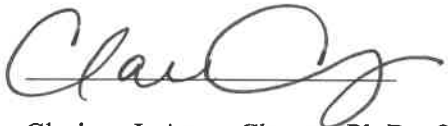# DOES SOCIAL DESIRABILITY AFFECT THE EXPLICIT BIASES EXPERIENCED BY TRANSGENDER/NON-GENDER CONFORMING WOMEN IN A WORKPLACE SETTING?

Except where reference is made to the work of others, the work described in this thesis is my own or was done in collaboration with my advisory committee. This thesis does not include propriety or classified information.

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DOES SOCIAL DESIRABILITY AFFECT THE EXPLICIT BIASES EXPERIENCED

BY TRANSGENDER/NON-GENDER CONFORMING WOMEN IN A WORKPLACE

SETTING?

Christopher William Sprott

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DOES SOCIAL DESIRABILITY AFFECT THE EXPLICIT BIASES EXPERIENCED BY

TRANSGENDER/NON-GENDER CONFORMING WOMEN IN A WORKPLACE SETTING?

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08- 15-20

Date of Graduation

Does social desirability affect the explicit biases experienced by

transgender/non-gender conforming women in a workplace

setting?

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Does social desirability affect the explicit biases experienced by

transgender/non-gender conforming women in a workplace

setting?

Understanding how group membership can affect the impression formation of individuals is a topic that has been researched in-depth. The more minority groups that a person belongs to, the greater the chance that these intersecting identities can help foster an increase in negative experiences by others. There are multiple factors that can cause this difference in treatment. The current study aims to get a better understanding of this concept for transgender individuals. The current study seeks to investigate differences in treatment between transgender and cisgender women as an effect of social desirability, religiosity, and transphobia as assayed by participant responses to workplace complaints. Participants were asked to rate the validity of four workplace complaints for transgender/cisgender women. After, the participants' level of social desirability, religiosity, and transphobia/genderism were measured. Results indicate that scenario type, overt discrimination/non-gender related, was a strong predictor of participant validity ratings. Results also indicate that the participants' level of transphobia/genderism influenced complaint validity. Transphobia/genderism is a strong indicator of attitudes towards transgender women, and more research is needed to gain a deeper understanding of the factors involved.

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Women, Color, and the Transgender Experience in the Workplace

Over half of women experience some form of mistreatment (Ilies, Hauserman, Schwochau, & Stibal, 2003). Of the forms experienced, one of the most common is workplace harassment (Hitlan, Schneider, & Walsh, 2006). In addition to workplace harassment, the income gap between men and women is vast and still slowly closing. In 2017, U.S. women were shown to get paid twenty percent less than men, and of jobs primarily done by men, they only earned 66 percent of possible earnings (The Institute of Women Policy Research, 2018).This trend reaches across countries. For instance, in 1990, Korean women were paid 60 percent of what their male counterpart received (Yo, 2003). Women can also experience implicit forms of discrimination since explicit forms can lead possible legal problems; these forms of abuse can be dismissed as a simple lapse of judgment or error (Cortina, 2008).The U.S Department of Labor Bureau of Labor Statistics reported that black women experience industrial disadvantages related to gender and race (Hall, Everett, & Hamilton-Mason, 2012). They display high rates of unemployment, and they work in lower positions that offer few benefits and opportunities to advance (Hughes & Dodge, 1997). Racism can affect the occupations, income, and benefits an African American woman receives (Brown & Keith, 2003). Transgender women experience additional discrimination related to their unique gender identity. In cisgender work environments, openly trans women express constraints placed on their actions. For example, in an open-ended interview with white transgender women, participants acknowledged restrictions place on how they asserted their authority (Yavorsky, 2016). They couldn't be too aggressive because it would affect their perceived gender authenticity, and if they were too soft, they were viewed as weak (Yavorsky, 2016). The participants also reported being perceived as less competent after their transition (Yavorsky, 2016).

Even if transgender individuals have the skills needed to be efficient, job satisfaction can still be low (Thoroughgood, Sawyer, & Webster, 2017). The dissatisfaction can be attributed to a variety of reasons. Research on paranoid cognition in transgender men/women has found that perceived discrimination was positively correlated with hypervigilance, rumination, and sinister attributional tendencies (Thoroughgood et al., 2017). In other studies, transgender workers experienced gender policing with bathroom use and death threats (Mizock, et al., 2018). The unemployment rate of transgender men/women is at 14 percent (Grant et al., 2011). With understanding the disparities of transgender individuals, more research is needed that examines how and to what extent transgender women are treated differently from cisgender women. There are many factors that contribute to how Trans women are treated. One of those factors is a person's religiosity.

