Study

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Master of Arts in Professional Communication

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By

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Abstract

Hegemonic masculinity consists of practices which promote the dominant social position of men and the subordinate social position of women. Heterosexism is defined as discrimination or prejudice against homosexuals based on the assumption that heterosexuality is the normal sexual orientation. Homophobic attitudes consist of unreasoning fear or antipathy toward homosexuals and homosexuality. Gender Bias consists of prejudice, stereotyping, or discrimination, typically against women, on the basis of sex. Masculine Hegemony runs rampant in professional sports from women having to fight to get into a sport or get a coaching or sports casting position and then to being harassed by men once they break into the profession. Athletes in the LGBT community have to hide who they are in order to remain employed in professional and collegiate leagues. Social attitudes often enforce this type of dominance. A quantitative study was conducted on Southern Utah University (SUU) collegiate athletes, coaching staff, and Athletics department staff, as well as students not affiliated with SUU Athletics. A Likert scale was created consisting of 40 statements for measuring levels, if any, of heterosexism, homophobic attitudes, and gender bias. Because the university is the last realm of education for students before they enter the workforce, it was important to determine if high levels of hegemonic masculinity existed on a campus of higher education and if diversity training should be included in its curriculum for all majors.

Keywords: hegemonic masculinity, heterosexism, homophobia, homosexuality, gender bias, stereotyping

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*“In the nineteenth century, the central moral challenge was slavery.
In the twentieth century, it was the battle against totalitarianism.
We believe that in this century the paramount moral challenge will be
the struggle for gender equality around the world.”*
— Nicholas D. Kristof

Hegemonic Masculinity In Collegiate Athletics:

A Quantitative Study

During the summer of 2014, Ray Rice, a Baltimore Ravens professional football player, knocked out his fiancée with his fist in a public elevator and unceremoniously dragged her limp body from the elevator to dump her in the hallway. All this was caught on video. It was not conjecture, yet National Football League Commissioner Roger Goodell felt a reasonable punishment for Ray Rice’s physical abuse of a female was a two-game suspension. The NFL was perpetuating society’s view that presents men as the dominant species and women as insignificant beings. Marrying Ray Rice after being knocked out by him indicated that Ray’s new wife had been conditioned to accept that type of treatment. Women are indoctrinated into a society that tells them to go along with a norm that suggests that men should be dominant. McClung and Blinde (2002) wrote that “institutionalized sport is a powerful cultural arena for demonstrating and perpetuating the ideology of male superiority and dominance” (as cited in Gruneau, 1982; Sage, 1998).

Even though the NFL has a “Conduct Policy” that is supposed to control off field behavior, between January 2000 and September 2014, 89 domestic violence cases were reported against players in the NFL (Schrotenboer, 2014). The problem is that male dominance reigns in the NFL and in other sporting genres. Connell (1995) says that “violence is a part of a system of domination” (p. 84). This practice of male dominance is called Hegemonic Masculinity. This accepted dominance has NFL players believing they are above the law and that women are just there for their entertainment. They ridicule gays so that athletes remain in the closet for fear of losing their spots on the teams or being harassed by fellow players. They fear the fans who can often be critical even about their favorite players. Society is partially

to blame by providing power to men and reinforcing that power through attitudes that elevate heterosexual males above women and gay individuals.

Because of the domestic violence that seems to be acceptable practice by professional sports leagues and because of the controversies faced by gay professional athletes, this quantitative study was implemented to measure attitudes of hegemonic masculinity, specifically heterosexism, homophobia, and gender bias, in collegiate athletics. Hegemonic masculinity consists of practices that promote the dominant social position of men and the subordinate social position of women. Heterosexism is defined as discrimination or prejudice against homosexuals based on the assumption that heterosexuality is the normal sexual orientation. Homophobic attitudes consist of unreasoning fear or antipathy toward homosexuals and homosexuality. Gender bias consists of prejudice, stereotyping, or discrimination, typically against women, on the basis of sex.

By the time athletes get to college, they have already been acclimated through society to believe that heterosexual males are the norm and everyone else is inferior. “When masculine and feminine meanings and expressions conflict, the masculine tends to win out because of the dominance of males in society” (Littlejohn, 2011, p. 149). Collegiate athletes should be educated on how their opinions affect those in marginalized groups because those individuals often see themselves through the eyes of others. Fredrickson and Harrison (2005) explained that when females see themselves through the eyes of others, it can be very harmful to their self-esteem. This

self-objectification means that individuals think about and value their own body from a third-person perspective, focusing on observable body attributes (e.g., ‘How do I look?’) rather than from a first-person perspective, focusing on more private, or nonobservable, body attributes (e.g., ‘What am I capable of?’ (p. 81).

This “appearance monitoring disrupts an individual’s stream of consciousness and limits the mental resources available for other activities” (Fredrickson & Harrison, 2005, p. 82). If universities educated collegiate athletes to be compassionate to all groups, they could be the champions against abusers or bullies and maybe even become the impetus that changes societal norms reinforcing

hegemonic masculinity. When the masculine view is the dominant view of the world and drives its culture and history, anyone not fitting into that male category will have difficult hurdles to overcome in order to succeed. Women have had to fight to break into the world of sport which is dominated by men. After 95 years of strictly male officials in the NFL, just recently, the first full-time female official was hired. She commented in an interview with Good Morning America on April 9, 2015, that she was told to wear her hair in a ponytail and asked not to wear makeup so that she would *blend* in with the male officials.

Clearly, it's a man's world and men will do their utmost to keep it that way, even though a woman has been allowed into it. The NFL expected her to be like male officials rather than allowing her to be herself.

This quantitative study was conducted on Southern Utah University collegiate athletes, coaching staff, and Athletics department staff. To be able to compare and contrast statistical results, the study also included students not affiliated with SUU Athletics. A Likert scale was created consisting of statements for measuring levels, if any, of heterosexism, homophobic attitudes, and gender bias. Study results were analyzed using SPSS statistical software to determine the levels, if any, of hegemonic masculinity through heterosexism, homophobia, and gender bias attitudes at Southern Utah University. Because the university is the last realm of education for students before they enter the workforce, it is important to determine whether high levels of hegemonic masculinity exist on a campus of higher education.

University students graduate to become health-care workers, educators, politicians, etc., and to fill various important roles in society. If these students are raised to believe that some citizens deserve better treatment than others because of their race, religion, gender, or sexual orientation that will invade the rights of others, especially those in marginalized groups. Being taught in college to provide fair and equitable treatment to everyone, no matter what their race, religion, ethnicity, gender, age, disability, or sexual orientation, is in the best interest of society. Professional athletes can change public perception because of all the media attention they receive. If they learn to be compassionate to others during their university years, they may be able to positively influence others and assist young people with following their passions no matter what gender they happen to be. The study is designed to identify attitudes of

dominance, if they exist on campus, and to determine if there is a need for diversity training which could help to diminish those negative social attitudes.

Literature Review

Lusher & Robins (2010) argued that “hegemony is not just power, it is *legitimate* power” (p. 24). Sports leagues and society have provided legitimate power to male athletes who believe deserve this type of dominant power. McDowell and Schaffner (2011) wrote, “In the sport domain, many gendered discourses prevail centered around the reinforcement of masculine hegemony . . . gender relations are instituted as a hierarchy of male domination and female subordination” (p. 549). They stressed that equality discourses are meant to level the playing field through “cultural conceptions of femininity rather than ‘any inherent limitation of women’s bodies’ as a major barrier to women’s participation in sport. . . . contemporary sociality is based largely on prejudice, injustice and inequality” (as cited in Pirinen, 1997, p. 239). The feminine body is not what’s holding female athletes back; it’s actually the stereotypical barriers set up by society which can limit them from excelling in their sports.

Social Influences

Social lessons should mandate fairness and equity for all, but that’s not the case when it comes to gender equity. Women have been trying to catch up to men for centuries and have to overcome a history of being made to feel inferior to men as far back as history reaches. Much of this conditioning comes from the Bible and other religious dogma, and has been accepted for generations. An article on the Religious Tolerance website wrote about a passage in Genesis:

Genesis 19:8: The men of Sodom gathered around Lot's house, and asked that he bring his two guests out so that the men can "know" them. This is frequently interpreted as a desire to gang rape the visitors, although other interpretations are possible. Lot offers his two virgin daughters to be raped instead. He is recorded as saying: ‘I have two daughters which have not known man; let me, I pray you, bring them out unto you, and do ye to them as is good in your eyes.’ Yet, even after this despicable act, Lot is still regarded as an honorable man, worth saving from the destruction of the city. Allowing one's daughters to be sexually assaulted by multiple rapists

appears to be treated as a minor transgression, because of the low status of the young women (p. 1).

It is difficult to overcome that type of social conditioning that has been going on for centuries. Women have been relegated to low status in many different areas – one being the work place.

When it comes to the work place, women are still paid less than men. As recently as last year, Edelman (2014) wrote in a SportsMoney article about the inequity in pay for male and female coaches:

The current gender pay gap among college coaches is one of the worst in society . . . there is an enormous and growing pay gap between male and female college coaches. For example, Duke University pays its men's basketball coach, Mike Krzyzewski, nearly \$10 million per year; meanwhile Duke pays its women's basketball coach, Joanne P. McCallie, somewhere in the ballpark of \$729,991. Making matters worse, salary information obtained by the New York Times from the U.S. Department of Education indicates that from 2003 to 2010 the average pay of NCAA Division I men's team coaches increased by 67 percent, whereas the average pay for NCAA Division I women's team coaches increased just 16 percent. Thus, the gender pay gap among NCAA member coaches is not only large, but also widening (p. 1).

Paying men more than women seems to be an accepted practice by society.

Children's books contain more male pronouns than female pronouns and contain stereotypical depictions of weak females and protective males (Lisa Arter Festival of Excellence presentation – April 7, 2015). Children have these stereotypes ingrained in them through stories that are read to them on a regular basis, sometime every night. Whenever they hear that story read, it reinforces those stereotypes.

Steyer (2014) wrote about the inequity in IT programs:

The same underrepresentation and traditional representations of females that have been found in both children's books and TV programs, have also been reported for a variety of IT-related programs . . . the global influence should be kept in mind, which is particularly obvious in the case of video games and above all, in the case of the internet (p. 175).

Popular video games have hegemonic masculinity interwoven within them as they provide a white male character at no cost, but female avatars must be purchased. One Disney game charged \$30 if the gamer preferred to play as a female, but the male character came free with the game (Henn & Jiang, 2015). A young girl wanting to play that video game will wonder why a female character is not an option. Steyer (2014) noted that in popular video games, “Four masculine stereotypes characteristics, namely athletic, aggressive, rescuing and risk taking were more likely to be exhibited by male characters” (p. 175). Young girls thinking of being athletes may be discouraged by seeing only male characters depicted as athletic and risk taking in their favorite video games.

A content analysis of text Sports Journalism textbooks showed that “textbooks play a role in the culture through their power to confer legitimacy to certain groups and reinforce marginal status for others” (Hardin, Dodd, & Lauffer, 2006, p. 429). According to Hardin et al, results of the analysis showed that in the textbooks studied, “men outnumbered women almost 5 to 1. . . . Of all references for sports journalists, approximately 89% were men; 11% were to women. . . . Images in these textbooks were overwhelmingly of men” (pp. 437-438). This study reinforced the masculine hegemonic culture; the books did not encourage women to go into sports journalism.

Aristotle believed women to be inferior. Pojman and Fieser (2012) wrote that when Aristotle was asked about the psychological difference between men and women, Aristotle answered, “Men are psychologically designed to command, and women to obey. . . . Being subservient, women should be less talkative than men” (p. 170). Female athletes not only struggle against physical forces, they battle ideologies that have existed for centuries.

