attitudes. In contrast, implicit attitudes form from intuitive feelings and evaluations and rely on automatic and associative processes (Fabbro et al., 2017). Culture influences an individual's implicit attitudes as well, creating internalized unconscious associations about out-groups who do not fit into the culture. Associative processes involve automatic affective reactions to certain stimuli when encountered, such as feeling negative emotions when walking past a Black individual on the street. These associations do not warrant truth values, so the validity of evaluations being true or false is irrelevant. For example, an individual may experience negative affect toward a Black individual walking down the street despite their conscious awareness of this association being inaccurate (Gawronski & Bodenhausen, 2006). Implicit attitudes have to be measured indirectly since they involve automatic processes that are a part of the subconscious mind. One tool that can be used to measure implicit attitudes is the Implicit Association Test (IAT). The IAT is a computer-based test that presents the participant with two possible target concepts that they have to rapidly match to an attribute (e.g. ugly matched to Good or Bad). It is believed by researchers that the more a concept and an attribute are implicitly associated in memory, the faster and easier it will be for participants to associate concepts and attributes on the computer task (Fabbro et al., 2017).

Much of this growing body of research has focused on racial and ethnic prejudices, such as prejudice against Black and Asian individuals (Kang et al., 2014; Stell & Farsides, 2016). To date, I am not aware of existing research that has studied the effect of loving-kindness meditation on explicit and implicit homophobia. Homophobia can be described as prejudice towards an individual who is sexually attracted to their own sex. This research study investigated the effects of LKM on reducing explicit and implicit homophobia in participants between the ages of 18-40.

Social stigma and prejudice towards gay individuals have important consequences in our current society. The reality of homophobia is alarming, which can take the form of bullying, less financial aid for college, a lack of adequate medical care access, workplace harassment, false arrest, discrimination, and violence (D'haese, Dewaele, & Houtte, 2016; Strunk et al., 2014).2014).2014).2014);

affective simulation, and cognitive processing (Mascaro et al., 2015). Neurons in the amygdala were found to be crucial in emotional processing and visual information (Wang et al., 2014). The amygdala also functions as our defense system, receiving signals from our thalamus to access incoming threats for survival (Van Der Kolk, 2014). Affective simulation is a process that involves the limbic system matching its activity with that of a perceived target (Mascaro et al., 2015). Perceiving and contemplating another's suffering activates the bilateral anterior insula, a region in the brain that establishes connections with the limbic system and represents a mapping of someone else's body state onto one's own (Gogolla, 2017, Mascaro et al., 2015). Therefore, the bilateral anterior insula is associated with empathizing with another's affective state through limbic system connections. Cognitive reappraisals, a mechanism underlying LKM, have been linked to reductions in amygdala activation, thus reducing our threat response and allowing for emotion regulation (Mascaro et al., 2015). Empathy may function as a mediator between loving-kindness meditation and bias as well as underlying cognitive reappraisals and perspective taking, influencing a decrease in amygdala responses to a perceived threat.

A body of research is establishing evidence to support the potential prosocial implications of loving-kindness meditation as it relates to explicit and implicit bias. Hutcherson et al. (2008) assessed the affective impact of a 7-minute LKM on explicit and implicit evaluations and changes in mood to photographs of the self, close others (people the participant knew), and neutral strangers. They had a group of 93 participants split into a LKM condition and an Imagery condition. The LKM condition imagined two loved ones standing beside them sending their love to the participant. After four minutes, they opened their eyes and were instructed to redirect these feelings toward neutral strangers on a screen. The Imagery condition focused on two acquaintances' faces whom they had no strong feelings for and then focused their attention on

photographs of neutral strangers. The imagery condition was used in order to structurally resemble the LKM condition as much as possible while remaining neutral. Results from the study presented a significant effect of LKM on explicit positivity towards the self and non-targeted others and on implicit positivity towards the self but not non-targeted neutral strangers. Although these authors did not find significant effects of LKM on implicit positivity towards others, the effects of LKM on explicit positivity towards others are worth noting. Participants in the study explicitly stated that they felt more connected, similar, and positive toward others.

