

ARK Occasional Paper



2012 Northern Ireland Life and Times Survey

**Summary report on  
attitudes to LGBT issues**

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## Section 1: Background

The 2012 Northern Ireland Life and Times (NILT) Survey incorporated 1204 face-to-face interviews with adults aged 18 years or over. Most questions were included in the main face-to-face interview, which was carried out using computer assisted personal interviewing (CAPI). A shorter self-completion section was then undertaken by the respondent, either using computer assisted self interviewing (CASI) or a paper self-completion booklet. All interviews were conducted during the period from 1<sup>st</sup> October 2012 to 10<sup>th</sup> January 2013. Interviewing was carried out by social survey interviewers employed by Perceptive Insight, in the respondents' own home.

Previous coverage of lesbian, gay, bisexual and transgender (LGBT) issues within NILT has been scant and infrequent. A question on homosexuality has been asked within the Religious Observance module in 1998, 2004 and 2008, and hence within a context of morality and/or religious beliefs. In 2005, just before the introduction of civil partnerships, a question on the right of gay and lesbian couples to marry was asked. Within the Community Relations module, respondents are asked if any of a list of groups (which includes LGB people) are treated unfairly. For a discussion of previous NILT results on LGB issues, see Jarman (2010). Thus, 2012 was the first time that a full module was developed to explore public attitudes to LGBT issues. These findings will provide a baseline of opinion, before the publication of a Sexual Orientation strategy.

The NILT team consulted with several stakeholder groups during the question design process, and would like to acknowledge the help of John O'Doherty, Matthew McDermott and Gavin Boyd (The Rainbow Project) and Cara McCann (LASI - now HereNI).

This paper summarises some of the key results concerning attitudes to LGBT issues in Northern Ireland using NILT data. Section 2 looks at knowledge and perceptions of the LGBT population, whilst Section 3 explores equality issues. Section 4 focuses on personal prejudice and associated behaviour, and Section 5 looks at public opinion on the visibility of LGBT people in society and the media. Section 6 examines family-related issues, such as same-sex marriage and adoption. In conclusion, the Appendix gives tables of results for all questions focusing on attitudes to LGBT issues that were included in the survey. Unfortunately there is not space in this report to explore all the questions within the module.

Please note that aggregated responses (for example, 'strongly agree' and 'agree') may vary slightly from that produced by straightforward addition of the individual responses, due to the application of the weight factor.

The dataset and tables of results will be available on the NILT website ([www.ark.ac.uk/nilt](http://www.ark.ac.uk/nilt)) on 4 June 2013.

### References:

Jarman, Neil, 2010, *Attitudes towards Lesbian, Gay and Bisexual, People in Northern Ireland*, ARK Research Update 66, <http://www.ark.ac.uk/publications/updates/update66.pdf>

## Section 2: Knowledge and perceptions of LGBT people

### Self-reported sexual identity

As in previous years, the 2012 Northern Ireland Life and Times Survey asked respondents about their own sexual orientation, although the question wording (Which option best describes how you think of yourself?) does not explicitly refer to sexual orientation. NILT was one of the first large-scale surveys within the UK to measure sexual orientation, and the question is based on a measure of self perceived sexual identity, that is how individuals think of themselves. Of those who answered this question, 1.3% identified themselves as something other than heterosexual. This is consistent with other comparable surveys in the UK<sup>1</sup>, although we acknowledge that this does not reflect other estimates of the LGBT population. The small numbers within this category means that we cannot run analysis of NILT for this group separately.

### Knowing someone who is LGBT

The majority of questions within the module focus on gay men and lesbians, and so it is helpful to look at attitudes according to whether respondents know someone who is gay or lesbian. Seven out of ten respondents did, and these ranged from family members to work colleagues (see Table A20). As Table 1 shows, however, knowing someone who is gay or lesbian is strongly linked to age: the proportion among respondents those in the oldest age group (65 years or over) is almost half that among the youngest age group.

Table 1 also shows a strong relationship with religion, with 30% of Protestant respondents not knowing someone who is gay or lesbian, compared with 17% of Catholic respondents and 16% of those with no religion. However, it is important to point out that Protestant respondents tend to be older than those with no religion (28% of the former are aged 65+, compared with 12% of the latter), and so these crosstabulations do not untangle whether the more significant factor is age or religion. Multivariate analysis techniques would help identify the importance of individual predictor variables, whilst controlling for the effect of others. However, this is beyond the scope of this summary report.