Beal (1997) wrote that a Christian movement called “The Promise Keepers is a calling for men to make a commitment to assume their ‘rightful’ obligations as leaders in our society” (p. 274). She added, “This group has often employed sport examples and metaphors in its literature” (p. 274). These “Promise Keepers” claim that “the moral depravity in our society is due to the lack of appropriate male leadership” (p. 276). Part of this male leadership seems to be allowing discrimination against fellow citizens. Parents, religions, and educators are teaching that men are superior to women and women should be subservient to

their male partners. That is not teaching young girls to excel; that is teaching them to follow, so they would probably never expect any better treatment in sport than in the rest of society. These societal influencers are also teaching their children that it is acceptable to discriminate against the LGBT community. Although women still have strides to make before they can feel they are equal to men, they still have better laws in place than gay individuals seeking the same type of equality.

Gay Athletes

History is being made right now with many U.S. states affording the right to marry to same-sex couples, but the LGBT community still has a long way to go before they gain acceptance by the bulk of society. In the sports community, most gay and lesbian athletes remain in the closet because they know there is a possibility that they will be rejected by their teammates and fans, and could even lose their professional careers. In an article from SB Nation, Sharp (2013) wrote, “The one reason to worry about an NFL player coming out as gay would be the inevitable avalanche of horrible jokes, hateful responses, and insane scrutiny, all directed at one human being.” Because football is such a macho sport, gay players fear the backlash they would receive if they admitted being gay. Roper and Halloran (2007) wrote, “Bias and discrimination against gay and lesbian athletes has been found to occur through negative stereotypes, verbal comments, social isolation, homophobic harassment, discrimination in team selection, and negative media attention” (p. 919). They went on to state, “The culture of sport tends to be especially conservative, and most people within it equate male heterosexuality with strength – and homosexuality with weakness. Participation in sport is perceived to validate a male as heterosexual” (p. 920). To feel safe in professional sports careers, some athletes are forced to live lies as demonstrated by Bruce Jenner who just recently admitted to being transgender. He stated in an interview on the Today show with Matt Lauer on April 25, 2015 that he could admit to being a woman or he could go on being Bruce Jenner and continuing his lie. The only factor keeping gay athletes from revealing their true sexuality is fear.

Hardin, Kuehn, Jones, Genovese, and Balaji (2009) wrote that a former NBA player, Tim Hardaway “said he hated gay people and that he ‘let it be known’” (p. 183). Hardin et al, noted that “the use of homophobic slurs by coaches and players to discipline athletic performance in men’s sports are

(sic) commonplace, reflecting the acceptance of normative sexuality” (p. 186). They also noted that it was even voiced that coming out as a gay athlete would be “worse for endorsements than being a convicted felon” (p. 186). This says that society would value felons over individuals who love and commit to someone of the same sex.

Three examples of openly gay current and former athletes include Billy Bean, Michael Sam, and Britney Griner. These athletes overcame their fear and “outed” themselves, but they still have challenges when dealing with the opinions of those who would discriminate against gay individuals.

In an interview on National Public Radio on April 9, 2015, former Major League Baseball outfielder Billy Bean said he was paralyzed by the fear of coming out to his teammates – as much as he would be having the same conversation with his father – because he could lose everything, including his family and friends. He retired from baseball in 1995 and did not reveal that he was gay until 1999. He was forced to live a lie during his career because of his social fears. Now he is back as the “Ambassador for Inclusion” for Major League Baseball. He is paving the way for the LGBT community in the MLB because gays need someone to help them with acceptance by fellow athletes and fans. If more gay and lesbian athletes “came out of the closet,” and were accepted by society, they could pave the way for young gays and lesbians in sport who feel they do not belong in the rest of society. Roper and Halloran (2007) wrote, “It has been suggested that due to the lack of ‘out’ role models at the professional level, and the negative reception and representation of athletes who do come out, ‘it’s no wonder college athletes . . . have stayed closeted’” (as cited in Jacobson, 2002, p. A33). Young gay athletes struggle to overcome their fear, but could do it with more examples like Billy Bean as Ambassador of Inclusion.

According to the Huffington Post article on March 19, 2015, Michael Sam, an openly gay NFL player was released from the St. Louis Rams and the Dallas Cowboys, but holds onto his dream of playing in the NFL. He wants to believe that it was just business and that it had nothing to do with his LGBT lifestyle. If he does not get picked up by another team, that will discourage any other gay athletes from revealing their secret.

Britney Griner, a black lesbian athlete who is out of the closet, received posts on social media stating, “You’re disgusting.” [Scroll] “Ur a man.” [Scroll] “What are you? #man? #ape?” [Scroll] “You have a penis.” (Fagan, 2013, p. 1). People do not even know Britney, but they feel compelled to say hateful things about her on social media. That can be damaging to a person who is just trying to live her life without having to lie about who she is. In many ways, society accepts and promotes the dominant homophobic and sexist ideologies which can limit the success of girls/women and individuals of the LGBT community.

Women in Sports

The sports arena is the one of the last bastions of male dominance. It is not surprising that men try to keep it sacred by blocking women from participation. It is normal in current U.S. culture to expect that men excel in sports while women just “play” at them, thus the phrase, “May the best *man* win.” Hundley (2004) wrote about the culture in golf: “Male golfers belittle other males by referring to them as women . . . (e.g., ‘why don’t you hit it with your purse, Alice?’)” (p. 40). Men use accepted terms like “You throw like a girl” and “You are such a sissy,” along with the “societal perceptions of women athletes as being ‘lesbian,’ tomboys,’ ‘butch,’ or ‘masculine’” (McClung & Blinde, 2002, p. 121). Those terms denigrate women while meaning to insult the male person being ridiculed. They are meant to make the females feel inferior and to make the intended males feel weak by comparing them to women. The gay slurs are meant to silence the gays as much as intimidate the weaker males. These terms have become a part of the American communication culture which teaches that women are inferior to men and that when women try to compete with men, those women are abnormal.

In golf, tee boxes are set up to reinforce the myth of male superiority as demonstrated by Hundley (2004): “At the Village Greens in Kansas the tee boxes are labeled ‘Championship,’ ‘Regular,’ and ‘Ladies.’ . . . while men are naturalized within the sport by implying that they are ‘regular’ or champions,’ women are ‘Othered,’ paradigmatically defined as ‘ladies’ which, in the golf culture, are irregular and not champions” (p. 43). Hundley (2004) explains how men with little experience would normally play from the first tee box, but

with scorecards stating ‘ladies’ tees, such men are semantically discouraged. In many ways, symbolically designating the forward tees as women’s ‘territory’ demasculinizes this space and discourages men from playing at that position. Hegemonically this devalues women’s abilities, dichotomizes gender paradigms, and reifies the syntagmatic myth of male superiority by keeping men and women separate and ‘in their place’ (p. 44).

Men avoid being labeled “feminine” at all costs because women are considered “weak,” “ineffectual,” and “subordinate.”

Women battle significant odds because society teaches that women are inferior to men, especially when it comes to sports. Young girls are not taught sports in the same way that young boys are – thus the reference, “you throw like a girl.” The sport culture goes against treating women and gays as equal to “real men,” and when women are strong, they are torn down through sexist remarks. Hardin, Kuehn, Jones, Genovese, and Balaji (2009) wrote “The most powerful institution for ‘shoring up’ hegemonic masculinity in the United States has been the sports/media complex” (as cited in Jhally, 1989; Plummer, 2006; Trujillo, 1991). Walker and Sartore-Baldwin (2013) state that “women are immensely underrepresented as leaders in the American workforce and especially sport organizations” (p. 303). Women sportscasters and female coaches have a difficult time breaking into the athletics workplace. First they have a hard time being hired into the male dominated community and then they face various forms of discrimination and harassment within the workplace. “Women have faced marginalization and discrimination in their pursuit of sports journalism careers (Etling, 2001, 2002)” (Hardin, Dodd, & Lauffer, 2006, p. 432). Women are made to feel they are intruding into the male domain.

In the 1950s and 1960s, female sportscasters were hired as sex symbols and to “add a feminine touch to the male-dominated airwaves” (Grubb & Billiot, 2010, p. 88). One female sportscaster was not allowed in the press box and was forced “to cover the NFL game outside the press box in a blizzard” (Grubb & Billiot, 2010, p. 88). While trying to interview Terry Bradshaw, Lesley Visser was assumed to be an autograph seeker and “Bradshaw took her notepad, signed his autograph, and handed the notepad back to her (Sobel, 2001)” (Grubb & Billiot, 2010, p. 88), proving that women are not taken seriously in

their roles as sportscasters. Without female sportscasters, women's professional sports will probably not be covered by the media as much as men's professional sports. The media can change the perceptions of female athletes and sports teams. Hardin and Shain (2006) wrote, "Liberal feminists have argued that the antidote to the marginalization of women's sports is in the hiring of more women willing to cover women's sports" (as cited in Skwar, 1999).

Another obstacle for female sportscasters is the double standard imposed on them through pressure to maintain their appearances while male sportscasters are allowed to be gray-haired, balding, overweight, and unkempt. Since sport has been a male-dominated field for so long, women have had vast difficulties breaking into that "male club." Part of the problem with men accepting women into this male-dominated world is the male fear of the feminist movement, or of women being too mannish, or they may use their feminine wiles to "get an edge with male sources" (Hardin & Shain, 2006, p. 326). It seems like a "Catch 22" where women just do not have a way to overcome the barriers – they are either too feminine and may use their femininity to get advantages, or they are too mannish which makes men uncomfortable.

Although Title IX has led to enormous progress in terms of the participation rates of girls and women in sports, 'it fails to address discrimination in athletic leadership roles; therefore many obstacles remain before women can attain true equal status in athletics (Walker & Bopp, 2010, p. 50).

Grubb & Billiot (2010) wrote about Andy Rooney's expressed displeasure aimed at women sports reporters, "I am not a sexist person, but a woman has no business being down there trying to make some comment about a football game" (as cited in Gross, 2002, p. 1). He was clearly being sexist and clearly felt that women were intruding on the male club of sport. Women can and do understand football as well as men do. Female sportscasters are generally not taken seriously by the predominantly male sporting audience, male coaches and athletes, and male sportscasters. Etling and Young (2007) wrote that "when message content is more feminine in nature, women's voices are more readily accepted, but when content is considered to be more masculine, female speakers have been perceived as less credible than

males” (p. 128). Women have to basically become as similar to men as they can in order to be taken seriously and to break into the male dominated sport club. Meân and Kassing (2008) wrote:

that in claiming membership of a male category, women’s athletic identity work has to manage the implications of contesting masculinity. This includes either being framed as masculine . . . or subjecting oneself to re/producing traditional heterosexual femininity (Butler, 1990) and ‘softer’ forms of masculinity, like the ‘tomboy’ (Caldwell, 1999, p. 398) to achieve a form of inclusion (p. 130).

Messner (1988) said that the “women’s movement into sport represents a genuine quest by women for equality, control of their own bodies, and self-definition, and as such it represents a challenge to the ideological basis of male domination” (p. 198). Without the limiting effects of sexuality education, it is difficult to identify how far women can go. “Sexuality education includes messages, both implicit and explicit, that reinforce a hegemonic sexuality that is rooted in and bolsters these systems” (Connell & Elliott, 2009, p. 84). Young girls are taught to be a certain way and if they do not feel that they fit into all the categories that are spelled out for them, they are made to feel abnormal.