Religion and the LGBTQ Community

The research shows that there are recognizable differences in the attitudes towards the LGB community when religion is considered. One study found that evangelical Christians displayed a less favorable attitudes toward transgender individuals and had a more fixed impression of gender (Kanamori & Pegors, 2017). One researcher found that negative attitudes toward the LGBTQ are more focused among boys who are religious. This is especially seen among Muslim youth in western cultures (Rosik, Griffith, & Cruz, 2007). There is a lack of research that focuses on religious attitudes towards the transgender community specifically. The literature focuses more on gay/bisexual men and same sex couples. That is why this covariate is an important variable when trying to understand the unique experience of transgender people. The research that exists hints at a possible difference in attitudes when considering gender and

religious affiliation. The religiosity variable offers a glimpse into how religion can affect

possible differences in treatment between transgender/cisgender women.

Social Desirability

Researchers have used self-report inventories to assess how participants feel about

various subjects. When using self-report, the researcher must be careful about receiving socially

desirable responses. Socially desirable responding describes how a participant will pick answers

that are socially appropriate to create a positive social impression (Malham & Saucier, 2016).

When participants only respond in desirable ways, it can give an incorrect impression of what

people feel. Past research has shown moderate to high support of transgender rights. For

example, a survey done by the Public Religion Research Institute showed that 9 out of 10

Americans support transgender rights (Wang-Jones, Alhassoon, Hattrup, Ferdman, & Lowman,

2017). Even with the data collected from surveys about transgender support, real world evidence

like the protective legislation for transgender workers, and the murder of transgender women

show that the data found in research is not congruent with actual attitudes. Socially desirable

responding could explain part of this incongruence. Different researchers have tried to control for

socially desirable responses through different techniques. The self-administered questionnaire,

indirect questioning, and direct measurement approach are three of these techniques (Yang,

Ming, Wang, & Adams, 2017). In the current study, a scale was used to measure social

desirability directly and scores were included in the model to control for social desirability's

effects (Yang, Ming, Wang, & Adams, 2017). Once we understand biased responding, other

social constructs that affect the assessment of transgender individuals must be considered.

Present Study

In the current study, participants were asked to rate the validity of workplace complaints on a scale of 1-6, 1 being strongly invalid and 6 being strongly valid, that are brought forth by transgender/cisgender women. Additionally, they will express how likely they would be to report each situation if they were the employee. The women expressing their concerns will be both Black/White and transgender/cisgender. The primary aim of this study is to assess the explicit attitudes toward transgender women in a workplace scenario. The secondary interest of the study is to consider how social desirability, religious preferences, and level of transphobia can affect the value that participants would attach to transgender complaints. The following hypothesis will be tested: (1) transgender complaints will receive a lower average on the complaint validity scale than cisgender complaints, (2) Overt discrimination vignettes will be rated higher on the complaint validity scale than non-gender related vignettes, (3) white cis women will receive the highest average complaint validity vs any other group, (4) participants high in social desirability will have the highest average with vignettes related to overt discrimination vs participants low in social desirability, (5) participants high in religiosity will report a lower claim validity on transgender vignettes vs participants low in religiosity, (6) participants high in transphobia will report lower validity scores versus participants lower in transphobia, and (7) vignettes that the researcher intended to be viewed as valid will be rated higher than vignettes intended to be viewed as invalid.

<p align="center">**Method**</p>

Participants

Three hundred ninety-three ($N=$ 393) undergraduate introduction to psychology students completed the study to receive course credit at Auburn University Montgomery and Loyola

University Maryland through the psychology research experience program (PREP) website. The

majority of participants were 18-21 years old (*n*= 351; 89 %) and self-identified as female

(*n*=292; 74%). Only 1% of the sample self-identified as non-binary/transgender (*n*= 4). The

majority of the sample self-identified as White (*n*=213; 54%) and 31% self-identified as African

American (*n*=122). Finally, the majority of the sample identified as Christian (*n*=224; 57%) and

Catholic (*n*=84; 21%).