Kang et al. (2014) focused their study of LKM on its effect on attitude on an intergroup level regarding implicit prejudice. The authors posit that it is essential to investigate whether LKM can be extended to reduce implicit bias. As a result, they conducted a study that assessed the relationship between a 6-week loving-kindness meditation intervention on explicit and implicit attitudes toward Black and homeless individuals. Participants were split into three different groups, a loving-kindness meditation condition, a loving-kindness discussion condition, and a wait-list control. The LKM condition engaged in 30-minute meditation classes and did guided meditations at home that did not target any specific group. The loving-kindness discussion condition discussed ideas about LKM. Results indicated a significant reduction in implicit bias towards Black and homeless people due to the loving-kindness meditation intervention when compared to the two other conditions, revealing the need to engage in the LKM practice rather than learning about its principles. However, the researchers did not find any significant effects between loving-kindness meditation and explicit bias (Kang et al., 2014). The authors proposed that the lack of significance between LKM and explicit bias towards the stigmatized out groups was due to LKM not being directly related to intergroup relations, meaning LKM did not specifically target Black and homeless individuals. Since LKM did not

relate to intergroup relations, the authors suggested that participants were unaware of the relevance between LKM and their conscious attitudes toward acceptable and powerful social bias.

Stell and Farsides (2015) also examined loving-kindness meditation influence on implicit racial bias using an IAT. A 7-minute LKM was used for one condition and a visualization condition was used as a control. The control group was utilized to closely match the intervention, undergoing a procedure in which they thought about the physical chh t4r

been evidence to display that LKM invokes explicit positivity toward others (Hutcherson et al.,

Loving-kindness meditation. Participants engaged in an eight-minute loving-kindness meditation based on scripts from the research article by Saitta (2022) and the LKM on the UCLA Health Systems website. Participants listened to a pre-recorded meditation script via zoom which directed them through a series of steps, known as guided meditation. When arriving at the first session, participants were directed to rid the environment of all distractions, and to position themselves in a comfortable and relaxed position. Next, the test subject was prompted to think of a person in their life who brings them happiness, such as a close friend or relative. The close friend, relative, or child is imagined as being present, on either side of them, as well as the feelings that they bring to the participant. Finally, the participant wished the imagined being affirmations of wellness, stating, "may you be happy, may you be healthy, may you be safe, may you be loved, may you be at peace." The participant(e)-1 (.)5 ("rsyT1 (a)-1 (f)-1 (nt)e-1 (l)-2 (o/)-1 (.5 (CO-1 (4.39nTjEMC

same pictures that were presented in the LKM condition were displayed in the Imagery

condition. See Appendix A for script.

Implicit Association Test (IAT). The Sexuality IAT, a variation of the original measure

created by Greenwald et al. (1998) was used to assess the association between a target and an

attribute. It's a computerized task that runs in 7 blocks, where participants are provided two

targets, one on the left and the other on the right side of the screen. In the first block, participants

must match attribute words and pictures relating to the first two targets, "Gay people" (left side

of the screen) and "Straight people" (right side of the screen). The attribute words and targets for

the first block include "homosexual", "gay", "straight", "heterosexual", two men holding hands,

and a man and a woman holding hands. The next two targets in the second block are "Bad" and

"Good", to which participants match attributes such as "ugly, horrible, disgusting" or "amazing,

terrific, beautiful." In the third and fourth block, the two target words "Good" and "Straight

people" are matched on the left-hand side of the screen while the two target words "Bad" and

"Gay people" are matched on the right-hand side of the screen. Attribute words from both blocks

one and two are used in blocks three and four. Block five switches the targets "Gay people" and

"Straight people" to opposite sides of the screen, so that "Straight people" is on the left and "Gay

people" is on the right. The sixth and seventh block follow suit of the fifth block, categorizing

"Straight people" with "Good" on the left side of the computer and "Gay people" with "bad" on

the right side of the computer. Blocks 1-3, 5, and 6 are considered the practice blocks while

blocks 4 and 7 are the testing blocks. The testing blocks can be divided into stereotypical

congruent and stereotypical incongruent trials. Block four, the trial matching "Good" attributes

with "Gay People", is stereotypically incongruent due to biases that the gay/lesbian community

face. Block seven, the trial matching "Good" attributes with "Straight People", is considered the

stereotypical congruent trial. Quicker responses associating negative attributes to the target word "Gay" when compared to the target word "Straight" indicates homophobic attitudes. Studies on loving-kindness meditation have consistently used the IAT to measure implicit attitudes towards out-groups, such as racial bias and implicit attitudes towards individuals who are homeless (Stell & Farsides, 2016; Kang et al., 2014). The IAT for this study was self-created using E-Prime, and was based on the Sexuality IAT from the Project Implicit website (https://www.projectimplicit.net/). See Appendix C for picture stimuli of Gay and Straight for the IAT, and Table 2 for the sequence of trial blocks.