This review demonstrates that women need to fit the role that society has depicted for them and sport does not always fit in with that expectation. If they excel at sports, male sportscasters or spectators can make them feel they are out of place or that they are not feminine. A current example, as noted in the Guardian Sport, was the President of the Russian Tennis Federation’s sexist slur which referred “to the Williams sisters as ‘the Williams *Brothers*’” (p. 1). It was clearly meant as an insult to make Serena and Venus Williams feel abnormal because they excel in their sport.

McClung & Blinde, 2002 wrote, “Institutionalized sport is a powerful cultural arena for demonstrating and perpetuating the ideology of male superiority and dominance” (as cited in Gruneau, 1982; Sage, 1998). Boys are taught these lessons about females being inferior and have no problem accepting their role as leaders. By being superior at sports, boys feel these societal lessons are sanctioned. Grubb and Billiot (2010) wrote that “Male-dominated culture socializes young male children as to the role that sports play in determining and affirming their manhood as they ‘learn to associate sport prowess

and sports privilege with masculinity” (p. 87). Sport is teaching boys masculine hegemony. Boys are taught that they should be the ones to receive accolades while girls are being silly when they try to compete with them. These views are so inherent in our society that both sexes often do not even notice the slights.

McDowell and Schaffner (2011) studied the televised “Gender Bowl,” a football game between men and women. The male team members were not aware that they would be playing a team of all females. When they discovered who they were playing, they were insulted at the choice for an opposing team and made many sexist remarks. One of them was from the men’s assistant coach: “Let’s protect this game, protect our manhood, and protect this sport! This is our house. No one’s coming here and taking away our manhood!” (p. 559). Another said, “We as men have been taught to open doors for women, walk on the sidewalk against the street for women, protect and to provide for women. They do not belong in a football game with us” (McDowell, 2011, p. 555). Another comment was, “Women don’t understand football because genetically they weren’t made up that way” (McDowell, 2011, p. 555). Another sexist comment was, “Women cannot write their names in the snow and they can’t play football with men” (McDowell, 2011, p. 554). It can be difficult for women to change the minds of men who have had masculine hegemonic practices so ingrained in them since birth.

Media Power

Hardin et al. (2006) noted that, “Sports media generally exclude women from coverage, dedicating only 5-8% of total coverage to women’s sports, even though 40% of sports participation is by women” (as cited in King, 2002). Since most of the sport journalists are males, their interest is piqued by the stronger male sports and not by the less physical female sports. Poniatowski & Hardin (2012) wrote that, “Mediated sporting events, although wildly popular . . . also serve as one of the most predominant and powerful platforms to reinforce gender norms (as cited in Duncan, 2006). Messner, Duncan, and Wachs (1996) wrote, “our concern here is with how the choices of televised sports producers and commentators might serve to actively build audiences in ways that support masculine hegemony while undercutting any potential challenge posed by women's sports.”

Women's sports are not less interesting – they just get less attention by the media. Walton (2007) explains that, “Many sport studies scholars have examined the power of the media as a hegemonic force . . . the media may not dictate what people think, but they do have the power to determine and inform what they think about” (p. 715). The problem, as stated by Hardin (2005), is that “most sports editors are white men who do not want to cover women's sports; thus logic suggests that as the number of women editors increases, so will coverage of women's sports” (p. 64). These male sportscasters believe that society as a whole is not interested in women's sports and that could be a result of the way that the media covers women's athletics events. Viewers consume what the media provides to them. The media frames sport consumption and most sportscasters are male, so the coverage is dominated by men's sports. These male sportscasters make women's sports seem less interesting than men's sports; therefore, the public believes that they should not be interested in women's athletic events. The media thinks the money goes where the interest is, but the interest goes where the media leads it.

Hardin (2005) suggested that “what is printed in sports sections does more than simply reflect the status quo, it helps shape it; ‘sports journalists do things that matter very much when it comes to the cultural ideology and public consciousness” (p. 62). According to Hardin, Dodd, and Lauffer (2006), “Sports media have been indicted as perpetuating a hierarchy that privileges men and denies women equal exposure and opportunity. Such images, scholars have argued, reinforce notions that women are deserving of lower overall status in the culture” (as cited in Lont, 1995; Schell, 1999; Tuchman, 1978). Hardin (2005) wrote:

The question of whether sports pages reflect reader interests or male-centric ideology is complicated by the notion of media influence. Surveys may indicate that readers prefer coverage of male sports, but readers' views could be shaped by what they don't know (women's sports) and what they have come to expect. . . . Hegemony is so embedded into media imperatives and routines that it has become banal. The sports/media complex is a hegemonic institution because it perpetuates ideology about the biology of women; what is *socialized* in U.S. culture is framed as *natural* (p. 63).

Media exposure perpetuates dominant cultural ideologies which say that women are less important or interesting by covering women's sports to a lesser degree than men's sports. Billings, Halone, and Denham (2002) say, "such coverage serves to preserve processes of hegemonic masculinity and financial gain for television networks while preserving dominant power structures in collegiate athletes" (p. 297). Female athletes have been made to feel that their matches are remedial compared to the men's efforts and the media is partially responsible for that. In the media, female athletes are criticized more often than praised but in coverage for male athletes, words such as, "'Kryptonite,' 'savior,' and 'messiah' are employed to account for the gendered activity of male athletes" (Billings, et al., 2002, p. 299).

Sports magazines have not been successful in touting women's prowess in sport. As of 2012, it was noted about *Sports Illustrated Women* and other similar magazines that, "Despite gains made by Title IX in the past forty years . . . the magazine has not found the correct balance for a successful women's sports magazine that does not rely on a fitness, health, and beauty focus" (Furrow, 2012, p. 157). These are magazines about women which do not promote strong female athletes. Hardin and Whiteside (2009) found that "studies have consistently found that women are positioned as less interesting and capable through both the quantity and quality of coverage" (p. 59). With more women as gatekeepers on staff, better female athlete coverage will result. According to Hardin and Shain (2005), "symbolic annihilation of women's sports is at least partially a function of the biases of gatekeepers, most of whom are white males" (p. 806). Males in the media are running the show so they promote what they believe the public wants to see and that is generally men's sports.

Male hegemony has been promoted by the media through sports and through sitcoms. One example is the airing of three Fox television shows which portray female wrestlers as bullies. These boy/girl wrestling shows in the late 1990s and early part of the 21st century "offer interesting views of what girls' success in traditionally male sport can mean, in each instance showing girls' participation to be an intrusion and a threat" (Walton, 2007, p. 725). The shows erroneously demonstrate that providing these opportunities for girls is taking away opportunities from boys and "when the 'natural' gender

hierarchy is upset the whole social order is turned on its head” (Walton, 2007, p. 725). Anyone who is a fan of these shows will likely accept rather than reject this hegemonic ideology and look at girls attempting to get into sport as intruders who will ruin boys’ chances at a possible career. Connell (2005) wrote:

Masculinities are constructed, over time, in young people’s encounters with a system of gender relations. . . . gender orders differ between societies and change over time (Connell 2002). This will result in cultural diversity in experiences of young people and in the masculinities they fashion. . . . when a society’s dominant gender ideology insists on the absolute difference of masculinity from femininity, a developmental dilemma is created. . . . Organised (sic) competitive team sport . . . is intensely gender-segregated and male-dominated (p. 13-15).

Old patterns need to be rejected in order to allow “new historical possibilities to emerge” (Connell, 2005, p. 24).

More reporting on women’s events will most likely generate more interest in women’s sports. “Creedon suggests that the changing market may warrant increased women’s sports coverage . . . women who are sports fans are considered a ‘huge untapped market’ . . . Already 27% of female newspaper readers say they regularly read the sports section (compared with 58% of males). Women’s sports advocates say the percentage would be higher if editors concentrated on covering women’s sports and sports women prefer” (Hardin, 2005, p. 66). Women have not really been given much reason to be interested in women’s sports. “Researchers suggest that interest in women’s sports has been suppressed by their symbolic annihilation. Knoppers and Elling contend that an increase in coverage and better framing of women’s sports as ‘interesting and exciting’ by media producers would result in more popularity for women’s sports” (Hardin, 2005, p. 66). The sports gatekeepers need to tap into women’s interests when it comes to women’s sports by providing better reporting. Women could just as easily love sports as much as men do, especially if they were taught to appreciate sports beginning at a young age.

The media could be prominent in making these historical changes to the dominant ideologies. It will be difficult since the male has always been depicted as the hero while the female has been depicted as

the nurturer. This depiction does not fit in with women in male-dominated sports. “This leaves an inconsistency when describing the female athlete, who might be heroic according to the male definitions of a hero but who is being held to feminine standards” (Poniatowski & Hardin, 2012, p. 625). Media coverage is a lot less for women’s sports, and chauvinistic language is used based on the sport participant’s sex (Etling & Young, 2007). The media could be unbiased and give everyone a chance to perform and prove him or herself as a great athlete, without the limitations of gender.

Hargreaves (1985) states that, “Among dominant groups, athleticism became one of the main ways in which the subordinate position of women was reproduced, for this was an exclusively male culture” (p. 144). Men felt they needed a way to hang onto their dominance and sport was the perfect solution. Etling and Young (2007) argued, “Sexism entails an endorsement of prejudicial beliefs based on sex. . . . Sports broadcasting’s masculine hegemonic structure is evident in the differences existing both in the amount and type of coverage of men’s and women’s athletics” (p. 123). According to Grubb and Billiot (2010), “Despite these obstacles, women have made progress in sportscasting” (p. 91). Women are forging forward but very slowly. Poniatowski & Hardin, 2012 wrote:

Although research has confirmed consistent packaging of women’s sports in ways that reinforce gender norms, researchers acknowledge that, in recent years, some changes in the ways female athletes are presented might provide reason to hope that overall coverage may become more equitable . . . ‘women’s empowerment’ through sports has been noted as an important theme in coverage (as cited in Duncan, 2006).

If women’s sportscasters were used to encourage women to be interested in women’s sports and just sports in general, that untapped market could be very lucrative in the future for sports leagues.

Theory

Hegemony theory is the lens through which sport communication researchers study the inequities consistent in sport. According to Walker and Sartore-Baldwin (2013), intercollegiate sports are gender biased and perpetuate inequitable treatment of female athletes who have to deal with discrimination in the forms of “double standards, exclusive social networks, and organizational fit issues” (pp. 305-306).

Discrimination of female athletes is an accepted practice by both the dominant and the subordinate group as reported by Walker and Sartore-Baldwin (2013), “society reinforces male dominance in sports by communicating men are more knowledgeable about sport, naturally physically superior, and better sport leaders and participants than are women” (as cited in Messner, 1992). This is called hegemonic masculinity. Clark (2011) stated that

The power relations in sport, internationally and nationally, favour (sic) men and masculine character traits, where the hegemonic norm of men as leaders and decision-makers is seen as natural and public; the majority of women are kept in private places both physically and visually (p. 834).

Billings, Butterworth and Turman (2012) define hegemony as “‘spontaneous consent’ given by the public to the interests of the dominant social order. . . . As an institution, sport rarely resists dominant practices . . .” (p. 164). Males have been the dominant species in sports for many years, making it difficult for women to break into the sports “club.” Billings, et al. (2012) state, “specific communication behaviors are learned early in a child’s life and are influential in determining how children communicate throughout their life span” (p. 228). Messner (1988) had a positive outlook for sport when he wrote his article in 1988 that “organized sports have come to serve as a primary institutional means for bolstering a challenged and faltering ideology of male superiority in the 20th century” (p. 198). The media can be the impetus for positive sports messages by reporting male and female sports equally and by not treating women as inferior or less interesting.