Procedure

       Traditional Version. Participants were recruited from Auburn University Montgomery's

psychology research experience program (*n*= 81). Participants were randomly assigned to a

vignette group, and the computer were set up with their specific sequence group before the study

begins. Once each computer was set up with the correct vignette group number, the participants

were ushered in. When each participant entered the lab, their identification and age, 18-older,

was verified via a photo ID (driver's license). Each participant was guided to their individual

computer. The study was conducted on Qualtrics. With Qualtrics open, the participants were

prompted to read and accept the informed consent forms. Qualtrics welcomed the participants to

the study and explained the order of tasks. After the background information was given, the

participants were encouraged to begin reading the vignettes. After reading through the vignette,

Qualtrics gave the participants two scales that ranged from one to six. The first scale asked

participants to rate the validity of each complaint. The second scale asked the participant to rate

how likely they would be to report the situation if they were the employee.

       After finishing their fourth vignette, the screen prompted the participant to push

"continue" to move on to the survey portion of the study. The order of the Genderism and

Transphobia (GTS), Dimensions of Religiosity (DRS), and Social Desirability (SD -17) surveys

were randomized. The demographic survey was always completed last. After the participant

finished the last survey, they were debriefed and asked to keep the details of the study

confidential to insure its validity through Qualtrics.

Online Procedure. To conduct the study at multiple sites, an online version of the study

was created to ensure uniform delivery. Students were recruited from Auburn University

Montgomery (*n*= 182) and Loyola University Maryland (*n*= 130). Once students signed up for

the study via their university's PREP website, they were given a link for the study. After clicking

the link, they were directed to Qualtrics and randomly assigned to a sequence group. After

accepting the informed consent, the procedure is the same as mentioned above. The debriefing at

the end of the study was rewritten to give the participant more information because an

experimenter would not be present.

Results

Mixed Model Analysis

A mixed model design (SAS GLIMMIX) was used to analyze the data, and odd ratios

estimates were obtained to better understand the effects of each variable on the dependent

variable.

Table 1: Type 1 Test of Fixed Effects

Effect	Degrees of Freedom	F Value	p
Race	6	0.96	0.45
Political Affiliation	9	1.53	0.13
Religious Affiliation	8	0.45	0.89
Transphobia/Genderism	1	12.13	0.0005
Social Desirability	1	0.32	0.57
Social Distance	1	0.11	0.74
Religious Frequency	1	0.52	0.46

Table 1continued			
Effect	Degrees of Freedom	F Value	_p_
Religious Importance	1	0.00	0.97
Location	1	1.60	0.20
Method	1	0.27	0.60
Vignette Situation Type (VIND)	1	423.23	<.0001
Vignette Validity/Invalidity (VINV)	1	163.92	<.0001
Vignette Gender Identity (VING)	1	0.43	0.51
Vignette Race (VINR)	1	10.15	0.0015
VING*VINR	1	2.33	0.12
VINV*VING	1	4.74	0.02
VINV*VING*VINR	1	14.22	<.0001

Table 2: Odds Ratio Estimates

Effects	Degrees of Freedom	Estimates	95% Confidence Limits
Vignette Situation Type (VIND)	1529	0.224	0.17- 0.29
Vignette Validity/Invalidity (VINV)	1529	0.185	0.13- 0.25
Vignette Gender Identity (VING)	1529	0.820	0.64- 1.04
Vignette Race (VINR)	1529	0.825	0.64- 1.05
Transphobia/Genderism	1529	1.304	1.14- 1.49
Social Desirability	1529	1.362	0.78- 2.36
Religious Frequency	1529	1.038	0.82- 1.30
Religious Importance	1529	0.929	0.72- 1.18

The model detected three statistically significant effects (see Table 1). Theses variables were vignette type (overt discrimination/ non-gender related), level of transphobia/genderism, and vignette validity (valid/invalid). The second hypothesis, that overt discrimination vignettes will have a higher complaint validity vs. vignettes categorized as non-gender related was supported (F= 423.33; p= >.0001). When interpreting the odds ratio for this variable, there is a 77% increase in odds that overt gender discrimination will be rated as valid compared to the non-

gender-related scenarios. The sixth hypothesis was that participants high in transphobia would report lower complaint validity scores versus participants lower in transphobia, and this hypothesis was supported ($F= 12.3$; $p= 0.0005$). When interpreting the odds ratio for this variable, for every 1-point increase in the transphobia/genderism scale, there is a 30% increase in the odds that the validity of the complaint will be rated lower.