**Table 1: Knowing someone who is gay or lesbian, by age group, and by religion**

	%									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
No	22	12	13	15	15	20	49	17	30	16
Yes	70	81	79	80	77	70	42	76	62	78
Don't know	8	7	8	5	8	10	10	8	8	6

Whilst the majority of respondents know someone who is gay or lesbian, this is not the situation in relation to knowing someone who is transgender, as shown in Table 2: only one in ten people said that they know a transgender person. In addition, a similar proportion did not know (which is similar to the 8% who did not know if they know someone who is gay or lesbian). Again, those in the oldest age group are least likely to know someone who is transgender, although the absolute difference in percentage figures

<sup>1</sup> For a discussion of the issues related to measuring sexual identity within surveys, see the ONS Sexual Identity Project at <http://www.ons.gov.uk/ons/guide-method/measuring-equality/equality/sexual-identity-project/index.html>

is small. Those with no religion are again most likely to know someone who is transgender, although the figures for Catholic and Protestant respondents are similar.

**Table 2: Knowing someone who is transgender, by age group, and by religion**

	%									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
No	80	79	76	80	76	77	88	80	81	74
Yes	10	12	10	12	12	13	4	9	9	16
Don't know	10	9	16	8	12	10	8	12	9	10

### Same-sex relations

A question on sexual relations between two adults of the same sex has been asked within NILT on three separate occasions - 1998, 2004 and 2008 - and so comparisons can be made over time. As Table 3 shows, there has been a large shift in public attitudes, with four out of ten respondents saying that this is not wrong at all, compared with 15% in 1998. Interesting, though, the proportion for respondents who say that they cannot chose a response has remained fairly high. As seen in previous years (Jarman, 2010), older or Protestants respondents were more likely to think that this was always, or almost always wrong – see Table 4. In addition, nearly two thirds of respondents who did not know anyone who was gay or lesbian thought that this was wrong.

**Table 3: Attitudes to sexual relations between two adults of the same sex**

	%			
	1998	2004	2008	2012
Always wrong	58	45	44	28
Almost always wrong	7	9	8	5
Wrong only sometimes	7	8	7	9
Not wrong at all	15	22	24	43
Can't choose	13	16	18	15

**Table 4: Disapproval of sexual relations between two adults of the same sex**

% saying 'always wrong' or 'almost always wrong'												
All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion	Not know LG person	Know LG person	DK if know LG person
33	19	20	26	29	36	61	25	48	19	64	24	30

Following on from this, over two thirds of respondents (68%) felt that sexual orientation that people are born with and so is not something that could be changed, although one in five respondents thought that lesbians and gay men could change it if they wanted. One in eight respondents however, did not know how to answer this question.

There were differences in opinion among various demographic groups, as shown in Table 5. Men were less likely than women to say that sexual orientation cannot be changed (64% compared with 71%). The pattern according to age group is interesting. Older people were the age group least likely to say that sexual orientation cannot be changed, but this is not matched by having the highest proportion thinking that sexual orientation

change be changed. Instead, respondents are split between this latter view (22%) and not knowing how to answer the question (22%). In fact, 18-24 years is the age group which has the highest rate of thinking that sexual orientation can be changed (30%).

**Table 5: Belief that sexual orientation cannot be changed**

% saying 'cannot be changed'												
All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion	Not know LG person	Know LG person	DK if know LG person
68	66	73	74	71	69	55	76	58	74	48	75	62

## Section 3: Equality

Since 2001, NILT has asked respondents about perceptions of unequal treatment of specific groups compared with other groups. From 2001 to 2004, nine groups were specified, with children being added in 2005, and transgender in 2012. This question was the final question in the Community Relations module, and so respondents were thinking about equality in general, rather than specific LGBT issues.

Table 6 indicates that LGB people was the most frequently identified group in 2012, and transgender people were the third (identified by 40% and 34% respectively). Whilst LGB have consistently been one of the five most identified groups since 2001, the proportion thinking that they have been treated unfairly has risen from 18% to 41% in 2009 and 40% in 2012.

As already highlighted, there is some variation in perceptions according to religious grouping. Thus, Catholic respondents are the group most likely to identify Travellers, but least likely to identify Protestants or elderly people. Conversely, Protestant respondents are the group least likely to identify the gay/lesbian/bisexual people, disabled people or other ethnic minorities.

