DEVELOPING AND EVALUATING QUEERVIBE: AN ONLINE INTERVENTION TO EMPOWER TRANS AND NON-BINARY YOUTH

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Table of Contents

vi

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x

Publications, Conference Presentations & Invited Talks

Detailed below are works stemming from this thesis that have been submitted for publication, 'in preparation', or have been presented at conferences and invited talks.

Publications

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Abstract

Gender and Sexual Minority Youth (GSMY), in particular trans and non-binary youth, face significant psychological challenges dealing with everyday prejudice and microaggressions. There are few examples of interventions aimed at supporting GSMY in the UK and none for trans and non-binary youth. This thesis presents the development and evaluation of an online intervention aimed at empowering trans and non-binary youth using a multiphase mixed methods design. In Study 1 a social constructionist framework of gender, sexuality and masculinities was applied to gain an insight into how GSMY who identify as male or non-binary ($n = 28$) account for these norms in prejudicial interactions. Findings from six focus groups revealed how queer discourses were taken up as an empowering resource to challenge 'outdated' views on gender and sexuality when responding to prejudicial interactions. These findings informed the development of QueerViBE, an online intervention which aimed to empower trans and non-binary youth by applying discursive methods to help negotiate and challenge everyday prejudice and reflect on personal experiences. Study 2 evaluated QueerViBE in a randomised controlled trial. An experimental group ($n = 23$) and a waiting list control group ($n = 22$) of trans male and non-binary youth aged 16-21 were assessed according to improvements on measures of psychological and physical well-being at baseline, end of intervention and one month follow-up. Mixed ANOVAs found significant improvements on measures of psychological distress; well-being; self-esteem; self-efficacy and resilience; pride; and group self-esteem, compared to a control group. Study 3 explored the experiences of QueerViBE and online resources for participants who completed the intervention ($n = 19$). Findings highlighted a distinct lack of resources and the importance of community building, educating others, and the normal representation of trans lives and bodies. The implications of QueerViBE are discussed that help trans and non-binary youth utilise empowering discursive resources in other stressful situations such as healthcare encounters and in educational settings.

Key words: Transgender youth; prejudice; discourse analysis; intervention; randomised controlled trial; online resources

Tables

Figures

Appendices

Abbreviations

AICS	Activist Identity and Commitment Scale
ANOVA	Analysis of Variance
CARM	Conversation Analytic Role-play method
CBT	Cognitive Behavioural Therapy
CORE-OM	Clinical Outcomes in Routine Evaluation Outcome Measure
CSES	Collective Self-Esteem Scale
CYE	Critical Youth Empowerment
DAM	Discursive Action Method
DREP	Departmental Research Ethics Panel
DSM-5	The Diagnostic and Statistical Manual of Mental Disorders
FS	Flourishing Scale
GIC	Gender Identity Clinic
GIDS	Gender Identity Development Service
GSMY	Gender and Sexual Minority Youth
IPA	Interpretative Phenomenological Analysis
LGBT	Lesbian, Gay, Bisexual and Transgender
LGBTQIP2SAA	Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Pansexual, Two-Spirit, Asexual or Ally
MSS	Modern Sexism Scale
PAR	Participatory Action Research
RCT	Randomised Controlled Trial
RSE	Rosenberg Self-Esteem Scale
SOMI	Sexual Orientation Microaggression Inventory

SAMA   Stress Appraisal Measure for Adolescents

SSE   Schedule of Sexist Events

SSES   State Self Esteem

STE   Schedule of Transphobic Events

TAR   Technical Action Research

T-PIM   Transgender Positive Identity Measure

REFLEXIVE STATEMENT I

POSITIONALITY AND POWER

This thesis is about power. Specifically, it is about how, for disempowered minorities, understanding the positions of power of others in interactions can be an empowering exercise. McDowell (1992) states that "we [as researchers] must recognize and take account of our own position, as well as that of our research participants, and *write this into our research practice*" (p. 409). As such, to begin the thesis, it is necessary that I position myself at the outset and reflect on my own positions of power and privilege as I embark on this research project with marginalised and oppressed communities. Reflexivity has been described as a strategy for 'situating knowledges' that are themselves inextricably linked to power (Rose, 1997). Researchers are advised to position themselves in the research practice illuminating the origin of certain knowledges to avoid making false claims to neutrality (Rose, 1997). Furthermore, the production of knowledges of GSM communities is not universal or equal. My access to material resources in developing these knowledges is afforded to me through my privilege and status as an academic (Gilbert, 1994). This reflective statement helps me situate my knowledge of the gender and sexual minority (GSM) literature and of the GSM communities. I understand how my identities and my life experiences can guide the topics of the research, influence my relationship with participants, and inform the methodological choices as well as the interpretation of findings.

Firstly, this is a personal project. I am a 33 year old, white, non-binary, transfeminine, able bodied, queer person, assigned male at birth (AMAB). I was

brought up in a predominantly white, conservative, middle class town in the United Kingdom (UK). Masculinities have always been a key research interest of mine, probably because from a young age it was constantly brought to my attention that I was not doing masculinity in the 'right ways', if at all. This affected my childhood at school and at home. Not conforming to the norms of masculinity made me a target for day-to-day prejudice, harassment and discrimination. I was targeted because of the way I acted, the sound of my voice, the friends I made, what I liked to watch and what I liked to listen to. I remember quite clearly in primary school being asked "are you a boy or a girl?" and replying quite confidently, "I'm a bit of both". Little did I know that in the early 1990s, years before I learnt about it, queer theory was gaining prominence in the academic literature at the same time. Even at a young age, I understood something about challenging gender binaries and not wanting to fit into a particular box.

Furthermore, years later as a 19-year-old psychology undergraduate, I remember attending a lecture on critical theories in psychology and learning about social constructionism for the first time. I experienced this as being told for the first time that it wasn't me who was wrong, it was actually society and socially constructed norms that exerted control over mine and everyone else's life. This was a hugely liberating and empowering concept to me.

Approaching the current research project from this position has specific implications not only for the research being carried out, but also for the researcher. Since I identify as non-binary, transfeminine, empowering transgender and non-binary is clearly a personal topic area. Therefore, it is important to be reflective of the motivation for undertaking research that sheds light on an under researched and

vulnerable population. I acknowledge how my position and privilege impact the research I have conducted including this project. Throughout the thesis I will return to my positionality in reflective statements at key points throughout the thesis and reflect on how my position has affected the choices I have made in the research after each study. The thesis will end with a final reflection on how the research has impacted me and its overall personal meaning.

1. CHAPTER ONE

BACKGROUND AND OVERVIEW

1.1 Background

Gender and Sexual Minority Youth (GSMY)[1], in particular trans[2] and non-binary[3] youth, are often recognised as a particularly oppressed and marginalised community, vulnerable to poor psychological and physical well-being (Rimes et al., 2017). One detrimental factor that has been highlighted to GSMY well-being is the prejudice, discrimination and direct victimisation in the form of bullying due to differences in sexuality and gender identity (Ellis, Bailey & l, 2016). GSMY are more likely to experience discrimination, harassment, and violence than heterosexual youth (Guasp, 2012: METRO Youth Chances, 2014). Furthermore, transgender and non-binary youth are even more likely to experience discrimination, harassment, violence than cisgender[4] youth (Grossman, D-Augelli & Frank, 2011; Rimes et al., 2017).

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[1] GSM is used throughout the thesis in place of Lesbian, Gay, Bisexual, Transgender, and Queer (LGBTQ) (GSM) to acknowledge the multiplicity and diversity of gender and sexual identities. Anyone who does not identify as cisgender and/or heterosexual could consider themselves part of the GSM community.

[2] Trans is used as an abbreviation of transgender to denote the diversity of transgender and gender diverse identities (those whose gender identity or expression is different from their assigned sex at birth) (Tebbe, Moradi & Ege, 2014).

[3] While non-binary often falls under the wider 'trans umbrella', it refers to people specifically who identity "as a fixed gender position other than male or female, have a fluid gender, no gender, or disagree with the idea of gender. Non-binary people may identify as genderqueer. androgyne, pangender, bigender, genderfluid, agender, neutrois, among many others (Richards, Bouman & Barker, 2017).

[4] Cisgender is defined as "people who do not identify as trans or who identify with the sex they were assigned at birth" (McDermott et al., 2018, p. 69).

Bullying at school can have severe negative consequences. Hearing the phrase "that's so gay" has been linked to negative social and physical well-being (Woodford, Howell, Silverschanz & Yu, 2012; Rimes et al., 2017). In a recent study looking at youth attitudes towards sexuality, 82% of a sample of young people aged 13-26 from the UK and USA agreed with the statement 'people who aren't completely straight are more likely to be bullied' (Ditch the Label, 2017). This corresponds to the views of GSMY who report significantly higher levels of verbal (74%), physical (45%), and sexual (10%) bullying than heterosexual youth in UK schools (Guasp, 2012: METRO Youth Chances, 2016).

Although some literature has suggested that homophobia in UK schools is decreasing (McCormack & Anderson, 2010), 73% of GSMY report that homophobic and biphobic discrimination is still prevalent in schools. Moreover, 90% agree that transphobic discrimination is still common (METRO Youth Chances, 2016). Recent statistics from the National LGBT Survey (2018) show that transgender people report lower overall satisfaction with their lives (5.4 out of 10) than cisgender respondents (6.9) compared to the general population (7.7). The lowest scores for all categories of respondents were trans men who scored 5.1 out of 10.

Research suggests that 33% of LGB young people aged 18-24 and 56% of trans young people in the UK have experienced a hate crime or victimisation incident based on their gender identity and/or sexual orientation in 2017-2018 (Bachmann & Gooch, 2018). Specifically, transgender youth experience high levels of prejudice,

5

discrimination, and negative language in their everyday lives (Grossman, D-Augelli & Frank, 2011).

Prejudice and discrimination in everyday life for GSMY can take a number of forms. Hearing homophobic, biphobic and transphobic language is reported as a frequent occurrence in schools specifically. Of the negative language, 86% report hearing phrases such as "that's so gay", 52% often hear homophobic language such as "faggot"; 36% hear biphobic language such as being "greedy"; and 46% often hear transphobic language such as "tranny" or "he-she". This is corroborated by teachers in UK schools (Guasp, Ellison & Satara, 2014). Furthermore, GSMY report disrespectful and invalidating behaviour such as 23% of trans students at university report not being addressed with their correct name and pronouns. It can also include not being able to express oneself for example 24% of non-binary and 16% of trans students do not feel able to wear clothes representing their gender expression at university (Bachmann & Gooch, 2018).

Research has focussed on the different environments that GSMY can experience prejudice and discrimination. In a recent Schools Report, Stonewall suggested that 45% of GSM pupils and 64% of trans pupils in the UK are bullied at school (Bradlow, Bartram, Guasp & Jadva, 2017). Additionally, in a Universities Report surveying 522 university students across the UK, Stonewall suggested that 60% of trans students and 22% of LGB students have been the target of negative comments or conduct from other students (Bachmann & Gooch, 2018). Furthermore, 36% of trans students and 7% of LGB students report facing negative comments or conduct from university staff. GSMY also report discrimination when visiting a café, restaurant, bar or nightclub,

21% of LGB young people and 47% of trans young people report experiencing discrimination in these places. The percentages are also similar when out shopping or in a department store (Bachmann & Gooch, 2018).

Prejudice and discrimination does not just take place in public and in person but also online. In a Hate Crime Report, Stonewall suggest that 23% of GSMY in the UK have been personally targeted with homophobic, biphobic and transphobic online abuse. This increases to 34% of trans young people specifically. Furthermore, if not having been targeted themselves, 74% of GSMY witness online abuse. When comparing previous statistics on homophobic and biphobic prejudice and discrimination for LGB young people from 2007, there have been noticeable improvements. Lesbian, gay and bi pupils are less likely to experience homophobic and biphobic bullying at school and less likely to hear homophobic language (Bradlow, Bartram, Guasp & Jadva, 2017).

Overall, these statistics show the prevalence and severity of prejudice and discrimination for GSMY. Moreover, they show the higher proportions in every instance of prejudice and discrimination for transgender youth. Although it is slowly changing, non-binary young people are still largely absent from the data.

This day to day experience of prejudice, discrimination and bullying for GSMY has been related to a number of negative outcomes including poorer mental health, poorer physical health, depression, anxiety, attempted suicide, self-harm, substance abuse and homelessness (Reitzel, Smith, Obasi, Forney & Leventhal, 2017; D'Augelli, 2006; Russell & Joyner, 2001; Ryan & Rivers, 2003). Metro Youth Chances (2014)

report that 42% of GSM respondents seek medical help for depression and anxiety compared to 29% heterosexual and cisgender.

In a UK study, Pesola, Shelton and van de Bree (2014) found depression to be a key contributing factor to problematic alcohol use in sexual minority youth, who were more likely to engage in alcohol abuse than their heterosexual peers. Substance use has also been found to be significantly more common for gender minority youth compared to cisgender youth and associated with a higher level of bullying and harassment (Reisner, Greytak, Parsons & Ybarra, 2015). Furthermore, negative experiences and distress surrounding gender identity has been linked to self-harm and suicide in UK transgender youth (Scourfield, Roen & McDermott, 2008; McDermott, Roen & Piela, 2015). Bailey, Ellis and McNeil (2014) found that 84% of a sample of UK transgender people had thought about ending their lives at some point. Bradlow, Bartram, Guasp and Jadva (2017) report that 45 per cent of trans young people have attempted to take their own life compared to 22 per cent of cisgender LGB young people. These statistics illustrate the significant challenges that GSMY face.

1.2 Minority Stress

Much of the research on GSM well-being is framed using a Minority Stress Theory framework, which describes the "excess stress to which individuals from stigmatized social categories are exposed as a result of their social, often a minority, position." (Meyer, 2003, p. 675). Minority stressors can be external, objective stressful events such as experiences of discrimination; they can be the expectation that these events will occur, and the internalisation of negative attitudes (Meyer, 2003).

Furthermore, Minority Stress can stem from social processes and structural forces as well as individual events or conditions.

Recently, Minority Stress Theory has been applied specifically to the transgender community (Hendricks & Testa, 2012; Hatzenbeuler & Pachankis, 2016). Consequently, the higher prevalence of poor mental health in transgender individuals is attributed to the experience of greater levels of discrimination, violence, and rejection related to their gender identity or expression (Hendricks & Testa, 2012). This framework supports the work of clinicians working with trans and gender nonconforming clients who are able to recognise stigma and minority stress as factors contributing to poor mental and physical health outcomes (Hatzenbeuler & Pachankis, 2016). This directs the discussion away from pathologising notions of illness and disorder.

Wagaman (2015) notes how much of the research conducted on GSMY is approached according to a framework of risk, whereby research focuses on their vulnerabilities and their capacity for coping and resilience. Minority Stress Theory often casts GSMY in the role of 'victims' and they are afforded a lack of power and agency (Wagaman, 2015). Meyer (2003) too was conscious of how Minority Stress Theory had the potential of positioning minority group members as simply "passive victims of prejudice" (p. 691). Bariola, Lyons, and Lucke (2017) highlight how much of the work on sexual minority individuals addresses only the negative mental health effects of minority stress, and while this has led to significant advances in the prevention and treatment of psychopathology in sexual minority individuals, little is known about positive mental health in these populations. This has been operationalised

as psychological well-being, autonomy, personal growth, positive relationships and self-acceptance (Bariola, Lyons & Lucke, 2017; Keyes, 2002).

This criticism can now be seen to also apply to transgender youth. Lombardi (2001) recognises how despite the social discrimination faced by trans people, access to trans-positive health care and interventions remains limited; the positives of being trans and/or non-binary are rarely noted. A focus on risk has overshadowed the many ways that GSMY develop a stable positive identity and are engaged in creating positive change in their lives (Russell, Muraco, Subramaniam & Laub, 2009). There is an opportunity for research interventions to be developed that empower GSMY rather than position them as victims (Lytle, Vaughan, Rodriquez & Shmerler, 2014).