The Homophobia Scale. The Homophobia Scale, developed by Wright et al. (1999), assesses participants' explicit attitudes toward homosexuals. Participants were asked about their agreement with questions such as "Gay people make me nervous" on a 5-point Likert scale 1 (   ) to 5 (   ). Scores ranged between 5 and 35, with higher scores indicating higher levels of homophobic attitudes. The scale shows strong reliability, Cronbach's alpha = .94. All explicit measures were created on Qualtrics as they were administered virtually. See Appendix D for scale.

Procedure

There were two conditions: one with the loving-kindness meditation intervention and one with the imagery condition (control). The loving-kindness meditation intervention was con

subtracting posttest scores from the pretest scores. Then, an independent-samples-t-test was conducted, using the difference scores as the dependent variable and the condition as the independent variable. Results revealed no significant difference in difference scores between the LKM group (M = 0, SD = 0.14) and the imagery group (M = -0.003, SD = 0.15), t(27) = 0.056, p = 0.478. See Table 3 for pre- and posttest means.

Analysis of the Implicit Association Task (IAT). Participants' reaction time mean scores were calculated using E-DataAid by summing the reaction times of the pre and post-stereotypically incongruent trials and dividing them by the number of stimuli presented. Next, the reaction time means from the post-incongruent trials were subtracted from the pre-incongruent trials to obtain a difference score. The same process was completed for stereotypical congruent trials. Negative difference scores show an increase in reaction times from pre to post, indicating an increase in implicit bias while positive difference scores reflect a decrease in implicit bias. To ensure the experimental and control groups had similar rates of implicit homophobia, an independent-samples-t-test was conducted with the pre-test means of the stereotypical incongruent trials. Results indicated that there was no difference in implicit homophobic bias between the loving-kindness meditation condition (M = 7174.69, SD = 24558.19) and the imagery condition (M = 1133.05, SD = 322.74), t(27) = 0.884, p = .385, prior to engaging in the interventions, showing that confounds were distributed evenly across the sample.

A 2 x 2 (Congruency [congruent, incongruent] x Condition [LKM, Imagery]) mixed ANOVA was conducted to assess the effect of LKM on stereotypically congruent and incongruent difference scores. Results revealed no main effects or interaction, such that there were no differences between the LKM stereotypical congruent trials (M = - 40.09) and Imagery

stereotypical congruent trials (M = 487.75), nor differences found in reaction time scores between the LKM stereotypical incongruent condition (M = 599.94) and imagery stereotypical incongruent condition (M = -1969.16), F(1,27) = 1.44, p = .239.

Despite these null results, Greenwald et al. (2003) explain that differences in the size of means often correlate with the variability of data that the means are computed from. Underlying variability from the difference in means can be adjusted by using standard deviations. In accordance with this finding, I analyzed standard deviations difference scores to indicate if LKM significantly reduced implicit bias towards gay individuals. Difference scores were calculated by subtracting posttest SDs from pretest SDs. To determine whether there was a difference between SD difference scores, a 2 x 2 (Congruency [congruent, incongruent] x Condition [LKM, Imagery]) mixed ANOVA was conducted. Results revealed no main effects or interaction, such that there were no differences between the LKM stereotypical congruent trials (M = -264.75) and Imagery stereotypical congruent trials (M = 852.20), nor differences found in reaction time scores between the LKM stereotypical incongruent condition (M = 31050.12) and imagery stereotypical incongruent condition (M = 752.53), F(1,27) = .82, p = .372.