Littlejohn and Foss (2011) explained the media’s role in bolstering the dominant ideologies, “media are perceived as powerful tools of dominant ideologies. . . . media have the potential of raising the consciousness of the population about issues of class, power, and domination” (p. 400). The media should be the ones forcing change, but many of them are the ones perpetuating stereotypes. “The irony of media is that they present the illusion of diversity and objectivity, when in fact they are clear instruments of the dominant order” (Littlejohn, 2011, p. 401). These ideologies are so effective that many women accept the inequities and do not even realize they deserve better treatment in sport and society. Changing

the way society and the media promote hegemonic biases could be a big step towards a more equitable future for women, the LGBT community, and other marginalized groups. “It seems that a charge to ‘change the culture of hegemonic masculinity in the sports newsroom’ must involve instruction at the college level, where students receive foundational instruction for their careers” (Hardin et al., 2006, p. 430). Universities could change the ideologies through sport which is currently a very masculine arena. According to Littlejohn and Foss (2011):

Cultural studies scholars define two aspects of culture: (1) the common ideas on which a society or group rests, its ideology, or the collective ways by which a group understands its experience; (2) the practices or the entire way of life of a group – what individuals do materially from day to day (p. 400).

Socialization of children into male or female communication cultures begins at very young ages with separate colors for boys and girls (pink and blue), gendered marketing in toy stores, and sex-segregated games and sports. Steyer (2014) noted that children are being read stories every night which favor male pronouns over female pronouns and stereotypes of weak females and strong, protective males. This ideology can have a “particularly strong influence, as they are typically read to children at a very young age, when they are still ‘most impressionable’” (as cited in Weitzman et al., 1972, p. 1127). This reinforcement of hegemonic masculinity every time the book is read to young children can be very effective. These books get children to believe that boys and girls have to be thought of differently. Steyer (2014) also mentioned:

Studies of movies and television series have found similar results to studies of children’s books. First, research has shown that women have been underrepresented in different kinds of TV series and movies, just like in children’s books. A study of animated cartoons showed that in cartoons from the 1930s to 1990s, women accounted on average for only 16.4 percent of all characters (p. 174).

Along with the other inequity issues that women have to contend with, they are also perceived mainly as sexual beings in sport. “Matthew Syed (2008) contends that there has always been a soft-porn

dimension to women's tennis" (McKay and Johnson 2008, p. 495). One journalist reported, "Sharapova is a Russian glamour girl and can apparently play a bit, too. She is tanned, teenaged, firm of bottom and pert of breast" (p. 498). This reporting was done as recently as 2006.

The effects of masculine hegemony in attempting to "keep women in their place" go beyond limiting what females can physically do. Cognitive testing was conducted on women in swimsuits and women in sweaters to test the link between self-objectification and math performance, "Women in swimsuits performed significantly worse on the math test than women in sweaters, whereas men performed equally well, regardless of what they wore. . . . These data provide evidence that self-objectification diminishes mental performance" (Fredrickson & Harrison, 2005, p. 84). Self-objectification, as noted by Fredrickson and Harrison (2005) "carries an array of costs, including increased opportunities for negative emotions, decreased opportunities for positive emotions, and heightened risks for unipolar depression, disordered eating, and sexual dysfunction" (p. 93). It is not just self-esteem that is damaged by male hegemony, but other effects as well can be suffered by young women.

McClung and Blinde (2002) argued that "gender inequalities and patriarchal structure of sport may actually sensitize female athletes to the secondary position that women occupy" (p. 118). This is a very important point. Women are being limited by society rather than their physical ability. Sport could be a partial solution for female equity in society which makes sport communication research so vital, not just for female athletes but for women in general. With the increased hiring of female sportscasters who could serve as positive examples for female athletes and future female sportscasters, inequities could be minimized, society could see the value of women's sports and eventually understand the necessity to insist on equality for females in society. With more sport communication research, more developments will ensue that address the inequities in women's sports. As women athletes persevere, male hegemony will lessen and society will accept the new female status.

As female athletes break ground, so will the LGBT community. Ravens linebacker Brendon Ayanbadego has been outspoken about gay rights, which may have been what got him released from the

team in 2013. He claimed that more NFL players will be coming out, but that has not happened as of yet. These players will not “out” themselves until society makes them feel they are in a safe place.

Research Questions

In America, a self-evident truth indicates that everyone should be treated fairly. If someone is being deprived of an American right, that is discrimination – there is no justification for that. If a group is banned from doing something that another group is allowed to do with the *supposed* same American rights, that’s discrimination. If a woman wants to play on a football team, she should be allowed to do so. If gay men or lesbian women want to be married to their partners and have the same rights as other married couples, they should be afforded those opportunities. By barring women from male dominated clubs, sports, or communities, men argue that women have nothing valuable to contribute. Too many young gay people remain in the closet because they view themselves through the eyes of a society that feels they are deviant. By refusing to perform gay marriage ceremonies or provide cakes or flowers for their weddings, these factions discriminate against the LGBT community. The reason they think they can get away with it is because they think society approves of this behavior. By refusing service to gay couples, the establishment argues that their opinions give them the right to discriminate against other Americans.

Female and gay athletes face significant difficulties: women’s sports receive less funding and media coverage than men’s sports; women and gays are harassed by typically heterosexual males; women and gays have a difficult time breaking into the male sport club; and have a hard time maintaining jobs in the sports field. Because so many professional athletes think they are exempt from good behavior based on their fame, the following research questions have been posed:

RQ1A: To what extent, if any, does heterosexism (gay prejudice) exist in Southern Utah University Athletics and other areas of campus?

RQ1B: To what extent, if any, do homophobic (fear or antipathy towards gays) attitudes exist in Southern Utah University Athletics and other areas of campus?

RQ2: To what extent, if any, does hegemonic masculinity (male dominance, female inferiority) exist in Southern Utah University Athletics and other areas of campus?

RQ3: To what extent, if any, do different categories of students and athletics staff compare or contrast where hegemonic, heterosexist, and homophobic attitudes are concerned?

These questions are important because research of this type could be useful in changing social mindsets that place boundaries on individuals, or make individuals feel that they do not belong, or make individuals feel they are viewed by others as being abnormal. This research could change current social norms which allow men to feel they can physically and mentally abuse women and individuals from the LGBT community. Social lessons should be that stereotypes are wrong and marginalizing any group of people should not be acceptable. Marginalized individuals deserve the same opportunities which privileged groups have taken for granted for centuries.

Method

To measure the prevalence of hegemonic attitudes in Southern Utah University students and collegiate athletes, a quantitative study was conducted aimed at getting a random sample of 385 respondents, consisting of SUU students, collegiate athletes, Athletics Department staff, and coaching staff, based on an enrollment population of 7,745 SUU students. This enrollment number was taken from SUU Fall 2013 enrollment statistics. Approximately 330 of the students on campus are collegiate athletes.

After a review of heterosexist, homophobic, and gender bias literature, a survey instrument was created fashioned after the HAS-L questionnaire (Appendix A) developed in the 2013 study conducted by Elizabeth M. Mullin from William Paterson University for measurement of “heterosexist attitudes in women’s collegiate athletics” (p. 1). This study expounded on Ms. Mullin’s study by including gender bias statements.

The survey instrument developed for this study was in the form of a Likert scale consisting of 40 statements (Appendix B). Half of the statements were worded positively in reference to women or gays/lesbians, and half were worded negatively in reference to women or gays/lesbians, to determine if heterosexism, homophobia, and gender bias attitudes are present in SUU collegiate athletic students,

students not affiliated with athletics, coaching staff, and Athletics department staff at Southern Utah University. The positively and negatively worded statements were intermingled throughout the survey instrument.

Statements 1, 4, 7, 9, 10, 12, 14, 15, and 17 were developed to determine if heterosexism attitudes were prevalent on campus. Statements 2, 3, 5, 6, 8, 11, 13, 16, 18, 19, and 20 were fashioned to detect homophobic attitudes. Statements 21-40 were meant to address questions of gender bias.

A pilot study was conducted, randomly selecting students (n=32) to determine whether the information being collected answered the research questions. Responses from the 32 subjects were entered into SPSS to determine whether the survey instrument should be adjusted. The tests determined that the survey instrument would not have to be adjusted. Subsequently, a survey link was sent through Qualtrics to 1,600 random SUU student e-mail addresses provided by the SUU Provost's Office. A random sample of 1,000 e-mail addresses was requested initially, but when sufficient responses were not received, another random sample of 1,000 e-mail addresses was requested and received. Because the sample was random, 400 duplicate e-mail addresses had to be removed from the second sample of e-mails. The survey link was sent to a total of 1,600 random e-mail addresses.

The Student Athletics Advisory Committee (SAAC) also sent the link to approximately 330 SUU collegiate athletes. There could have been some overlap in e-mail addresses with the 1,600 that we received from the Provost's Office. The SAAC is a committee consisting of SUU collegiate athletes from each sport on campus and is not controlled by Athletics Department administrators. These administrators felt sending the link through this method would be a less threatening way to conduct the survey with SUU athletes since the SAAC is only comprised of student athletes and was created for student athlete issues. By having the SAAC send out the survey link, athletes would not feel pressured to participate. The survey was approved by the SUU Institutional Review Board (IRB) in December 2014 and was conducted in an anonymous manner on Qualtrics. Respondents were asked to indicate the degree with which they agreed to the statements based on a Likert scale, ranging from 1 (*Strongly Disagree*) to 5 (*Strongly Agree*). At the end of the 40 statements, respondents were asked to report the following

demographics: SUU affiliation, gender, sexual orientation, age group, year in college, highest level of education, religious affiliation, and best description of ethnicity.

The research considered the reliability of self-report data since most individuals would like to present themselves in the best light. The survey was administered through Qualtrics and could be taken anonymously; therefore, the data could be considered as reliable as expected. Chan (2009) felt research subjects provided inaccurate data some of the time, but not always, and that the perception that self-report data is unreliable was not always true. Every effort was taken to get the most reliable responses from research subjects. The statement at the beginning of the survey states: “The survey is confidential, so please do not select the answer that you feel the researcher wants to see. This research will only be effective if you provide the answer that best reflects your true feelings.”

Cronbach’s Alpha test was conducted on the data set in SPSS to determine reliability of the statements. It was determined that of the ten (10) items measuring homophobia, nine (9) items were valid. Question 6: “I would be comfortable showering or changing clothes around a gay person” was removed from the data set. Because of the ambiguity of the question, it was not a good measure. After removal of that question, the Cronbach’s scores for heterosexism and homophobia were .870 and .899, respectively, which indicates a high level of internal consistency for both scales.

Results

Survey responses (n= 394) exceeded the goal sample size of 385, with 43 of the subjects being collegiate athletes, coaching staff and Athletics department staff which equals 11% of research subjects. Of the survey respondents, 69% were students who were not affiliated with SUU Athletics, and 20% were “other.” Male respondents made up 43% of the demographic, 56% were female and 2 were transgender. For Sexual Orientation, 89.1% (n=351) checked heterosexual, 4.8% (n=19) were bisexual, 5.3% (n=21) reported being homosexual, and three (3) did not indicate sexual orientation. Age groups ranged from 18 – 51+ with the largest group being in the 20-24 category (n=130). Education (n= 57) and Psychology (n= 31) were the two largest groups of study majors. In the religious affiliation category, 58% of respondents were affiliated with the Latter Day Saints religion; the other 42% consisted of Agnostic (8.4%); No

religious affiliation (7.4%); Atheists (7.1%); Other (6.9%); Catholic (3.6%); Spiritualist (2.5%); Protestant (1.5%); Baptist and Islamic were each 1.3%; .5% were Lutheran; and Buddhist, Christian Scientist, and Greek Orthodox each consisted of .3%. Of the 394 survey respondents, 85.8% were Caucasian; 3.3% were Mixed Race; 3% were Hispanic; 2.5% were in the “Other” category; 1.5% were Asian; 1.3% were Native American; and Pacific Islander and African American consisted of 1% each of the respondents. See Figures 1- 9.