1.3 General Overview

The literature discussed so far illuminates GSMY as a stigmatised group vulnerable to poor mental and physical health. This is especially true of trans and non-binary youth who are at further risk. However, a focus solely on the negatives risks stigmatising this group even further and research is lacking on what can be done to potentially empower these communities. This thesis presents a programme of research that explores the potential of QueerViBE, an online intervention using applied discursive methods, to empower trans and non-binary youth. It traces the development and evaluation of QueerViBE using mixed methods and promotes the discussion of what can be done to ensure the future positive psychological and physical well-being of trans and non-binary youth.

Chapter Two begins by introducing the research problem of prejudice in the everyday lives of GSMY. This includes the day to day experience of low level

microaggressions as well as more explicit forms of bullying. It also looks at how prejudice interacts with masculinities according to the hierarchical power structure of hegemonic masculinity and the specific subordination of femininities. It explores the concept of queer masculinities as new way of defining the performance of masculinities by diverse queer male and non-binary youth that is inclusive of all bodies and lived experience of masculinities. Trans masculinities are highlighted as a particularly under researched community in this group.

Chapter Three examines the extant literature on empowerment, adopting a multi-layered feminist conception of empowerment that encompasses an understanding of structural power relations; empowerment as a process of change with desired outcomes; a strong connection to activism and community action; and the utilisation of resources. Each facet of empowerment is explored according to how it can be, and has been, employed in interventions. This includes conceiving empowering resources both in the form of online resources, and discursive resources and their potential to inform an intervention. It will be argued that there is a lack of empirically supported interventions with GSMY (Austin & Craig, 2015a) and that online methods provide a valuable platform with which to administer interventions with GSMY. It examines how everyday experiences of prejudice can be explored from a social constructionist standpoint, one that particularly looks at power relations inherent in prejudicial interactions and how microaggressions construct dominant and subordinate groups. The chapter will also explore the use of masculinities in intervention research and the empowering potential of queer theory for developing interventions.

Chapter Four pursues the exploration of discursive resources as a route to empowerment in GSMY by conducting a discourse analysis of everyday prejudice and queer masculinities. It aims to see how queer male and non-binary youth talk about their experience of everyday prejudice and microaggressions, focussing on the construction of masculinities and what discursive resources are utilised that maintain a positive identity in the talk. This provides an opportunity to explore the meaning and action of everyday prejudice in interactions as well as the empowering resources that are drawn upon by participants. The analysis takes a 'queer' approach to gender and uses a number of analytic tools to examine the power of subverting norms and viewing the world through 'queer goggles'. Findings are discussed according to their potential to inform an intervention.

Chapter Five presents the second study of the thesis, the evaluation of QueerViBE, an online intervention informed by the findings of the discourse analysis, as a randomised controlled trial. It targets trans male and non-binary youth specifically as a particularly under-researched and vulnerable population. It sets out a number of hypotheses that test QueerViBE in its efficacy to bring about positive change in seven variables related to empowerment, these are: anxiety, depression and self-harm; self-esteem; resilience to stress; psychological well-being; group self-esteem; activist identity; and positive trans identity. The design of the study as a randomised controlled trial is set out, as are the components of QueerViBE and what the intervention involves. A mixed factor ANOVA is conducted testing the interaction effects between experimental and control group at three time points, baseline, end of intervention and 1 month follow up. Findings are discussed according to the success of QueerViBE to

effect change on each of the variables compared to the control group and how this relates to previous studies.

Chapter Six takes a further step in assessing QueerViBE as a valuable intervention for trans and non-binary youth by conducting a thematic analysis to explore the experience of participants who completed the intervention. This is to ensure a comprehensive evaluation of QueerViBE and how it can be used in the community. Participants were asked not only about their experience of QueerViBE but also about their views on general resources for trans and non-binary youth and how to empower this group in the future. Two key themes are identified that capture the importance of fostering connections within the trans community and normalising diverse trans identities for the general public through education and representation.

Chapter Seven summarises the findings from all of the studies together and looks at how the novel elements of the project inform each other and the literature in general. The overall limitations of the research project as a whole are discussed, as are the implications for future research in this area. Finally, reflections are made about the next directions for QueerViBE and interventions with trans and non-binary youth.

2. CHAPTER TWO

EVERYDAY PREJUDICE AND MASCULINITIES

Chapter 2 begins by exploring prejudice and discrimination towards Gender and Sexual Minority Youth (GSMY). It talks about how prejudice has been conceptualised throughout history and traces the development of academic thought on prejudice to notions of everyday prejudice and microaggressions. This thesis advocates for a comprehensive understanding of prejudice that encapsulates the everyday nature of prejudice for GSMY, this includes the hidden and discrete occurrences, such as microaggressions, the explicit instances of discrimination by families, teachers and other adults, as well as the verbal and physical bullying that is still prevalent in schools and elsewhere. The chapter then looks at how prejudice relates to gender, in particular masculinities. Masculinities is a particular focus for this thesis as it provides a detailed and specific lens through which to explore everyday prejudice, as well as trans issues. It provides a focus with which to channel the academic literature of prejudice and gender. This chapter discusses the literature on masculinities in general focussing firstly on a social constructionist interpretation of hegemonic masculinities and tracking the expanding literature on masculinities, such as gay masculinities, and subordinated femininity. It will then introduce the notion of viewing masculinities through a queer lens, including trans masculinities, and the benefits as well as limitations of this theorising.

2.1 Prejudice or phobia?

To begin a discussion about prejudicial attitudes that impact GSMY it is important to track the development of critical thought with relation to prejudice and the change in how this construct has been characterised. In particular, how prejudicial attitudes are understood and defined through terminology has long been a point of contention among academics (see Hegarty & Massey, 2006; Herek, 2004). Many terms have been used that define different parts of a diverse construct as well as scrutinising the meaning of those terms in relation to theoretical and methodological implications. Concepts such as homophobia and sexual prejudice have a long and established critique in the literature, and more recently, concepts such as transphobia, anti-trans prejudice and cisnormativity have entered into the same discussion (Ellis, Bailey & McNeil, 2016).

The idea of a 'phobia' of homosexuals originated in 1972 by psychologist George Weinberg in his book, 'Society and the Healthy Homosexual'. He defined homophobia as "the dread of being in close quarters with homosexuals" (Weinberg, 1972, p. 4). This followed the publishing of the first quantitative studies of attitudes towards homosexuals (Smith, 1971). Studies examining the attitudes towards bisexuals followed in 1981 (Mac-Donald, 1981) and attitudes towards transsexuality in 1983 (Leitenberg & Slavin, 1983). The introduction of naming the attitude and behaviour as a phobia was crucial for inviting the general population to re-think sexuality and the legitimacy of prejudicial behaviours and attitudes, as well as locate the problem with prejudiced men and women (Herek, 2000; 2004).

Presently 'homophobia' stands alongside a myriad of terms to define and characterise anti-homosexual responses (Schiffman, Delucia-Waack & Gerrity, 2006).

However, the adequacy and accuracy of describing the hostility and negativity towards gender and sexual minorities as a 'phobia' has come under an increasing amount of scrutiny in the last 20 years. Specifically, the Diagnostic and Statistical Manual of Mental Disorders (DSM-5) defines 'phobia' as a "marked fear or anxiety about a specific object or situation" (American Psychiatric Association, 2013, p. 197). As Herek (2004) notes, use of fear to describe prejudice and discrimination is considerably outdated and unsuitable for what is actually a complex set of relationships. Kimmel (1997) equally contests that the nature of fear towards homosexuals is particularly woolly. He states it is unclear whether it may be a fear of being labelled a homosexual or a fear of homosexuals in general. Furthermore, conceptualising anti-homosexual responses as an inescapable fear, depoliticises the physical and verbal oppression of lesbians and gay men and there is actually potential for the term to assist in discrimination (Kitzinger, 1997). Kitzinger (1997) states that, conceptualised as a fear, it can easily be dismissed or excused as a medicalised condition, not simply as discrimination (1997). Weeks (2007) argues that the concept of homophobia perpetuates the categorisation of a privileged heterosexual identity and homosexual as 'other'.

Hill and Willoughby (2005) define transphobia as an irrational fear of, or an emotional disgust toward individuals who do not conform to society's gender expectations. They state that similar to homophobia, transphobia includes the feeling of revulsion to masculine women, feminine men, crossdressers, transgender and/or transsexuals (Hill & Willoughby, 2005). Furthermore, they clarify that their description of a 'phobia' does not imply that a transphobic person suffers clinical phobic reactions or a disorder. However, Morrison et al. (2017) argue that ' transphobia should be

conceptualised in more comprehensive way, taking into consideration the stereotypes, prejudice and discrimination directed to people that are or are perceived to be transgender.   McDermott et al. (2018) introduce the concept of transnegativity to accommodate the relationship between affective *and* cognitive components of prejudice towards trans people. They define transnegativity as "any prejudicial attitude, discriminatory or victimising behavioural action overtly or covertly directed towards an individual because they are, or are perceived to be, trans" (p. 70). Homophobia and transphobia are two distinct concepts, however studies have found the two to be correlated (Nagoshi et al., 2008).

2.2 Prejudice

Prejudice has notoriously been a difficult concept to define (Milner, 1981). The classic definition of prejudice was seminally defined by Gordon Allport (1954) as "an antipathy based on faulty and inflexible generalization. It may be felt or expressed and it may be directed toward a group or an individual of that group" (p. 9). This definition has since been criticised for not being an accurate descriptor of prejudice and not accounting for the complexity of positive evaluations of minority groups that are still targets for discrimination (Eagly & Diekman, 2005). Brown (2010) amends this definition to "any attitude, emotion or behaviour towards members of a group, which directly or indirectly implies some negativity or antipathy towards that group" (p. 7). Whereas Nelson (2006) states that prejudice is "a biased evaluation of a group based on real or imagined characteristics of the group members" (p. 11). Overall, many theorists agree on the following key points (Ashmore, 1970; Devine, 1995; Nelson, 2006): firstly, prejudice occurs either towards whole groups of people or towards

individuals because of their membership to a particular group (Brown, 2010); it is a biased perception of a group or person that is generalized from attitudes or beliefs held about the group to which the person belongs (Jones, 1997); finally it is based on the real or imagined characteristics of a group (Nelson, 2006).

Theories of prejudice have informed thinking about the negative attitudes and beliefs towards Gender and Sexual Minorities (GSM). With regards to sexual minorities, Herek (2000) advanced the term sexual prejudice as a suitable alternative to homophobia. Sexual prejudice is defined as "a negative attitude toward an individual based on her or his membership in a group defined by its members' sexual attractions, behaviours or orientation" (Herek & McLemore, 2013, p. 311). The term was proposed as a more accurate descriptor than homophobia because it was more inclusive and lacked the shortcomings of homophobia as described above. Conversely, Hill and Willoughby (2005) conceptualise anti-trans prejudice to include cognitive, affective and behavioural aspects. They introduce the term genderism defined as an ideology that reinforces the negative evaluation of gender nonconformity or incongruence between sex and gender. They also talk about gender-bashing as the propensity for behavioural violence (e.g. assault, harassment) towards trans people.

Increasingly, researchers began to situate prejudice within a historical and political framework of power structures and social relations that moved the study of prejudice from the individual to the social (Speer & Potter, 2000; Peel, 2001). Herek (2004) conceived of sexual prejudice as one way that homophobia made its presence felt throughout society. Another way was through heterosexism, a concept first introduced by Morin (1977) who referred to it as "beliefs and attitudes that do not

equate the value of same-sex lifestyles and opposite-sex lifestyles" (p. 117). Heterosexism has been used as a way of moving away from the irrational fear model of hostility, negativity and discrimination, towards cultural and political structures of oppression. Increasingly, concepts of prejudice can be seen to shift towards accommodating structures of power. Researchers conceptualise prejudice consisting of social and cultural norms that contribute to the systemic oppression of lesbian, gay, bisexual and transgender individuals (Kitzinger, 1987). Herek (2004) states that prejudicial ideologies are expressed through society's structure, institutions, and power relations. Most importantly, the roles of the stigmatised are differentiated by power. Stigmatized groups have less power and access to resources (Herek, 2004).

Traditional positivist research on prejudice has been criticised due to how it obscures political and institutional power (Parker, 2014). As a reaction to the common critiques of homophobia, many researchers have affirmed their preference for the term heterosexism because of the acknowledgement of the power relations between sexualities (Negy, 2014; Smith, Oades & McCarthy, 2012). The introduction of heterosexism into the academic arena represents a shift from mainstream notions of prejudice as simply attitudinal, measurable on psychometric instruments. Heterosexism was able to capture the ideology of homosexual oppression. It conceptualises the role of social and political power in policing the behaviour, roles, expectations, assumptions of sexual behaviour and practice. Kelleher (2009) found that three components of minority stress (sexual identity distress, stigma consciousness and heterosexist experiences) were significantly associated with psychological distress. In particular, experiences of heterosexism were the strongest predictor of psychological distress.

Ansara and Hegarty (2012) advance the concept of cisgenderism, defined as the prejudicial ideology that delegitimises people's own designations of their genders and bodies. Rather than an individual attitude, cisgenderism is a theoretical perspective that problematizes categorical distinction between classes of people being either transgender or cisgender and trans people as 'other' to normative human development embedded within notions of transphobia (Ansara & Hegarty, 2012). Both heterosexism and cisgenderism endeavour to explain the ideology of oppression and conceptualise the role of social and political power in policing the behaviour, roles, expectations and assumptions of sexual and gender practice.

2.3 Modern Prejudice

As well as including the ideological context of prejudice, academic thought has also evolved to take into account the change in prejudice and discrimination over time according to political and historical contexts and acknowledges a shift in liberal attitudes. In a theoretical analysis of racism research, Dovidio (2001) traced 'waves' of prejudicial research from the pathological to normal processes. The first wave of research was assumed to reflect prejudice as psychopathology. The second wave looked at how social processes and norms facilitated prejudicial attitudes, beliefs and behaviours. The third wave introduced the different dimensions of prejudice in studies of racism (Gaertner & Dovidio, 1986) and sexism (Swim, Aikin, Hall & Hunter, 1995).

Modern prejudice works on the assumption that in egalitarian countries hostile and negative attitudes towards minority groups are decreasing due to increasing legal and civil rights. However, despite the liberalisation of attitudes, prejudice, inequality and discrimination persist. Many people consider themselves non prejudiced however

they still hold negative feelings and beliefs towards minority group members and still discriminate in subtle and implicit ways (Dovidio & Gaertner, 2004). To acknowledge this change Dovidio and Gaertner (1986) introduced the concept of aversive forms of racism. This describes an unconscious negative bias that affects the ways people behave towards racial minorities by avoiding them or reacting with discomfort or fear (Pearson, Dovidio & Gaertner, 2009). Other frameworks of modern racism include symbolic racism (Sears, Henry & Kosterman, 2000) and modern racism (McConahay, 1986) which rationalise the unfair treatment and rejection of racial minorities on conservative political grounds and maintaining the racial status quo.

Following frameworks of modern racism, researchers began looking into subtle forms of sexism. Swim, Aiken, Hall and Hunter (1995) explored the split between old-fashioned sexism and modern sexism and developed the Modern Sexism Scale (MSS) to measure the differences in attitudes. Old-fashioned or blatant sexism is the unambiguous, visible and harmful treatment of women whereas modern sexism involves more covert and subtle messages that oppress women according to patriarchal societal norms (Swim & Cohen, 1997). They found a distinction between modern sexism and old-fashioned sexism, which was stronger for men than it was for women. Moreover, Swim, Mallet and Stangor (2004) found that people who endorsed modern sexist beliefs were more likely to use sexist language and less likely to detect subtle sexism.

