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Associations between personality traits and prejudicial attitudes towards transgender individuals in the South African context

by

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A mini-dissertation submitted in partial fulfilment of the requirements for the degree

MASTER OF ARTS IN CLINICAL PSYCHOLOGY

in the Department of Psychology at the

**UNIVERSITY OF PRETORIA
FACULTY OF HUMANITIES**

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April 2019

Acknowledgements

There are several people I would like to acknowledge for their gracious support and encouragement. Firstly I would like to thank my family and friends who have been thoughtful and patient with me during this time, especially my parents, Martha and Zachias Moloto who have been incredibly loving, selfless and reliable throughout my academic career. Secondly, my research supervisor, Dr Nishola Rawatlal for the continuous support and encouragement. Thirdly I would like to acknowledge Mrs Mmatshoko Kgwebane who is like a mother to me, for her unfailing love and support in helping me complete this research. I would also like to thank the statistical consultant, Mr Andries Masenga, who was exceptionally helpful with the analysis of this present study. Lastly, I would like to thank everyone who participated in this study.

Abstract

Research in the field of personality and prejudice, particularly heterosexual individuals prejudicial attitudes towards transgender people, remains limited within the South African context. The present study investigated the association between heterosexual people's personality traits and their prejudice towards transgender people, particularly, which personality traits (i.e., right-wing authoritarianism and social dominance orientation) and gender contribute to heterosexual people's prejudice towards transgender individuals. In order to explicate the above mentioned, a quantitative approach was considered appropriate. Survey's were created and distributed using a web-based survey tool called Qualtrics, and were distributed online through Qualtrics to social media spaces such as Facebook. The study found a significant association between personality traits and prejudicial attitudes of heterosexual people towards transgender individuals in South Africa. Findings indicate that males hold more prejudicial attitudes than females. Furthermore the study found a positive correlation between prejudicial attitudes as measured by the Genderism and Transphobia scale as well as personality traits, i.e. Social Dominance Orientation and Right-wing Authoritarianism. Findings help to advance understanding of some of the underlying origins of prejudice toward transgender individuals.

Key words: prejudice, personality, transgender, attitudes, heterosexual, social dominance orientation, right-wing authoritarian.

Table of Contents

Acknowledgements.....	2
Abstract.....	3
CHAPTER 1	6
INTRODUCTION	6
1.1. Introduction.....	6
1.2. Research Problem	7
1.3. Justification, Aim and Objectives	8
1.4. Hypotheses.....	8
CHAPTER 2	9
LITERITURE RIVIEW	9
2.1. Introduction.....	9
2.2. Personality traits and prejudicial attitudes	9
2.2.1. Right- Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO)..	11
Right- Wing Authoritarianism.	12
Social Dominance Orientation.....	13
2.3. Gender and prejudicial attitudes	14
CHAPTER 3	16
THEORETICAL FRAMEWORK.....	16
CHAPTER 4	18
METHODOLOGY	18
4.1. Research design	18
4.2. Study population	18
4.3. Sample.....	19
Table 4.3.1 Descriptive summary of heterosexual participants across age in years, race, and sex.	20
4.4. Data collection procedure	21

4.5. Measurement instruments	21
4.5.1. Genderism and Transphobia Scale.....	21
4.5.2. Right-wing Authoritarian Scale	21
4.5.3. Social Dominance Orientation Scale	22
4.6. Storage of data	22
4.7. Data analysis	22
4.8. Ethical approval for the study	23
CHAPTER 5	24
RESULTS	24
5.1. Preliminary analysis.....	24
5.2. Reliability analysis.....	24
5.3. Descriptive statistics	24
Table 5.3.1	25
Table 5.3.2 Reversed weight: Genderism and Transphobia across Sex	25
Figure 5.3.1 distribution of genderism and transphobia across sex.....	26
5.4. Correlation analysis	27
Table 5.4.1 Correlations.....	27
CHAPTER 6	28
DISCUSSION.....	28
Limitations of the study and recommendations for future research	32
Conclusion	33
References.....	34
APPENDIX A.....	39
APPENDIX B.....	40
APPENDIX C	42

CHAPTER 1

INTRODUCTION

1.1. Introduction

For more than five decades, psychological research has tried to find out why some people have more prejudicial attitudes than others (Ekehammar & Akrami, 2007). Prejudice can be explained as a judgment or opinion formed beforehand, without prior experience or without due examination (Chambers English Dictionary, 1988), while the term attitude can be understood as “a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour” (Eagly & Chaiken, 1993, p. 1). Taken together, the term ‘prejudice/prejudicial attitude’ within the present study, is conceptualized as an unjustified negative attitude toward individuals based solely on that individual’s membership in a group (Worchel et al., 1988).

While extensive literature exists on gay, lesbian and bisexual issues in society (Kooy, 2010), there is limited research that focuses on transgender issues, particularly in the area of attitudes and prejudice (Claman, 2007; Loo, 2015). According to Francis (2014) transgender people are described as individuals whose gender identity is incongruent. In other words, their internal sense of themselves as being male or female differs from the biological sex organs they were assigned at birth (American Psychological Association [APA], 2015). Socially, transgender individuals face stigma and prejudice because they do not adhere to traditional gender norms (Loo, 2015). The impact on those who experienced transgender discrimination, according to Loo (2015), is serious and in the worst case can lead to negative outcomes for victims such as parasuicide and suicide (Loo, 2015). Individuals who are thought to be violating norms about sexual orientation i.e., lesbian, gay and bisexual people, may experience discrimination for different reasons than those who are seen as transgressing traditional gender roles (e.g., transgender people). For example, gay and lesbian people reported being discriminated against more in the workplace and when accessing health care facilities (Francis, 2014). Transgender individuals also reported being discriminated against in professional setting, but as well as social settings (Sellers, 2012). Therefore, an increasing number of studies (Hill & Willoughby, 2005; Nagoshi et al., 2008; Tebbe et al., 2014; Tee & Hegarty, 2006; Walch et al., 2012a; Winter, Webster, & Cheung, 2008) have begun to focus on prejudice and discrimination, specifically towards transgender people.

1.2. Research Problem

Psychological research has highlighted two major paths of explanation for understanding prejudicial attitudes, namely, personality domain characteristics (Reynolds, Turner, Haslam, & Ryan, 2001) and social psychology (Ekehammar & Akrami, 2007).

Studies using the personality explanation suggest that prejudicial attitudes are potentially influenced by people's personalities or personality traits. Personality traits are defined as enduring patterns of perceiving, relating to, and thinking about the environment and oneself that are exhibited in a wide range of social and personal contexts (American Psychiatric Association [APA], 2013). Expanding on the concept of personality traits, Ekehammar and Akrami (2007) maintain that personality traits comprise of core and surface traits. Core personality traits are based on nature and/or nurture (genetic differences and/or early childhood experiences), with limited vulnerability to social and contextual influences later in life. In contrast, surface traits are personality characteristics that are more observable through behaviour and are vulnerable to social and environmental influences (Ekehammar & Akrami, 2007). Thus, one's prejudice attitude is influenced by the combination of one's core and surface traits, which are enduring and pervasive (Ekehammar & Akrami, 2007).

The social explanation suggests that people's prejudicial attitudes are influenced by people's social group membership, social categorization, social position and situational factors which are linked to the outside world, external factors (Reynolds et al., 2001). In other words, the social explanation suggests prejudice attitude is influenced by how individuals see themselves in relation to other groups. Research suggests that the social explanation be placed in the social psychology rather than the personality domain (Duckitt, Wagner, Du Plessis, & Birum, 2002).

The present study investigated the association between heterosexual people's personality traits and their prejudicial attitude towards transgender people, particularly, which personality traits (i.e., right-wing authoritarianism and social dominance orientation) and gender contribute to heterosexual people's prejudice attitudes towards transgender people.