Discussion

The present study sought to understand the effect of loving-kindness meditation intervention on explicit and implicit homophobic bias. Specifically, it was hypothesized that the loving-kindness meditation would reduce both explicit and implicit homophobia, as has been demonstrated in previous literature for racial bias (Kang et al., 2014, Stell & Farsides, 2015). This expectation that the intervention would reduce homophobic bias was based on previous evidence. For example, LKM belongs within the constructive family of meditations, utilizing cognitive reappraisals and perspective taking to increase prosocial emotions and thought patterns

(Dahl et al., 2015). Cognitive reappraisal changes the way people view events, being an important factor in emotion regulation. Implicit attitudes form from appraisals and intuitive emotions, thus it was believed LKM would reduce homophobic bias by way of cognitive reappraisal, reconfiguring thought patterns towards gay people (Dahl et al., 2015). The LKM intervention was also meant to have participants contemplate and consider gay people's lives, drawing on perspective taking to reduce homophobia. Perspective taking has also been found to be an important factor in social emotions and in reducing intergroup bias, another reason for LKM to have been effective in reducing homophobic attitudes (Dahl et al., 2015). Providing further evidence for my hypothesis, previous evidence found significant results with a short 7-minute LKM intervention in reducing racial bias and promoting positivity towards the self and non-targeted others (Hutcherson et al., 2008; Stell & Farsides, 2015). This provided evidence that an three 8-minute LKM intervention conducted via Zoom would produce a significant reduction in participants' homophobic bias. However, results of this study indicated that the loving-kindness intervention was not significant in reducing explicit or implicit homophobic bias when compared to the imagery condition.

However, the

inquiry and insight to reflect upon and dismantle maladaptive mind systems while exploring perception, emotion, and cognition. One may need to focus on their own internal dialogue and feelings in order to disrupt systems that evoke negative implicit attitudes toward others. Mindfulness meditation could possibly reduce homophobic bias, as it can be considered a part of the deconstructive family since the practice focuses the practitioner's attention on the present moment, nonjudgmentally accessing thoughts and feelings separate from the self. This allows one to focus on self-inquiry and explore emotions and perceptions without attaching to them and thus allowing them to be released (Lueke & Gibson, 2015). According to Lueke & Gibson (2015), a 10-minute mindfulness meditation was able to reduce implicit bias against Black individuals and older people. Using LKM as a mechanism to decrease homophobic bias may not be effective, but other interventions could show potential success in the quest to diminish homophobia.

An alternative explanation, though, is that LKM may be effective to reduce homophobia but certain aspects of this study inhibited these possible results. Although a significant effect was not found in the current study, the direction of the mean reaction time difference scores for the incongruent trial was positive, meaning participants became faster in their responses, displaying less bias when compared to the imagery group. The present study may have not produced significant results because the intervention was conducted online with an audio recording. Kreplin et al. (2018) explained in their analysis that meditation interventions were only moderated by a meditation teacher who was a co-author of the study was effective. The (m)-2astu3de 0.005 l-2

therefore able to connect to the target group of the meditation. While past studies have found that

a single 7-minute LKM session can decrease racial implicit bias, some studies have found it

takes longer to produce the same results. For example, Kang et al. (2014) conducted a 6-week

intervention that produced significant results in reducing explicit racial bias. More sessions may

be essential in reducing homophobic bias in order to consistently break down implicit

stereotypes and negative attitudes. Zhou et al. (2022) found that multi-week loving-kindness and

compassion meditations had the potential to reduce negative attitudes toward others. A LKM

intervention lasting only a week might not be sufficient in reducing bias. Moreover, it could be

the meditation is effective in higher rates of homophobia. The sample obtained for this study was

mostly college students and educated individuals, who may be more open-minded and less

homophobic than other cohorts in the general population. With the sample obtained for this

study, it may be that it lacks the variability that would be seen in the general population when it

comes to homophobia. An LKM inte ma(nt)3 (i)-2 (on)5 (l)m-1 (bi)-2 y(t)-2 (ude)-1i-2 (e)4 (g popu)5e-2 (pop)

limitation is the small sample size and demographic characteristics of the sample. Most

participants were young college students who were well-educated and diverse, thus, they most

likely were very accepting of students of different backgrounds. Results may change based on

the population engaging in the meditation. This study is also limited because it did not utilize a

manipulation check. A scale evaluating participants' emotions during the meditation sessions

could have been employed, such as the Differential Emotion Subscale (DES). The DES can be

used to further evaluate the effectiveness of LKM to see if it is producing desired effects within

the participants in the study. Fortunately, this study has not been terminated and further data

collection will continue.