**Table 6: Are any of the groups on this card generally treated unfairly when compared with other groups?**

	% identifying each group								
	2001	2003	2004	2005	2006	2008	2009	2010	2012
Catholics	8	4	8	4	5	5	5	4	9
Protestants	11	5	9	10	5	5	6	4	9
<b>LGB</b>	<b>18</b>	<b>21</b>	<b>36</b>	<b>28</b>	<b>31</b>	<b>33</b>	<b>41</b>	<b>37</b>	<b>40</b>
Disabled	23	27	35	26	26	28	25	27	27
Elderly	21	30	32	27	24	25	27	23	24
Travellers	22	23	33	26	28	36	45	42	35
Other ethnic minorities	10	22	45	38	39	34	45	38	25
Women	4	4	5	6	5	5	5	4	7
Men	1	1	3	2	1	2	2	1	4
<b>Transgender people</b>	-	-	-	-	-	-	-	-	<b>34</b>
Children	-	-	-	5	3	4	3	4	5

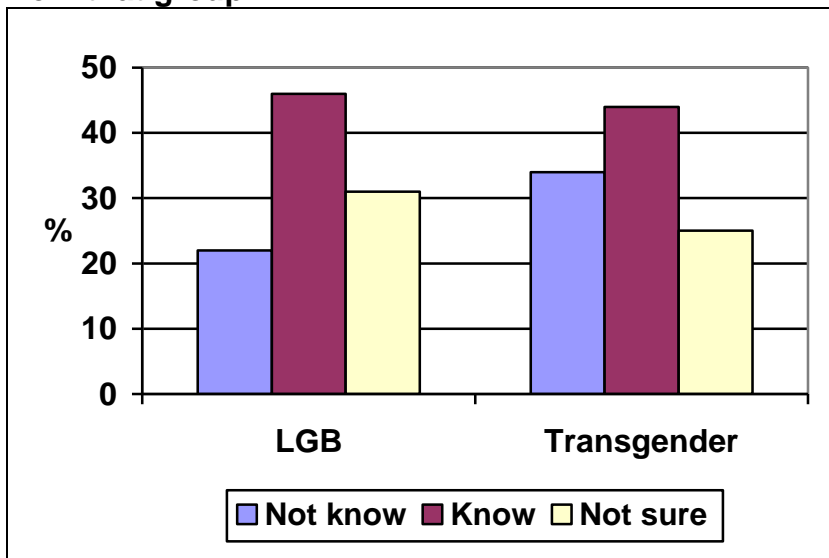
Again, there are marked differences according to the age of the respondent, as the oldest respondents are least likely to identify either group, whilst those in the 18-24 years age group were the most likely. Protestant respondents were least likely to identify either group, although Catholic respondents were the most likely to identify LGB people, and those with no religion being the most likely to identify transgender people (see Table 7).

**Table 7: Are any of the groups on this card generally treated unfairly when compared with other groups, by age group, and by religion**

	% identifying each group									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
LGB	40	52	42	42	40	37	31	45	35	40
Transgender	34	46	43	38	37	26	24	39	28	44

There is also a marked difference according to whether the respondent knows someone from that group or not – see Figure 1. Thus, 46% of those who know someone who is gay or lesbian think that LGB people are treated unfairly, compared with 21% of those who do not know someone. The figures in relation to transgender people are 44% and 34% respectively.

**Figure 1: Percentage thinking that group is treated unfairly, by knowing someone from that group**



There was no difference in the opinions of males and females in relation to LGB, although females were more likely than males to identify transgender people (38% and 30% respectively).

The Attitudes to LGBT issues module directly followed the Community Relations module. The introduction to the module deliberately did not mention LGBT or sexual orientation issue. Given that the questions had an explicit equality and policy focus, the preamble was:

*The next section is about equality and other issues facing particular minority groups in Northern Ireland.*

Following on from the question on fair or unfair treatment of 11 groups by society, respondents were asked to assess whether each of these groups was treated better or worse than five years ago. This question had previously been asked in 2001 and 2003, although transgender was only included in the 2012 survey. Just over one half of respondents thought that LGB people were treated better than 5 years ago - the highest figure for any of the 11 groups. This is an interesting finding when considered against the fact that LGB people were the group most identified as being treated unfairly in Table 6. As evident in Table 8, three out of ten (29%) thought they were treated the same as 5 years ago, and only 9% thought that they were treated worse than 5 years ago. Opinion was more divided in relation to transgender people, and around two in five said that they didn't know.