1.3. Justification, Aim and Objectives

It is important to emphasize the limited public awareness of how prejudicial attitudes against transgender people affects both transgender people's physical and emotional health throughout their lives (Loo, 2015). Studies have suggested understanding the dynamics of prejudicial attitudes towards transgender individuals using the social dominance orientation and right-wing authoritarianism line of personality traits to explain why some individuals are more prejudiced than others (Ekehammar et al., 2004; Loo, 2015; Reynold et al., 2001). The present study aims to investigate the link between personality traits and prejudicial attitudes towards transgender individuals.

The objectives of the present study are:

1. To examine the relationship between personality trait (right-wing authoritarianism) and prejudicial attitudes towards transgender individuals.
2. To examine the relationship between personality trait (social dominance orientation) and prejudicial attitudes towards transgender individuals.
3. To examine the relationship between heterosexual gender differences and prejudicial attitudes towards transgender individuals.

1.4. Hypotheses

The purpose of the study is to provide confirmatory support that gender belief systems, interpersonal contact with transgender people, as well as individual differences such as personality traits have a significant influence on attitudes towards transgender individuals.

Thus, the present study tested the following hypotheses:

Hypothesis 1: The more right-wing authoritarian the respondent the more prejudicial attitudes they hold.

Hypothesis 2: The more social dominance orientated the respondent, the more prejudicial attitudes they hold.

Hypothesis 3: Males demonstrate more prejudicial attitudes than females.

CHAPTER 2

LITERATURE REVIEW

2.1. Introduction

A few studies seem to be consistent with the notion that the transgender community is a target of much prejudice (Claman, 2007; Loo, 2015; Norton & Herek, 2012). According to Flores (2015) transgender people face stigma and prejudice associated with minority stress, i.e. chronically high levels of stress faced by members of stigmatized minority groups. The findings from the National Transgender Discrimination Survey in the USA, which used a large convenience sample of transgender people, suggest that rates of prejudicial attitudes towards transgender people are high: approximately 78% of those surveyed reported experiencing direct mistreatment or discrimination in the workplace (Flores, 2015). However, other research have suggested an acceptance of transgender individuals within non-transgender society (Kooy, 2010). This inconsistency shows that attitudes towards transgender people are fluid and vary across locations (Kooy, 2010) perhaps due to the distinct personality traits individuals have (Ekehammar & Akrami, 2007). The personality basis of prejudicial attitude has been widely studied in the decades since the seminal research of Allport (1954) and Adorno et al. (1950). However, no systematic empirical reviews summarizing the magnitude of personality-prejudice associations have been reported in the area of personality and prejudice (McCullough, 2016; Sibley, 2008), perhaps in part because of the diverse array of ways in which personality and prejudicial attitudes have been operationalized over the decades (McCullough, 2016).

2.2. Personality traits and prejudicial attitudes

There has been a reawakening of interest in the personality dimensions/ traits and its influence on prejudicial attitudes and related constructs in recent years (Sibley, Harding, Perry, Asbrock & Duckitt, 2010). The move was led by Ekehammar and Akrami (2003), among others, in their relatively recent work examining the associations between the widely recognized 'Big-Five' dimensions of personality and generalized prejudice. Experts in the field of how personality influences prejudicial attitudes have investigated why some people are more prejudice than others (Ekehammar & Akrami, 2007; McFarland, 2001). One study found that prejudice attitude is not solely a function of the social environment, social group

membership, or social identity, as viewed by the social theories (Sidanius & Pratto, 1999). In addition to one's social environment, social group membership and social identity, (Sidanius & Pratto, 1999), personality trait theorists maintain that a prejudicial attitude also encompasses internal personality attributes of the individual (Ekehammar & Akrami, 2003). In other words, stereotypical beliefs and prejudicial attitudes can be explained by the presentation of certain types of personality traits such as RWA and SDO (Ekehammar & Akrami, 2007).

In addition to personality traits, prejudicial attitudes also develop from how individuals interact within their social world. Social Identity Theory (Tajfel & Turner, 1986) postulates that individuals compartmentalize their social worlds into in-groups and out-groups (Allport, 1954; Tajfel & Turner, 1986) in order to define their place in society. Group identities have reference points whereby individuals can distinguish whether they are better than, worse than, or of a higher or lower status than members of other groups (Tajfel & Turner, 1986). An in-group is a collection of individuals who all identify as members of the same social categories, such as race, class, sexual orientation or gender identity (McCullough, 2016). In contrast an out-group is defined as those individuals who do not belong to the in-group due to different ideologies from the in-group (McCullough, 2016).

In-group bias is often a common feature of intergroup relations (Tajfel & Turner, 1986) and merely belonging to a group is sufficient for triggering prejudicial attitudes, favoring the in-group. Research shows that in-groups who reject one out-group will tend to reject other out-groups (Allport, 1954). For instance, if a person is anti-Jewish, he is likely to be anti-Catholic, anti-black and in general, anti-any out-group, referred to as a generalized prejudice attitude (Allport, 1954). In-group bias in the form of rejection of other out-groups preserves intergroup relations and indoctrinates prejudicial attitudes amongst its members (McCullough, 2016).

However, intergroup contact theory maintains that prejudicial attitudes are reduced when contact between in-groups and out-groups increase (Allport, 1954). Tadlock, Flores, Haider-Markel, Lewis, Miller and Taylor (2017) explored the influence of heterosexual people's interpersonal contact with transgender people on attitudes towards transgenderism. The study found that interpersonal contact does have a positive effect, such as reducing prejudice, on attitudes towards transgender people (Tadlock et al., 2017). In a meta-analysis of 515 studies,

Pettigrew and Tropp (2006) found that interpersonal contact between heterosexuals and gay, lesbian as well as transgender people reduces intergroup prejudice. Both studies (Pettigrew & Tropp, 2006; Tadlock et al., 2017) confirm intergroup contact theory. In other words, a key factor in reducing prejudicial attitudes is thus intergroup contact (Lewis, 2011; Allport, 1954; Ekehammar & Akrami, 2003). However, Hoffarth and Hodson, (2018) maintain that intergroup contact with transgender people may be less common than, for example, contact with gay men, limiting intergroup contact and thereby hindering reduction in prejudice attitudes towards transgenderism. However, despite the effect of intergroup contact, Flores (2015) maintains the notion that it is ultimately the individual's personality traits that strongly influence and potentially predict one's prejudice attitudes.

In the present study, the personality traits that are related to prejudicial attitudes, will be explained using two concepts namely, Right-Wing Authoritarianism (RWA) (Altemeyer, 1981) and Social Dominance Orientation (SDO) (Pratto, Sidanius, Stallworth, & Malle, 1994).

2.2.1. Right- Wing Authoritarianism (RWA) and Social Dominance Orientation (SDO)

Conceptualized as personality traits, RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) represent distinct intermediary motives that explain how and why individual differences in personality and exposure to systemic differences in intergroup competition and danger generate individual differences in prejudicial attitudes (Sibley et al., 2010). RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) have been used in previous studies (Ekehammar et al., 2004; McFarland, 2001) to explore the relationship between personality and generalized prejudice. RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) personality traits, taken separately and together, have been found to be strong predictors of prejudicial attitudes among heterosexual people towards racial and sexual minority groups (out-groups) (Tadlock et al., 2017) (Norton & Herek, 2012). For instance, in a study by Sibley et al. (2010), it was found that RWA (Altemeyer, 1981) personality traits represent a threat-driven motivation for social cohesion and security, while SDO (Pratto et al., 1994) personality traits represent a competitive-driven orientation for dominance and superiority in intergroup relations. Essentially, because they arise from different processes, SDO (Pratto et al., 1994) and RWA (Altemeyer, 1981) should in turn influence prejudicial attitudes for different reasons: RWA (Altemeyer, 1981) should correlate with prejudicial attitudes towards groups

seen as morally deviant or as threatening ingroup norms and values. SDO (Pratto et al., 1994) should correlate with prejudicial attitudes towards groups seen as weak or inferior, or as competing for resources with the ingroup (Duckitt, 2001). Thus, the present study proposes that RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) personality traits may be significant variables that help explain the relationship between personality traits and prejudicial attitudes, such as physical violence or gender bashing, towards transgender people.