Future Directions

Future research should consider giving the meditation intervention to participants in

person with a live instructor and examining whether this will have an effect on biases toward the

gay community. A potential population to conduct future research with is older individuals. It is

possible that older people may have variability in homophobic attitudes, though this has not been

tested as of yet. If older adults display more homophobic bias than younger individuals, an LKM

intervention may be beneficial in reducing homophobia and thus reducing distress experienced

by the LGBTQ community. It would be important and necessary to further investigate this issue

because of the implications and consequences of homophobia, as it can lead to mental health

issues and even suicide (Herek et al. 1999, Strunk et al., 2014). Another relevant avenue to

explore may be the utilization of different meditation/mindfulness techniques. As stated

previously, a 10-minute mindfulness meditation was effective in decreasing racial and age bias

(Lueke & Gibson, 2015). LKM may not be an intervention useful in reducing homophobic bias,

but other practices such as mindfulness may produce different effects. LKM is still a potential

factor in the reduction of prejudice against the gay/lesbian community and must be explored

further in regards to different populations and modes of delivering the meditation.

Conclusion

The current study utilized a loving-kindness meditation intervention to examine its effect

on reducing homophobic bias. Past research has shown LKM to be effective in reducing other

forms of bias and fostering prosocial emotions. Participants' explicit and implicit homophobia

was measured before and after three virtual sessions of either LKM meditation or a control

group. No significant results were found for reducing explicit or implicit bias. LKM may not an

effective intervention in reducing bias specific to homophobia. However, these null effects could

be explained by a certain factors: a pre-recorded audio meditation, the procedure being

conducted online, and sa mall sample size. Despite the findings from this study, LKM may still

be a prospective intervention in reducing prejudice and further research must be conducted to

expand on this imperative question.

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Table 1

Means Descriptive Statistics (= 29)

Measure	Number	Percent
Heterosexual/Straight	16	55.2%
Queer	4	13.8%
Bisexual	3	10.3%
Gay/Lesbian	2	6.9%
Pansexual	2	6.9%
Middle Class	12	41.4%
Lower Middle Class	7	24%
Working Class	6	20.7%
Upper Middle Class	3	10.3%
Upper Class	1	3.4%
Some college	16	55.2%
Bachelor's Degree	7	24.1%
High School or GED	3	10.3%
MA Degree	3	10.3%
Non-religious	14	48.3%
Christian	11	37.9%
Prefer not to say	4	13.8%
Meditation	20	69%
Meditating 1 - 3x a week	21	72.4%
Meditating 1-2 weeks	7	24.1%
Meditating 3 - 4 weeks	1	3.4%
Meditating 1 - 6 months	4	13.8%

Meditating 6 - 12 months	2	6.9%
Meditating 1 + years	6	20.7%
Meditating 5 + years	2	6.9%