**Table 8: Assessment of how groups are treated compared to five years ago.**

	%			
	Treated better than 5 years ago	Treated worse than 5 years ago	Treated the same as 5 years ago	Don't know
Catholics	46	3	47	5
Protestants	30	8	56	6
<b>Gays/lesbians/bi-sexuals</b>	<b>53</b>	<b>9</b>	<b>29</b>	<b>9</b>
Disabled	47	11	37	5
Elderly	32	19	45	4
Travellers	23	14	51	12
Other ethnic minorities	38	14	38	10
Women	33	4	58	5
Men	24	4	67	5
<b>Transgender people</b>	<b>28</b>	<b>13</b>	<b>38</b>	<b>21</b>
Children	40	4	51	6

Personal knowledge of someone from the group was associated with how the respondents answered this question – see Table 9. In relation to LGB, 59% of those who know someone thought that the group was treated better than 5 years ago, compared with 43% of those who did not know someone, and 30% of those who did not know if they knew someone who was lesbian or gay. In relation to transgender people, the main pattern was that those who knew someone from this group were more certain in their responses. Only 9% of those who knew someone who was transgender said that they did not know if this group was treated better or worse than 5 years ago, whilst the figure for those who did not know someone, or those who did not know if they know a transgender person was 22% and 26% respectively.

**Table 9: Assessment of how groups are treated compared to five years ago, by knowledge of someone from that group**

	%		
	Not know someone	Know someone	Don't know
<b>LGB</b>			
Treated better than 5 years ago	43	59	30
Treated worse than 5 years ago	8	9	14
Treated the same as 5 years ago	31	27	36
Don't know	18	5	20
<b>Transgender</b>			
Treated better than 5 years ago	27	33	30
Treated worse than 5 years ago	12	20	14
Treated the same as 5 years ago	39	38	31
Don't know	22	9	26

As seen in Table 10, opinion was divided about whether more should be done to promote equality for people who are gay or lesbian. Just over one half of respondents thought that more should definitely (21%) or probably (34%) be done to promote equality for this group. At the same time, 33% thought that changes have gone too far, either probably (23%) or definitely (10%). Nearly two thirds of respondents knowing someone who was gay or lesbian were supportive of additional equality measures to promote equality (63%), which is more than twice the proportion of those who did not know an LG person (30%).

**Table 10:** People think that people who are gay or lesbian are still not treated equally in our society, while others think that efforts to make things equal have gone too far. What is your opinion?

	%
More should <u>definitely</u> be done to promote equality for people who are gay or lesbian	21
More should <u>probably</u> be done to promote equality for people who are gay or lesbian	34
Changes have probably gone too far	23
Changes have definitely gone too far	10
Don't know	13

The school curriculum currently requires schools to teach children about equality among groups in society, for example equality between different religions and different ethnic groups. When asked if schools should also have to teach about equality for gay men and lesbians with other groups in society, a slight majority (53%) were in favour. One in ten respondents did not know how to respond to this question, whilst 36% were against this. Table 11 also shows that the reduced support amongst older respondents, and also amongst Protestant respondents. Support was higher among those with school age children, compared with those who did not (58% and 51% respectively). However, this may be also be reflecting the age of the respondent.

**Table 11: Support for schools teaching about equality for gay men and lesbians, by age group, and by religion**

	%									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Yes	53	65	64	60	57	49	32	62	40	66
No	36	26	27	31	31	40	55	29	50	23
Don't know	11	9	10	9	12	11	13	9	10	11

As has been seen with other questions, there is a statistically significant difference in the level of support depending on whether there respondent knows someone who is gay or lesbian. 61% of those knowing an LG person supported teaching about equality for this group, which is twice the figure for those who didn't know someone (31%).

## Section 4: Personal prejudice

For many of the questions in this module, attitudes towards gay men were explored separately from attitudes towards lesbians, in order to identify any differences in public attitudes towards these individual groups. The first set of these questions explored personal prejudice.

Nearly one in four NILT respondents said that they were very (6%) or a little (17%) prejudiced against gay men, with 73% saying that they were not prejudiced at all (see Table A3). In relation to lesbians, the figures are similar: 5%, 15% and 77% respectively (see Table A5).

Reflecting patterns identified earlier in this report, there were statistically significant differences in the level of self-reported prejudice against gay men and lesbians according to the demographic characteristics of the respondents. As evident in Table 12, older respondents and Protestant respondents were those with higher levels of prejudice. (Again, it is useful to point out the correlation between age and religious group.)