Right- Wing Authoritarianism.

RWA (Altemeyer, 1981) as a personality trait consists of three attitudinal and behavioural attributes namely: conventionalism, authoritarian submission and aggression. Each trait influences attitudinal and behavioural outcomes (Rattazzi, Bobbio, & Canova, 2007) in relation to prejudicial attitude. Conventionalism refers to a high degree of adherence to the traditions and social norms that are perceived to be endorsed by society and its established authorities, and the belief that others in one's society should also be required to adhere to these norms (Altemeyer, 1996). Authoritarian submission speaks to a high degree of submissiveness to the authorities who are perceived to be established and legitimate in the society in which one lives (Altemeyer, 1996). Authoritarian aggression is a general aggressiveness directed against deviants, out-groups, and other people that are perceived to be targets according to established authorities (Altemeyer, 1996; Ekehammar & Akrami, 2003). RWA (Altemeyer, 1981) is concerned with intra-group perception or social ideological attitudes (Altemeyer, 1981). Thus, RWA (Altemeyer, 1981) has been shown to be related to racism, ethnocentrism, blatant and subtle prejudice such as anti-black attitudes among white South Africans (Duckitt, 1992). People high in RWA (Altemeyer, 1981) tend to favour traditional values and are submissive to authority figures (Pratto et al., 1994). One of the characteristics of people who value authoritarianism is that they frequently perceive outgroup members as highly threatening to their traditional values (Altemeyer, 1981). Further, they tend to be more conventional and provide blind allegiance to authoritarian institutions (religion, family, school, work) that hold power over aspects of their lives (McCullough, 2016; Sibley et al., 2010). They may uncompromisingly defend these institutions, which may include behaving in a prejudicial, or hostile manner towards members of outgroups (Altemeyer, 2002).

Such behaviour can have harmful effects on communities of individuals such as transgender persons, who lack social power and whose identities invoke fear and aggression in the superior group. It can be expected that these individuals act aggressively towards out-groups such as transgender individuals (Pratto et al., 1994). Research has shown that high RWA (Altemeyer, 1981) people tend to favour traditional values, are submissive to authority figures, are highly ethnocentric, and can be expected to act aggressively toward outgroups who violate norms, such as transgender individuals (Altemeyer, 1981, 1988; Ekehammar et al., 2004). In essence, individuals high in RWA (Altemeyer, 1981) are capable of expressing hostility and aggression aroused by a perceived threat (out-group) (McCullough, 2016) to their value system, be it behaviourally or through prejudice attitudes (Sibley et al., 2010; Whitely, 1999).

Social Dominance Orientation.

SDO (Pratto et al., 1994) as a personality trait refers to a general attitudinal orientation towards intergroup relations that reflect a general preference for relations to be equal or ordered along a superior-inferior dimension (Pratto et al., 1994). SDO (Pratto et al., 1994) is considered to be the degree to which a person generally supports a system of group-based hierarchy, labelled social dominance orientation (Zakirisson, 2005). People who are more social-dominance oriented will tend to favour ideologies and policies that promote hierarchical structure, whereas those lower on SDO (Pratto et al., 1994) will tend to favour ideologies and policies that are hierarchically weak (Pratto et al., 1994). SDO (Pratto et al., 1994) proposed that prejudicial attitudes usually manifest as stereotypes. Stereotypes validate prejudicial myths that people high in SDO (Pratto et al., 1994) use to justify their prejudicial attitudes (Pratto et al., 1994). As such SDO (Pratto et al., 1994) has been found to correlate strongly with measures of prejudicial attitudes toward out-groups such as homosexual people (Altemeyer, 1988).

In summary it can be understood that SDO (Pratto et al., 1994) refers primarily to authoritarian dominance, whereas RWA (Altemeyer, 1981) primarily refers to authoritarian submission (Altemeyer, 1998). Although SDO (Pratto et al., 1994) and RWA (Altemeyer, 1981) are shown to be strong single or separate predictors of prejudicial attitudes and negative out-group attitudes (Ekehammar et al., 2004; Zakirisson, 2005), both together can coherently explain how some people hold more prejudicial attitudes than others towards transgender individuals (Reynolds et al., 2001). In addition, studies (McFarland, 2001;

Ekehammar et al., 2004) have reported that combining people's scores on RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) permits a powerful prediction of their prejudicial attitudes. Both RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) can be placed in the interface between the personality domain and social psychology and fall under higher-order and general personality dimensions. Together RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) as personality traits influence how people with attributes like conventionalism, authoritarian submission and aggression (Ekehammar & Akrami, 2003) develop prejudicial attitudes. As Allport (1954) concluded, "The evidence we have reviewed constitutes a very strong argument for saying that prejudice is basically a trait of personality" (p. 73). Thus, the present study investigated the development of prejudicial attitudes toward transgendered individuals in relation to the combination of RWA (Altemeyer, 1981) and SDO (Pratto et al., 1994) personality traits amongst heterosexual people.

2.3. Gender and prejudicial attitudes

Studies have confirmed that most people conceptualize gender in terms of dichotomous, mutually exclusive categories and hold different standards for what constitutes an appropriate expression of gender for men and for women (Claman, 2007; Flores, 2015; Kooy, 2010; Nishley, 2010; Norton & Herek, 2012). Studies from Norton and Herek (2013) found that many people respond negatively to deviations from normative gender role expectations (Eagly et al. 1992; Rudman and Fairchild 2004). Although the magnitude of the differences between standards for men and women may have decreased in recent decades, gender norms nevertheless persist. Thus, it is important to explore whether heterosexual South African males and females hold different or similar standards for what constitutes an appropriate expression of one's gender (Auster & Ohm, 2000; Claman, 2007). Studies have confirmed that gender standards are particularly strict for men (Auster & Ohm, 2000; Kooy, 2010; Loo, 2015). Research from U.S. and Canadian undergraduate samples, for example, suggests that men appear to be generally less accepting than women of children's cross-gender behaviour (Martin 1990), and violations of gender norms by men and boys tend to evoke more negative reactions than violations by women and girls.

Gender has been found to be a significant predictor of prejudicial attitudes and behaviours towards transgender people, with men being more likely to endorse these prejudicial views than women (Grigoropoulos & Kordoutis, 2014). Costa and Davies (2012) established that

young men as compared to young women responded more negatively towards transgender people and gay men, than they responded towards lesbians. According to Pratto et al. (1994), men hold more hierarchy-enhancing attitudes, such as support for ethnic prejudice, racism, capitalism, and right-wing political parties, than do women. Thus, on average, men are more social dominance-oriented than women (Ho, Sidanuis, Pratto, Levin, Thomsen, Kteily & Sheehy-Skeffington, 2012). Grigoropoulos and Kordoutis (2014) study indicates that women were more comfortable with the idea of having a transgender individual as a coworker or friend and were more likely to allow a transgender individual to work with children as teachers. Recent research has maintained the well-established notion that gender is a significant influencer of heterosexual people's prejudice attitudes towards sexual and gender minorities (Loo, 2015; McCullough, 2016; Tadlock et al., 2017). Furthermore, several studies (Claman, 2007; Grigoropoulos & Kordoutis, 2014; Kooy, 2010; Norton & Herek, 2012) seem to support the notion that the influence of gender on prejudice attitudes remains relatively consistent across different locations, i.e. men hold more prejudicial attitudes than women towards sexual and gender minorities.