Table 2

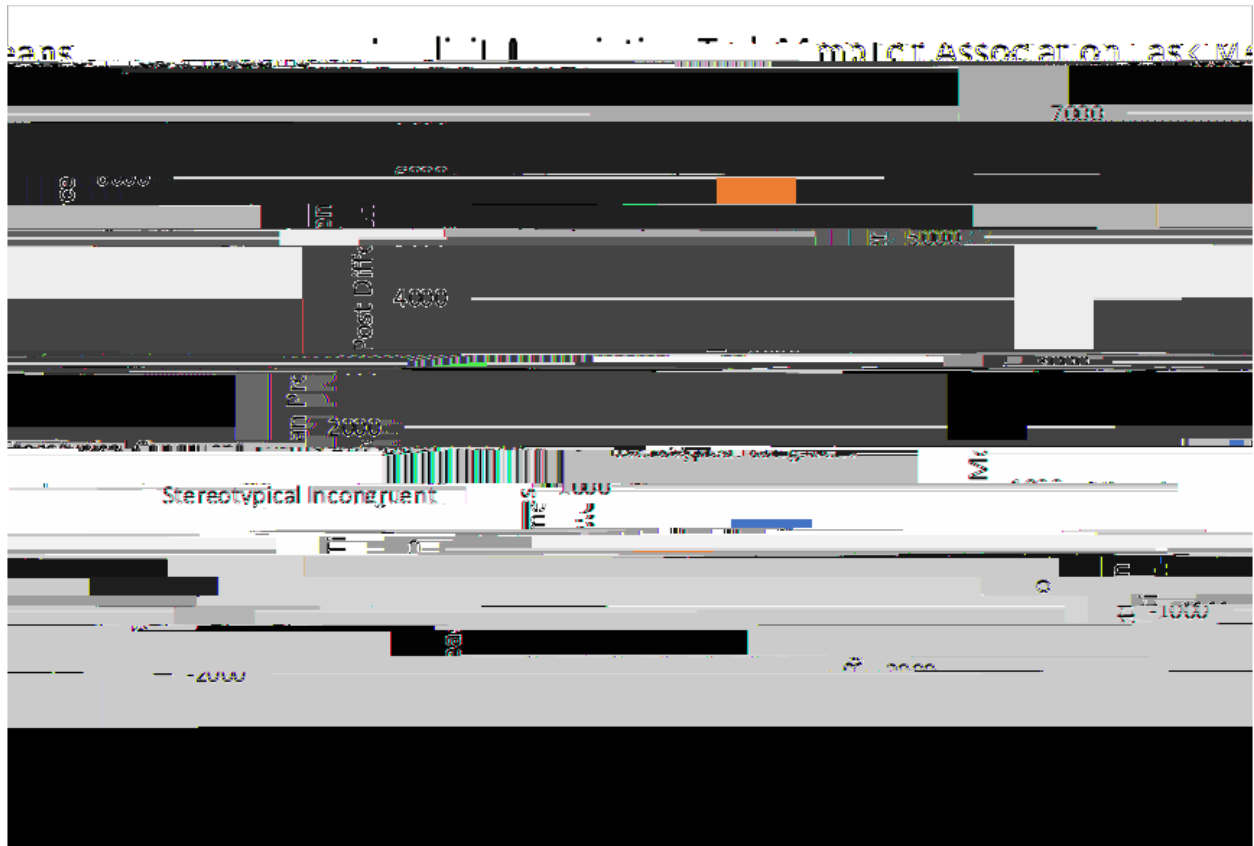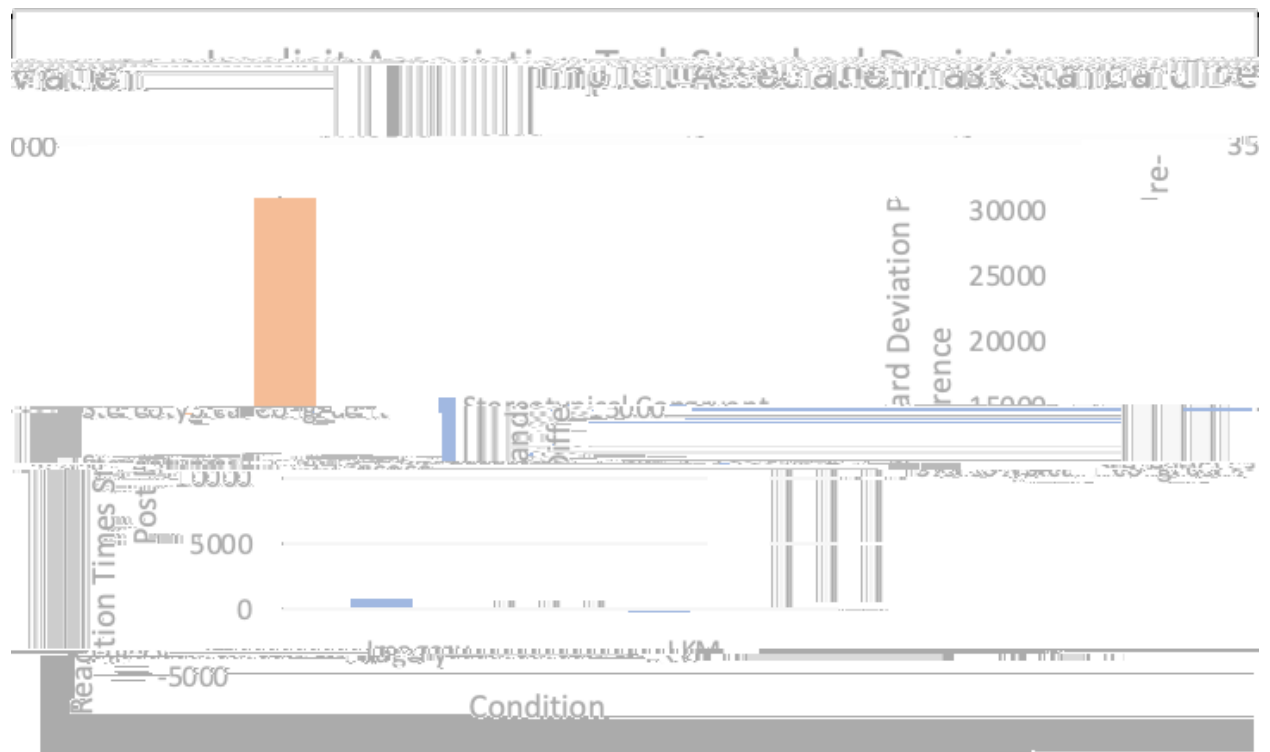| Block	No. of trials	Function	Left-key response	Right-key response
1	12	Practice	Straight People	Gay People
2	16	Practice	Good Attributes	Bad Attributes
3	27	Practice	Straight + Good	Gay + Bad
4	27	Test	Straight + Good	Gay + Bad
5	11	Practice	Gay People	Straight People
6	27	Practice	Gay + Good	Bad + Straight
7	27			