The seventh hypothesis stated that vignettes that the researcher intended to be viewed as valid will have a higher complaint validity than vignettes intended to be viewed as invalid. This hypothesis was supported ($F= 163$; $p= <.0001$). Vignettes that were intended to be valid have an 81.5 % decrease in the likelihood that participants will rate complaint validity lower compared to vignettes that were intended to be invalid. Vignette race also has a significant effect on complaint validity ($F= 10.15$; $p= 0.0015$), but the odds ratio for this variable was not significant (see Table 2). This discrepancy caused vignette race to be insignificant.

No other hypotheses were supported by the results (See Table 1).

Discussion

The current study set out to understand how group memberships could combine with social factors, like social desirability, and influence judgments against transgender women. Information from the study helped to reinforce which type of situations participants would view as unacceptable for workplace practices. High ratings on overt discrimination scenarios showed that situations related to sexual harassment, unethical promotion practices, and verbal bullying are seen a valid regardless of gender identity. This indicates that sexual harassment, unethical promotion practices, and verbal bullying scenarios are effective baselines for future studies. The significant findings for intended valid scenarios showed that vignettes were received as they were intended and is an indicator of face validity.

One of the most interesting findings was that higher levels of transphobia/genderism attitudes translated into negative changes in complaint validity. Transphobia/genderism was confirmed as an important factor in the impression formation towards transgender individuals. Understanding what factors contributed to transphobia is important to form a plan to counteract biases. Even though the transphobia/genderism scale was significant, it is limited in its ability to understand what caused the participants transphobia (Wang-Jones, Alhassoon, Hattrup, Ferdman, & Lowman, 2017). Future research should examine how level of knowledge about transgender individuals and other underlying factors can predict attitudes toward this group.

Limitations

Several factors must be considered when interpreting the results of this study. First, one of the main limitations of this study is the sample. As the sample consisted of mostly 18-20-year-old White Christian/Catholic women, it is not representative of the general population. Future studies should attempt to recruit a more diverse sample of the bases of gender identity, race, political affiliation, age, profession, and religious affiliation. This is especially true with having a small male sample. The literature shows that males are more likely to have a slight bias toward transgender individuals versus women (Warriner, Nagoshi, & Nagoshi, 2013).

Second, the current study did not include an implicit method to test participants' attitudes. A transgender implicit association test was validated using keywords versus photo stimuli (Wang-Jones, Alhassoon, Hattrup, Ferdman, & Lowman, 2017). Adding this IAT would have strengthened the model. Race was an important independent variable for the model, but the current study does not have a means for testing racial biases. Racial biases could be a contributing factor towards the findings.

Third, the way in which transgender vignettes were revealed to participants could be stronger. The current study relays on the assumption that placing the word transgender in the employee notes and complaint form are enough to inspire participants to think of pre-existing biases/conceptions of transgender individuals. If the participants did not fully understand what transgender means, the response would not be what the study intended. If the participant associated transgender with being gay/bisexual, the participant would be operating off the incorrect associations. If the participant overlooked/misunderstood the manipulation, it could have easily weakened the independent variable. Finding an objective criterion for disqualifying participant that misunderstood what transgender versus cisgender meant would better protect the internal validity of the study. Further study is needed to determine if there are difference in attitudes towards transgender individuals within different races, religious affiliations, and political affiliations. The current study tried to understand this relationship, but it failed to yield significant results.

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Appendix A

Informed Consent
Concerning Participation

for Attitudes/Biases Towards Workplace Complaints

Auburn University at Montgomery

Psychology Department

You are invited to participate in a study on attitudes/biases towards workplace complaints.

We hope to learn how biases can affect the perception of events. You are being asked to

volunteer to be in this study because you are enrolled in an Introductory Psychology course.

If you agree to take part in this study, your involvement will last no longer than 1 hour. If

you agree to take part in this study, you will be asked to complete four workplace vignettes

as well as complete a short demographic questionnaire and four separate questionnaires.

There are no known risks associated with this research. While there will be no direct

benefits to you for taking part in this study, it is anticipated that you will gain some

educational benefit from participating in this study. At the end of the study, an explanation

will be offered to you. You should gain a greater understanding of how psychological

research is conducted, and types of research conducted at AUM.

You have the option not to take part in this study. There will be no penalties involved if you

choose not to take part in this study. If you choose to take part, you have the right to stop at

any time.

Your part in this study is anonymous. None of the information will identify you by name.