RQ1A asked to what extent if any, heterosexism (gay prejudice) exists in SUU Athletics and other areas of campus. This question was addressed through nine statements on the survey questionnaire designed to identify research subjects’ agreement or disagreement with statements about attitudes of homosexual behavior. The means of subjects’ responses from Statements 1, 4, 7, 9, 10, 12, 14, 15, and 17 are reflected in Table 1 in Tables at the end of the document. All means are on the “agree” side of neutral, meaning that there exists a greater tolerance than intolerance toward gay people among the sample respondents; however, especially given the high standard deviations (in one case as great as 1.59) for variables with means slightly above 3.0 (neutral), there is at least some significant intolerance for gay people among research subjects.

The results in Table 1 were summarized by computing a new variable that represents the mean of the means for gay tolerance on campus (3.84). In addition, RQ1A seeks information about the extent of heterosexism among members of the SUU Athletic community and students not affiliated with Athletics. This information is found in Table 2 in Tables, which separates that mean for heterosexism into two groups: athletes and non-athletes. The results show a difference in means of 3.89 for non-athletics (SD = .83) and 3.41 for athletics (SD = .96). These means suggest that students not affiliated with Athletics have a greater tolerance for gay individuals than those from the Athletics field.

These results answer RQ1A that the majority of SUU students and Athletics staff do not have heterosexist attitudes, but there are some respondents who could benefit from diversity training.

RQ1B asked to what extent, if any, do homophobic (fear or antipathy toward gays) attitudes exist in Southern Utah University Athletics and other areas of campus.

This question was addressed through ten survey statements to determine any possible levels of homophobic attitudes on campus. Statement 6 was thrown out after the reliability test was completed because it was shown not to be a good measure. Nine statements on the survey questionnaire were designed to identify research subjects' agreement or disagreement with statements about homophobic attitudes towards homosexuals. The means of subjects' responses from Statements 2, 3, 5, 8, 11, 13, 16, 18, 19, and 20 are reflected in Table 3 in Tables. All means are on the "disagree" side of neutral, meaning that there exists fewer attitudes of homophobia among the sample respondents; however, especially given the high standard deviations (in one case as great as 1.46) for variables with means slightly lower than 3.0 (neutral), there is at least some significant homophobia among research subjects.

The results in Table 3 were summarized by computing a new variable that represents the mean of the means for homophobic attitudes on campus (2.0). In addition, RQ1B seeks information about the extent of homophobia among members of the SUU Athletic community and students not affiliated with Athletics. This information is found in Table 4 in Tables, which separates that mean for homophobia into two groups: athletes and non-athletes. The results show a difference in means of 1.97 for non-athletics (SD = .78) and 2.39 for athletics (SD = .86). These means suggest that students not affiliated with Athletics have fewer attitudes of homophobia than those from the Athletics field.

A possible explanation for higher levels of heterosexism and homophobia in athletes than students who are not affiliated with collegiate athletics was addressed by Roper and Halloran (2007): "The culture in sport tends to be especially conservative, and most people within it equate male heterosexuality with strength – and homosexuality with weakness. Participation in sport is perceived to validate a male as heterosexual" (p. 920). If men go into sports to exert their masculinity, they would most likely reject opponents or teammates who are effeminate. They quite possibly look at sports as the modern day gladiator games or simulated wars and would want to defeat an opponent who was strong and manly and would prefer fighting beside teammates who were also manly and strong. Fighting a feminine opponent would not be a good measure of masculinity.

A heterosexual man who is not familiar with gay individuals may feel threatened by showering or changing around homosexual men or feel they may be found guilty of homosexuality by association. Women who go into sports because they love the game but who do not wish to be identified as lesbians may have a problem with having teammates who are lesbians. Roper and Halloran (2007) noted “that the most extreme homophobia is often found among tightly-knit groups of men, who need both to deny any sexual component to their bonding and who can increase their solidarity by turning violently on minority groups/individuals (i.e., GLBT individuals)” (as cited in Kimmel and Messner 2001). It seems that part of bonding has to do with being hyper masculine and ridiculing those who are weak. That could account for a higher level of homophobia in SUU athletes than in students who are not affiliated with collegiate athletics. These attitudes could come from conditioning as children. Keiller (2010) wrote:

Pressures to conform to gender stereotypes are pervasive. People internalize such pressures from parents, media, and peers, and come to believe that being gender-typical is natural and good, whereas cross-gendered interests or behaviors are shameful and pathological. . . . Men who conform are rewarded, whereas men seen as violating masculine norms are ridiculed, rejected, or punished in other ways (p. 39).

It makes sense that these types of attitudes would be more prevalent in athletics because of the masculine nature of these simulated warrior games. Men bonding as a group would feel it even more strongly because if they fraternized with gay teammates, they could be perceived as weak or deviant themselves.

RQ2 asks to what extent, if any, does hegemonic masculinity (male dominance, female inferiority) exist in Southern Utah University Athletics and other areas of campus. It was addressed in the survey by statements 21-40 designed to identify research subjects’ agreement or disagreement with statements about gender bias.

The means of subjects’ responses from Statements 21-40 are reflected in Table 5 in Tables. The means are varied with most means reflecting that students “disagree” with attitudes of gender bias. Given the high standard deviations (in one case as great as 1.27) for variables with means slightly higher than

3.0 (neutral), there is at least some significant gender bias among SUU students but overall, the student body seems to be more accepting of gender equality.

The results in Table 5 in Tables were summarized by computing a new variable that represents the mean of the means for attitudes of gender bias on campus (2.89). In addition, RQ2 seeks information about the extent of gender bias among members of the SUU Athletic community and students not affiliated with Athletics. This information is found in Table 6 in Tables, which separates that mean for gender bias into two groups: athletes and non-athletes. The results show a difference in means of 2.90 for non-athletics ($SD = .21$) and 2.85 for athletics ($SD = .22$). These means suggest that students not affiliated with Athletics have fewer leanings towards gender bias than those from the Athletics field.

These results answer RQ2 that the majority of SUU students and Athletics staff are more accepting of gender equality than of gender bias.

RQ3 asked to what extent, if any, do different categories of students and athletics staff compare or contrast where hegemonic, heterosexist, and homophobic attitudes are concerned? Tables 2, 4, and 6 addressed above show the comparisons.

The demographics in this survey closely resemble the demographics for campus, so this sample size could be used to represent the campus population. The major findings show that most Southern Utah University students do not have heterosexist or homophobic attitudes and are open to gender equality rather than prone to gender bias. There could be some benefit from providing diversity training to staff and students in Athletics, but overall, the outlook on campus tends toward understanding rather than accepting attitudes of masculine dominance.

Future Research

With a little adjustment to the survey instrument, it would be interesting to send the Qualtrics link to other universities across the United States to test for attitudes of heterosexism, homophobia and gender bias in both Athletics and the rest of the student body.

If acceptable to the Athletics department at SUU, it would be interesting to study the attitudes of all 330 athletes in the program to see if this sample size of 43 is representative of the rest of the SUU Athletics community.

A qualitative study which asks why athletes may be more prone to attitudes of homophobia and heterosexism could be enlightening and could lead to the right kind of diversity training for athletes.

Religion does not seem to have influenced the majority of SUU students toward homophobia and heterosexism, but it could be interesting to use religious fundamentalism as a control variable in a study as demonstrated in Keiller's 2010 study. Keiller (2010) wrote:

Many fundamentalist religious leaders and churches condemn homosexuality as sinful, illegitimate, and dangerous, as is evident in legislative efforts by the Mormon Church and Christian evangelical leaders to prohibit gay marriage and adoption of children by gay men or lesbian women (p. 41).

These ideologies need to be worked on in society so that everyone is treated fairly, not just the privileged groups.

Conclusion

Studying the levels of heterosexism, homophobia, and gender bias at Southern Utah University was interesting and could lead to studies on other campuses. Although the athletics community was not as open to diversity as the general student body, overall, the levels of heterosexism, homophobia and gender bias were fairly low. Higher education should include diversity training in all majors because those students will go on to become vital members of society who will be required to serve diverse communities. Having compassion towards individuals who are overweight, gay, handicapped, different races, or genders, could mean that equal rights would not be withheld from certain Americans.

Athletes can be the ones who make a difference in how women and the transgender community are viewed and treated. Student athletes may progress to professional athletic careers which could provide them with the means to become instrumental in overcoming stereotypical ideologies which limit the potential of young boys, girls or the young individuals of the LGBT community. Education of student

non-athletes will also be important as college students are the leaders of the future. They will be the ones filling careers as health care givers, educators, authors, sportscasters, politicians, and other important positions in society. It would be best for society if these university students were taught compassion towards others rather than going into the workforce with attitudes of dominance, privilege, judgment, or fear of those who are different. Creating laws to force people to be tolerant is less effective than educating students to be compassionate toward others, especially those who already feel they do not fit into society.

The Dalai Lama (2011) wrote, “The essence of compassion is a desire to alleviate the suffering of others and to promote their well-being” (p. xi). We should want to lessen the suffering of others rather than contribute to their suffering. He argued that “we will never solve our problems simply by instituting new laws and regulations. . . . If people lack moral values and integrity, no system of laws and regulations will be adequate” (pp. xii-xiii). Students should be taught to respect the feelings of others even if they do not agree with their lifestyles. The Dalai Lama (2011) said we should recognize “our shared humanity and our shared aspiration to happiness and the avoidance of suffering . . . we can learn to appreciate the inextricable connection between our own well-being and that of others, and we can develop a genuine concern for others’ welfare” (p. 19). If society had these values as priorities, the world would be a better place. Higher education could be the change that is necessary in our society. The Dalai Lama (2011) suggested that these values can “even be promoted through mainstream education” (p. 5).

This paper recommends that the education of athletes and the typical SUU student should include information about gender relations and tolerance and compassion for marginalized groups. Roper and Halloran (2007) wrote, “Research suggests that college courses devoted to homophobia have been found to enhance heterosexual students’ attitudes toward gay men and lesbians” (p. 921). Through diversity education, athletes will learn to be tough in the game but tolerant in life. With sport as the mechanism for change, there is a chance that athletes in the future may be the mediators for change and champions for oppressed individuals, so that cultural ideologies which teach domination of others will begin to cease in America.