Figure 1

Figure 2

Appendix A

Loving-

Check in to your body and notice the sensations and feelings going on inside

2 second pause

Whatever it is, whatever is here, let it be

6 second pause

Now, we will begin by moving your focus to your heart

2 second pause

As you do this, visualize someone in your life that makes you feel happy

2 second pause

Someone whom, when you first think of, lights you up with joy

Someone with not too complicated a relationship

2 second pause

Just a general sense, that when you think of them you feel happy

It can be a relative or a close friend

A child or a pet, like a dog or cat that you love

Imagine them on either side of you, with a hand on your shoulder

You can feel them, sense them, see them

3 second pause

As you imagine them, think of the feelings they bring to you

2 second pause

Now, having this loved one in mind, offer them a gentle wish of well-being by repeating the

following phrases:

May you be happy

4 second pause

May you be healthy

4 second pause

May you be safe

4 second pause

May you be loved

4 second pause

May you be at peace

4 second pause

Now, take a deep breath and slowly blink open your eyes

Focus on the individual on the screen

This individual is gay

Consider how gay people share a similar human experience to you - they desire to live, to love,

to laugh, to grow

Just like you, this gay individual has feelings, thoughts, dreams and goals

Think about how you might share many goals with them -

Imagine what feelings you might both experience - feelings of anxiety, fear, sadness, happiness, anger, and joy

2 second pause

As you look at them, focus on the feelings that were experienced earlier

Remember the feelings of love you share with that special person in your life

Remember the sensations and feelings that person gave you

Maybe it was warmth, happiness, butterflies, or joy

Reflect on this love and send them towards the individual on the screen

Imagine those feelings flowing out of your heart and towards the gay individual on the screen

Offer a gentle wish of well-being to them by repeating the following phrases:

May you be happy

4 second pause

May you be healthy

4 second pause

May you be safe

4 second pause

May you be loved

4 second pause

May you be at peace

4 second pause

Imagery Condition Script

Hello and welcome to the meditation

Let's begin by getting into a position that you will be comfortable in for the next 10 minutes

Sit in a posture that will allow you to be comfortable, but alert

You can sit in a chair or lie down on the floor

Whatever makes you comfortable

5 second pause

As you settle in, close your eyes

Try to keep them closed for the duration of the meditation

5 second pause

Once you feel ready, start by focusing on your breathing

Take a few deep breaths to relax your body

Breath in (*voice breathes in*)

And breathe out (*voice breathes out*)

Repeats breathing motion twice more

I see your eyes

4 second pause

I see your nose

4 second pause

I see your chin

4 second pause

I see your face

4 second pause

Now, take a deep breath and slowly blink open your eyes

Focus on the individual on the screen

This individual is gay

Think of what the person looks like

Focus on all of their physical features

2 second pause

Identify their hair first

Does their hair look wavy, straight, or curled

2 second pause

Is it brown, black, blonde, or maybe gray

3 second pause

Identify their forehead

2 second pause

Does it look smooth or rough

Is it wrinkled or filled with freckles

3 second pause

Move down to their eyes, what color are they

Brown, green, blue, or any other variation

2 second pause

Are their eyes big or small, do they have wrinkles under or at the sides of their eyes