Similarly, Morrison and Morrison (2003) distinguish between two types of prejudicial attitudes towards lesbians and gay men: old-fashioned homonegativity which refers to historic prejudicial views rooted in traditional moral and religious

beliefs; and modern homonegativity which are contemporary concerns of gay men and women making illegitimate demands to the status quo (Morrison, Morrison, & Franklin, 2009). Such theorising related to anti-trans prejudice is underdeveloped, and thus far, as discussed above, prejudice and discrimination towards transgender and non-binary people is actually escalating rather than 'softening' in recent years (Bradlow, Bartram, Guasp & Jadva, 2017). However, researchers have looked at developing concepts of prejudice that include both homophobia and transphobia. Worthen (2016) talks about the concept of hetero-cis-normativity which describes not only prejudices based on cisgender assumptions, such as transphobia, but also an aversion to anything that goes against the conventions that hold that "there are two and only two genders, that gender reflects biological sex, and that only sexual attraction between these 'opposite' genders is natural or acceptable" (Schilt & Westbrook, 2009, p. 441). This is seen as an overarching concept that challenges the notion that both heterosexuality and cisgender are 'normal'. This is a seemingly queer friendly concept that supports Butler's (1990) concept of the heterosexual matrix, that norms of heterosexuality uphold singular male and female identities. A concept such as hetero-cis-normativity can hold both these ideas.

2.4 Everyday Prejudice and Microaggressions

Prejudicial theories have transformed throughout the years and increasingly more attention is being given to the everyday forms of prejudice and discrimination that GSM experience on a day to day basis; at school, at home, at work, as well as in public. This can take the form of low level prejudice such as microaggressions, prejudiced remarks, invalidating comments made either intentionally or unintentionally (Sue,

2010).   This is an issue specifically for GSMY, as prejudice can range from physical bullying and discrimination to intentional verbal bullying to forms of discrimination that are perhaps unintentional, uninformed and subsequently far more frequent and widespread. Furthermore, theories of everyday prejudice challenge researchers to think about interconnected systems of privilege that disempower minority group members on a daily basis. Recent research into prejudice has argued that as explicitly prejudiced attitudes towards some minority groups diminish in their acceptability in society, more subtle, implicit prejudice remains (Sue, Capoldilupo & Holder, 2008).   How prejudice is communicated in everyday situations is argued to be changing from explicit acts of aggression and discrimination, to more subtle, disguised and hidden forms of aggression, known as microaggressions (Sue, 2010).

2.5 Microaggressions

Microaggressions are defined as "brief and commonplace daily verbal, behavioural, and environmental indignities, whether intentional or unintentional, that communicate hostile, derogatory, or negative racial, gender, sexual-orientation, and religious slights and insults to the target person or group" (Sue, 2010, p. 5). In the last 10 years the literature on microaggressions has grown considerably (Nadal et al. 2016). The microaggressions literature began with the study of racial microaggressions (Sue, Capodilupo & Holder, 2008) but has been expanded to look at sexist, sexual orientation, transgender and ableist microaggressions. A key point made is that microaggressions are usually made by well-intentioned individuals, who are not consciously aware of the harm that their comments can do and how they can contribute to the discriminations and oppression on minority groups (Sue, Capodilupo & Holder, 2008).

23

Microaggressions have been described in terms of three major categories: 1) microassaults, 2) microinsults, and 3) microinvalidations (Sue et al., 2007; Sue, Capoldilupo & Holder, 2008). Microassaults are conscious, deliberate and blatant prejudiced behaviours, such as calling someone a racist, homophobic or transphobic slur. Sue (2010) compares them to 'old-fashioned' prejudice as described above; microinsults are more subtle types of prejudice behaviour that are often unconscious but convey demeaning, rude and insensitive messages about a minority group member's identity, for example dehumanizing a transgender person by asking intrusive questions about genitalia; microinvalidations are unconscious and implicit communications that deny the experiential reality of minority groups. These are potentially the most harmful due to their invisibility to, not only the perpetrator, but also the target (Sue, 2010). An example of a microinvalidation would be 'colour, gender, and sexual-orientation blindness' an example of this would be denying the power and privilege of being cisgender and/or heterosexual (Sue, 2010).

A recent review of the literature has identified 35 peer-reviewed papers and dissertations that look at microaggressions towards GSM cementing their importance in the field of everyday prejudice (Nadal et al., 2016). Throughout the years of research taxonomies of microaggressions for different groups have been developed that each specify specific types of microaggressions for different minority groups. There are some similarities between homophobic and transphobic microaggressions as well as specific differences, this has meant that early taxonomies that identify core themes for LGB and T individuals have been refined so that there are now specific taxonomies for each group. This chapter will explore some of the overarching themes as well as the more specific ones.

2.5.1 Microaggression Taxonomy

Nadal, Riviera, Corpus and Sue (2010) identify eight core themes to microaggressions that affect lesbian, gay, bisexual and transgender individuals. These are:

1. Use of heterosexist or transphobic terminology. This includes the direct or indirect use of homophobic/transphobic language ranging from the use of negative language which has negative connotations such as 'gay' to refer to something as stupid or rubbish (e.g. "That's so gay!") to outright slurs such as "faggot" or "tranny". It also includes intentional or unintentional mispronouning or using 'dead names'[5].

2. Endorsement of heteronormative or gender-conforming culture and behaviours. This is the communication that there is a correct and normal way of appearing and behaving, adhering to cisgender and heterosexual norms. This conveys the message that gender and sexual minorities are wrong and abnormal. An example of this would be the compulsion to "act straight" in everyday life and conform to masculine or feminine appearance standards. This would also correspond to Worthen's (2016) concept of hetero-cis-normativity.

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[5] Dead names are the names assigned to transgender and non-binary people at birth, which are no longer used, often replaced with names associated with the opposite gender or gender-neutral (Ansara & Hegarty, 2014).

3. Assumption of universal experience. This is the assumption that all GSM are a homogenous group, for example stereotyping all lesbians to be 'butch' or all gay men to be 'feminine'.

4. Exoticization. This is the experience of being objectified and dehumanised on account of sexuality or being transgender or being viewed as a source of entertainment.

5. Discomfort and disapproval of experience. These are experiences where heterosexual or cisgender people, whether aware or unaware, would register their displeasure or disapproval if seeing public displays of affections by GSM couples or for a trans women to use the female toilets.

6. Denial of the reality of heterosexism/transphobia. This would be an example of a microinvalidation as described above. When someone would invalidate the experience of a GSM person and deny that heterosexist or cisgender privilege exists (e.g. "You're being too sensitive").

7. Assumption of sexual pathology/abnormality. These could be hurtful assumptions of sexual deviance for GSM, for example that all gay men are sexually promiscuous or equating HIV and historically AIDS with gay men. This also affects bisexual individuals who are commonly stereotyped as "greedy" (Hayfield, Clarke, & Halliwell, 2014) and among friends of the same sex who may be accused of potentially 'coming on to them' (Nadal, Issa, et al. 2011).

8. Denial of individual heterosexism/transphobia. This is similar to denying the reality of heterosexism/transphobia. Instances of this would be where an individual denies that something that they did was offensive or hurtful. For example failing to apologise when confronted or rejecting an accusation of being prejudiced.

In recent years research collected has highlighted the unique experience of microaggressions for transgender and gender non-confirming individuals (Nadal, Skolnik & Wong, 2012; Nadal, Davidoff, Davis & Wong, 2014). Nadal et al. (2016) argue that research on transgender microaggressions cannot be generalised to a broader GSM community and research should no longer be combined.   While the eight themes above have been validated in exploratory research with transgender participants, certain differences have been found. Specific microaggressions have been identified specific to transgender and non-binary people. In particular, Nadal, Skolnik and Wong (2012) identified a specific theme of physical threat and harassment, suggesting that experiences of violence were still a frequent occurrence in trans people's day to day lives. This corresponds with studies with LGB youth specifically where Nadal et al. (2011) identified the theme of threatening behaviours, separate to microaggressions. LGB youth stated in focus groups and interviews that blatant prejudice was still a real problem and that they were still subject to victimization and hatred based on being LGB.

In interviews with GSM students, Platt and Lenzen (2013) identified two new themes in their data not previously presented in Nadal's (2013) taxonomy, that of

undersexualisation and humour. Undersexualisation describes a surface level acceptance of sexual minorities but an implicit communication of being uncomfortable about queer relationships. GSM were aware of a concerted effort from the straight community to censure their stories of sex and relationships even when being asked intrusive questions on the topic. Roberts (1993) talks about the censorship of sex as a social practice that (re)produces hegemonic masculinity and contributes to the subordination of queer sexuality. Humour was described by participants as microaggressions being delivered in a joke to make the comment more socially acceptable. This was a particularly difficult feature of microaggressions and knowing how to respond (Platt & Lenzen, 2013).

2.5.2 Experience of Microaggressions

The experience of microaggressions for GSM can lead to a number of intricate intellectual tasks when perceiving, reacting, and responding to microaggressions (Sue, Capodilupo & Holder, 2008). Firstly, the incident can be either verbal, non-verbal, or environmental. Secondly, victims of microaggressions may question the intent behind the remark or experience. Following this, reactions could include, healthy paranoia, mistrusting and being suspicious of the comment or action, 'sanity check' with family or friends. Sue, Capodilupo and Holder (2008) state that some of the possible interpretations of microaggressions include feeling 'you do not belong', 'you are abnormal', 'you are intellectually inferior', 'you are not trustworthy', and 'you are not the same'. Finally, victims reported feeling powerless, invisible, a loss of integrity, as well as a pressure to stand up for not only themselves but also represent their community. Their research shows how microaggressions are ambiguous and it is

28

difficult to determine the intention behind the communication and its overall meaning (Sue, 2010).

2.5.3 Reacting to Microaggressions

Nadal, Wong, et al. (2011) split the reactions to microaggressions of GSM into a number of domains. Firstly, behavioural reactions which can be separated into passive, confrontational, or protective coping; cognitive reactions, which include (i) resiliency and empowerment, in particular the development of stronger GSM identities and (ii) conformity to, and acceptance of, society's heterosexist expectations; and emotional reactions, which include discomfort, feeling unsafe, anger, frustration, sadness, embarrassment and shame. Unlike many other minority group members where family can be a source of comfort and strength against microaggressions, for some GSM the family has been found to be a particular environment that facilitates or perpetuates the harmful effects of microaggressions and prejudice (Dudley et al., 2005). Other sites of microaggressions included society, culture, media and religion (Nadal, Wong, et al., 2011).

2.5.4 Responding to microaggressions

It is also clear from research that there is a difficulty for the target on how to respond to the perpetrator. Fine (2011) found that GSM students would minimise and downplay the importance of occurrences of homophobia and heterosexism they encountered in their everyday lives, even though such incidents were easily recollected. This included homophobic and heterosexist language. Students would do this by rationalising excusing and denying their existence. This makes responding and challenging microaggressions all the more difficult to GSMY. When responding to

microaggressions the recipient of a microaggression is engaged in a specific psychological dilemma in assessing the cost and benefits to confronting microaggressions (Sue, 2010). Respondents often have to deliberate the attributional ambiguity of the situation "did it really happen?" (Nadal, 2013); whether responding would "cause a scene?" There is also the question of "what good will it do?" and assessing the possible impotency of ones actions (Sue, 2010). Finally, the debate about what the cost will be if the choice is made to confront someone. In a sample of GSM students, Seelman, Woodford and Nicolazzo (2016) found that experiencing microaggressions was associated with lower self-esteem and greater stress and anxiety.

2.5.5 Criticism of Microaggressions

In recent years the concept and analysis of microaggressions has come under scrutiny and garnered criticism on a number of levels. Lilienfeld (2017) highlights the term 'microaggression' itself to be problematic, confusing and misleading. He states the term 'aggression' carries with it a number of meanings relating to 'intent' and violent nature, which are not captured by some of the descriptions of microaggression taxonomies. Concurrently, the idea of something violent and aggressive being considered 'micro' also has conflicting meaning. For example, when homophobic slurs are called out intentionally, this is bound to have a 'macro' impact, and would fall under the type of 'old fashioned' prejudice (Dovidio & Gaertner, 2000). Lilienfeld (2017) states that this risks trivialising the abusive occurrence. Furthermore, in the research stated above for transgender participants and LGB participants, violence and harassment is still a very real problem in their day to day lives, so much so that it was

given its own place in the taxonomy (Nadal et al., 2011; Nadal, Skolnik & Wong, 2012). This calls into question the parameters of the micro/macro aggression boundary.

It seems clear when taking into consideration that microaggressions are contextual and situation specific further research is needed to clarify their role in everyday lives of GSMY and the meaning they have. For these reasons this thesis has chosen to categorise microaggressions under the wider umbrella of everyday prejudice. As Lilienfeld (2017) argues, microaggressions do not fully capture the experience of prejudice. Furthermore, for trans people especially, the term micro minimises the macro impact. In light of this, everyday prejudice is used as an umbrella term to capture microaggressions and prejudice experience in day-to-day life that may range from direct to indirect, intentional to unintentional, and violent to non-violent.

Another strand of criticism with relation to microaggressions is the lack of empirical evidence to support the concept of microaggressions. Lilienfeld (2017) argues for more rigorous examination of microaggressions, which thus far relies on subjective accounts in qualitative research. However, Swann, Minshew, Newcomb and Mustanski (2016) recently used data from a GSMY sample to validate the Sexual Orientation Microaggression Inventory (SOMI). Their data supported Sue's (2008) taxonomy. Data could be separated into societal disproval (microassaults), anti-gay attitudes (microinsults), and heterosexism (microinvalidations) and a fourth factor unique to GSMY which they termed 'denial of homosexuality'. The highest scores on the SOMI were for questions relating to negative gay language and gay stereotypes. They also found that microaggressions for GSMY are a strong predictor of victimisation and depressive symptoms.

Another critique of microaggression literature is the position of victimhood it casts GSM in (Lilienfeld, 2017). As discussed in Chapter 1, a harms based framework frequently positions GSM as victims of prejudice, bullying, and microaggressions. This can be argued to be a disempowered position. Formby (2015) highlights this as an issue within the homophobic and transphobic bullying literature. They state that a constant focus on bullying diverts attention away from the influence of teachers and wider school practices. Moreover, the focus on GSMY as being at risk and vulnerable perpetuates the notion that identifying as such means to face inevitable stress and adversity. It shuts down the potential for empowering strategies and possible routes away from victimhood and towards strength and empowerment. This in itself can negatively impact GSMY's identities and sense of self (Formby, 2015).

2.5.6 Intersectionality

Microaggression literature has also been critiqued for focussing only on experiences triggered by singular identities, for example being gay/lesbian or being transgender male/female (Nadal, 2013). More recently Nadal et al. (2015) advocate for an intersectional approach to microaggressions that explores how everyday prejudice interacts along intersectional lines, and that intersections of race, sexual identity, gender, social class and others may effect individual accounts of microaggressive practice (Crenshaw, 1989). This is supported by literature that argues that traditional conceptions of oppression such as racism, sexism, and heterosexism do not act independently but rather form a "matrix of domination" or "vectors of oppression and privilege" (Ritzer, 2007, p. 204). There is a gap in the literature for an approach to everyday prejudice and microaggressions that explores how sexism, heterosexism,

homophobia and transphobia intersect in the experiences of GSMY with multiple marginalised identities (Nadal et al., 2016). Furthermore, Nadal et al. (2016) observe that currently there are no publications on non-binary individuals and microaggressions. Nadal and colleagues (Nadal, 2013; Nadal et al., 2015; Nadal et al., 2016) advocate for more research that looks at multiple oppressed identities and intersectional microaggressions. This is based on the theories that people with intersectional minority identities may experience multiple types of discrimination (Nadal et al., 2015). Nadal et al. (2016) criticise the literature on microaggressions for not separating the experience of microaggressions for different minority groups and not taking into consideration the diversity within GSM communities. This includes lesbian, gay, transgender and gender non-conforming identities intersecting with race, class, gender and ability.

Nadal (2013) argues that even within the GSM community there is still a hierarchy of privilege organised around multiple axes of power. Greene (2003) states that any who hold societal privilege have the potential for oppressive behaviour. She stresses the importance of inspecting our own privileged identities for the power that we may hold over another so as not to abuse our power or unwittingly discriminate against others. The intersecting of identities and prejudice is a valuable idea to 'queer theorising' multiple identities that are 'under attack' by intersecting lines of prejudice. In particular, trans men are in a unique position, since they experience sexism in terms of being perceived as female, transphobia, and homophobia if perceived as a male in a gay relationship.