**Table 12: Personal prejudice, by age group, and by religion**

	% saying they are 'very' or 'a little' prejudiced against this group									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Gay men	23	19	18	15	26	27	32	19	33	14
Lesbians	20	15	13	12	21	24	31	15	29	12

There were also differences according to the sex of the respondent and also depending on whether they knew someone who was gay or lesbian (see Table 13). Firstly, men had higher levels of prejudice than women did against both groups. However, men were more prejudiced against gay men than they were against lesbians. Secondly, those who knew someone who were gay or lesbian were less likely to be prejudiced against either group.

**Table 13: Personal prejudice, by sex, and by knowledge of someone in group**

	% saying they are 'very' or 'a little' prejudiced against this group				
	Men	Women	Not know someone	Know someone	Don't know if know someone
Gay men	30	18	35	19	30
Lesbians	22	18	31	16	22

It is not always clear how strong the link is between an individual's attitudes and their actual behaviour. Thus, those respondents who said that they were very, or a little, prejudiced were asked if their interactions with gay men and lesbians are affected by how they felt. The majority of respondents said that they would avoid displaying prejudiced behaviours: 80% in relation to gay men, and 85% in relation to lesbians.

## Section 5: Visibility

The visibility of gay men and lesbians within society was explored. The first set of questions asked about attitudes to gay men and lesbians separately, and overall results were almost identical in relation to both groups.

Nearly three quarters of respondents agreed that gay men should be able to express who and what they are as much as anyone else, and a similar proportion thought this in relation to lesbians. Just less than one quarter of respondents would find it offensive to see two men holding hands in the street, and again, the figure was similar in relation to two women (See Table A10 and Table 14).

Yet again, there were statistically significant differences according to age, religion and knowing someone who was gay or lesbian, with similar patterns to those identified earlier in this report – see Table 14 and 15.

**Table 14: Attitudes to gay and lesbian expression, by age group, and by religion**

	% saying they 'agree' or 'strongly agree'									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Express: gay men	74	77	82	81	76	75	56	80	63	84
Hold hands: two men	23	9	14	17	22	28	41	17	32	14
Express: Lesbians	73	78	83	79	72	75	56	80	62	83
Hold hands: two women	22	8	13	17	23	27	36	15	31	14

The differences between the attitudes of men and women were more nuanced. As shown in Table 15, men were slightly less likely than women to agree that gay men or lesbians should be able to express who and what they are, and the figures are similar for gay men as they are for lesbians. However, men were more likely than women to find it offensive to see two men holding hands in the street, but the figure for men and women in relation to two women doing this were similar. A higher proportion of men would find two men holding hands offensive, as would find two women holding hands offensive.

**Table 15: Attitudes to gay and lesbian expression, by sex, and by knowledge of someone in group**

	% saying they 'agree' or 'strongly agree'				
	Men	Women	Not know someone	Know someone	Don't know if know someone
Express: gay men	70	76	49	82	71
Hold hands: two men	27	20	40	16	44
Express: Lesbians	71	75	48	82	69
Hold hands: two women	22	21	36	15	43

Just over one half of respondents thought that the current level of each of three scenarios were about right: same-sex couples appearing in advertisements, same-sex couples appearing in TV soaps, and Gay Pride marches. There was little support for more of these, and around one quarter thought there should be less (see Table A11).

Looking at the proportion of respondents thinking that there was about the right amount of these activities, Table 16 shows that the oldest respondents were least likely to think this, and most likely to think that there should be less. Those with no religion were least likely to think this in relation to same-sex couples in ads and soaps, and most likely to think that there should be more.

**Table 16: Visibility of same-sex couples, by age group, and by religion**

	% saying that it is 'about right now'									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Same-sex couples in ads	54	65	52	56	55	57	45	60	51	47
Same-sex couples in soaps	55	64	56	60	58	54	46	61	51	50
Gay Pride marches	56	62	62	64	56	54	40	60	50	59

Whilst the opinions of men and women were not statistically different, there were differences according to whether or not the respondent knows someone who is gay or lesbian (see Table 17). Those knowing a gay man or lesbian were most likely to think that the level of these activities is about right. At the same time, they were also the most likely to think that there should be more of them.