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Tables 1-6

Table 1 – Gay Tolerance
Frequency Distribution of Means

Statement	<i>f</i>	M	SD
Gay and lesbian athletes are just like every other athlete	391	4.21	1.0
It is wrong to make negative remarks or jokes about lesbians or gay men	393	4.16	1.1
Gay people should be allowed to marry each other	391	3.38	1.5
There is nothing wrong with homosexuality	393	3.10	1.6
I do not mind openly gay athletes	388	3.97	1.1
Gay Americans deserve the same fair treatment as other Americans	390	4.31	.98
I feel comfortable around gays or lesbians	394	3.92	1.1
It is wrong to use words like “dyke” and “homo” and “fag”	392	4.11	1.1
It does not bother me to see two men or two women holding hands	393	3.41	1.4

Table 2
Group Statistics

Athletics or Non-Athletics	<i>f</i>	M	SD
RQ1A – Athletics	43	3.41	.96
RQ1A – Non-Athletics	349	3.89	.83

Table 3 – Homophobia
Frequency Distribution of Means

Statement	<i>f</i>	M	SD
People choose to be gay or lesbian	392	2.92	1.4
I would not feel comfortable sharing a room with a gay or lesbian student	391	2.60	1.5
Gay or lesbian teammates would probably disrupt an athletic team	391	1.99	1.0
I would not invite gay or lesbian athletes to my party	392	1.73	1.0
I do not like meeting or knowing about the partners of gays or lesbians	390	2.19	1.1
Gay athletes should have their own sports league, not mingle with other athletes	394	1.47	.72
I would avoid certain sports that have gay athletes on the team	389	1.67	.91
I am afraid to hang around with gay people	389	1.85	1.1
I would never have a gay friend	393	1.55	.87
I would feel uncomfortable with a gay or lesbian coach	389	2.07	1.2

Table 4
Group Statistics

Athletics or Non-Athletics	<i>f</i>	M	SD
RQ1B – Athletics	43	2.39	.86
RQ1B – Non-Athletics	349	1.97	.78

Table 5 – Gender Bias
Frequency Distribution of Means

Statement	<i>f</i>	M	SD
Football is strictly a man's game	392	2.29	1.3
Women can be just as strong as men	392	3.73	1.2
Men are the only real athletes	394	1.34	.69
Women and men are equals when it comes to sports	393	3.32	1.3
Sports with women playing are not "real" sports	390	1.38	.69
Men's sports teams do not deserve more funding than women's sports teams	394	3.88	1.2
Because women are weaker, there should be the same number of men and women on a co-ed team	393	2.32	1.0
It's embarrassing when men lose games or matches to women	394	2.09	1.1
Female athletes are weak and could get hurt when playing sports	394	1.69	.83
Female athletes can be just as aggressive as male athletes	394	4.46	.82
Female athletes can bring positive perspectives & strengths to sports teams	394	4.50	.70
Women can play sports and still be feminine	394	4.63	.62
Women should only be allowed to play non-contact sports	393	1.62	.86
Letting female athletes into sports can ruin chances for male athletes who deserve professional careers	393	1.56	.84
The man should always be the boss in personal relationships	393	1.50	.82
When a man hits a woman, she probably deserved it	393	1.23	.69
Physically abusing a wife or girlfriend should be cause for a professional Athlete to lose his career	394	4.11	1.1
Men should not make more money than women doing the same jobs	392	4.29	1.0
I like having a female boss or coach	392	3.76	1.0
Women are just as good at some things as men are (like car mechanics or construction)	394	4.24	.99

Table 6
Group Statistics

Athletics or Non-Athletics	<i>f</i>	M	SD
RQ2 – Athletics	43	2.85	.22
RQ2 – Non-Athletics	349	2.91	.21

APPENDIX A: INTIAL VERSION OF THE HAS-L

1. The sexual orientation of my teammates was not a factor in deciding where to participate in collegiate athletics.
2. I do not mind spending time with lesbian athletes and their girlfriends.
3. I would not want to share a room with a lesbian teammate on a team trip.
4. Lesbianism is a choice.
5. Generally, people believe that all female athletes are lesbians.
6. Schools and administrators should protect lesbians from harassment.
7. I tolerate the lesbian athletes I know.
8. Jokes about lesbians and gay men can be harmless.
9. I have avoided participating in certain sports because of their association with lesbianism.
10. I am afraid lesbians would try to convert straight teammates to lesbianism.
11. I have used terms like "dyke" and "homo" in conversation.
12. I feel comfortable with my lesbian teammates.
13. I have purposefully not invited lesbian teammates to a party.
14. I would not talk to a lesbian teammate about relationship troubles just like I would talk to a straight teammate.
15. Homosexuality disgusts me.
16. Lesbian athletes should try to appear more feminine.
17. I have made jokes about lesbians.
18. To avoid being called a lesbian, I will not cut my hair short.
19. Diversity in sexual orientation should be appreciated by teams.
20. Homosexuality is wrong.
21. The sexual orientation of my coach was not a factor in deciding where I went to college.
22. I would know if a teammate or fellow athlete was a lesbian regardless of her coming out.
23. I feel equally as comfortable talking with teammates about their boyfriends or girlfriends.
24. I am disgusted when I see two women kiss each other.
25. I purposefully wear feminine clothes to avoid being confused as a lesbian.
26. Lesbian teammates should be treated like any other teammate.
27. I avoid lesbians at team parties.
28. Appearance, such as clothing and haircut, do not define sexual orientation.
29. I do not try to get to know the girlfriends of lesbian teammates.
30. I appreciate the diversity of sexual orientation on my team.
31. I socialize with teammates regardless of sexual orientation.
32. I feel awkward changing in the locker room with lesbian athletes.
33. I would rather be called a slut than a lesbian.
34. I treat all of my teammates equally on the field, regardless of sexual orientation.
35. I include all teammates in social events, regardless of sexual orientation.
36. I have stood up to individuals who have made cruel remarks about lesbian teammates.
37. I do not spend time with athletes who play lesbian sports.
38. Coaches need to protect their programs by not recruiting lesbian athletes.
39. "Out" lesbians do not affect team environment.
40. There are more lesbians in sport than other group activities.

Appendix B – Qualtrics Survey

This survey seeks information about your behaviors when it comes to gender equality. The purpose of the study is to determine whether masculine dominance exists, and to what extent it exists, at Southern Utah University. Please provide honest answers to make this research effective. The survey is confidential, so please do not select the answer that you feel the researcher wants to see. This research will only be effective if you provide the answer that best reflects your true feelings. The questionnaire will require about 5 to 7 minutes to complete. Participation is voluntary. By taking this survey, you are giving informed consent. You may skip any question you do not wish to answer. Your responses will be used only as aggregate data; no attempt will be made to identify you. Please read each statement carefully and click on the radial button which best represents your level of agreement with that statement. Thank you for taking this survey.

	Strongly Disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
1. Gay and lesbian athletes are just like every other athlete. (1)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2. People choose to be gay or lesbian – they are not born that way. (2)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3. I would not feel comfortable sharing a room with a gay or lesbian student. (3)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4. It is wrong to make negative remarks or jokes about lesbians or gay men. (4)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5. Gay or lesbian teammates would probably disrupt an	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

athletic team. (5)					
6. I would be comfortable showering or changing clothes around a gay person. (6)	<input type="radio"/>				
7. Gay people should be allowed to marry each other. (7)	<input type="radio"/>				
8. I would not invite gay or lesbian athletes to my party. (8)	<input type="radio"/>				
9. There is nothing wrong with homosexuality. (9)	<input type="radio"/>				
10. I do not mind openly gay athletes. (10)	<input type="radio"/>				
11. I do not like meeting or knowing about the partners of gays or lesbians. (11)	<input type="radio"/>				
12. Gay Americans deserve the same fair treatment as other Americans. (12)	<input type="radio"/>				
13. Gay athletes should have their own sports league, not mingle with	<input type="radio"/>				

other athletes. (13)					
14. I feel comfortable around gays or lesbians. (14)	<input type="radio"/>				
15. It is wrong to use words like "dyke" and "homo" and "fag." (15)	<input type="radio"/>				
16. I would avoid certain sports that have gay athletes on the team. (16)	<input type="radio"/>				
17. It does not bother me to see two men or two women holding hands. (17)	<input type="radio"/>				
18. I am afraid to hang around with gay people. (18)	<input type="radio"/>				
19. I would never have a gay friend. (19)	<input type="radio"/>				
20. I would feel uncomfortable with a gay or lesbian coach. (20)	<input type="radio"/>				
21. Football is strictly a man's game. (21)	<input type="radio"/>				
22. Women can be just as strong as men. (22)	<input type="radio"/>				
23. Men are the only real	<input type="radio"/>				

athletes. (23)					
24. Women and men are equals when it comes to sports. (24)	<input type="radio"/>				
25. Sports with women playing are not "real" sports. (25)	<input type="radio"/>				
26. Men's sports teams do not deserve more funding than Women's sports teams. (26)	<input type="radio"/>				
27. Because women are weaker, there should be the same number of men and women on a co-ed sports team. (27)	<input type="radio"/>				
28. It's embarrassing when men lose games or matches to women. (28)	<input type="radio"/>				
29. Female athletes are weak and could get hurt when playing sports. (29)	<input type="radio"/>				
30. Female athletes can be just as aggressive as male athletes. (30)	<input type="radio"/>				
31. Female athletes can bring positive	<input type="radio"/>				

<p>money than women doing the same jobs. (38)</p> <p>39. I like having a female boss or coach. (39)</p> <p>40. Women are just as good at some things as men are (like car mechanics or construction). (40)</p>	<input type="radio"/>				
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Q41 What is your affiliation with SUU?

- SUU Student Collegiate Athlete (1)
- SUU Student - Non-Collegiate Athlete (2)
- Athletics Department Staff (3)
- Coaching Staff (4)
- Other (5)

Q42 What is your gender?

- Male (1)
- Female (2)
- Transgender (3)

Q43 What is your sexual orientation?

- Heterosexual (1)
- Bisexual (2)
- Homosexual (3)

Q44 What is your age group?

- 18-20 (1)
- 21-24 (2)
- 25-27 (3)
- 28-30 (4)
- 31-40 (5)
- 41-50 (6)
- 51+ (7)

Q45 If you are a student, what year are you in school?

- Senior (1)
- Junior (2)
- Sophomore (3)
- Freshman (4)
- Graduate Student (5)

Q46 What is your major

- Accounting (1)
- Agriculture & Nutrition (2)
- Art & Design (3)
- Biology (4)
- Communication (5)
- Computer Science & Information Systems (6)
- Construction Management (7)
- Engineering & Technology (8)
- Political Science (9)
- Theatre Arts & Dance (10)
- Economics & Finance (11)
- Education (12)
- English (14)
- Foreign Languages & Humanities (15)
- Physical Science (16)
- History, Sociology & Anthropology (17)
- Management, Marketing & Hospitality (18)
- University College (19)
- Integrated Engineering (20)
- Library (21)
- Mathematics (22)
- Music (23)
- Nursing (24)
- Physical Education (25)
- Science (26)
- Psychology (27)

Q47 What is your highest level of education?

- Grade school (1)
- Middle school (2)
- High school (3)
- Associate's Degree (4)
- Bachelor's Degree (5)
- Master's Degree (6)
- Professional Degree (MD, DDS, JD) (7)
- Doctorate (PhD, EdD) (8)
- No education at all (9)

Q48 Which of the following categories best describes your religious affiliation?

- Agnostic (1)
- Atheist (2)
- Spiritualist (3)
- Buddhist (4)
- Catholic (5)
- Christian Scientist (6)
- Latter Day Saints (7)
- Islamic (8)
- Orthodox (Greek or Russian) (9)
- Lutheran (10)
- Protestant (11)
- Seventh-day Adventist (12)
- Baptist (13)
- Other (14)
- None (15)

Q49 Which of the following categories best describes your ethnicity?