2.6 Everyday Prejudice and Masculinities

Prejudice towards GSM is more commonly attributed to heterosexual men who have been found to exhibit more anti-gay prejudice and anti-gay behaviour than females, as well as less favourable attitudes towards transgender people (Burn, 2000; Jellison, McConnell & Gabriel, 2004; Nagoshi et al., 2008). In a cross-cultural sample from Canada, the United States, the United Kingdom and the Republic of Ireland, male participants consistently demonstrated higher levels of homonegativity (McDermott & Blair, 2012). Furthermore, in a sample of young gay, lesbian and bisexual pupils, a higher percentage of bullies at school were said to be boys rather than girls (Guasp, 2012). Nagoshi et al. (2008) also found that hypermasculinity was highly correlated with both transphobia and homophobia. They concluded that some men's anxieties about their masculinity were triggered when confronted with non-traditional gender presentation, including gender identity, gender roles and sexual preference. These findings were also demonstrated in a UK sample whereby male students were found to have significantly greater opposition to transgender civil rights than women (Tee & Hegarty, 2006).

Men are also more likely to be the targets of prejudice, as well as the perpetrators (Herek, 1988; Monto & Supinski, 2014; Yost & Thomas, 2012). Morrison and Morrison (2011) found that heterosexual men evidenced significantly greater levels of prejudice towards gay men rather than lesbians. Furthermore, heterosexual men are more likely to be accepting of anti-gay hate speech than heterosexual women (Cowan et al., 2005; Cowan & Hodge, 1996; Cowan & Mettrick, 2002). Worthen (2016) highlights that there is a lack of data that looks at attitudes to trans masculine and trans feminine individuals separately. Although it is often noted how little research in general focuses on a trans masculine population (Green, 2005). In their study, Worthen

(2016) found no significant differences between attitudes to trans masculine and trans feminine groups.

Research suggests that violating gender norms is one of the key predictors of prejudice, in particular those whose physical appearance and mannerisms are inconsistent with society's expectations about masculinity and femininity (Herek, 2004; de Boise, 2015). Men's negative attitudes towards gay men have been related to maintaining traditional gender roles (Jellison, McConnell & Gabriel, 2004; Woodford et al., 2012) and homosexuality as a threat to masculinity (Glick, Gangl, Gibb, Klumpner & Weinberg, 2007). This has to do with the expectation of appropriately performed gender falling in line with heterosexuality. In addition to this, research suggests that gender nonconforming youth report higher levels of victimisation than those who conformed to gender norms (Grossman, D'Augelli, Howell & Hubbard, 2005; Pilkington & D'Augelli, 1995; Toomey et al., 2010).

2.6.1 Hegemonic Masculinity

Definitions and the meaning of masculinity have been argued from a number of different angles (see Beasley, 2012; Connell & Messerschmidt, 2005; Demetriou, 2001; Wetherell & Edley, 1999). It is mostly accepted in the literature that there is not just one way to do masculinity, there are plural masculinities organised hierarchically, captured most famously in the concept of hegemonic masculinities (Connell, 1987; Connell, 1995; Connell & Messerschmidt, 2005). Hegemonic masculinity can be defined as "the configuration of gender practice which embodies the currently accepted answer to the problem of the legitimacy of patriarchy, which guarantees (or is taken to

guarantee) the dominant position of men and the subordination of women" (Connell, 1995, p. 77).

Recent theories of hegemonic masculinity identify two separate axes along which gender power relations are ordered; external hegemony, which is men's patriarchal dominance over women, and internal hegemony which is the organisation of masculinities which are situated within hierarchical power relations that privilege traditional notions of white, heterosexual, middle class masculinity above others (Demetriou, 2001; Christensen & Jensen, 2014). Both forms of hegemony serve to (re)produce men's overall dominance over women. Connell's (1987; 1995) framework of hegemonic masculinity is congruent with the broader social constructionist perspective, and explores the diverse constructions of masculinity across the GSM spectrum.

To date little research explores heterosexual men's attitudes or prejudicial behaviours towards transgender men and non-binary individuals. However, Lehavot and Lambert (2007) suggest that it is gay and bi-sexual men who are perceived to be more feminine who attract greater levels of prejudice. Glick, Gangl, Gibb, Klumpner and Weinberg (2007) found evidence that heterosexual men were more likely to target effeminate gay men rather than masculine gay men. Furthermore, they are motivated to distance themselves from gay men according to masculinity and anti-femininity norms (Martinez, Vazquez & Falomir-Pichastor, 2015) This is true of adolescent males who acknowledge gender norms and police theirs and other males' behaviour in relation to it, drawing on homophobic, misogynistic and manhood insults (Reigeluth & Addis, 2016). Furthermore, adolescent males also reported using physical body insults to

uphold masculinity norms of strength and size, which could have direct implications for transgender and non-binary youth assigned female at birth (Reigeluth & Addis, 2016).

One of the key critiques of hegemonic masculinity has been the lack of a subject (Connell & Messerschmidt, 2005). It was unclear to researchers what hegemonic masculinities looked like in practice and how men positioned themselves as gendered beings (Wetherell & Edley, 1999). Wetherell and Edley (1999) proposed a discursive psychological approach to hegemonic masculinities that explored the subject positions that are available and taken up by men in talk according to their interactional needs (Connell & Messerschmidt, 2005). They found that men in their study would utilise a number of discursive resources to construct gendered identities. Masculine positions within discourse were negotiated according to the particular image of the self that was desired, this involved positioning themselves alongside a hegemonic ideal as well as distancing themselves from it.

Researchers have also explored discursive resources that are utilised in (re)producing heteronormative masculinities. Luyt (2003; 2012) identifies norm referencing rhetorical devices such as normative reform, revolution, preservation and (re)production, which are discursive resources that can be employed in situated interaction that challenge and/or (re)produce dominant hegemonic discourses. Luyt (2003) also found that in focus groups South African men negotiated their claim to heterosexuality relevant to dominant representations of hegemonic masculinity. As enforced by the policing of masculinity norms, the subordination of femininity is one of the key organising principles of internal hegemonic masculinities. In Connell's

(1995) framework, homosexuality is conceived of as a subordinate masculinity in so far as its relation historically to femininity. When positioned against hegemonic masculinity as the 'ideal', subordinate masculinities such as homosexuality are denigrated as "other" (Schippers, 2007).

Anti-gay prejudice is regularly cited as instrumental in the organisation and construction of adolescent masculinities (Epstein, 1997). In particular, a large area of research covers the use of anti-gay language in the construction of adolescent hegemonic masculinities (Burn, Kadlec & Rexer, 2005; Pascoe, 2005). Pascoe (2005) describes the discourse of "fag" as an abject position outside of hegemonic masculinity, passed around and refuted as a dangerous epithet. However, for the heterosexual adolescents in their study, to be called a "fag" meant not that the recipient was homosexual, but that they were not a man (Pascoe, 2005). Moreover, in a UK study on the adoption of gay aesthetics amongst straight men, the use of "gay" referred, not to being homosexual, but to being unmanly (Bridges, 2014).

2.6.2 Inclusive Masculinity

This corresponds with findings from Anderson (2009) who uses 'inclusive masculinity theory' to highlight how UK homophobia is on the decline and is becoming less significant in the construction of adolescent masculinities (McCormack & Anderson, 2010). In his framework masculinities are either 'orthodox/conservative' (homophobic, aggressive and sexist) or 'inclusive' whereby heterosexual men are more frequently inclusive of gay men, as well as more open to emotional and physical contact. To represent the decline of homophobia, Anderson (2009) introduces the concept of 'homohysteria' to replace it which he defines as "the cultural fear of being

homosexualised" (p. 7). He also argues that there has been a change from periods of high homohysteria to now low homohysteria and this can be evidenced by the emergence of inclusive masculinities.

However, de Boise (2015) criticises this idea and argues against the assumption that prejudice towards LGB individuals is on a steady decline and rather that there has been a shift from blatant prejudice to more subtle forms of prejudice such as widespread anti-gay language. de Boise (2015) also questions the novelty of inclusive masculinity from Connell's concept of hegemonic masculinity, referring to the concept of 'hybridization' (Demetriou, 2001) which already captures many of the key ideas that inform inclusive masculinity, with greater theoretical sophistication. Hybrid masculinities describe the process of selective incorporation of some previously marginalised and subordinated masculinities as well as femininities into hegemonic structures which results in the maintenance of hegemonic masculinities (Bridges & Pascoe, 2014).

Research on inclusive masculinity frequently uses heterosexual adolescent males as their participant sample to explore masculinity and prejudice, often neglecting the views of gay and bisexual men. Currently there is no research on inclusive masculinity that includes transgender men and non-binary individuals and explores whether the dominant norms of masculinity are perpetuated within queer communities.

2.6.3 Gay Masculinities

As well as the literature supporting anti-femininity in the organisation of masculinities, theorists have commented on femmephobia and anti-femininity norms within gay masculinities (Blair & Hoskin, 2015). Subgroups of gay men have defined

themselves as "straight acting" and findings have shown that within the already subordinated group of gay men, is the further subordination of femininity (Bishop, Kiss, Morrison, Rushe, & Specht, 2014; Clarkson, 2006; Annes & Redlin, 2012; Sánchez & Vilain, 2012; Taywaditep, 2002). Bishop et al. (2014) found that participants who were more likely to endorse hypermasculine belief statements tended to perceive negatively valenced attributes as more characteristic of drag queens. Furthermore, Clarke and Smith (2015) interviewed gay men about their visual identities and found that participants talked about the risk of looking "too gay". Participants were keen to cultivate an authentic individuality in appearance and clothing practices that communicate the message 'I'm not hiding' (too closeted), 'I'm not shouting' (too gay), 'I'm just me' (an authentic individual who just happens to be gay).

Sanchez and Vilain (2012) found that gay men rated masculinity as an important characteristic in a partner, they also wished that their behaviour was more masculine. Sanchez, Westefeld, Lui & Vilain (2010) found that with most of their participants gay men valued the public appearance of masculinity and they ideally wished to be more masculine than they thought they were. This research shows that cisgender gay men have a potential investment in hegemonic masculinity at the expense of 'queerer' masculinities, those being trans, non-binary, and feminine.

2.7 Queer Theory

Queer has long been a difficult word to place within the Lesbian, Gay, Bisexual and Transgender (LGBT) community. It has a complex history with varying meanings in language, politics, and individual experiences. For generations of LGB people, queer was known and used as a slur with derogatory meaning, often associated with violent

and traumatic homophobic experiences. For others, this slur was effectively reclaimed and associated with a political and cultural rebellion in the 1980s and 1990s (Barker, 2016). As the meaning fractured, similarly the agency of 'queer' has shifted and transformed. For a term that was once shameful and humiliating, more recently 'queer' has come to be an empowering and liberating 'anti-label' for GSM, describing a diverse and inclusive community, challenging and resisting normative constructions of gender and sexuality (Galinsky et al., 2013).

Evidence exists that supports a queer approach to gender and sexuality and its utility to trans youth. Research suggests that increasingly more young people are locating themselves outside of the traditional categories of heterosexual and homosexual (Diamond, 2008; Savin-Williams, 2006; Thompson & Morgan, 2008; Vrangalova & Savin-Williams, 2010). Ditch the Label (2017) report that 76% of a sample of young people from the UK and USA agree that sexuality labels are no longer important. Indeed, in their sample, 47% of young people find themselves in spaces in between 'exclusively straight' and 'exclusively lesbian/gay'. Furthermore, YouGov (2015) reported that 49% of young people aged 18-24 identified as 'not completely heterosexual'. However, very little data exists that explores young people's experiences of gender fluidity in relation to their experience of the gender binary. This research applies a 'queer theory' approach to gender and sexuality for GSMY, in particular the study of queer masculinities.

Historically, gender and sexuality have been understood as categories organised into clear binaries describing contrasting and opposing identities; male/female, cisgender/transgender, masculine/feminine, heterosexual/homosexual. Within each

binary is an unequal distribution of power with one identity being dominant and the other subordinate (Weeks, 2002). Furthermore, these identity categories are often scientifically understood as describing real differences that exist between people (Serano, 2013). In the 1980s and 1990s the work of theorists such as Sedgwick (1990), Foucault (1978) and Butler (1990) challenged the assumptions that gender and sexuality categories were distinct, binary and occurred 'naturally', and instead advocated that they were socially constructed and (re)produced in society (Vrangalova, Savin- Williams, 2010; Nagoshi & Brzuzy, 2010). This form of understanding gender and sexuality came to be known as queer theory.

The term 'queer' originated in the 17th Century meaning that which was "odd and strange" and shifted in the early 1900s to become associated with homosexuality (Sayers, 2005). Queer theory reclaimed what was at the time a disempowering slur and returned to its original meaning in challenging what is considered normal. Halperin (1995) defines queer as "whatever is at odds with the normal, the legitimate, and the dominant" (p. 62). Queer theory rejects essentialist views whereby an individual's identity is fixed, located within, and measurable (Bohan, 1993). It believes in plural gender and sexualities and maintains that understandings of gender and sexuality are dependent on a cultural, historical, and political context. Queer theory challenges the notion of identity itself, arguing that gender and sexual identities are fluid and multiple (Baker, 2008). Bornstein (1994) talks about queer theory as a challenge to dominant power structures of gender and illuminated its potential to challenge gender normativity, with a strong message of performativity outside of cultural and social norms. With regards to masculinities this would refer to locations of masculinity outside of the heterosexual and/or cisgender experience.

42

This ideology has been influential in empowering large numbers of the GSM community and beyond. Queer at present is often adopted as an umbrella term for the wider LGBTQIP2SAA communities referring to those who identify as Lesbian, Gay, Bisexual, Transgender, Queer, Questioning, Intersex, Pansexual, Two-Spirit, Asexual or Ally (Bergonzi, Carter, & Garrett, 2016; Berliner, 2018). Perhaps in some cases just meaning to deviate from the norm or perhaps simply referring to not being cisgender and/or heterosexual (Barker & Scheele, 2016). For all those who feel alienated from heterosexual, cisgender and/or other normative identities, regarding oneself as 'queer' has opened up new communities incorporating diverse GSM identities, whilst also challenging the construction of these identities from the inside. Queer is both an adjective and a noun and it is within this messy and unfixed location that it is adopted as part of queer masculinities. In this thesis queer will refer both to the political movement that gained academic interest in the late 80s and early 90s, as well as the recent usage, referring ironically to a cluster of GSM identities that challenge norms of binary gender and heterosexuality. Queer masculinities refers to a queer construction of gender and sexuality for gay, bisexual, trans and non-binary youth.

2.8 Queer Masculinities

Research on masculinities has been critiqued from a number of different perspectives. Social constructionists have argued that masculinities are only as meaningful as their use in language and discourse. Wetherell and Edley (1999) argue that it is difficult to understand what hegemonic masculinity looks like in practice and describe it as a position rather than a way of being. They describe masculinities and hegemonic masculinity as specific subject positions in language that construct a specific

43

identity for the subject in talk and a contextual meaning for the interactant. It can be argued that queer masculinities exist as a potential route with which to challenge the complicity of gay men subscribing, reproducing and enforcing hegemonic norms. Queer masculinities exist in the forms of feminine masculinities, trans masculinities, and non-binary masculinities. Positions within and outside of masculinity that coordinate with conflicting lived experiences. Milani (2014) explores the utility of viewing masculinities through a queer lens in particular, stating that queer theorising of masculinities "scrutinises those processes through which certain bodies, identities, and desires (and not others) become unmarked, normal, and normative" (p. 265). This has implications for the transgender and non-binary communities who seek to establish masculinities of their own making as an empowering exercise (Halberstam, 2000).

Masculinities as subject positions have been criticised for neglecting the very real ramifications and implications of the body (Monro, 2007). Moreover, postmodernism, queer theory and social constructionism has been criticised for abstract ideology regarding identity, dislocated from bodily practice (Nagoshi & Brzuzy, 2010). In sexuality and in gender the body is imperative for understanding the lived experiences of GSM and queer theory had specific implications and meaning for transgender individuals (Plummer, 2003; Ekins & King, 1999).