CHAPTER 3

THEORETICAL FRAMEWORK

The theoretical framework used to guide the present study is based on Adorno, Frenkel-Brunswick, Levinson, and Sanford's (1950) theory of authoritarian personality. The theory of authoritarian personality proposed a direct link between personality and prejudicial attitudes (Sibley & Duckitt, 2008). According to Adorno et al., (1950) the authoritarian personality type involves rigid thinking, obeying authority, seeing things in black and white (traits associated with RWA) (Altemeyer, 1981) and believing in a hierarchical structure of society (a trait associated with SDO) (Pratto et al., 1994). Altemeyer (1981) found that RWA (Altemeyer, 1981) as a personality trait, along with its three attitudinal and behavioural attributes, i.e., authoritarian aggression, conventionalism and authoritarian submission, formed part of what Adorno et al., (1950) described as the authoritarian personality. Social attitudes of authoritarian individuals are an expression of deep lying trends in personality. According to Adorno et al., (1950) personality differences can be traced to the family in which the child is socialized. Thus, based on the theory's principles, one can infer that individuals who hold prejudicial attitudes towards transgender people have been socialized in this way from childhood. The conventionalism attribute of RWA (Altemeyer, 1981) would suggest that these children develop a high degree of adherence to the traditions and social norms that are perceived to be endorsed by their parents, thus perpetuating the belief that others in their society should also be required to adhere to these norms (Altemeyer, 1996). Similarly, SDO (Pratto et al., 1994) would suggest that these children are more likely to support ideologies and policies that promote authoritarian dominance because they have been socialized in this way from a young age (Zakirison, 2005).

The problem with people that hold prejudicial attitudes (in-group members that perceive themselves as superior than others), argued Adorno et al., (1950) was that they had been exposed to a family regime which was overly concerned with 'good behaviour' and conformity to conventional moral codes, especially as far as sexual behaviour was concerned. McCullough (2016) relates this problem to in-group bias. By rejecting other out-groups, McCullough (2016) suggests that the in-group preserves intergroup relations and further indoctrinates prejudicial attitudes amongst its members (McCullough, 2016). The parents in such families exercise harsh discipline to punish the child's transgressions. As a result, Adorno et al., (1950) believed, the child's aggression towards the parents is displaced away

from them, because of anxiety about the consequences of displaying it so directly, and on to substitute targets. The most likely choice of scapegoats would be those seen as weaker or inferior to oneself, for example anyone who deviated from the societal norm or as Pratto et al., (1994) suggests according to SDO, those that are seen as lower in the societal hierarchy. Vulnerable targets for this cathartic release of aggression were thought to include members of minority groups or other socially devalued categories, such as homosexual people (Adorno et al., 1950).

As applied to the present study, individuals with an authoritarian personality could potentially release their displaced aggression onto transgender people due to the transgendered persons vulnerability as a minority group or the authoritarian individual's likelihood of being more right-wing authoritarian or socially dominant orientated (Altemeyer, 1981; Pratto et al., 1994). According to Miller and Grollman (2015) no social space exists for individuals who deviate from binary gender systems. Due to transgendered people's physical and behavioural characteristics, they become singled out from the rest of society, particularly from religious and social groups, which increases their likelihood of being targets for displaced aggression (Smith, 2017). Transgender people could also be targeted due to the fact that as a group they are not known to hold many positions of power in society which perpetuates, for example, individuals high in SDO (Pratto et al., 1994) belief in the importance of hierarchical structures of authority and dominance in society (Smith, 2017; Zakirisson, 2005).

CHAPTER 4

METHODOLOGY

4.1. Research design

The present study utilized a quantitative methodology. A survey was used to collect data. Survey research is a specific type of field study that involves the collection of data from a small number of people (sample) to be representative of a larger number of people (population) through the use of a questionnaire (Babbie, 2013). The survey design is a method/measurement process of collecting information that involves asking questions of respondents (Babbie, 2013).

4.2. Study population

South Africa's estimated population for the year 2019 is 58.33 million (Stats SA, 2018). In order to identify participants who are heterosexual and aged 18 and above, the present study included specific demographic requirements which prevented participants who did not meet the study's requirements from continuing further with the online survey.

4.2.1 Heterosexual participants recruitment process

The sampling technique relevant to the present study is of a nonrandom nature, particularly convenience sampling. According to Christensen, Johnson and Turner (2015) convenience sampling refers to the use of people who are readily available, volunteer, or are easily recruited for inclusion in a sample. The participants for the present study were obtained from an internet-based recruitment strategy called Qualtrics that accessed the South African population. Qualtrics was accessed by the researcher through the University of Pretoria's Marketing Department. The Marketing Department follows specific guidelines to assist in recruiting participants and distributing surveys through social media and networks by making use of online features to embed research surveys into social media. This is to ensure that the surveys reach the appropriate sample based on location, demographic and other criteria, all using the same link. Social media channels such as Facebook present a plausible line of recruitment tools that has recently demonstrated success in accessing for example, geographically isolated populations (Gu, 2014). The factors associated with internet-based

research are; the possible efficiencies in time and money, the capacity to reach a geographically diverse sample, and the ability to ensure the anonymity of participants.

4.3. Sample

Although the study aimed to recruit 150 participants, the study managed to recruit a sample of 124 participants who identify as heterosexual and were aged 18 and older so as to obtain consent directly from the participant (Flores, 2015). However, through preliminary screening, only 77 of the 124 participants managed to complete the survey. The final sample size of 77 respondents is large enough for the required purpose of the study. The sample size is based on the variables stemming from the aims and objectives section of the study (Tabachnick & Fidell, 2007). The descriptive characteristic of the heterosexual participants appears in Table 4.3.1 below.

Table 4.3.1 Descriptive summary of heterosexual participants across age in years, race, and sex.

Age in years					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18 – 25	42	54,5	54,5	54,5
	26 – 35	31	40,3	40,3	94,8
	36 – 45	3	3,9	3,9	98,7
	46 – 55	1	1,3	1,3	100,0
	Total	77	100,0	100,0	
Race					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Black	54	70,1	70,1	70,1
	Coloured	7	9,1	9,1	79,2
	Indian	8	10,4	10,4	89,6
	Other (Non South African)	4	5,2	5,2	94,8
	White	4	5,2	5,2	100,0
	Total	77	100,0	100,0	
Sex					
		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Female	55	71,4	71,4	71,4
	Male	22	28,6	28,6	100,0
	Total	77	100,0	100,0	

4.4. Data collection procedure

Data was collected using online surveys after obtaining ethics clearance from the relevant Ethics Committees (Appendix A). The surveys were accessible to the South African population. These surveys are designed to be self-administered online for approximately 20 minutes in total. Surveys are ideal for collecting data from a population that is too large to observe (Babbie, 2013). Furthermore, Babbie (2013) refers to surveys as excellent vehicles for measuring attitudes and orientations in a large population.

4.5. Measurement instruments

For the purpose of the present study, the following self-report instruments were utilized, including a brief demographic background questionnaire (Appendix C). The instruments include the Genderism and Transphobia scale (Hill & Willoughby, 2005) that takes approximately 10 minutes to complete, Right-wing Authoritarian scale (Altemeyer, 1981) that takes approximately 5 minutes to complete as well as the Social Dominance Orientation scale (Pratto et al., 1994) that takes approximately 5 minutes to complete.

4.5.1. Genderism and Transphobia Scale

The Genderism and Transphobia scale (GTS) (Hill & Willoughby, 2005) is used in the present study to examine prejudicial attitudes. The GTS is a 32-item scale using a 7-point Likert-type response format ranging from strongly agree (1) to strongly disagree (7) (Walch, Ngamake, Francisco, Stitt, & Shingler, 2012). The GTS generates an overall score as well as scores for two subscales, namely, gender-bashing and transphobia. GTS is a psychometric questionnaire designed to assess values, attitudes, beliefs and behaviours people hold against individuals who violate expected gender norms (Walch et al., 2012). The scale has good evidence of reliability and validity with an overall Cronbach's alpha = 0.96 (Walch et al., 2012). An example of an item from the GTS is "I have beat up men who act like sissies" (Hill & Willoughby, 2005).