**Table 17: Visibility of same-sex couples, by knowledge of someone in group**

	% saying that it is 'about right now'				
	Men	Women	Not know someone	Know someone	Don't know if know someone
Same-sex couples in ads	54	54	46	57	45
Same-sex couples in soaps	53	57	44	59	46
Gay Pride marches	53	58	41	61	48

## Section 6: Family

In our discussions with stakeholder groups, family-related issues, including marriage, adoption and children were identified as sources of concern.

Public opinion on what constitutes a family has changed, and respondents were asked to identify if they would count each of eight scenarios as a family. As shown in Table 18, there appears to a hierarchy of family types:

- Heterosexual couples: married, then unmarried
- Heterosexual lone parent: mother, then father
- Lesbian: lone, then couple
- Gay: lone, then couple

This suggests that the public differentiate in relation to sex, lone parent status and sexual orientation.

**Table 18: Scenarios which count as ‘a family’, in order of identification**

	%				
	Yes, definitely	Yes, probably	No, probably not	No, definitely not	Don't know
A married heterosexual couple with a child	80	18	<0.5	1	<0.5
An unmarried heterosexual couple with a child	62	32	3	2	1
A heterosexual lone mother with a child	55	34	6	3	2
A heterosexual lone father with a child	55	33	6	4	2
A lesbian lone mother with a child	37	33	13	12	4
A lesbian couple with a child	33	32	13	17	5
A gay lone father with a child	35	29	16	15	5
A gay couple with a child	33	30	14	18	5

Agreement that a married or unmarried heterosexual couple with a child counts as a family was fairly unanimous across age groups, men and women, religious groups, and whether or not the respondent knew someone who was gay or lesbian. For other scenarios, the general pattern was that women, those aged 35-44 years, those with no religion, and those who knew a gay man or lesbian were most likely to think that it counts as a family.

### Same-sex marriage

Just less than six in ten respondents (58%) thought that marriages between same-sex couples should be recognised by law as valid, with the same rights as traditional marriages. One in ten respondents did not know how to answer this question. As seen in relation to other questions, the oldest respondents were least supportive of this issue: only three in ten of this group thought that marriages between same-sex couples should be legally valid, although 16% of this age group said that they did not know (see Table 19). In contrast, three quarters of those aged 18-34 years were in support. Whilst the majority of Catholic respondents and those with no religion thought that these should be valid, opinion was more divided among Protestant respondents.

**Table 19: Support for legal validation of same-sex marriage, by age group, and by religion**

	% saying that it should be valid									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Should be valid	58	74	72	73	62	47	30	66	45	74
Should not be valid	31	19	18	20	28	38	54	22	45	22
Don't know	11	7	10	7	10	15	16	12	11	4

Table 20 shows that women were more supportive than men, and that respondents knowing a gay man or lesbian showed more support for this than other groups.

**Table 20: Support for legal validation of same-sex marriage, by sex, and by knowledge of someone in group**

	% saying they agree or strongly agree				
	Men	Women	Not know someone	Know someone	Don't know if know someone
Should be valid	50	65	35	67	46
Should not be valid	36	27	49	25	31
Don't know	14	9	16	8	23

### Adoption and IVF

Approximately four out of ten respondents approved of allowing lesbian couples to adopt children, and around three in ten disapproved. The pattern was similar in relation to allowing two gay men to adopt children, although approval was slightly lower. Opinion was divided on whether lesbians who want to have a child themselves should have access to IVF treatment or 'test-tube babies' on equal terms as heterosexual women: 46% said yes (definitely or probably), whilst 37% said no (definitely or probably). Tables 21 and 22 show the variation by age and religion previously identified, as well as the association with whether the respondent knows someone who is gay or lesbian. Men were less supportive of these scenarios than women, although only the differences in relation to gay men adopting a child were statistically significant.

**Table 21: Support for adoption and IVF, by age group, and by religion**

	% saying approve or strongly approve									
	All	18-24	25-34	35-44	45-54	55-64	65+	Cath	Prot	No religion
Lesbian adopt	40	58	52	51	42	27	20	46	30	56
Gay men adopt	36	57	50	46	37	25	15	41	27	50
	% saying yes definitely or yes probably									
Lesbian IVF	46	60	57	61	49	40	22	54	34	61

**Table 22: Support for adoption and IVF, by sex, and by knowledge of someone in group**

	% saying approve or strongly approve				
	Men	Women	Not know someone	Know someone	Don't know if know someone
Lesbian adopt	37	43	14	51	18
Gay men adopt	33	39	10	47	19
	% saying yes definitely or yes probably				
Lesbian IVF	44	48	22	57	23

## Appendix

Note: Due to rounding, column totals will not always total 100%.