- Asian (1)
- African American (2)
- Caucasian (3)
- Hispanic (4)
- Native American (5)
- Pacific Islander (6)
- Mixed Race (7)
- Other (8)

Appendix C – Survey Results

#	Question	Strongly Disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree	Total Responses	Mean
1	1. Gay and lesbian athletes are just like every other athlete.	7	26	45	121	202	401	4.21
2	2. People choose to be gay or lesbian – they are not born that way.	97	57	102	74	72	402	2.92
3	3. I would not feel comfortable sharing a room with a gay or lesbian student.	143	63	62	81	52	401	2.59
4	4. It is wrong to make negative remarks or jokes about lesbians or gay men.	19	13	50	122	199	403	4.16
5	5. Gay or lesbian teammates would probably disrupt an athletic team.	163	128	73	29	8	401	1.98
6	6. I would be comfortable showering or changing clothes around a gay person.	76	79	87	76	85	403	3.04
7	7. Gay people should be allowed to marry each other.	75	46	81	47	152	401	3.39
8	8. I would not invite gay or lesbian athletes to my party.	225	103	48	13	13	402	1.72

Appendix C – Survey Results

9	9. There is nothing wrong with homosexuality.	94	70	77	26	136	403	3.10
10	10. I do not mind openly gay athletes.	14	33	74	102	175	398	3.98
11	11. I do not like meeting or knowing about the partners of gays or lesbians.	152	91	105	36	16	400	2.18
12	12. Gay Americans deserve the same fair treatment as other Americans.	9	15	48	94	234	400	4.32
13	13. Gay athletes should have their own sports league, not mingle with other athletes.	263	98	40	1	2	404	1.47
14	14. I feel comfortable around gays or lesbians.	13	36	75	123	157	404	3.93
15	15. It is wrong to use words like “dyke” and “homo” and “fag.”	18	23	49	121	191	402	4.10
16	16. I would avoid certain sports that have gay athletes on the team.	224	107	51	12	5	399	1.66
17	17. It does not bother me to see two men or two women holding hands.	45	81	74	72	131	403	3.40
18	18. I am afraid to hang around with gay people.	197	107	60	25	10	399	1.86

Appendix C – Survey Results

19	19. I would never have a gay friend.	255	98	35	8	7	403	1.55
20	20. I would feel uncomfortable with a gay or lesbian coach.	183	92	62	34	28	399	2.08
21	21. Football is strictly a man's game.	148	101	70	58	25	402	2.28
22	22. Women can be just as strong as men.	18	65	56	131	132	402	3.73
23	23. Men are the only real athletes.	300	84	11	5	4	404	1.34
24	24. Women and men are equals when it comes to sports.	22	113	82	81	105	403	3.33
25	25. Sports with women playing are not "real" sports.	282	95	17	2	4	400	1.38
26	26. Men's sports teams do not deserve more funding than Women's sports teams.	24	37	77	96	170	404	3.87
27	27. Because women are weaker, there should be the same number of men and women on a co-ed sports team.	106	109	149	30	9	403	2.32
28	28. It's embarrassing when men lose games or matches to women.	153	126	64	54	7	404	2.10
29	29. Female athletes are weak and could get hurt	202	138	54	6	4	404	1.69

Appendix C – Survey Results

	when playing sports.							
30	30. Female athletes can be just as aggressive as male athletes.	7	8	21	127	241	404	4.45
31	31. Female athletes can bring positive perspectives & strengths to sports teams.	2	7	17	140	238	404	4.50
32	32. Women can play sports and still be feminine.	2	3	8	114	276	403	4.64
33	33. Women should only be allowed to play non-contact sports.	222	136	27	11	7	403	1.62
34	34. Letting female athletes into sports can ruin the chances for male athletes who deserve professional careers.	247	108	33	11	4	403	1.55
35	35. The man should always be the boss in personal relationships.	262	100	25	12	4	403	1.50
36	36. When a man hits a woman, she probably deserved it.	344	36	12	4	6	402	1.24
37	37. Physically abusing a wife or girlfriend should be cause for a professional athlete to lose his career.	15	30	60	86	213	404	4.12
38	38. Men	13	12	53	92	232	402	4.29

Appendix C – Survey Results

	should not make more money than women doing the same jobs.							
39	39. I like having a female boss or coach.	4	21	169	76	132	402	3.77
40	40. Women are just as good at some things as men are (like car mechanics or construction).	8	19	58	106	213	404	4.23

Appendix D – Survey Demographics

SUU Affiliation

	Answer		Response	%
1	SUU Student Collegiate Athlete		27	7%
2	SUU Student - Non-Collegiate Athlete		280	69%
3	Athletics Department Staff		9	2%
4	Coaching Staff		10	2%
5	Other		78	19%
	Total		404	100%

Gender

#	Answer		Response	%
1	Male		176	43%
2	Female		227	56%
3	Transgender		2	0%
	Total		405	100%

Sexual Orientation

#	Answer		Response	%
1	Heterosexual		361	90%
2	Bisexual		20	5%
3	Homosexual		22	5%
	Total		403	100%

Age Group

#	Answer		Response	%
1	18-20		118	29%
2	21-24		137	34%
3	25-27		36	9%
4	28-30		23	6%
5	31-40		47	12%
6	41-50		27	7%
7	51+		16	4%
	Total		404	100%

Year in School

#	Answer		Response	%
1	Senior		97	26%
2	Junior		89	24%
3	Sophomore		70	19%
4	Freshman		61	16%
5	Graduate Student		61	16%
	Total		378	100%

Major

#	Answer	Response	%
1	Accounting	14	4%
2	Agriculture & Nutrition	10	3%
3	Art & Design	18	5%
4	Biology	23	6%
5	Communication	21	6%
6	Computer Science & Information Systems	15	4%
7	Construction Management	1	0%
8	Engineering & Technology	10	3%
9	Political Science	12	3%
10	Theatre Arts & Dance	15	4%
11	Economics & Finance	3	1%
12	Education	60	16%
14	English	17	5%
15	Foreign Languages & Humanities	6	2%
16	Physical Science	9	2%
17	History, Sociology & Anthropology	12	3%
18	Management, Marketing & Hospitality	27	7%
19	University College	7	2%
20	Integrated Engineering	2	1%
21	Library	1	0%
22	Mathematics	5	1%
23	Music	3	1%
24	Nursing	17	5%
25	Physical Education	19	5%
26	Science	13	3%
27	Psychology	33	9%
	Total	373	100%

Education

#	Answer	Response	%
1	Grade school	0	0%
2	Middle school	1	0%
3	High school	132	33%
4	Associate's Degree	139	35%
5	Bachelor's Degree	86	21%
6	Master's Degree	38	9%
7	Professional Degree (MD, DDS, JD)	0	0%
8	Doctorate (PhD, EdD)	2	0%
9	No education at all	4	1%
	Total	402	100%

Religious Affiliation

#	Answer	Response	%
1	Agnostic	33	8%
2	Atheist	30	7%
3	Spiritualist	12	3%
4	Buddhist	1	0%
5	Catholic	16	4%
6	Christian Scientist	1	0%
7	Latter Day Saints	230	57%
8	Islamic	5	1%
9	Orthodox (Greek or Russian)	1	0%
10	Lutheran	2	0%
11	Protestant	6	1%
12	Seventh-day Adventist	0	0%
13	Baptist	6	1%
14	Other	27	7%
15	None	31	8%
	Total	401	100%

Ethnicity

#	Answer	Response	%
1	Asian	6	1%
2	African American	5	1%
3	Caucasian	345	85%
4	Hispanic	16	4%
5	Native American	5	1%
6	Pacific Islander	4	1%
7	Mixed Race	13	3%
8	Other	10	2%
	Total	404	100%