4.5.2. Right-wing Authoritarian Scale

The Right-wing Authoritarian scale, originally constructed by Altemeyer (1981), has been adapted by Zakrisson (2005) to a short 15-item version. The reliability for the short version was acceptable with a Cronbach's alpha = 0.80. Some examples of RWA items: "Our country

needs a powerful leader to overthrow the radical and immoral values that are present in today's society" (approving suggests high RWA); "It is better to accept bad literature than to censor it" (approving suggests low RWA). The answers are indicated on a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5).

4.5.3. Social Dominance Orientation Scale

The Social dominance orientation scale constructed by Pratto et al. (1994), consists of 16 items and measures the level of social dominance orientation that a person displays. The answers are indicated on a 5-point Likert-type scale ranging from strongly disagree (1) to strongly agree (5). The scale has evidence of reliability with a Cronbach's alpha of 0.83 (Zakrisson, 2005). Some SDO item examples: "Some groups of people are just inferior to others" (approving suggests high social dominance); "we would have fewer problems if we treated all groups equally" (approving suggests low social dominance).

4.6. Storage of data

The raw data will be securely stored in a locked cabinet at the department of psychology, University of Pretoria (i.e., HSB 11-24) for reuse and archiving for a minimum period of 15 years. During this period other researchers may have access to the data for further use.

4.7. Data analysis

Data is presented through descriptive statistics. According to Christensen et al. (2014) descriptive statistics refers to the type of statistical analysis focused on describing, summarizing, or explaining a set of data. The data collected was processed and analysed using the Statistical Package for Social Sciences (SPSS) version 24.0. A non-parametric version of a t-test (Mann-Whitney U test) was used to compare the mean scores for gender difference on prejudicial attitudes towards transgender individuals as measured by the Genderism and Transphobia Scale (Pallant, 2005). A correlation analysis was conducted to examine the relationship between prejudice and personality traits, i.e. RWA and SDO respectively (Pallant, 2005).

4.8. Ethical approval for the study

Ethical approval for the study was obtained from the Faculty of Humanities Research Ethics Committee (see appendix A). Furthermore, informed consent was obtained from all participants via an informed consent form that was made accessible online (see appendix B).

4.8.1 Ethical Considerations

The following ethical principles that informed the study include; respect for the dignity, moral and legal rights of people, secondly, non-maleficence, and most importantly confidentiality (Allan, 2011). Participants were informed of the confidentiality about the study through an information letter made accessible online (see appendix B). To protect the identity of the participants, identifying information such as names were not requested. Procedures to maintain confidentiality were outlined in the consent form and information letter. Participants who may have experienced some distress as a result of completing the questionnaires were referred to Lifeline (www.lifeline.co.za / 0114224242), the University of Pretoria's Itsoseng Clinic on the Mamelodi Campus (0128423515) and Hospivision Care and Counselling (www.hospivision.org / 0123299492: Pretoria, 0219310311: Cape Town) for debriefing at no cost to them.

CHAPTER 5

RESULTS

5.1. Preliminary analysis

Prior to the analyses, the data set was screened for any missing values, accuracy of the data, and any outliers. The weight scores were reversed such that a high score represent a tendency or increased level of agreement towards e.g. prejudicial attitudes as measured by the Genderism and Transphobia scale. This is keeping in line with the hypotheses that guide the present study which defines “more” as a high score. With the original scales if a participant scored low on the GTS for example, it means they are demonstrating a tendency towards prejudicial attitudes, i.e. (if they strongly agree that they have beaten up men who act like Sissie) they would obtain a weight score of 1. This was reversed to 7 so that “more” is associated with a higher score.

5.2. Reliability analysis

In order to evaluate the internal consistency reliability for each of the measures in this study, Cronbach alphas were calculated for each scale and subscale. According to Walsh and Betz (2001), an internal consistency reliability of at least .70 is preferred for scales in research use. An analysis of the 32-item Genderism and Transphobia scale revealed an internal consistency reliability of $\alpha = .937$. An internal consistency reliability of $\alpha = .890$ was found for the 16-item Social Dominance Orientation scale. A low internal consistency reliability of $\alpha = .698$ was found for the 15-item Right-wing Authoritarian scale.

5.3. Descriptive statistics

The scores on the 32-item GTS are presented in table 5.3.1 below, with higher scores indicating more negative attitudes towards transgender people. The mean score (reversed weight) was 3.212 and the standard deviation was .925. The distribution of genderism and transphobia was not the same across the category of sex (table 5.3.2). Males demonstrated more prejudicial attitudes as scores in the male category were higher than those in the female category as shown by the independent Mann-Whitney U test graph below (figure 5.3.1).

Table 5.3.1

Descriptive Statistics					
	N	Minimum	Maximum	Mean	Std. Deviation
Social Dominance Orientation	71	2.75	5.00	4.49	.54
Reversed weight: Social Dominance Orientation	71	1.00	3.25	1.52	.54
Genderism and Transphobia Scale	77	2.71	7.00	5.69	.93
Reversed weight: Genderism and Transphobia	77	1.00	5.29	2.31	.93
Right-wing Authoritarian	65	2.20	4.53	3.16	.48
Reversed weight: Right-wing Authoritarian	65	1.47	3.80	2.84	.48
Valid N (listwise)	65				

Table 5.3.2 Reversed weight: Genderism and Transphobia across Sex

Independent-Samples Mann-Whitney U Test Summary	
Total N	77
Mann-Whitney U	967.50
Wilcoxon W	1220.50
Test Statistic	967.50
Standard Error	88.65
Standardized Test Statistic	4.09
Asymptotic Sig. (2-sided test)	.000

Independent-Samples Mann-Whitney U Test

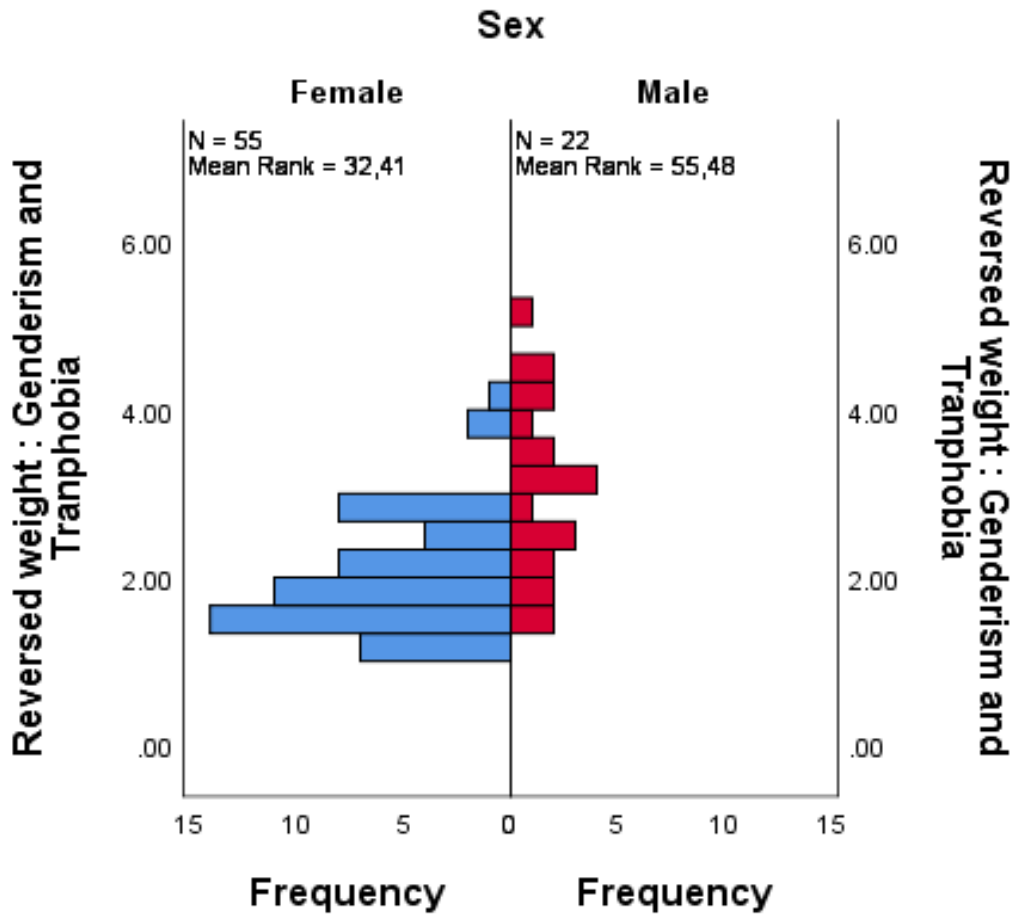


Figure 5.3.1 distribution of genderism and transphobia across sex

The scores on the 16-item SDO scale are presented in table 5.3.2 below. The mean (reversed weight) score was 1.515 with a standard deviation of .537. The scores on the 15-item RWA scale are presented in table 5.3.2 below. The mean (reversed weight) score was 2.840 with a standard deviation of .480.