**Table A1:** (This question was included in the Community Relations Module)

Equality laws have been drawn up in Northern Ireland to make sure that everyone is treated equally. In your view, are any of the groups on this card generally treated unfairly when compared with other groups?

Definition of transgender if required: (whose gender identity is different from their sex at birth)

	% saying yes
Catholics	9
Protestants	9
Gays/lesbians/bi-sexuals	40
Disabled	27
Elderly	24
Travellers	35
Other ethnic minorities	25
Women	7
Men	4
Transgender people	34
Children	5

**Table A2:** Thinking about each of these groups in turn, do you think they are generally treated better than they were five years ago, worse, or are they treated the same as they were five years ago?

	%			
	Treated better than 5 years ago	Treated worse than 5 years ago	Treated the same as 5 years ago	Don't know
Catholics	46	3	47	5
Protestants	30	8	56	6
<b>Gays/lesbians/bi-sexuals</b>	<b>53</b>	<b>9</b>	<b>29</b>	<b>9</b>
Disabled	47	11	37	5
Elderly	32	19	45	4
Travellers	23	14	51	12
Other ethnic minorities	38	14	38	10
Women	33	4	58	5
Men	24	4	67	5
<b>Transgender people</b>	<b>28</b>	<b>13</b>	<b>38</b>	<b>21</b>
Children	40	4	51	6



**Table A3:** Thinking now about gay men (that is men who are homosexual), would you describe yourself as very prejudiced against gay men, a little prejudiced, or not prejudiced at all?

	%
...very prejudiced,	6
a little prejudiced,	17
Or, not prejudiced at all?	73
Other (WRITE IN)	1
(Don't know)	3

**Table A4:** This question was only asked of respondents who say that they are very or a little prejudiced (see Table A3).

Some people say that even if they feel they are prejudiced, they try to overcome their feelings and avoid displaying prejudiced behaviour. What about you? Would you say that...

	%
You avoid displaying prejudiced behaviour towards gay men	80
or, your behaviour towards gay men matches with the prejudice you feel?	15
Don't know	5

**Table A5:** And now thinking about lesbians (that is women who are homosexual), would you describe yourself as very prejudiced against lesbians, a little prejudiced, or not prejudiced at all?

	%
...very prejudiced,	5
a little prejudiced,	15
Or, not prejudiced at all?	77
Other (WRITE IN)	1
(Don't know)	3

**Table A6:** This question was only asked of respondents who say that they are very or a little prejudiced (see Table A5).

Again, some people say that even if they feel they are prejudiced, they try to overcome their feelings and avoid displaying prejudiced behaviour. What about you? Would you say that

	%
You avoid displaying prejudiced behaviour towards lesbians	85
or, your behaviour towards lesbians matches with the prejudice you feel?	12
Don't know	3

**Table A7:** How comfortable would you feel personally if each of the following were gay or lesbian?

	%					
	Very comfortable	Fairly comfortable	Neither comfortable nor uncomfortable	Fairly uncomfortable	Very uncomfortable	Don't know
A work colleague	46	33	13	5	3	1
Your MP	44	30	14	6	4	2
Your boss in a new job	44	33	12	6	4	1
A close friend	45	32	12	6	3	1
Your brother or sister	41	30	13	9	5	1
Another relative	42	31	14	8	5	1
Someone that you manage in a new job	43	34	14	5	3	1
Your GP	41	29	13	11	6	1
Your child	37	28	13	12	8	3
Your child's teacher	38	29	15	10	7	1
Your local religious representative	35	24	14	12	13	2

**Table A8:** How much do you agree or disagree with each of these statements?

	%					
	Strongly agree	Agree	Neither agree nor disagree	Disagree	Strongly disagree	Don't know
Gay men should be able to express who and what they are as much anyone else	28	46	13	7	5	1
I would find it offensive to see two men holding hands in the street	8	16	18	36	22	1
Lesbians should be able to express who and what they are as much as anyone else	28	45	13	7	6	1
I would find it offensive to see two women holding hands in the street	7	15	18	38	22	1

**Table A9:** We are interested in how 'visible' same sex couples are in Northern Ireland society. Do you think that there should be more or less of the following or is it about right the way it is now?