For many trans people, queer theory opened up a space where gender is not fixed, measurable, solid and unchanging. The understanding of gender as assigned as a social construct, empowered and validated many transgender lives. However, for some trans people queer theories of gender impeded on their lived experience and realties (Tauchert, 2002). An understanding of gender as fluid, unfixed and advocating

44

for the continuous challenge and disruption of gender was in direct contrast to many transgender lives who as binary transgender men and women found substantial comfort in occupying defined gender categories, including gender expression expectations. For many transgender individuals a queer understanding of gender was disempowering (Nagoshi, Brzuzy & Terrell, 2012). Nagoshi and Brzuzy (2010) acknowledged this criticism and advocated for an understanding of transgender theory. Understanding the construction of gender as fluid, multiple however appreciating the lived experience and embodiment of gender.

2.9 Trans Masculinities

Currently there is very little masculinities research that includes transgender men and non-binary individuals and explores the dominant norms of masculinity that are perpetuated or resisted within the queer community. Research suggests that although the transgender male community acknowledge the power dynamic of hegemonic masculinity, they do not use it as a goal (Green, 2005). He observes that trans men are the most understudied group when it comes to masculinity. In his findings, trans men were not concerned with being perceived as insufficiently masculine, but were worried about being perceived as male by others. These findings were seen to correspond with stages of trans identity development. Trans men in an early stage of transition indicated in the interviews that they were more likely to deliberately exhibit behaviours that were typically thought of as masculine due to the worry of not being perceived as male in male spaces. Green's (2005) research was conducted mainly with older trans adults so there is less knowledge about how younger trans men, transmasculine and non-binary youth experience masculinity. Zimman

(2013) notes how transgender men position themselves relative to hegemonic masculinity when using their voice and acknowledge how 'gay' they sound when talking. Furthermore, findings indicate that transgender men utilise a number of resources for challenging and resisting the norms of hegemonic masculinity. Schleifer (2006) describes how trans male interviewees "reinforced their maleness, their masculinity, and their identity as gay men through discursive means and in erotic contact with male-born gay men and other gay trans men" (p. 72). Identification with queer identities and sexualities provides transgender men with the potential to transgress gender boundaries and distance themselves from heteronormativity which can be a source of empowerment (Rubin, 2003; Vidal-Ortiz, 2002). Vidal-Ortiz (2002) states that trans men occupy a space 'in between' other identity categories, with reference to transgender challenging boundaries of gender and sexuality. The benefit of the patriarchal dividend (Connell, 1995) extends to trans men. Schilt (2006) found that trans men who were tall and white gained more status than trans men of colour and those who were shorter. Findings from interviews revealed how the trans male participants were imbued with more authority, status and respect in the workplace.

2.10 Chapter Summary

In summary, the concept of prejudice has long been a large and unwieldy concept in psychological research and has been refined through the years as knowledge about the experiences of minorities grows. Regarding GSMY, the concept of everyday prejudice allows the acknowledgement of subtle and implicit forms of prejudice, such as microaggressions, whilst not ignoring the day-to-day discrimination and violence still experienced by gender minorities. Approaching everyday prejudice through the

46

lens of masculinities permits a sharp focus for the symbiotic relationship of prejudice and the social construction of gender. Furthermore, queer and trans masculinities are an under-researched area in the literature and provide a unique route into exploring how multiple identities intersect in prejudicial interactions.

3. CHAPTER THREE

POWER, EMPOWERMENT AND INTERVENTIONS

Chapter 3 explores the methodology of the project, in particular the utilisation of mixed methods to accommodate three studies that track the development and evaluation of QueerViBE. The concept of empowerment will be introduced as a multifaceted construct that bridges the gap between postmodern theories of power and a valuable addition to psychological research with Gender and Sexual Minority Youth (GSMY). It locates the concept of power within a critical feminist framework and introduces examples of psychological research with GSMY that works with this concept of power, including key factors that guide interventions with this population. It will review both the empirical and social constructionist literature for inspiration in the development of a novel intervention to empower trans and non-binary youth. This discussion of methods will help introduce the research questions that guide the three studies of this research project.

3.1 Introduction

Empowerment in psychological research poses a significant number of theoretical, epistemological and ontological challenges (Perkins & Zimmerman, 1995). Empowerment can be conceptualised according to socio-political, feminist and queer contexts, as well as employed as part of empirical psychological research (Stromquist, 1995; Zimmerman, 2000). A number of academics recognise empowerment including personal, interpersonal, and political dimensions (Kashubeck-West, Szymanski, & Meyer, 2008; Morrow & Hawkhurst, 2003; Tully, 2000). Furthermore, it is often

described as both a process of change as well as an outcome (Stromquist, 1995; Zimmerman, 2000). Stromquist (1995) defines empowerment as "a process to change the distribution of power, both in interpersonal relations and in institutions throughout society" (p. 14). Tully (2000) defines empowerment as

the process whereby those persons or groups who are defined by themselves or others to be without power are enabled, through a collaborative process utilizing personal narratives, to increase skills necessary for acquiring and controlling resources necessary for effective and satisfying social functioning, including personal, interpersonal, and political aspects (Tully, 2000, p. 72).

When actively trying to empower and change the circumstances for minorities who are subordinated and marginalized by society, Stromquist (1995) advocates for a comprehensive definition of empowerment that takes into consideration four components: cognitive, psychological, political and economic. A cognitive component involves coming to a multi-level understanding about the conditions of subordination and the patterns of behaviour that reproduce unequal power relations. This means acquiring new knowledge about the societal, cultural and structural factors of inequality, and changing beliefs about the self. Furthermore, developing new understandings, and breaking free from dependence on structures of inequality. The psychological component is the formation of beliefs that circumstances can change and efforts to change can be successful. It also means involving the group in the planning and implementation of tasks (Rao, 2012). A political component encourages members of a group to analyse and develop skills to challenge the status quo, promote activism and mobilization as a group by questioning and challenging hierarchies of power and

previous histories of domination. The fourth component is economic, which stresses the need to provide people with the resources they need to generate income and gain autonomy.

This multifaceted conception of empowerment requires a mixed method approach and a comprehensive theoretical framework. The four components stated above will be used to guide the discussion of the literature on power, empowerment, and interventions. This chapter will scrutinise how each component of empowerment has been deployed in the literature previously with relation to interventions with GSMY. In particular, it looks at how these four components of empowerment can inform concepts of everyday prejudice and masculinities.

To begin, an understanding of unequal power relations appeals to a post-structuralist epistemology that scrutinises layers of domination in the construction of everyday prejudice and masculinities. A psychological understanding of empowerment looks to see what factors are key to positive change in mental and physical well-being. Previous research shows how political activism can be a powerful factor in the empowerment of GSMY as well as a guiding principle in the methodological development of interventions. Finally, the idea of resources will be approached from both a practical and discursive angle. Looking specifically at the impact of online resources for trans and non-binary youth and how this can be coupled with discursive resources in applied social constructionist interventions as a way of gaining autonomy.

3.2 Social Constructionism and Power

When discussing empowerment it is first necessary to examine the concept of power. This thesis approaches the concept of power from a social constructionist

position. Social constructionism emerged as a critique of the realist approach to knowledge and the positivist method of research. It argues that a 'true' knowledge of the world cannot ever be attained and there is no single truth, only multiple realities situated within a particular historical, political and social context (Wetherell, Taylor & Yates, 2001). Burr (2015) encourages the researcher to question the assumptions that are made of the world thorough traditional observational methods. She gives the example of biological gender; the essentialist categories of female or male prescribe certain ways of 'being' that are mostly taken for granted (Burr, 2015). Social constructionism argues that people construct versions of reality through their use of language, often described as discourses. Burr (2015) defines discourse in two different ways, the first being "a systematic, coherent set of meanings, metaphors, representations, images, stories, statements, that in some way together produce a particular version of events" (p. 64), and the second as "language in everyday interactions" (p. 17.)

The post structuralist Foucault (1978) founded the notion that discourse is associated with relations of power. According to Foucault (1978) power is productive and produces reality. It constructs objects of analysis, knowledge, and forms discourses (Foucault, 1980). Furthermore, power both constructs subjects in discourse and constrains the options of those subjects at the same time (Elden & Crampton, 2007). Foucault (1980) sees power as relational and something that results from interactions between people, which would suggest that power is both the product and the conduit of prejudicial interaction. Power can be seen to construct subjects in everyday prejudicial interactions, assigning norms to gender, bodies, identities, and sexuality.

51

Allen (1999) argues that a feminist conception of power has to accommodate all aspects of power, both domination and empowerment. She uses theorists such as Foucault, Butler and Arendt to develop a fully formed concept that fits within such a framework. Allen (1999) notes that a key criticism of Foucault's conception of power is the lack of agency afforded to the subject who is represented as passive and impotent and that there is a lack of agency for those in subordinate positions to break free. Within this framework there are no clear avenues for resistance to domination and a lack of agency; subjects in a Foucauldian conception of power are stuck.

Allen (1999) endeavours to meet this challenge by calling upon the theories of Butler and performativity (Butler, 1990; 1993). In Butler's (1990) theories, not only is gender socially constructed but so too is the category of bodily sex. Differences between the sexes are socially constructed and falsely naturalised. Butler (1990) states that the repetition of norms makes it seem as though gender performances of male/female are owned by biological difference and are natural. This binary is reproduced over and over again due to omnipresent cisgender and heterosexist norms. Furthermore, any attempts to disrupt or challenge these normative gender performances can often result in outrage, anger, and often violence (Butler, 1990). Unlike Foucault, Allen (1999) notes that Butler's conception of power and gender does allow the potential for resistance and introduces the capacity for the subversion of gender and the capacity to alter performances of gender. According to Butler, power cannot be withdrawn, or refused, only redeployed. It is this theoretical framework of citationality[6]

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[6] Citationality explains how "gender norms are *reproduced*, they are invoked and *cited* by bodily practices that also have the capacity to alter norms in the course of their citation" (Butler, 2004, p. 52).

that guides the development of this programme of research. Performativity must be understood as a process of iterability, a regularized and constrained repetition of norms (Butler, 1993).

Butler (1997) looks at the agency of prejudicial language and the potential for resistance in prejudicial interaction. She starts by claiming that hate speech is socially constructed, both the meaning and its harmful potential. Butler (1997) states that "to be injured by speech is to suffer a loss of context, that is, not to know where you belong" (p. 4). In the context of everyday prejudice and microaggressions this could relate to the invalidation of misgendering. One could argue that being misgendered constitutes being denied a position in language or assigned a position incorrectly. What concerns Butler is the sense of being out of control, which is effectively the outcome of much prejudicial interaction. There is potential for an intervention about everyday prejudice in interaction to explore ways of regaining that sense of control.

Using these theories one could argue that everyday prejudice and microaggressions construct identities in social practice. Prejudicial interaction works through the enactment of power, constraining the options of subjects in talk by fixing (unwanted) identities in place and denying their true identities. Furthermore, Butler (1997) states that speech enacts domination (Matsuda, 1993) and becomes the vehicle through which social structures are reinstated. This could be applied to everyday prejudice and microaggressions, reproducing domination and subordination in interaction. However, in her theorising Butler (1997) comments only on intended threats, there is no consideration given to unintended prejudice, however the effects could still be the same regardless of intent.

53

Importantly, Butler (1997) acknowledges that there are avenues of resistance in prejudicial interaction, power can be transformed. She describes how in much prejudicial language the body is called into action. For example, the transphobic statement "women don't have a penis" constructs one body as legitimately 'female' and the other as illegitimate. Butler (1997) would argue that there is power in reclaiming the body and problematizing its essential character as male or female, which would constitute a revolutionary act. Butler invites individuals to make use of "queer", once a derogatory label, as an example. The term has now been re-evaluated by GSMY, re-appropriated and 'returned' to its speaker in a different form, performing a reversal of effects (Butler, 1997). Butler would argue that this is an example of how the power manifested in prejudicial language is changeable, malleable and can be resignified and recontextualised.

With the inclusion of Butler building on the groundwork of Foucault there is now the potential for resistance and subversion through challenging everyday naturalised performances of gender. However, it is so far unclear how this construction of power could be mapped on to an intervention. A key criticism of Butler's conception of power and resistance has been that there is no indication what it looks like practically, both individually as well as in groups (Allen, 1999). One could argue that as a largely academic concept, there is a lack of ability for these ideas to actually make a difference and no potential for collective action and empowerment. Butler's conception of problematizing identity allows no room for individuals to come together and focus on empowering a collective identity. These are the criticisms most often levelled towards Queer Theory (Beasley, 2013).

In a response to these criticisms, Allen (1999) introduces the work of Arendt into her feminist conception of power who describes power as the ability to act collectively. Power is about bringing these ideas to the wider community (Arendt, 1990). Allen (1999) describes Arendt's conception of power that identity is only useful in so far as it is part of a collective. Political movements are held together by a shared goal over a shared identity. Power is a collective phenomenon "power is never the property of an individual; it belongs to a group and in existence only so long as the group keeps together" (Arendt, 1970, p. 44). Allen (1999) conceives of power in three ways; 'power over', 'power to', and 'power with'. 'Power over' describes domination, subordinate and dominant categories. She describes it as the ability of an actor or set of actors to constrain the choices available to another actor or set of actors in a non-trivial way. People are acting within a set of cultural, institutional and structural relations of power that work to the advantage of dominant groups and the disadvantage of subordinated groups. However, Allen (1999) does not make explicit that actors can both be knowing and unknowing. 'Power to' is described as the capacity of an agent to act in spite of or in response to the power wielded over them by others. It is the ability of an individual actor to attain an end or series of ends in spite of subordination. 'Power to' also includes resistance to power relations. Resistance is the ability of an individual actor to attain and end or series of ends that serve to challenge and subvert domination. The goal is collective empowerment due to embracing non-normativity (Allen, 1999). 'Power with' is described as the ability of a collective to act together for the attainment of an agreed-upon end or series of ends. This is through solidarity which is the ability of a collective to act together for the agreed upon end of challenging, subverting and ultimately overturning a system of domination (Allen, 1999).

55

Allen's (1999) framework provides a way of conceiving power but lacks detail on how to put these principles into action and mobilise as a community, providing they are equipped with the appropriate resources. However, the work of Freire (1970; 1974) provides a way for oppressed and marginalised groups to scrutinise their position in society and the structural reasons for their oppression.

When it comes to power, Freire, (1974) recommended the strategy of problematizing power over problem solving. This relates to the agency of the community in question. Freire worked with disadvantaged, disempowered and oppressed groups and stressed how important it was to "help people help themselves, to place them in consciously critical confrontation with their problems, to make them agents of their own recuperation" (p.12). Freire promotes this 'critical consciousness' as the route to empowerment.

Freire (1970) believed that the oppressed gained liberation through their recognition of the necessity to fight for it. Empowerment is achieved through highlighting structural imbalances of power and the underlying mechanisms under pinning these unequal regimes in the aim to mobilise a group for change. People must be able to critically recognise the causes of their oppression, and through transformative action they can create a new situation. This can be seen to accommodate a social constructionist conception of power that involves collectively gaining awareness of the structural imbalance.

Freire also advocated for an understanding of the world that included an objective social reality. Reflection was a crucial component of Freire's concept of critical consciousness who states that reflections are formed and reformed. In context

56

of teacher and student Freire (1970) states that "The teacher presents the material to the students for their consideration, and re-considers her earlier considerations as the students express their own" (p. 81).

For Freire reality is in a constant process of transformation. People are constantly in a process of becoming (Freire, 1970). People "develop their power to perceive critically the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation" (Freire, 1970, p. 12). This coincides with Butler's (1990) concept of performativity in which it is argued that power is a repetition of performative acts that assert certain ways of doing or performing gender/sexuality natural and essential. Freire advocates the utility of critical reflection in strategies to redistribute the power dynamic. However, whereas these principles can be taken forward in the development of an intervention, this framework of empowerment suffers through not providing any understanding as to what empowerment actually looks like in practice.