5.4. Correlation analysis

Table 5.4.1 below shows the correlation between prejudicial attitudes towards transgender individuals as measured by the GTS and personality traits, i.e. RWA and SDO respectively. As shown in the table below, the measures of RWA and GTS demonstrate a positive correlation at a 0.01 alpha level. Furthermore, the SDO measure also shows a positive correlation with GTS at a 0.01 alpha level.

Table 5.4.1 Correlations

			rwSDO Reversed weight: Social Dominance Orientation	rwGTS Reversed weight: Genderism and Transphobia	rwRWA Reversed weight: Right-wing Authoritarian
Spearman's rho	rwSDO Reversed weight: Social Dominance Orientation	Correlation coefficient	1.000	.551**	.267*
		Sig. (2- tailed)	.	0.000	.031
		N	71	71	65
	rwGTS Reversed weight: Genderism and Transphobia	Correlation coefficient	.551**	1.000	.460**
		Sig. (2- tailed)			.000
		N	71	77	65
	rwRWA Reversed weight: Right- wing Authoritarian	Correlation coefficient	.267*	.460**	1.000
		Sig. (2- tailed)	.031	.000	.
		N	65	65	65

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

CHAPTER 6

DISCUSSION

The purpose of this study was to investigate the link between personality traits and prejudicial attitudes of heterosexual people towards transgender individuals. The present study aims to provide confirmatory support that gender belief systems, as well as individual differences such as personality traits have a significant influence on attitudes towards transgender individuals within the South African context. This section will discuss the findings of each hypothesis in greater detail to situate the results in a broader context. Hypothesis 1: The more right-wing authoritarian the respondent the more prejudicial attitudes they hold. Hypothesis 2: The more social dominance orientated the respondent, the more prejudicial attitudes they hold. Hypothesis 3: Males demonstrate more prejudicial attitudes than females.

A correlation analysis supported hypothesis 1, as mentioned in the results section, RWA was positively correlated with GTS. This shows that the more right-wing authoritarian the respondent the more prejudicial attitudes they hold. That RWA was positively associated with prejudicial attitudes towards transgender individuals is not surprising. If RWA is related to symbolic threat, and individuals who have strongly RWA attitudes feel highly threatened (Altemeyer, 1981) by others who do not seem to be living by their values, then it follows that transgender individuals would represent a substantial threat. This finding extends already existing support for RWA having a strong relationship with prejudicial attitudes toward transgender people (Nagoshi et al., 2008; Norton & Herek, 2013; Tee & Hegarty, 2006; Warriner et al., 2013; Willoughby et al., 2010).

As mentioned before, RWAs attitudinal and behavioural attributes form part of Adorno et al., (1950) authoritarian personality. Thus, it is important to mention that heterosexual adults who were high on RWA may be those that Adorno et al., (1950) understood to be from families and parents who exercised harsh discipline to punish the child's transgressions. South African families have a history of experiencing violence because most black family members were often separated by law, so mainly single women parented their children (Roman, 2016). A study by Ward, Gould, Kelly and Mauff (2015) found that inconsistent discipline, poor monitoring and supervision and harsh punishment increase the risk that children develop psychological problems in South Africa. As a result, Adorno et al., (1950) believed the child's aggression towards the parents is displaced away from the parent, because of anxiety about

the consequences of displaying it so directly, and on to substitute targets. The most likely choice of scapegoats would be those seen as weaker or inferior to oneself (Adorno et al., 1950). Perhaps preventative and intervention programs implemented at schools for children who are observed as “picking” on and bullying others who are seen as smaller than them or more vulnerable. It is important for all young people to feel safe and supported in the school environment (Segalo, 2015). Research suggests that children who identify as lesbian, gay, bisexual or transsexual are more likely to experience bullying (Segalo, 2015). In order to ensure that all children are not discriminated against based on their sexual orientation and/or their gender identity, the Department of Basic Education has developed a School Safety Framework (Department of Basic Education, 2012) which provides a number of preventative steps to address homophobic bullying in schools. These steps according to the Department of Basic Education (2012) include:

- **Work** with Learner Representative Councils to involve learners in the development of programmes addressing all forms of discrimination
- **Encourage** staff and learners to challenge homophobic language and behaviour in and around the school
- **Ensure** that learners and teachers are safe when challenging homophobia
- **Encourage** the use of language inclusive of LGBTI identities and families
- **Begin** discussions about the negative impact of homophobia on young people and about strategies to stop homophobia in the school community
- **Display** anti-homophobia poster campaigns and positive images of LGBTI people and families
- **Include** LGBTI related books in the library where one exists
- **Use** LGBTI community expertise in education programmes that address LGBTI issues and homophobia
- **Write** anti-homophobia and LGBTI-related articles for the school newsletter where there is one
- **Utilise** existing Department of Basic Education training programmes and resources that deal with homophobia
- **Provide** learners, teachers and parents with information about how to deal with homophobic treatment, including how to complain to school management
- **Find**, review and update existing school harassment or bullying policy to include a statement about homophobic language and behaviour

- **Find out** about successful strategies taking place in other schools and try and adapt or incorporate them in your school
- **Acknowledge** and promote diversity among learners, including a range of sexualities and gender identities
- **Avoid** assuming that all learners, staff and parents and their friends are heterosexual
- **Involve** parents in the school commitment to providing a safe and inclusive school community.

It is important to increase adult supervision in bullying hot spots, and to focus class time on bullying prevention where the aim is to change norms around bullying, for example, by making bullying ‘uncool’ and making it ‘cool’ to help learners who are bullied (Department of Basic Education, 2012). As well as intervention programs in communities for parents who are struggling to cope with the everyday demands of parenting may potentially mediate the risk that some children grow up to become adults with displaced aggression. Thus, it is important for a school’s anti-bullying policy to include all members of the school community, including LGBTI adults and young people and for the school’s ethos to ensure that all learners feel safe and protected (Department of Basic Education, 2012).

Secondly, a correlation analysis supported hypothesis 2, which indicated that SDO was positively correlated with GTS. According to Carvacho, Zick, Haye, Gonzalez, Manzi, Kocik and Bertl (2013) SDO refers to a person’s psychological orientation toward acceptance or rejection of intergroup hierarchy; that is, does a person prefer relations to be equal between groups or prefer a hierarchy between groups? Duckitt and Sibley (2007) suggested that individuals who endorse SDO are primarily focused on supporting power structures that result in one group having unequal status over another, especially other marginalized groups. There is some support in the literature for this phenomenon. Therefore, it is not uncommon that participants who scored high on SDO tend to be more accepting of intergroup hierarchy and therefore may support transgender individuals having unequal status to the majority (heterosexual individuals).