	%					
	Definitely more	Probably more	About right the way it is now	Probably less	Definitely less	Don't know
Same-sex couples appearing in advertisements	4	11	54	13	12	6
Same-sex couples appearing in TV soaps	3	9	55	15	13	5
Gay Pride marches	4	7	56	14	14	6

**Table A10:** Do you think marriages between same-sex couples should or should not be recognised by the law as valid, with the same rights as traditional marriages?

	%
Should be valid	58
Should not be valid	31
Don't know	11

**Table A11:** At the moment schools in Northern Ireland are required to teach children about equality among groups in society, for example equality between different religions and different ethnic groups. Do you think that schools should also have to teach about equality for gay men and lesbians with other groups in society?

	%
Yes	53
No	36
Don't know	11

**Table A12:** Do you think that clubs and bars should be allowed to refuse entry to a couple because they are gay or lesbian?

	%
Yes	7
No	87
Don't know	6

**Table A13:** And do you think that gay clubs should be allowed to refuse entry to a couple because they are not gay or lesbian?

	%
Yes	7
No	87
Don't know	7

**Table A14:** Traditional family life has changed over the last few decades. Which of the following do you think counts as 'a family'?

	%				
	Yes, definitely	Yes, probably	No, probably not	No, definitely not	Don't know
A lesbian couple with a child	33	32	13	17	5
A gay couple with a child	33	30	14	18	5
A heterosexual lone mother with a child	55	34	6	3	2
A lesbian lone mother with a child	37	33	13	12	4
A heterosexual lone father with a child	55	33	6	4	2
A gay lone father with a child	35	29	16	15	5
An unmarried heterosexual couple with a child	62	32	3	2	1
A married heterosexual couple with a child	80	18	<0.5	1	<0.5

**Table A15:** Which of these two statements comes closest to your own view?

	%
Lesbians and gay men are born that way and their sexual orientation is not something that can be changed	68
Lesbians and gay men choose their sexual orientation they can change it if they want to	20
Don't know	12

**Table A16:** People think that people who are gay or lesbian are still not treated equally in our society, while others think that efforts to make things equal have gone too far. What is your opinion?

	%
More should <u>definitely</u> be done to promote equality for people who are gay or lesbian	21
More should <u>probably</u> be done to promote equality for people who are gay or lesbian	34
Changes have <u>probably</u> gone too far	23
Changes have <u>definitely</u> gone too far	10
Don't know	13

### Self completion questionnaire

**Table A17:** And what about sexual relations between two adults of the same sex, is it?

	%
Always wrong	28
Almost always wrong	5
Wrong only sometimes	9
Not wrong at all	43
Can't choose	15

**Table A18:** Do you personally know anyone who is gay or lesbian? (Respondents could tick more than one box)

	%
No, I don't know anyone who is gay or lesbian	22
Yes	70
Not sure	8
Yes – a member of my family	13
Yes – a friend I know fairly well	30
Yes – someone I do not know very well	23
Yes – someone I do not know very well	14
Yes – someone at my work	12

**Table A19:** Have any of your friends called someone names to their face because they saw them as gay or lesbian?

	%
Yes, in a joking way	20
Yes, in a hostile way	3
No	74
Can't choose	3

**Table A20:** Have you ever called someone names to their face because you saw them as gay or lesbian?

	%
Yes, in a joking way	11
Yes, in a hostile way	1
No	86
Can't choose	2

**Table A21:** Do you approve or disapprove of allowing lesbian couples to adopt children?

	%
Strongly approve	11
Approve	29
Neither approve nor disapprove	25
Disapprove	18
Strongly disapprove	11
Can't choose	6

**Table A22:** Do you approve or disapprove of allowing two gay men to adopt children?

	%
Strongly approve	11
Approve	25
Neither approve nor disapprove	23
Disapprove	19
Strongly disapprove	17
Can't choose	5

**Table A23:** Do you think that lesbians who want to have a child themselves should have access to IVF treatment or 'test-tube babies' on equal terms as heterosexual women?

	%
Yes, definitely	18
Yes, probably	29
No, probably not	17
No, definitely not	22
Can't choose	15

**Table A24:** Do you personally know anyone who is transgender? That is someone whose gender identity is different from their sex at birth. (Respondents could identify more than one person).

	%
No, I don't know anyone who is transgender	80
Yes	10
Not sure	10
Yes – a member of my family	1
Yes – a friend I know fairly well	3
Yes – someone I do not know very well	4
Yes – someone at my work	1
Yes – someone else	3