3.3 Psychological Empowerment

As Stromquist (1995) notes the second component of empowerment is a psychological understanding of the construct, in particular the processes of change. Zimmerman (2000) describes empowerment as both a strategy for implementing change and a theoretical framework for organising knowledge. Empowerment is defined as a process in the context of how individuals see a correspondence between their goals and how to achieve them, gaining mastery over their lives (Rappaport, 1987). Empowering processes are ones where people can gain control over their lives and critically understand their socio-political context of their environment.

Furthermore, Zimmerman (1995) maintains that empowerment is context and population specific; what empowerment means to one group is different to another, which is why it is important for the researcher to let the agenda of the research be set by the participants and encourage them to have an active role in the research process.

As discussed above, empowerment is often seen as relating to three main levels of analysis: (i) individual, (ii) group and (iii) socio-political. Zimmerman (2000) refers to empowerment at the individual level as psychological empowerment; this includes beliefs about a person's competence, efforts to exert control, and an understanding of the socio-political environment (Zimmerman, 1990a; Zimmerman & Rappaport, 1988). It happens at the group or collective level, within and amongst communities, working to enhance the skills of members of the community and provide them with the support to effect change (Zimmerman, 2000). Finally, it happens at the socio-political level where there is the capacity for collective action and activism.

Zimmerman (1995) states that empowerment requires a critical awareness; the capability to analyse and understand one's social and political situation. This includes an ability to identify those with power, their resources, their connection to the issue of concern, and the factors that influence their decision-making. This corresponds to Freire's (1970) conception of critical consciousness and the importance of reflexivity. Jennings, Parra-Medina, Hilfinger-Messias & McLoughlin (2006) suggests that this critical awareness and mastery can come through participation in transformative social action. Young people need to develop a critical awareness of processes, structures, social practices, norms, and images that affect them, so that they can determine how to live productively within those social spaces or, better yet, how to change them for the

benefit of all (Jennings et al., 2006). Improving critical consciousness for youth can help them become effective agents for challenging the status quo (Freire, 1970).

Methodologically empowerment research with Gender and Sexual Minorities (GSM) often follows a Participatory Action Research (PAR) framework. PAR works to scrutinize the positions of power in society and works to discover and create ways of changing how power is distributed in society through research (Kindon, Pain & Kesby, 2007). When conceptualising power within a PAR framework, Labonte (1990) conceives of power as possessing a shifting or dynamic quality between people which coalesces with a feminist conception of power as described above. PAR looks to make people more powerful agents, seeking out increased agency in everyday interactions, institutions, and increased access to knowledge and resources (Baum, MacDougall & Smith, 2006). A critical component of PAR is the combination of action and reflection (Baum, MacDougall & Smith, 2006). Action is achieved through a reflective cycle, whereby participants collect and analyse data, then determine what action should follow. In PAR reflection is an essential stage of action in the research process and can not be separated (Baum, MacDougall & Smith, 2006).

The ultimate aim of PAR research is that it is empowering and leads people to have increased control over their lives (Carr & Kemmis, 1986). Marginalised communities can establish themselves as more powerful agents through being active in the research process and seeking control of research agendas. Baum, McDougall & Smith (2006) state that "at its heart is collective, self-reflective inquiry that researchers and participants undertake, so they can understand and improve upon the practices in which they participate and the situations in which they find themselves" (p. 854). This

is an empowering and respectful methodology specifically useful for oppressed or marginalised groups since it requires the researcher to embed themselves within the culture to ensure an understanding of the community (Singh, Richmond & Burnes, 2013).

However, something that much of the research excludes from the discussion of participatory action research is how to incorporate the measurements of empowerment and effect change using this model. Much of PAR is qualitative in nature, however there are examples of a PAR being used in quantitative research with interventions. Described as Technical Action Research (TAR) it has been utilised with applied intervention research with the collaborative aim of generating new scientific knowledge (Crane, 2014). TAR has been used in a wide variety of contexts; as a framework for evaluation of a programme or intervention and to develop interventions which better appreciate the contexts of their application (Crane, 2014). The reflective process is directly linked to action, influenced by an understanding of history, culture, and local context and embedded in social relationships (Crane, 2014).

3.4 Empowerment and Gender & Sexual Minority Youth

Empowerment has proven a useful concept in research when looking at groups of young people. It is recognised as a multi-level construct consisting of individual and collective outcomes. Jennings et al. (2006) introduces Critical Youth Empowerment (CYE) as a conceptual framework for working with young people. She identifies a number of factors that make up critical youth empowerment and emphasises the importance of engaging young people in dialogue and critical reflection and analysing the socio-political context for personal problems. Jennings et al. (2006) states that

young people need to be critically aware of the visible and invisible structures and processes that make up social institutions and practices. This aligns with the feminist conception of power as discussed above, scrutinising the power structures in place that correspond to dominant and subordinate positions.   When working with youth empowerment, Jennings et al. (2006) states that the focus has to be relevant to young people's lives. Therefore, the focus for this research project is the everyday prejudice and discrimination experienced at school, college and at home.

PAR has potentially empowering implications for transgender people in particular. Singh Richmond and Burnes (2013) discuss the utility of feminist PAR with the transgender community. They argue that PAR proved an ethical and empowering framework for research *with* rather than *on* transgender communities. The researcher works as a collaborator and facilitator, rather than an expert. Furthermore, participants have an active role in the change process and setting the agenda (Zimmerman, 2000). Singh, Richmond and Burnes (2013) argue that this has specific implications for trans and non-binary people and it is vital to acknowledge how trans individuals are frequently disempowered in society and subject to specific inequities in healthcare, employment, and educational settings.

Singh, Richmond and Burnes (2013) describe a process for conducting PAR research with the transgender community. Firstly, it is important to begin an open and collaborative dialogue with the transgender community about the sources of oppression, which can lead to a mutual recognition and understanding of how best to act and address the issues identified and work to change them. The process of dialogue is an important stage because as well as allowing the researcher and participants to

61

identify the problems, the act of participating also begins the process of empowerment and raising consciousness on the issue. Collectively the researcher and the trans participants can identify empowering resources. However, the question remains on what to do with the knowledge that is gathered and how to engage with it in a way that actually initiates change. Furthermore, how this change can be potentially measured while respecting the PAR framework. Wagaman (2015) states how "PAR with GSMY offers an empowerment-based approach that has the potential to create space that is conducive to change at the individual, group, and community levels" (p. 143).

It is recognised that to effectively meet the needs of GSMY, they themselves need to be leading the change, and be elevated into positions to give voice to their concerns (Wagaman, 2015). Rather than be positioned as victims, as discussed in Chapter 1, a PAR framework allows GSMY to be instrumental in their own empowerment, scrutinising power relations and resisting subordinate positions in talk and interaction. Wagaman (2015) states that an empowerment based approach to GSM interventions would include scrutinising the systems of oppression and power and engaging young people to actively change those systems. Wagaman (2015) recognises the utility of empowerment based interventions for marginalised and oppressed communities, in particular GSMY. Currently however there are no examples of UK based projects that attempt to do this, let alone any positive interventions. Researchers using a PAR framework have incorporated methodological pluralism into their study design and make use of qualitative and quantitative methods (Craig & Austin, 2016; Austin & Craig, 2015a).

3.5 Interventions and Gender & Sexual Minority Youth

Intervention research has identified a number of key factors for empowering GSMY. These factors are often split between personal, community and social political factors, corresponding with the levels of empowerment previously identified. Personal empowerment is often measured through self-efficacy, self-esteem, building a capacity for resilience, and general mental and physical well-being (Chinman & Linney, 1998). Some key factors relating to personal empowerment for GSMY include the importance of allowing young people to self-identify and validating diverse GSM identities and experiences (Austin & Craig, 2015). Craig (2011) highlights the importance of seeking input from GSMY in order to inform interventions and ensure their relevance to the community. Community factors are often represented as group identity and pride and finally the key social political factors is activism (see Amodio, Picariello, Valerio & Scandurra, 2018; Johns et al., 2018; Riggle, Rostosky, McCants & Pascale, 2011; Russell, Muraco, Subramaniam & Laub, 2009; Singh, Meng & Hansen, 2014).

3.5.1 Resilience

Empowerment research with GSMY is often framed around building the resilience strategies of these populations (Craig et al., 2017; Singh, Meng & Hansen, 2014; Amodio, Picariello, Valerio & Scandurra, 2018). Research has shown how members of minority groups have the potential to develop empowering resources that assist with coping and resilience in response to minority stress (Austin & Craig, 2015a). Resilience is defined as "a process of or capacity for, or the outcome of successful adaptation despite challenges and threatening circumstances" (Garmezy & Maston, 1991 p. 159). In interviews with transgender youth and service providers, resilience was described partly as an individual quality but also as a network of protective

resources (Zeeman, Aranda, Sherriff & Cocking, 2016). Furthermore, Breslow et al. (2015) found that resilience protects against psychological distress for transgender people and minority stress weakens resilience. Resilience was related negatively with anti-transgender discrimination, internalised transphobia, and stigma awareness (Breslow et al., 2015).

A number of factors associated with building resilience in GSMY are often linked to levels of empowerment such as the importance of being able to self-define, increasing self-esteem, and connection to an affirming community (Craig, Austin & McInroy, 2014; Singh, Meng and Hansen, 2014). Empirically supported interventions have been successful at building resilience, increasing self-esteem and coping strategies (Austin, Craig & Alessi, 2017).

Amodio, Picariello, Valerio and Scandurra (2018) developed a training program aimed to build resilience, specifically targeted for transgender youth who experienced transphobia. Their training program utilised strategies that increased awareness of intersectionality and multiple identities, encouraged sharing experiences with others and developing self-awareness. They found improvements in resilience levels between time 1 and time 2 but the differences were not significant. This was a small study with seven participants, and not a controlled trial. Furthermore, all participants were transgender women. Also proposed as a resilience strategy for trans youth and adults is an awareness of oppression (Singh, Meng & Hansen, 2014). Researchers suggest that having an awareness of discrimination and oppression better equips young people at building a resilience to it. However, an awareness of stigma has also been connected to

an increase in psychological distress so it is unclear how this factor impacts trans youth (Breslow et al., 2015).

Much of the literature on empowering interventions for GSMY comes from a post-positivist background looking at improving the psychological outcomes for participants according to a number of variables. Currently there is a lack of interventions with GSMY that use a randomised control trial method that compares scores between experimental and control groups. A randomised control trial is recognised as the "gold standard" of evidence in empirical studies (Solomon, Cavanaugh & Draine, 2009, p. 6). Tsay and Hung (2003) used a randomised controlled trial to investigate the effectiveness of an empowerment programme to improve mental health which included identification of problem areas for self-management, exploration of emotions associated with the problems, and developing goals and strategies to overcome the problems and achieve the goals. Findings showed that the scores for depression and self-care were significantly improved.

Morton and Montgomery (2013) found insufficient empirical evidence in a meta-analysis of outcomes of Youth Empowerment Programs on measures of self-efficacy and self-esteem. They found that out of an initial 8,789 studies on youth empowerment, only two met the inclusion criteria of using an experimental design and a control group. Most studies demonstrated a lack of methodological rigour including a lack of information on design, outcomes, program and sample; a lack of intervention details; and a lack of data to calculate effect sizes. None of these studies focussed specifically on GSMY. There are very few randomised controlled trials of interventions for GSMY, and at present, none have been found for trans and/or non-binary youth.

65

3.5.2 Activism

The third component Stromquist (1995) discusses as being key to empowerment is the promotion of activism and collective action. Activism in the form of collective action has been talked about in interviews as an important quality in resilient GSMY (Asakura, 2016). In a study exploring the experiences of transgender students at UK universities, engaging in activism at university was highlighted as a positive experience by the participants (Storrie & Rohleder, 2018). It has been linked to positive well-being, specifically human flourishing which has been strongly associated with psychological well-being (Klar & Kasser, 2009; Diener et al., 2010). It was found that a greater proportion of students who met pre-existing criteria for human flourishing (Keyes, 2002), were engaged with social activism than those who were not. Additionally, the students that scored highly on social activism were more likely to be 'flourishing' than those who scored low. This led to Klar and Kasser (2009) suggesting that political activism can be motivational.

Gray and Desmerais (2014) found that activism was also a useful strategy for building resilience. Furthermore, Hagen, Hoover & Morrow (2017) found psychosocial benefits of activism including increased empowerment, social connectedness and resilience. In a grounded theory study Hagen, Hoover and Morrow (2017) found empowering potential in activism for GSM communities. Some of the empowering benefits of activism were recognising privilege and oppression based on multiple socio-political identities, the importance of building communities, change over time, gaining a sense of purpose with an activist identity, communicating with others and increased happiness and pride.

Social activism has been found to be a key attribute to queer identities (Gray & Desmerais, 2014). These ideas are supported by research that suggests the use of the label 'queer' has empowering properties in itself. Queer is often used as an umbrella term for any non-heterosexual orientation or gender identity (Gray & Desmerais, 2014). Previously, the term had been used as a slur for LGB people, however findings suggest a new generation of young people have 'reappropriated' the term as an empowering self-label (Galinsky et al., 2013).

Galinsky et al. (2013) define power as control over resources and give the example of self-labelling with derogatory or stigmatizing labels, such as queer, an example of a form of power, challenging the meaning of the word and its stigmatizing force. A relationship was found between self-labelling with queer, and group power. It was found that both individuals in scenarios who self-labelled as queer were rated as more powerful as well as the identity group in general (Galinsky et al., 2013). This was supported by findings from Whitson, Anicich, Wang & Galinsky (2017) who found that self-labelling was also related to increased group identification and reduced negativity associated with the stigmatised label.

An increasing amount of research on GSMY debates the idea of refusing and resisting identity labels (Savin-Williams, 2006; Clarke & Smith, 2015, Greenland & Taulke-Johnson, 2017; Ravenhill & de Visser, 2017). Oakley (2016) explores labelling among GSMY on the social media site Tumblr and argues that self-labelling, particularly of non-binary genders and sexualities, plays a role in disturbing the hegemonic discourse of binary gender and heterocentricity and allows users to be their true selves and construct identities. Labelling as a form of identity construction is an

important practice (Oakley, 2016). However, although labelling makes way for a multiplicity of genders and sexualities it still positions these labels within the binary of male / female. In the study 'queer' was the most claimed label, self-labelling helps to provide opportunities for communities to connect and has subversive potential (Oakley, 2016). McGlashan and Fitzpatrick (2018) highlight the possible tensions in the trans community regarding binary gender performance. They suggested that for some trans youth embodied and celebrated their queer identities and gained a sense of agency from being able to play with gender labels and perform a fluid identity. However, for others gender fluid labelling was experienced as threatening.

3.6 Interventions and Masculinities

Jewkes et al., (2015) argue for the utility of Connell's concept of hegemonic masculinity, as a concept that can be actively incorporated into intervention design as a way to facilitate change. They agree with Stromquist's proposal that the key to gender change interventions is the analysis of power and gender identity (Jewkes et al., 2015). Hegemonic masculinity treats masculinities as multiple, fluid and dynamic. Furthermore, they are situationally interactive and, in any given context, men have a 'choice' whether to occupy dominant positions over women, other men, or to resist these (Connell, 1987). Jewkes et al. (2015) advocate for multi-level interventions that look at patterns of domination in multiple arenas, at home, in wider society and globally. In interventions, hegemonic masculinity has been used as a framework to empower men from countries such as South Africa and Sweden in choosing masculinities that are not harmful to women or other men (Lundqvist et al., 2010; Morrell, Jewkes, Lindegger & Hamlall, 2013).

Interventions have aimed to transform the gender norms and practices of small groups of men by working with issues such as health, education, unemployment, violence towards women and fatherhood and diversifying the range of masculinities available (Jewkes, Flood & Lang, 2015; Jewkes et al., 2015). In Sweden, The Macho Factory programme (Machofabriken) alerts groups of young men to new ways of 'doing' and 'undoing' gender through media and interactive exercises, aiming to break the link between masculinity and violence (Lundqvist et al., 2010). Jewkes, Flood & Lang (2015) advocate that interventions that scrutinise masculinities need to focus on factors and seek change at multiple levels including individual and community levels and address power and oppression.