Could it be that respondents who were high in SDO are more likely to support transgender individuals having unequal status perhaps because transgender people are not known to hold many powerful positions in the South African context? If that is the case then one wonders if it would be possible for transgender people to be in positions of power free of prejudicial

attitudes given the current attitudes heterosexual people hold regarding transgender peoples place in society (Segalo, 2015). It is worth noting that South Africa is the only African country to offer constitutional protection against discrimination based on sex, gender and sexual orientation (The Bill of Rights of the Constitution of the Republic of South Africa, the Promotion of Equality and Prevention of Unfair Discrimination, Act 4 of 2000) however, this does not necessarily mean that transgender people are free from prejudice attitudes of heterosexual South Africans (Segalo, 2015).

How then can heterosexual South Africans be more aware of their prejudice attitudes that potentially infringe upon the basic human rights of others that are seen as unequal based on gender? Perhaps a more comprehensive approach that includes socializing children in a way that is not harsh or punitive, mobilizing communities to be more understanding and accepting of transgender individuals, developing and implementing policies that not only encourage ethnic and cultural diversity but also sexual and gender diversity. Such an approach has the potential to encourage children from a young age that it is okay to be comfortable with being different from the “norm.”

Lastly, findings that support hypothesis 3. In past studies, gender has been significantly associated with males exhibiting more prejudicial attitudes (Costa & Davies, 2012; Gerhardstein & Anderson, 2010; Landén & Innala, 2000; Nagoshi et al., 2008; Norton & Herek, 2013; Tee & Hegarty, 2006; Warriner et al., 2013; Willoughby et al., 2010; Winter et al., 2008). The present study found a gender difference across the GTS measuring prejudice attitudes. According to the findings, males demonstrated more prejudicial attitudes than females. Anderson (2018) states that strong identification with the male gender group or gender self-esteem is a strong indicator of prejudicial attitudes towards transgender individuals in heterosexual men. This lends further support for Nagoshi and colleagues’ (2008) hypothesis that when presented with an individual who transcends traditional gender role behavior or presentation, men’s anxieties about their own masculinities become activated and can lead to prejudicial attitudes or behaviors.

Findings that South African heterosexual males hold more prejudicial attitudes than South African heterosexual females is not surprising given the countries view on how a “real” man ought to be (Idang, 2015). As mentioned in the theoretical framework, Adorno et al., (1950) stated that an individuals’ personality is significantly influenced by how they were socialized

as a child. It is well known that South African men are often socialized from a young age to be tough, rough, and not to show weakness (Idang, 2015; Segalo, 2015). Statements such as ‘I have beat up men who act like sissies’ from the GTS may have elicited prejudicial attitudes because acting like a ‘sissie’ goes against ones cultural and traditional way of being as a South African heterosexual man. From a psychological perspective, it seems as though transgender individuals threaten the “belief that there are only two genders corresponding with biological sex” (Norton & Herek, 2012). Transgender individuals would be perceived by heterosexual South African men as particularly psychologically threatening because they stand in the face of something they have been socialized to strongly believe to be an essential human trait, i.e. gender (Blair, 2018).

The findings from the present study support the now well-established conclusion that males hold more prejudicial attitudes than females and that SDO and RWA are derived from markedly different aspects of personality (Duckitt, 2001). Moreover, these findings confirmed the well-established conclusion in the research literature that RWA and SDO are strongly associated with prejudicial attitudes towards out-groups i.e. transgender individuals, with the effect of each substantially independent of the other (Altemeyer, 1998; Duckitt & Sibley, 2007; Ekehammar et al., 2004; McFarland, 2001; Pratto et al., 2006; Sibley, Robertson, & Wilson, 2006).

Limitations of the study and recommendations for future research

The limitations of the present study should be considered in the interpretation and generalization of the findings. Although the intention was to acquire a large enough sample, approximately 150 participants, the study fell short in recruiting this sample size as many of the participants did not complete the online survey. A significant limitation to the study is the sample size as well as the racial composition, as the sample was predominantly (70%) individuals who identify as black. Furthermore, the study used some measures that have been altered from their original form.

There is also the possibility of participants providing politically correct and socially acceptable responses or responses because of rationalization rather than what they truly think and feel about socially sensitive issues such as prejudice. This social desirability bias interferes with accurate measurements of prejudice (Stocké, 2007). Tebbe and Moradi (2012) found that responding in a socially desirable manner was negatively correlated with

prejudicial attitudes towards transgender individuals because the more socially desirable the responses, the lower the amount of prejudice. A suggestion for future research is to include a scale that measures social desirability.

Further research may also consider reconceptualizing RWA and SDO as social attitudes rather than personality dimensions. In addition, the Big Five Personality Inventory test may be utilized as a measure to investigate the relationship between personality traits and prejudice. Furthermore; Little is known about non-heterosexual people's attitudes toward transgender people because research in this area is very limited.

Conclusion

This study examined the relationship between gender and prejudicial attitudes as well as personality traits and prejudicial attitudes towards transgender individuals. Findings from the study support past literature that states that heterosexual males tend to hold more prejudicial attitudes than heterosexual females towards transgender individuals. The current study did not intend on proving causation but rather that there is a positive relationship between prejudicial attitudes and personality traits which help us in understanding heterosexual individuals' attitudes towards transgender people.

While there is much more work to be done in fully understanding prejudicial attitudes toward transgender issues, the present study has identified some significant links and associations. As the transgender population continues to gain visibility in society, it will become increasingly important to understand these attitudes in order to address prejudice towards them in an informed and effective manner.

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APPENDIX A



UNIVERSITEIT VAN PRETORIA
UNIVERSITY OF PRETORIA
YUNIBESITHI YA PRETORIA

Faculty of Humanities
Research Ethics Committee

31 May 2018

Dear Ms Moloto

Project: Associations between personality traits and prejudicial attitudes towards transgender individuals in the South African context
Researcher: M Moloto
Supervisor: Dr N Rawatlal
Department: Psychology
Reference number: 12154530 (GW20180520HS)

Thank you for the application that was submitted for ethical consideration.

I am pleased to inform you that the above application was **approved** by the Research Ethics Committee at the meeting held on 31 May 2018. Data collection may therefore commence.

Please note that this approval is based on the assumption that the research will be carried out along the lines laid out in the proposal. Should your actual research depart significantly from the proposed research, it will be necessary to apply for a new research approval and ethical clearance.

We wish you success with the project.

Sincerely

Prof Maxi Schoeman
Deputy Dean: Postgraduate and Research Ethics
Faculty of Humanities
UNIVERSITY OF PRETORIA
e-mail: PGHumanities@up.ac.za

cc: Dr N Rawatlal (Supervisor)
Prof T Guse (HoD)

Fakulteit Geesteswetenskappe
Lefapha la Bomotheo

Research Ethics Committee Members: Prof MME Schoeman (Deputy Dean); Prof KL Harris; Mr A Bizos; Dr L Blokland; Dr K Booyens; Dr A-M de Beer; Ms A dos Santos; Dr R Fasselt; Ms KT Govinder Andrew; Dr E Johnson; Dr W Kelleher; Mr A Mohamed; Dr C Puttergill; Dr D Reyburn; Dr M Soer; Prof E Taljard; Prof V Thebe; Ms B Tsebe; Ms D Mokalapa

APPENDIX B



Faculty of Humanities
Department of Psychology

Consent and Information Form

Study title: "Associations between personality traits and prejudicial attitudes towards transgender individuals in the South African context"

Dear participant please read the following information carefully regarding the above mentioned study.

Purpose of study: the purpose of the present study is to investigate the link between personality traits and prejudicial attitudes of heterosexual people towards transgender people

You are kindly invited to participate in the above mentioned study. The study will not disclose/distribute any participants' identifying information, thus making participation confidential. Participation in this study is completely voluntary and you are free to withdraw from the study at any time without any reasons or consequences thereof. The study is in no way a diagnostic measure nor does it attempt to do so.

Procedures: participants will be requested to complete 3 questionnaires which will take approximately 20 minute's altogether. The surveys are designed to be self-administered online. The raw data will be securely stored at the Department of Psychology's storage room for a period of 15 years for archiving and possible reuse for further research by other researchers.