Figures 1-9

Figure 1 – SUU Affiliation

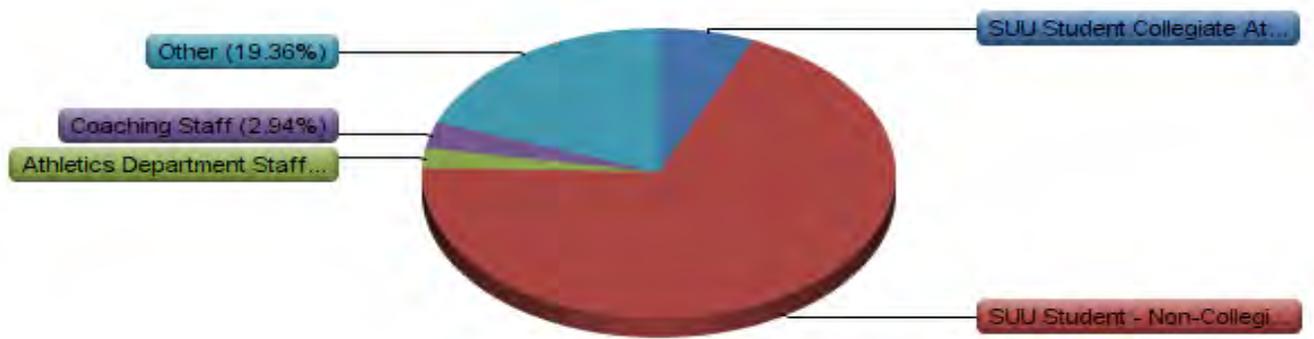


Figure 2 – Gender

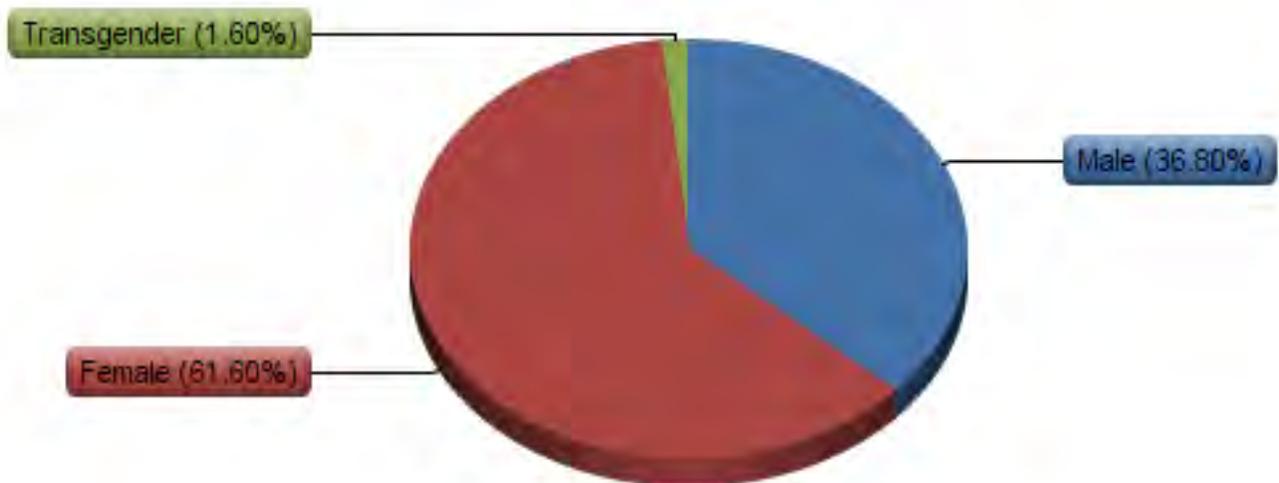


Figure 3 – Sexual Orientation

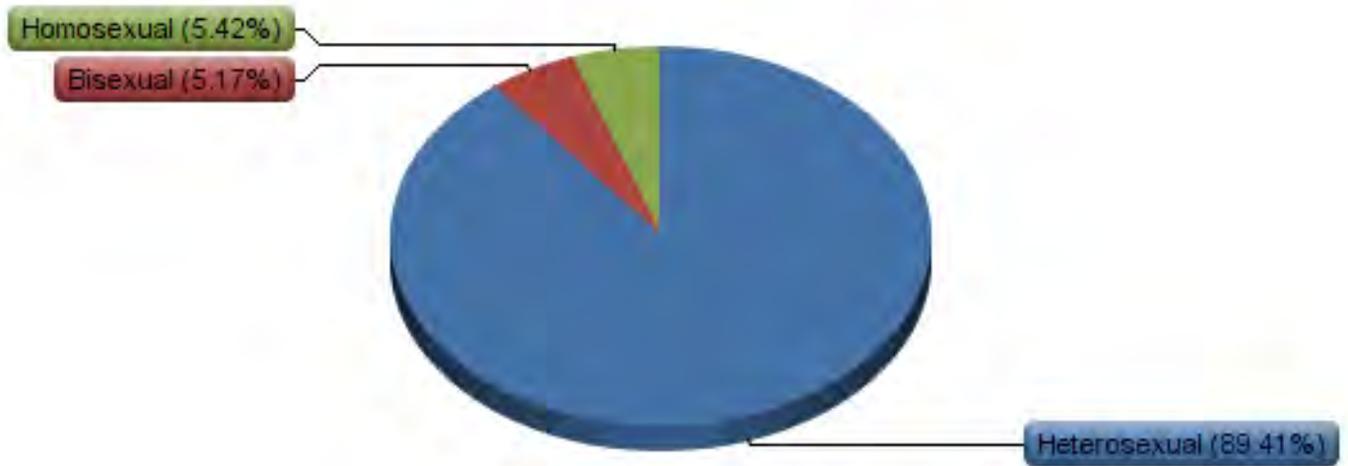


Figure 4 – Age Category

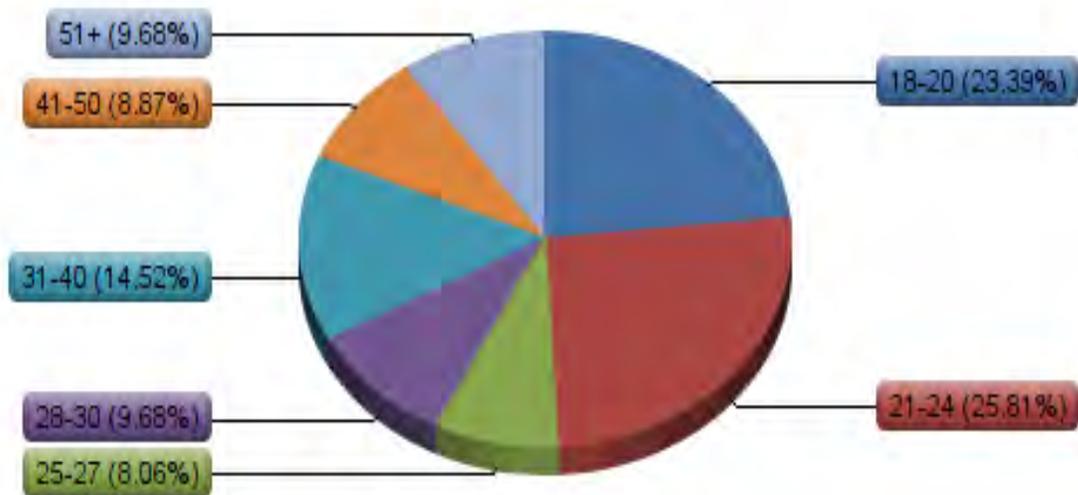


Figure 5 – Year in College

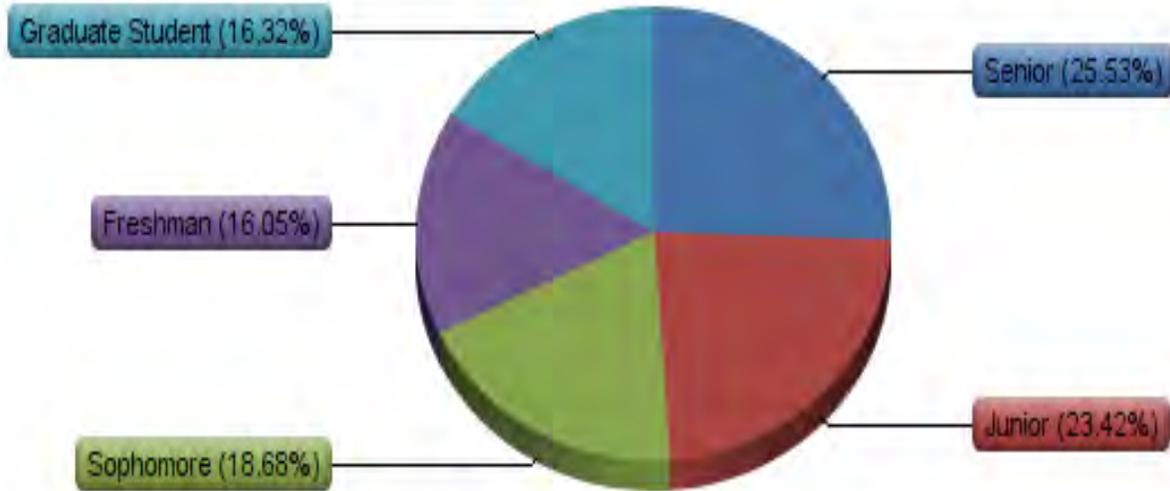


Figure 6 - Majors

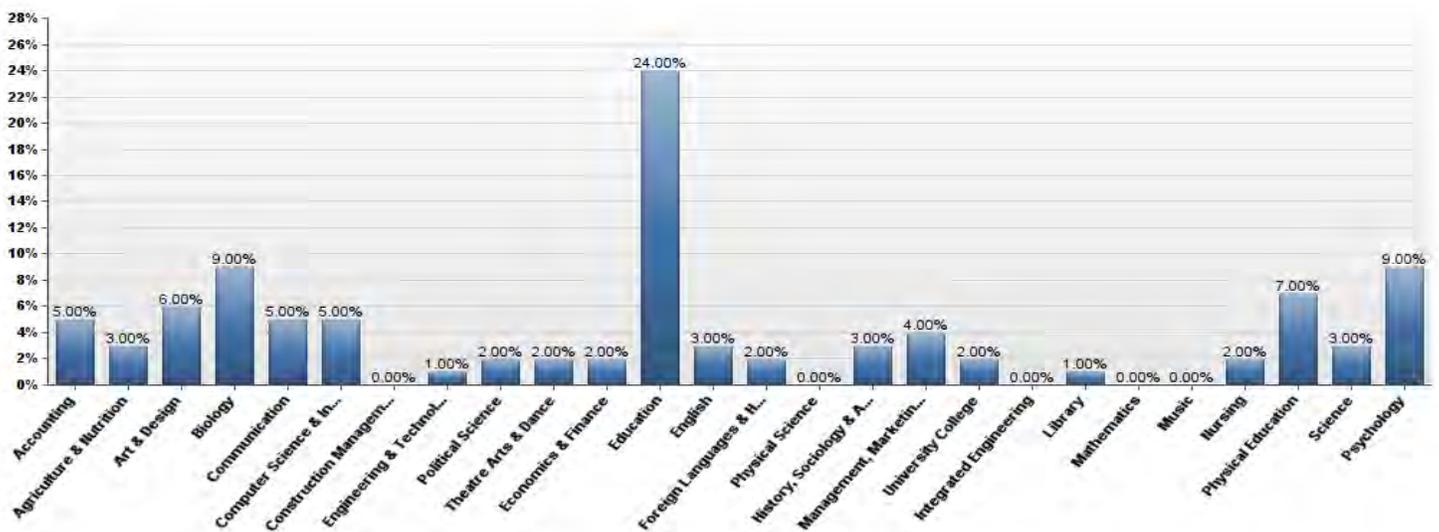


Figure 7 – Highest Level of Education

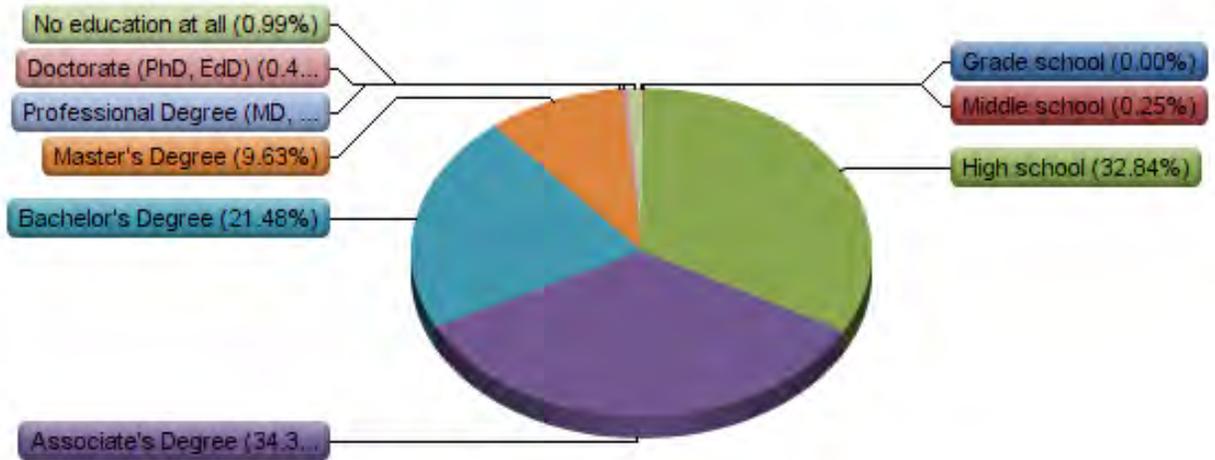


Figure 8 – Religious Affiliation

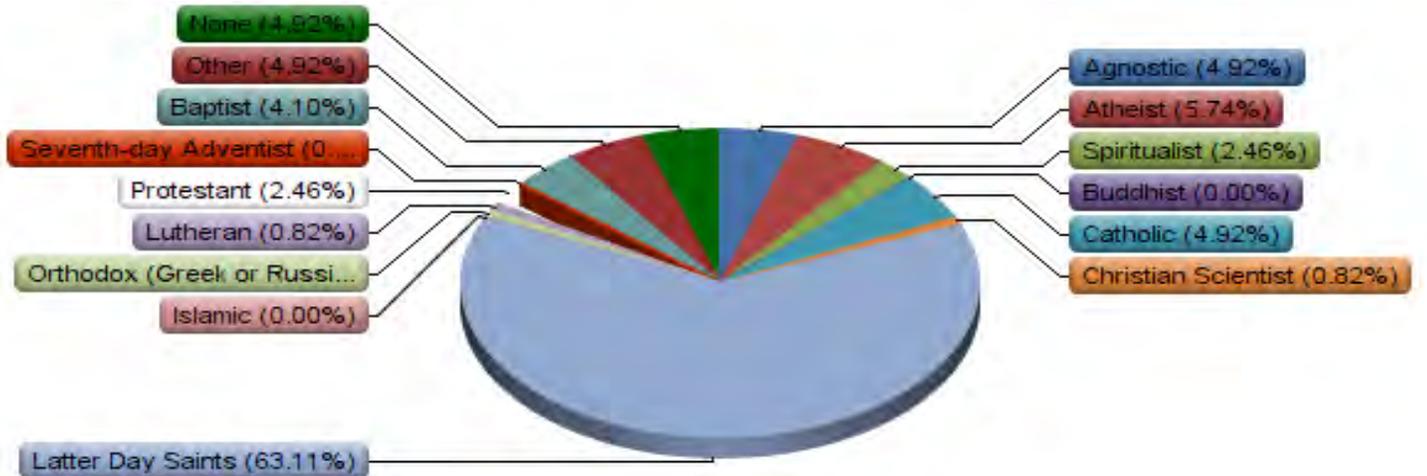


Figure 9 - Ethnicity