Hearn (2004) argues for the deconstruction of gender binaries and gender power hierarchies as an essential component for an intervention's theory of change. Machofabriken claims that it is influenced by queer theory as it aims to challenge norms and deconstruct social categories and invites young people to critically engage with labels and the binary of masculine and feminine. However, it is unclear from reports on the study how much Machofabriken engages explicitly with issues such as sexuality, transgender and non-binary identities. Interventions using hegemonic masculinity as a framework are advised not to focus solely on men; intersecting identities need to be considered. Intersecting norms also need to be challenged and deconstructed according to the multiple subjectivities that are taken up in interaction (Jewkes, et al., 2015). However, currently there are no gender interventions of this kind that work with sexuality and gender identity that have been found.

Concomitantly, hegemonic masculinity has been criticised on the grounds of too often relating masculinities to male sexed bodies (Beasley, 2005). Connell and Messerschmidt (2005) acknowledge the need for a "more sophisticated treatment of embodiment in hegemonic masculinity…with relation to transgender practices" (p. 851). This would extend to interventions for empowerment and change. Bornstein (1994) discusses the political utility of queer as gender fluidity and disrupting gender binaries, "To be fluid in ones gender challenges the oppressive process of gender and the power processes which use gender to maintain power structures" (p. 52). Baker (2008) highlights the importance of campaigns which mobilise disenfranchised groups against a hegemonic society. These ideas capture the spirit of Stromquist's beliefs for empowerment and change. An intervention that engages with political activism through queer identities could provide trans and non-binary youth with a route to breaking the link between bodies, sex and gender not only for themselves, but also on a representational level in society, encouraging more diverse, multiple, and fluid performances of gender and sexuality.

3.7 Online resources

The final component identified by Stromquist was the need for resources in which to mobilize and gain autonomy. One of the key ways in which GSMY are able to mobilize for activism is through online media (Raun, 2012). Craig and McInroy (2014) advocate for the exploration of internet based media, such as hearing stories from other GSMY through watching YouTube videos. They discuss the ability of online media to provide resources to young people to help explore and cultivate identity, assist with coming out processes and develop important skills. Craig, McInroy, McCready

70

and Alaggia (2015) found four key ways in which online media acted as a positive resource in building resilience and coping with discriminatory experiences. They found that new online media provided a route for GSMY to escape from daily stressors, cope with everyday discrimination, acquire new responses to challenge negative experiences and cultivate new communities through shared identity and experiences. Furthermore, the visibility of other resilient characters was described as an empowering resource. These were often in the form of YouTube vloggers being seen as positive role models when coming out and negotiating prejudice. Similarly, online media also provided an opportunity for modelling ways of fighting back against negative experiences. These findings are supported by Pascoe (2011) who discussed the use of online media as informational and relational resources. However, she warns of the dangers of media in reproducing unequal power relations according to the accessibility of media afforded to class, race, and gender, as well as reminding others to be wary of the vulnerable of online safety.

Wuest (2014) states how the website YouTube in particular provides a space to increase the visibility and representation of GSMY. Youth can actively identify with other young people's experiences as depicted in videos (Wuest, 2014). Furthermore, O'Neill (2014) highlights YouTube as a valuable performative and discursive space for trans youth. They state that YouTube videos provide a way in which to diarise transitional stages, and create video tutorials on ways of presenting as the opposite gender. However, in a content analysis of trans YouTube videos, the creators were often seen to reinforce stereotypical depictions of masculinity or femininity (Miller, 2017).

Jenzen (2017) describes internet and online resources as essential to trans and non-binary youth development. YouTube has been described as an important educational tool for transgender youth specifically (Miller, 2017). Engaging with social media is stated to be useful to coping with oppressions, cultivating both communities and self-expression. In particular, video blogging via online platforms is highlighted as an integral support structure for trans youth. Accessing online media was found to be a key resilience strategy for trans youth of colour in particular. It provides a way to connect with other trans youth of colour and to a trans affirming community, connecting and building relationships within the community (Singh & McKleroy, 2010). Video blogs act as video diaries for tracking development of transition, for example, taking hormones, tracking changes in body, and voice (Jenzen, 2017). Online media has been identified as a crucial medium for GSM to access supportive resources, bolster self-expression, explore identities, and build communities (Jenzen, 2017; Craig & McInroy, 2014).

Raun (2010; 2012) discusses the benefits of YouTube and video blogging for transgender youth in particular. The author talks about how trans youth increasingly turn to the internet for support and acceptance in the face of possible rejection and isolation at home. YouTube and video blogging is described as a specifically useful tool in self-representation and community building (Raun, 2010). He states that "the vlog becomes an important tool, alongside other technologies of the self, in constructing, performing and expressing trans identity" (Raun, 2012, p. 166). Trans vlogs often focus on the journey of transition documenting the start of hormones treatment and tracking their development over time (Raun, 2010).

YouTube and vlogging is described as providing a platform to facilitate embodied identity performance (Raun, 2012). Raun (2012) comments on YouTube and video blogging, political activism and making a political statement about oneself and notes their similarity to consciousness raising groups. They allow young trans people a platform to be visible and validate their experiences and bring what are usually subordinated and supressed voices to have a voice and tell their story. Vloggers are able to voice frustration and vent emotional tension as a result of stressful events (Raun, 2010) This can be an empowering resource, publicly standing up for themselves in a safe space and taking pride in their trans identity, for example 'I'm here I count and so do my feelings' (Raun, 2010). In addition, they are important sources of knowledge for young trans youth for how to navigate hormone replacement therapy treatment. Similar to Craig et al. (2015), Raun (2012) discusses the therapeutic benefit of giving and receiving comments and reciprocal videos from other users. Austin and Goodman (2017) make a specific call for interventions addressing these factors.

3.8 Online Interventions

It has been stated that there is a lack of empirically supported interventions in the literature for GSMY (Austin & Craig, 2015a). Increasingly one of the key ways in which researchers are developing and administering interventions is through online methods. When surveyed about their use of the internet and support for being GSM, nearly all (96%) of lesbian, gay, bisexual and trans young people say the internet has helped them understand more about their sexual orientation or gender identity (Bradlow, Bartram, Guasp & Jadva, 2017). Research shows that young people are more likely to engage with online interventions since at present many GSMY construct their

identities online (Craig & McInroy, 2014; McDermott & Roen, 2012. Web-based communication technologies such as YouTube can provide opportunities for social contact, especially between older and younger people, and help address issues of social isolation (Harley & Fitzpatrick, 2009). Jacobson and Donatone (2009) found support for the utility of online platforms for group therapy interventions in particular. However, they highlight the importance of taking into consideration the number of queer subgroups that GSMY identify with. They recommend that group membership be diverse enough to be inclusive, but to keep in mind the core differences between members of the group which will shape a number of uniquely challenging life experiences. There needs to be a core principle that unites the many groups.

Smith et al. (2015) used a computerised Cognitive Behavioural Therapy (CBT) programme (Stressbusters) on depressed adolescents. Stressbusters involved participants watching video vignettes of actors playing the role of depressed teenagers, talking about their lives and completing 8 sessions of computerised CBT including goal setting, recognising and challenge thought patterns and emotions, problem solving, and improving social skills (Abeles et al., 2009). Of 18 young people who successfully completed the programme with a diagnosis of depression, only four participants retained their diagnosis. In a randomised controlled trial, Smith et al. (2015) assessed 55 young people who completed Stressbusters after scoring below the threshold on measures of depression and anxiety. They found significant and clinically meaningful improvements of depressive and anxiety symptoms ($p < .001$). However, this was not targeted at GSMY specifically.

Currently online interventions for GSMY are in their infancy in academic research. Abbott et al. (2014) developed a protocol for an online intervention *Out & Online,* a multi-symptom mental health and well-being program for LGB young adults between 18-25. Their intervention adapts a previous online intervention targeted at same-sex attracted young adults which uses online CBT methods to target depression and anxiety. However, to date there are no reported outcomes.

Lucassen, Merry, Hatcher and Frampton (2015) developed and evaluated a seven module computerised CBT program, Rainbow SPARX, which was specifically targeted to same sex attracted youth and those who were questioning their sexuality. The intervention was developed from an existing computerised CBT intervention for young people (SPARX) and was re-designed to accommodate same-sex attracted youth. Rainbow SPARX consists of seven modules and includes information that relates to the impact of minority stress and includes encouraging messages about life getting better. Concepts of homophobia and heterosexism were important topics that LGB youth wanted included from previously conducted focus groups (Lucassen et al., 2013). The intervention is video game based and involves participants navigating an online fantasy world with characters providing information about depression and completing specific missions. Missions are based around CBT homework techniques in order to build up resources for combatting depression (Merry et al., 2012; Fleming, Lucassen, Stasiak, Shepherd & Merry, 2016). Rainbow SPARX also looked at the impact of heterosexist language such as "that's so gay". Pilot findings in a pre-to post-intervention trial showed significant decreases in depressive symptoms post-intervention ($p < .001$, pre- to post-effect size $d = 1.01$), maintained at a 3-month follow up. However, this was not compared to a control group.

Lucassen et al. (2015b) interviewed participants who took part in Rainbow SPARX about their evaluation of the intervention and found a number of key themes. Positive factors included the relevance of the material and the idea of challenges. Important themes identified by participants included the importance of relevant content, usefulness of having challenges and interactive elements of the programs and the importance of diversity of identities (Lucassen et al., 2013). However, there are considerable risks for GSMY's increased use of online media. Online hate speech is increasingly prevalent on social media. Ditch The Label (2016) conducted a hate speech analysis of social media and found that transphobia hate speech is gaining momentum and has been increasing since 2014 as awareness of trans issues increases.

Previous interventions have found that methods that encourage awareness of perceptions, beliefs and stereotypes with relation to prejudice are effective at improving self-concept (Garaigordobil, 2004). At present no online interventions have been found that target transgender or non-binary youth specifically. Furthermore, raising a critical awareness of structural power relations and their bearing on prejudicial interactions has thus far been unexplored. There is an opportunity for online platforms that help young people create and negotiate responses to stressful situations by role modelling how other young people have responded in the past, and providing the discursive resources needed to tackle prejudicial interactions in the future.

3.9 Everyday Prejudice and Discursive Resources

Identifying potential discursive resources in everyday prejudice requires applying a social constructionist framework to prejudicial interactions. A key area in this literature is the norm against prejudice and its use as an argumentative resource

(Dixon & Levine, 2012), firstly introduced by Billig (1988), who advanced a rhetorical perspective of the norm against prejudice. He evaluated the ideological meaning behind the denial of prejudice and the rhetorical significance of trying to be perceived as not prejudiced in everyday talk. Billig (1988) used the example of a fascist political party and evidenced how the common disclaimer "I'm not prejudiced but…" is used rhetorically to proactively defend against potential criticism, and subsequently justify negative evaluations of racial minority groups as rational and unbiased (Augoustinos & Every, 2007). This oriented to a social desirability not to appear prejudiced since it is commonly viewed as irrational and associated with a lack of reason (Billig, 1988).

However, even though it has been commonly argued that in discourse one dodges the identity and imputation of prejudice (Billig, 1988; Potter & Wetherell, 1987; Van Dijk, 1984), prejudicial interactions have also been found as a way of strengthening identity. Condor (2006) addresses this in social constructionist work that looks at the construction of group identity through prejudicial interactions. As Condor & Figgou (2012) note, much discourse analytic work focuses on the accounts of individual speakers, which opposes the common social constructionist assumption of anti-individualism. This research opposes classical research such as Wetherell & Potter (1992) that argues that everybody wants to be tolerant and nobody wants to be seen as being prejudiced. Moreover, the idea that prejudice can occur between well-balanced and well-meaning individuals is a key underpinning of microaggressions which can be carried out by people who are not consciously aware of the harm that their comments can do and how they can contribute to the discriminations and oppression on minority groups.

77

Following on from this Van Dijk (1992) looked at the discursive construction of the disclaimer "I'm not racist but" and the cognitive and social functions it performed. Van Dijk documented how the speaker works to construct a positive impression of themselves to account for the negative implications of being branded a racist. He states that dominant social groups must inoculate themselves against the damming accusation of racism which opposes the moral and legal norms of a largely egalitarian society. Van Dijk (1992) distinguished between situational, personal, and group based denials of racism as well as different forms of denial which could be centred on the act "I did not do that", the control of the act "it wasn't on purpose", the intention behind the act, "didn't mean to cause offence" or the goal of the act "I didn't say that in order to…". As well as this, there are also mitigations, where one would argue that the act "wasn't as bad as it was being made out". Discursive actions that would commonly be performed included reversal, justification, provocation, and excusing (Van Dijk, 1992).

Work on the norm against prejudice has been criticised for focusing too heavily on the individual function of prejudicial talk (Condor, 2006). Recent social constructionist work emphasises how prejudice is accomplished in interaction with others. Durrheim, Quayle and Dixon (2015) discuss prejudice as an identity performance whereby interactants establish between themselves what counts as prejudice in a given situation. In prejudicial interactions norms can be agreed, opposed, explained or justified as collective rhetorical practice. Furthermore, Condor (2006) argues that the denial of prejudice can be accomplished as part of everyday, mundane conversation between groups of people and the audience to these interactions also have a stake in the norm against prejudice. Condor, Figgou, Abell, Gibson and Stevenson

78

(2006) discuss how in everyday talk people not only defend themselves against the 'identity of prejudice' but also other members of groups they identify with, either absent or present. Condor (2006) argues that everyday prejudicial talk is accomplished collaboratively and the responsibility for the public expression of prejudice can be shared jointly by the speaker and others present. Condor et al. (2006) found that among groups of interactants there was a collective action in policing the dialogue of others to defend against claims of racial prejudice. She presents findings whereby prejudicial talk is accomplished by a group of girls and highlights the 'pleasures of bigotry' (Billig, 2002). The talk works to reinforce their group identities through sharing "xenophobic banter" (Condor, 2006, p.13) as a source of enjoyment.

The meaning of prejudice can also vary according to the local and broader social contexts of discourse. Andreouli, Greenland and Howarth (2015) conducted focus groups in UK schools to explore how racism is constructed in students' views about multiculturalism. The norm against prejudice was mobilised in the talk as racism was 'othered'. It was located in other places or with other groups of people and positioned as abnormal, irrational. Group members worked to make a distinction in the talk between what is 'racist' and what is well intentioned and justifiable. Racism was effectively rendered invisible in the talk.

Much of the literature on prejudicial talk in interaction has focussed on racial prejudice. However, research has also looked at heterosexism and how it is accomplished in everyday interaction. Speer and Potter (2000) examine the discursive mechanisms that are employed to rhetorically manage explicit heterosexist talk. In their data they explore how participants attend to heterosexism in interactions and what

function it has. Their findings supported the theories of Billig and Van Dijk in that participants oriented to the norm against prejudice and worked to position themselves as rational, reasonable people. Kitzinger (2005) examines the everyday subtle heterosexism in interaction and the dominant discourse of heteronormativity. She describes heteronormativity as "the myriad ways in which heterosexuality is produced as a natural, unproblematic, taken-for-granted, ordinary phenomenon" (p. 478). Kitzinger (2005) explores heteronormativity as it enacted in everyday conversation and argues for the value in analysing the taken-for-granted heterosexist assumptions that are reproduced in the everyday. She highlights the reproduction of the heteronormative family in recorded medical calls through the use of family terms such as spouse, wife, and husband to reference 'natural' nuclear family relationships. This becomes problematic when it constantly reaffirms heterosexual privilege and denies the reality of lesbian and gay relationships.

Research that looks at modern heterosexism from a social constructionist perspective can explore the subtle practice of prejudice in everyday interaction that largely goes unnoticed and unchallenged. Peel (2001) explores 'mundane heterosexism' in the everyday, with talk from participants on a diversity training course. She found that heterosexual participants engaged in reverse discrimination and claimed prejudice towards heterosexuals by assuming false equivalence in specific situations. Another example Peel (2001) found was the comparison of being gay and lesbian to having a deficiency or being abnormal in some way, such as loving their gay son just the same as if they were in a motorbike accident and lost their leg. In another theme the difference between being gay and lesbian was de-emphasised by the heterosexual participants in a rhetorical strategy of wanting to appear inclusive and liberal. However,

while well-intentioned this can minimise the uniqueness of lesbian and gay lives and experience as well as erase the oppression that lesbian and gay individuals face every day.