All records are maintained on secure internet servers. Anonymity will be maintained by

ensuring that there is no way to connect participant's responses with their personal

information. Results will be reported as an aggregation of data and there will be no way to

connect individual responses with participants in any way. Upon verifying the participants'

identity through government issued ID's, the participant will receive a number, and any

other identifying information will not be used.

Your decision whether to participate will not prejudice your future relations with Auburn

University at Montgomery. Later, if you have questions about the study, you can contact

the investigator, Dr. Clarissa Arms-Chavez, by phone (334-244-3595) or via email

(cchavez@aum.edu). If you have any questions about your rights as a volunteer in this

research, contact Debra Tomblin, Research Compliance Manager, AUM, by phone (334-

244-3250) or via email (dtomblin@aum.edu). A copy of this informed consent can be

provided upon request.

Authorization Statement

I have read each page of this paper about the study (or it was read to me). I know that being

in this study is voluntary and I choose to be in this study. I know I can stop being in this

study without penalty. I will get a copy of this consent form now and can get information on

results of the study later if I wish.

YOU ARE MAKING A DECISION WHETHER TO PARTICIPATE. CLICKING

ACCEPT INDICATES THAT YOU HAVE DECIDED TO PARTICIPATE, HAVING

READ THE INFORMATION PROVIDED ABOVE.

- Accept

- Reject

Appendix B

The Social Desirability Scale-17 (SDS-17)

Instruction Below you will find a list of statements. Please read each statement carefully and decide if that statement describes you or not. If it describes you, check the word "true"; if not, check the word "false."

Items:

1. I sometimes litter.

2. I always admit my mistakes openly and face the potential negative consequences.

3. In traffic I am always polite and considerate of others.

4. I have tried illegal drugs (for example, marijuana, cocaine, etc.).

5. I always accept others' opinions, even when they don't agree with my own.

6. I take out my bad moods on others now and then.

7. There has been an occasion when I took advantage of someone else.

8. In conversations I always listen attentively and let others finish their sentences.

9. I never hesitate to help someone in case of emergency.

10. When I have made a promise, I keep it – no ifs, ands or buts.

11. I occasionally speak badly of others behind their back.

12. I would never live off other people.

13. I always stay friendly and courteous with other people, even when I am stressed out.

14. During arguments I always stay objective and matter-of-fact.

15. There has been at least one occasion when I failed to return an item that I borrowed.

16. I always eat a healthy diet.

17. Sometimes I only help because I expect something in return.

Note Answer categories are "true" (1) and "false" (0). Items 1, 4, 6, 7, 11, 15, and 17 are reverse keyed. Item 4 was deleted from the final version of the SDS-17.

Appendix C

The Genderism and Transphobia scale (GTS)

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

 Circle the number that best indicates how you feel.

 1. I have beat up men who act like sisses. 1 2 3 4 5 6 7

2. I have behaved violently toward 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 behavior. 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 can not 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 behavior. 1 2 3 4 5 6 7

14. Children should play with toys appropriate to their own sex

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

Note. All items except questions 5, 8, 23, and 26 are reverse scored.

Appendix D

Bogardus' Social Distance Scale (Transgender)

Select the option that best describes your feeling towards a group of transgender individuals based on the following statements.

1.   Would you be willing to marry a member of this group? **(Y/N)**

2.   Would you be willing to have a member of this group as your close friend? **(Y/N)**

3.   Would you be willing to have a member of this group as your neighbor? **(Y/N)**

4.   Would you be willing to have a member of this group as your colleague at work? **(Y/N)**

5.   Would you be willing to have a member of this group as a citizen of your country? **(Y/N)**

6.   Would you be willing to have a member of this group visit your home? **(Y/N)**

Would you be willing to have a member of this group be excluded from associating with your country in any way? **(Y/N)**

Appendix D

The Centrality Of Religion

01: How often do you think about religious issues?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

2. To what extent do you believe God or something exists?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

03: How often do you take part in religious services?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

04: How often do you pray?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

04b: How often do you meditate?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

05: How often do you experience situations in which you have the feeling that God or something divine intervenes in your life?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

05b. How often do you experience situations in which you have the feeling that you are in one with all?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

06: How interested are you in learning more about religious topics?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

07: To what extend do you believe in an afterlife—e.g. immortality of the soul, resurrection of the dead or reincarnation?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

08: How important is to take part in religious services?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

09: How important is personal prayer for you?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

09b: How important is meditation for you?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

10: How often do you experience situations in which you have the feeling that God or something divine wants to communicate or to reveal something to you?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

10b: How often do you experience situations in which you have a feeling that you are touched by a divine power?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

11: How often do you keep yourself informed about religious questions through radio, television, internet, newspapers, or books?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

12: In your opinion, how probable is it that a higher power really exists?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

13: How important is it for you to be connected to a religious community?