There are no anticipatable risks or consequences of participating in this study. However, should you at any stage while completing the survey feel uncomfortable or distressed due to certain questions, you may contact the researcher who will gladly refer you for debriefing at one of the following places: Lifeline (www.lifeline.co.za / 0114224242), the University of Pretoria's Itsoseng Clinic on the Mamelodi Campus (0128423515) and Hospivision Care and Counselling (www.hospivision.org / 0123299492: Pretoria, 0219310311: Cape Town) at no cost.

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Fakulteit Geesteswetenskappe
Departement Sielkunde
Lefapha la Bomotheo
Kgoro ya Saekolotši

I understand that:

1. The study has been described to me in language that I understand and I freely and voluntarily agree to participate.
2. My identity will not be made known and that I may withdraw from the study without giving a reason at any time and this will not negatively affect me in any way.
3. Access to the records that pertain to my participation in the study will be securely stored and restricted to the present study's researcher.
4. The raw data will be securely stored and may potentially be accessed for further research by other researchers.
5. Should I have any questions regarding this study or wish to report any problems/distress I may experience related to the study I can contact the researcher.

Researcher: Ms Jessica Moloto

Research supervisor: Dr Nishola Rawatlal

Researcher's contact details

Email: jessmoloto@gmail.com

Phone: 0825501933

Research supervisor's contact details

Tel: 012 420 3987

APPENDIX C

Demographic questionnaire

Age:					
Race:	Black	White	Coloured	Indian	Other
Sex:	Male			Female	
Heterosexual:	Yes			No	

Genderism and Transphobia Scale (GTS)

Strongly agree	Agree	Somewhat agree	Neutral	Somewhat disagree	Disagree	Strongly disagree
1	2	3	4	5	6	7

Circle the number that best indicates how you feel.

1. I have beat up men who act like sissies	1	2	3	4	5	6	7
2. I have behaved violently towards a woman because she was too masculine	1	2	3	4	5	6	7
3. If I found out that my best friend was changing their sex, I would freak out	1	2	3	4	5	6	7
4. God made two sexes and two sexes only	1	2	3	4	5	6	7
5. If a friend wanted to have his penis removed in order to become a woman, I would openly support him	1	2	3	4	5	6	7
6. I have teased a man because of his feminine appearance or behaviour	1	2	3	4	5	6	7
7. Men who cross-dress for sexual pleasure disgust me	1	2	3	4	5	6	7

8. Children should be encouraged to explore their masculinity and femininity	1	2	3	4	5	6	7
9. If I saw a man on the street that I thought was really a woman, I would ask him if he was a man or a woman	1	2	3	4	5	6	7
10. Men who act like women should be ashamed of themselves	1	2	3	4	5	6	7
11. Men who shave their legs are weird	1	2	3	4	5	6	7
12. I cannot understand why a woman would act masculine	1	2	3	4	5	6	7
13. I have teased a woman because of her masculine appearance or behaviour	1	2	3	4	5	6	7
14. Children should play with toys appropriate to their own sex	1	2	3	4	5	6	7
15. Women who see themselves as men are abnormal	1	2	3	4	5	6	7
16. I would avoid talking to a woman if I knew she had a surgically created penis and testicles	1	2	3	4	5	6	7
17. A man who dresses as a woman is a pervert	1	2	3	4	5	6	7
18. If I found out that my lover was the other sex, I would get violent	1	2	3	4	5	6	7
19. Feminine boys should be cured of their problem	1	2	3	4	5	6	7
20. I have behaved violently toward a man because he was too feminine	1	2	3	4	5	6	7
21. Passive men are weak	1	2	3	4	5	6	7
22. If a man wearing makeup and a dress, who also spoke in a high voice, approached my child, I would use physical force to stop him	1	2	3	4	5	6	7
23. Individuals should be allowed to express their gender freely	1	2	3	4	5	6	7
24. Sex change operations are morally wrong	1	2	3	4	5	6	7
25. Feminine men make me feel uncomfortable	1	2	3	4	5	6	7
26. I would go to a bar that was frequented by females who used to be males	1	2	3	4	5	6	7

27. People are either men or women	1	2	3	4	5	6	7
28. My friends and I have often joked about men who dress like women	1	2	3	4	5	6	7
29. Masculine women make me feel uncomfortable	1	2	3	4	5	6	7
30. It is morally wrong for a woman to present herself as a man in public	1	2	3	4	5	6	7
31. It is all right to make fun of people who cross-dress	1	2	3	4	5	6	7
32. If I encountered a male who wore high-heeled shoes, stockings, and, makeup, I would consider beating him up	1	2	3	4	5	6	7

(Hill & Willoughby, 2005).

Social Dominance Orientation Scale

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
1	2	3	4	5

Circle the number that best indicates how you feel.

1. Some groups of people are simply inferior to other groups.	1	2	3	4	5
2. In getting what you want, it is sometimes necessary to use force against other groups.	1	2	3	4	5
3. It's OK if some groups have more of a chance in life than others.	1	2	3	4	5
4. To get ahead in life, it is sometimes necessary to step on other groups.	1	2	3	4	5
5. If certain groups stayed in their place, we would have fewer problems.	1	2	3	4	5
6. It's probably a good thing that certain groups are at the top and other groups are at the bottom.	1	2	3	4	5
7. Inferior groups should stay in their place.	1	2	3	4	5
8. Sometimes other groups must be kept in their place.	1	2	3	4	5
9. It would be good if groups could be equal.	1	2	3	4	5
10. Group equality should be our ideal.	1	2	3	4	5

11. All groups should be given an equal chance in life.	1	2	3	4	5
12. We should do what we can to equalize conditions for different groups.	1	2	3	4	5
13. Increased social equality.	1	2	3	4	5
14. We would have fewer problems if we treated people more equally.	1	2	3	4	5
15. We should strive to make incomes as equal as possible.	1	2	3	4	5
16. No one group should dominate in society.	1	2	3	4	5

(Pratto, Sidanus, Stallworth & Malle, 1994).

Right-wing Authoritarian Scale (RWA)

Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree
1	2	3	4	5

Circle the number that best indicates how you feel.

1. Our country needs a powerful leader, in order to destroy the radical and immoral currents prevailing in society today.	1	2	3	4	5
2. Our country needs free thinkers, who will have the courage to stand up against traditional ways, even if this upsets many people.	1	2	3	4	5
3. The “old-fashioned ways” and “old-fashioned values” still show the best way to live.	1	2	3	4	5
4. Our society would be better off if we showed tolerance and understanding for untraditional values and opinions.	1	2	3	4	5
5. God’s laws about abortion, pornography and marriage must be strictly followed before it is too late, violations must be punished.	1	2	3	4	5
6. The society needs to show openness towards people thinking differently, rather than a strong leader, the world is not particularly evil or dangerous.	1	2	3	4	5

7. It would be best if newspapers were censored so that people would not be able to get hold of destructive and disgusting material.	1	2	3	4	5
8. Many good people challenge the state, criticize the church and ignore “the normal way of living”.	1	2	3	4	5
9. Our forefathers ought to be honored more for the way they have built our society, at the same time we ought to put an end to those forces destroying it.	1	2	3	4	5
10. People ought to put less attention to the Bible and religion, instead they ought to develop their own moral standards.	1	2	3	4	5
11. There are many radical, immoral people trying to ruin things; the society ought to stop them.	1	2	3	4	5
12. It is better to accept bad literature than to censor it.	1	2	3	4	5
13. Facts show that we have to be harder against crime and sexual immorality, in order to uphold law and order.	1	2	3	4	5
14. The situation in the society of today would be improved if troublemakers were treated with reason and humanity.	1	2	3	4	5
15. If the society so wants, it is the duty of every true citizen to help eliminate the evil that poisons our country from within.	1	2	3	4	5

(Zakrisson, 2005)