3 second pause

Shift your focus to their nose

Is it big or small, wide or thin, oily or dry

Does their nose have a curve or is it straight and narrow

3 second pause

Look at their lips, are they thin or wide, chapped or smooth

Do their lips have a rosy pink shade or a darkened coffee undertone

3 second pause

What does their chin look like

Is their chin rounded, is it narrow

Is it wide, or maybe even pointy

Now, focus on all of their facial characteristics as a whole

As you look at this gay individual, repeat the following phrases:

I see your forehead

4 second pause

I see your eyes

4 second pause

I see your nose

4 second pause

I see your chin

4 second pause

I see your face

4 second pause

As this meditation comes to a close

Slowly blink open your eyes and return to the present moment
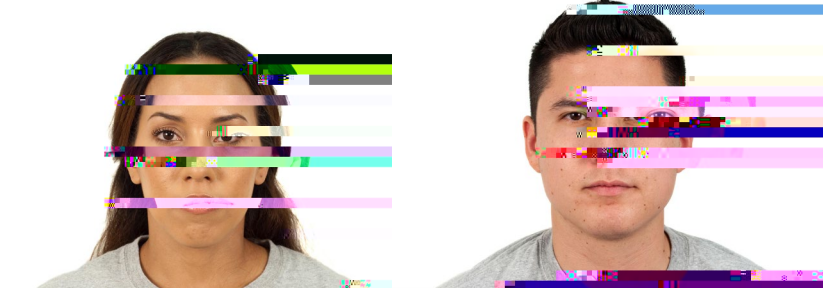
Thank you for meditating with me

Be well

Appendix B

Face Images

Black Woman/Man:

Latina Woman/Man:

White Woman/Man:

East Asian Woman/Man:

South Asian woman/Man:

Appendix C

For the upcoming parts of this study, you will categorize items into groups as fast as you can. The four groups and the items that belong to each are listed below.

Category	Items
Good	Attractive, Terrific, Cheer, Delight, Laughing,

Press "E" for
Good
or
Gay People

Press "I" for
Bad
or

Appendix D

The Homophobia Scale

This questionnaire is designed to measure your thoughts, feelings, and behaviors with regard to homosexuality. It is not a test, so there are no right or wrong answers. Answer each item by circling the number after each question as follows:

1. Strongly agree
2. Agree
3. Neither agree or disagree
4. Disagree
5. Strongly disagree

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1. Gay people make me nervous.	1	2	3	4	5
2. Gay people deserve what they get.	1	2	3	4	5
3. Homosexuality is acceptable to me.	1	2	3	4	5
4. If I discovered a friend was gay I would end the friendship.	1	2	3	4	5
5. I think homosexual people should not work with children.	1	2	3	4	5
6. I make derogatory remarks about gay people	1	2	3	4	5
7. I enjoy the company of gay people.	1	2	3	4	5
8. Marriage between homosexual individuals is acceptable.	1	2	3	4	5
9. I make derogatory remarks like "faggot" or "queer" to people who I suspect are gay.	1	2	3	4	5
10. It does not matter to me whether my friends are gay or straight.	1	2	3	4	5
11. It would not upset me if I learned a close friend was gay.	1	2	3	4	5
12. Homosexuality is immoral.	1	2	3	4	5
13. I tease and make jokes about gay people	1	2	3	4	5
14. I feel like you can not trust a person who is homosexual.	1	2	3	4	5
15. I fear homosexual persons will make sexual advances towards me.	1	2	3	4	5
16. Organizations that promote gay rights are necessary.	1	2	3	4	5
17. I have damaged property of gay persons, such as "keying" their cars.	1	2	3	4	5
18. I would feel comfortable having a gay roommate.	1	2	3	4	5
19. I would hit a homosexual for coming on to me.	1	2	3	4	5

20. Homosexual behavior should not be against the law.	1	2	3	4	5
21. I avoid gay individuals.	1	2	3	4	5
22. It does not bother me to see two homosexual people together in public.	1	2	3	4	5
23. When I see a gay person I think, "What a waste."	1	2	3	4	5
24. When I meet someone I try to find out if he/she is gay.	1	2	3	4	5
25. I have rocky relationships with people that I suspect are gay.	1	2	3	4	5