(Importance)

(Not at all, Not very much, Moderately, Quite a bit, Very much so)

14: How often do you pray spontaneously when inspired by daily situations?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

14b: How often do you try to connect to the divine spontaneously when inspired by daily situations?

(Frequency)

(Never, Rarely, Occasionally, Often, Very Often)

15: How often do you experience situations in which you have the feeling that God or something divine is present?

(Never, Rarely, Occasionally, Often, Very Often)

Appendix E

Demographics

1. How would you describe you Gender?

(Male, Female, Non-Binary, Gender Queer, Transgender, Other)

2. Age?

3. Race?

(American Indian or Alaska Native, Asian, Black or African American, White, Native Hawaiian, or Other)

4. Ethnicity

(Hispanic, Latino or Spanish origin, Not Hispanic or Latino)

5. Political Affiliation? (Slide Bar)

(Democrat, Independent, Republican)

6. Religious Affiliation?

(Christian, Catholic, Mormon, Jehovah's Witness, Muslim, Buddhist, Atheist, Agnostic, Other).

Appendix F

Debriefing

Thank you for participating in the following study. The purpose of this study was to examine if there were differences in how transgender women are treated compared to cisgender women in the context of workplace complaints. This is a very important issue to consider when you think about the disproportionate discrimination that transgender women report. This study only represents a very small attempt to bridge the gap that currently exists in the literature about the transgender experiences. All the scales given, transphobia, religiosity, and social desirability were used to better understand how each construct interacts to change how seriously you chose to validate the experience of the transgender employee. Every scenario was made up for the study, but situations like this happen to transgender women every day in the workforce, and their complaints are not always met with understanding and acceptance. For example, 47 percent of transgender/non-gender conforming individuals reported being fired, not hired, or denied a promotion (Brewster, Velez, Mennicke, & Tebbe, 2014).Also, transgender individuals can experience unique trials because of their deviation from social norms; poor acceptance of this deviation can manifest in the form of conflicts in restroom usage, mocking over transitioning genders, and being mis gendered (Thoroughgood, Sawyer, & Webster, 2017). With understanding that the above situations are experienced, it is important that researchers examine how identity/status can affect the treatment experienced by transgender men/women. This is especially important to understand if we would like to counteract the rates of suicide/murder for transgender individuals. Transgender women of color have a life expectancy of 35 verses cisgender individuals at 78 (Arheghan, 2018). This study can not deduce the exact reason for those staggering statistics or lay out all the intersecting pieces that control attitudes towards trans women, but the study takes us one step closer to acquiring a more complex view. I hope that this study can start a conversation about these issues.

It is important to remember that your data is kept completely anonymous and there will be no way for us to associate your responses with you individually. It is a part of an aggregation of data. If, at a later time, you would like more information about the topics covered in this research, or an opportunity to talk about the feelings and thoughts brought up by participating in this research, you may contact Dr. Clarissa Arms-Chavez (cchavez@aum.edu or 244-3595). You may also email Christopher Sprott (csprott@aum.edu).
Since the true purpose of this study was masked for experimental purposes, PLEASE do not share any information about this experiment with anyone else as this could hurt our results.
Thank you.

If you don't wish to talk to any of the individuals listed above, please write down any of the resources listed below:

AUM Counseling & Health Promotion Services – Open 8 a.m. – 5 p.m. Mon-Fri
·   Location: Taylor Center 316
·   Email: counselingcenter@aum.edu
·   Call: 334-244-3469
Suicide Prevention Lifeline – Available 24/7
·   Call: 1-800-273-8255
·   Online Chat: suicidepreventionlifeline.org
Trevor Lifeline
·   Call: 1-866-488-7386
·   Trevor Chat/Text: thetrevorproject.org
·   Text "Trevor" to 1-202-304-1200
Trans Lifeline
·   Call: 1-877-565-8860
Mental Healthline
·   Visit: mentalhealthline.org
·   Call: 1-844-549-4266
Fenway Community Health
·   LGBT Helpline (25+): 617-267-9001 / Toll-Free: 888-340-4528

·   Peer Listening Line (25 & Under): 617-267-2535 / Toll-Free: 888-399-PEER