Smith and Shin (2014) used discursive methods to evidence the discursive strategy of 'queer blindfolding'. This is the minimization, denial and erasure of GSM experiences and oppression through the privileged lens of heteronormativity. It can be compared to racial colour blindness and is presented as an everyday prejudicial narrative practice often performed by well-meaning heterosexuals who do not consider themselves prejudiced. Smith and Shin (2014) used a case study of a heterosexual counselling student to show how queer blindfolding works to minimise queer oppression while used as a rhetorical device to position themselves as beneficent. Taking into consideration that sexual orientation microaggressions are by their very definition, verbal acts of subtle, disguised prejudice and discrimination, an opportunity exists for research that explores microaggressions from a discursive angle.

In their study, Smith, Shin and Officer (2012) situate microaggressions within a counselling framework and focus on the power imbalance between GSM clients and the counsellor. However, their article is theoretical and does not include findings. Smith, Shin & Officer (2012) describe microaggressions as "vehicles through which oppressive discourses are expressed through everyday insults and indignities, as well as unintended and unconscious demeaning messages toward non-dominant groups" (p. 388). Dominant discourses related to everyday prejudice and microaggressions are reported as the sex/gender binary. Socially constructed identity categories "not only structure how people think about and position themselves relative to power and

81

privilege in society but simultaneously provide a foothold from which to criticise analyse inequities inherent in such positioning" (p. 390). Currently there is little research that explores how this experience is represented in the discursive accounts of trans and non-binary youth.

Similarly, Ellis, Kitzinger and Wilkinson (2003) found that in relation to lesbian and gay rights students would present themselves as 'not prejudiced' by employing a number of different discursive strategies to appear politically correct. Much like Andreouli, Greenland and Howarth (2015), students would distance themselves from a prejudiced identity by setting up a comparison with a prejudiced 'other'. For example "'I wouldn't be offended, but…I think a lot of people would be" (p. 44). Participants would also qualify a statement that was pro-gay rights with 'but' adding other concerns. Ellis, Kitzinger and Wilkinson (2003) also found 'queer blindfolding' when heterosexual students would assert the lack of difference between themselves and lesbians and gay men, ignoring and erasing the oppression and discrimination. This is another example of the dominant discourse of heteronormativity being employed to accomplish liberalism. Ellis, Kitzinger and Wilkinson (2003) note that this acts as a barrier to political activism and achieving rights. At present there are very few studies that explore prejudice directed to transgender and non-binary youth from a social constructionist background.

So far, the literature has mainly focused on applying a discursive framework to uncover how prejudice itself is constructed in interaction. There is a gap in the literature that looks alternatively at how resilience to prejudice is constructed and how targets of prejudice maintain a positive identity. It is currently unknown whether these resources

could inform an intervention. However, there is the possibility that identifying the discursive resources that are available to GSMY may help to counter the destructive effects of everyday prejudice and microaggressions encountered in schools and elsewhere.

3.10 Discursive Resources and Interventions

Opportunities exist for applying social constructionist methods to real world interventions (Willig, 1999). There is an opportunity for empowering discursive resources to be utilised by GSMY to help them become critically aware and challenge dominant power relations and give them greater agency in their social worlds. Furthermore, an intervention that utilizes discursive resources can help identify hierarchies of dominance constructed in prejudicial interactions. In this way, hegemonic masculinities and heterosexuality are exposed as manufactured performances that are liable to be questioned, challenged and ridiculed. Through revealing the constructed nature of normative gender and sexuality GSMY have more freedom to occupy diverse and liberating subject positions with relation to everyday social practice. This has the potential to assist with responding to everyday prejudice and microaggressions as well as improving psychological and physical well-being.

Willig (1999) discusses the opportunity of applying discourse analysis as a specific method to social and psychological interventions. Discourse analysis is the name given to a number of methods that look at the role of language in the construction of social reality (Wetherell, Taylor & Yates, 2001). In particular, discourse analysis can explore the role of language in everyday prejudicial interactions and the construction of masculinities. Viewing everyday prejudice through the lens of social

constructionism allows us to explore prejudicial language as situated in a particular context. For example the phrase "that's so gay" is a frequently cited example of negative gay language (Nicholas & Skinner, 2012; Swearer, Turner, Givens & Pollack, 2008) which at the same time is situated in a historical context, due to the modern use of the word "gay" to refer to something that is rubbish, negative or wrong. It has certain political implications framed within oppressive power relations of heterosexism and heteronormativity.

Willig (1999) notes there are few discourse analysts that attempt to apply the method to practical social and psychological interventions. She states that there are three ways in which discourse analysis can be used to inform social change;

(i)   Discourse analysis as social critique, which exposes unequal power relations perpetuated and reproduced through discourse and explores how discursive subjects are positioned in talk. Publication of these studies disseminates this knowledge in the hope that dominant discourses can be challenged and resisted.

(ii)   Discourse analysis as empowerment, concerned with the identification of counter discursive resources as well as the promotion of subversive discursive practices and spaces of resistance.

(iii)   Discourse analysis as a guide to reform, using discourse analysis to inform practical interventions and bring about positive change. She states that discourse analysis allows psychologists to be critical and challenge dominant constructions of psychologically relevant concepts (Willig, 1999).

Discourse Analysis has previously been used as a practical intervention by Lamerichs, Koelen and te Molder (2009) who developed and implemented the Discursive Action Method (DAM), a practical intervention using the knowledge of discursive psychology and the Discourse Action Model (Edwards & Potter, 1993). Lamerichs, Koelen and Te Molder (2009) used this method so that adolescents could explore their own everyday conversations and become consciously aware of how they talk about health issues. They conducted workshops involving young people listening to their own conversational material. The researcher would then assist the participants in firstly adopting a non-cognitive view of the material, and from there, moving from cognitive judgements, to interactional effects. The participants would then be assisted in identifying the speaker's interactional problem, such as the dilemma of stake and move to exploring discursive strategies and developing activities. It was found that this style of intervention helped the young participants make links between interactional features and their effects, such as exclusion in talk and laughter linked with bullying (Lamerichs & te Molder, 2011). It is the aim of the current intervention that participants will be able to reflect critically on theirs and others prejudicial experiences, how they experience everyday prejudice such as intrusive questions and misgendering and how they respond.

Conversational analytic methods have also been applied in interventions such as the Conversation Analytic Role-play method (CARM) which explores everyday interactions of groups to facilitate new effective ways of communicating in organisations (Stokoe, 2014). It uses calls from members of the public as the basis for role-play, reflection and discussion. CARM involves identifying and working through an interactional problem as a group and working out through the use of conversation

analysis how a 'successful' outcome is accomplished in the talk (Stokoe, 2011). Using feedback about interaction has also been used by Finlay, Walton and Antaki (2011) where workshops were provided for staff and managers of services working with people with intellectual disabilities. It was found that using conversation analytical techniques helped the staff and managers involved in the study to reflect critically on their everyday communication habits and practices with service users, such as what went right and what went wrong in the interaction. This encouraged staff to put a number of changes into place to benefit service users such as monitoring non-verbal communications more closely and relying more on objects and actions to indicate choice (Finlay, Walton & Antaki, 2011).

3.11 Mixed methods

To conclude this chapter will be a discussion on the methodology that is able to accommodate the development and evaluation of an empowerment intervention for trans and non-binary youth and the following three studies. If empowerment is upheld as both a process of change and an outcome then it becomes necessary to utilise a mixed methodology design to support varying ways of measuring and exploring change, which is both effective and rigorous as well as open, reflective and exploratory. A design is needed that is able to accommodate multiple understandings of empowerment as:

1) A collaborative accomplishment in reflective research.

2) The discursive negotiation and redistribution of power in language.

3) An organising principle for a number of important and salient individual and group constructs.

To meet all these requirements it is necessary to employ mixed methods, in particular a multiphase design. This approach suggests that both quantitative and qualitative methods are necessary for evaluation (Lincoln & Guba, 1986).

Research surrounding trans and non-binary youth is based around a post-positivist epistemological framework that is able to accommodate positive and negative factors in trans mental health. Research from the domain is mostly exploratory and rarely aims to put the findings into practice (see Singh, Hays & Watson, 2013; Riggle, Rostosky, McCants & Panscale-Hague, 2011). An intervention that supports a feminist critical approach to power differential presents a unique opportunity to bring together two conflicting worlds that so far have remained separate. A particular problem is presented when developing a single methodology that can accommodate these diverse aims which is why a mixed methods design is the most suitable for exploring the empowerment of trans and non-binary youth from multiple angles.

A mixed methods design is described as a method that focuses on collecting and analysing and mixing both quantitative and qualitative data in a single study or series of studies (Cresswell & Plano Clark, 2013). The focus is on "understanding and exploring a research problem from a number angles and obtaining a better understanding of the problem than from either approach alone" (Cresswell & Plano Clark, 2007, p. 5). The data from quantitative and qualitative research can be combined or merged, or one set built on or to compliment the other (Creswell & Plano Clark, 2013). This comes from the understanding that quantitative data can provide a detailed

87

understanding of a problem, while qualitative data can provide a more nuanced understanding of the problem (Plano Clark & Ivankova, 2016). Mixed methods provide more evidence for studying a research problem than either quantitative or qualitative research alone. Figure 3.1 shows the multiphase design of the research project.

Figure 3.1 Multiphase Design of Research Project

Study 1: Qualitative	→	Informs	→	Study 2: Quantitative	→	Informs	→	Study 3: Qualitative
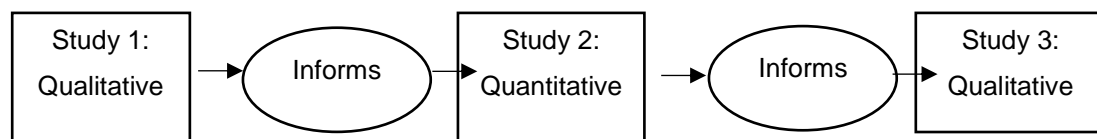
Due to the development of an intervention and a cyclical approach to the data collection and analysis in PAR, this research adopts a multiphase design. A multiphase design "combines both sequential and concurrent strands over a period of time that the researcher implements with a program of study addressing an overall programme objective" (Creswell & Plano Clark, 2013, p. 100). It is particularly useful for intervention studies when a large complex project calls for multiple phases to develop, test and evaluate an intervention. Creswell and Plano Clark (2013) state that multiphase designs benefit from a strong theoretical perspective that provides a guiding framework which aligns with an emancipatory PAR framework. Furthermore, a multiphase design also allows for each study to have its own research questions and epistemological principles.

A multiphase design supports a PAR framework in a number of ways. Firstly, it allows the researcher to conduct multiple studies with the research base, with the ability to go back and forth between studies therefore supporting the cyclical nature of

PAR (Cresswell & Plano Clark, 2013). Furthermore, a multiphase design supports the utilisation of multiple methodologies for each study. This allows for the development and evaluation of an intervention to be approached from a combination of social constructionist, post-positivist, and critical realist epistemological viewpoints, embedded within a comprehensive conceptualisation of empowerment. To this end, Mertens (2010) advances the transformative framework for mixed methods research and perceiving multiple worldviews through an emancipatory lens. This focuses on the empowerment of marginalised communities and calls for change above all else, regardless of epistemology (Mertens, 2010).

Creswell and Plano Clark (2013) state that sometimes political realities compel us to acknowledge the political fact that certain identities are under attack and there is an opportunity for research to provide a valuable route to fight back. This corresponds with the ethos of Feminist Critical PAR. Mertens (2010) acknowledges the utility of mixed methods to identify, support and include the voices of research with diverse participants. Lastly, Creswell and Plano Clark (2013) state that mixed methods approaches are suited well to previously un-researched topic areas and unknown populations, as well as when the research questions are unknown because of the novelty of the research. This applies particularly well to a UK trans and non-binary youth sample.

3.14 Chapter Summary

In summary, empowerment is often described as a multi-tiered concept that is at the same time an understanding of power relations, a process for change, a route for

political activism and the gaining of resources (Stromquist, 1995). This thesis uses Allen's (1999) feminist framework of empowerment to conceptualise structural power imbalance, the opportunities for resistance through the subversion of norms, and the power of collective action. Furthermore, it incorporates Freire's (1970) notion of critical consciousness to provide a channel of using this understanding practically to educate others on their oppression. Empowerment is also approached in the literature relating to GSMY through the concept of resilience (Craig et al., 2017) and research promotes the utility of online resources and interventions for empowering research with GSMY. Furthermore, this chapter has looked at the utility of discursive resources in prejudicial interactions and the application of these ideas to interventions. Finally, the chapter introduced the multiphase design of the research project accommodating three studies with mixed methodologies to accomplish the primary goal of empowering marginalised communities.

4. CHAPTER FOUR

DISCOURSE ANALYSIS OF QUEER MASCULINITIES AND EVERYDAY PREJUDICE

Chapter 4 presents the first study in the multiphase project of developing QueerViBE; a discourse analysis of Gender and Sexual Minority (GSM) male youth's experiences of everyday prejudice and microaggressions. Firstly, the aims of the study will be outlined followed by a description of the methodology and a combined findings and discussion. The conclusions will summarise the key discursive resources identified and how they will inform an intervention that empowers trans and non-binary youth.

4.1 Aims and Research Questions

As evidenced in Chapter 2, there is a lack of research on Gender and Sexual Minority Youth (GSMY) masculinities with relation to prejudicial interactions. Trans masculinities in particular are an under-researched group. Furthermore, there is an opportunity to analyse prejudicial interactions according to how targets of prejudice maintain a positive identity by scrutinising the discursive resources that are employed in these interactions. This chapter aims firstly to explore how GSMY masculinities talk about everyday prejudicial interactions. Secondly, how they orient to gender and sexuality in these interactions. The final aim of the study is to explore what discursive resources are employed as a means of empowerment.

4.2 Method

4.2.1 Participants

Six focus groups were conducted with 28 participants, with an average of 5 members in each group. Participants self-identified according to gender and sexuality categories (see Table 4.1). Participants were aged between 16 and 24 at the time of recruitment (M = 19.4, SD = 2.8). The majority of participants were White-British (n=21), 16 were either currently studying at University or graduated compared to 12 who had completed their GSCE's. Three focus groups had all cisgender male participants, two focus groups were mixed and had both cisgender, trans and non-binary participants and one group had all trans and non-binary participants.

Table 4.1

Sexual orientation & gender identity of participants

N (%)

	Cisgender male	Transgender male	Gender -fluid	Queer	Questioning	Total
Gay	10 (35.7)	2 (7.1)		1 (3.6)		14 (50)
Bisexual	5 (17.9)	1 (3.6)				6 (21.4)
Pansexual		4 (14.3)	1 (3.6)			5 (17.9)
Fluid		1 (3.6)				1 (3.6)
Queer			1 (3.6)			1 (3.6)
Questioning					1 (3.6)	1 (3.6)
Undefined		1 (3.6)				1 (3.6)
Total	15 (53.6)	9 (32.1)	2 (7.1)	1 (3.6)	1 (3.6)	28

4.2.2 Focus groups

Focus groups were chosen in preference to individual interviews because they facilitate the interaction of group participants with each other, often establishing topic

and relevance. They allow for the exploration of real life talk-in practices, as well as allowing input from the researcher to guide the group through the interview schedule (Wilkinson, 1998; Wilkinson & Kitzinger, 2003; Puchta & Potter, 2004). Furthermore, focus groups allowed the researcher to draw on a participant's normal, everyday accounts of prejudicial interaction and tap into the natural processes of communication such as joking, persuasion, and challenge (Wilkinson, 1999). Focus groups are particularly useful to provide insight into complicated subject matters such as discrimination and prejudice (Wilkinson, 1999).

4.2.3 Sampling

Academic researchers often have difficulty recruiting GSM as research participants for qualitative research (Meyer & Wilson, 2009; McCormack, 2014). This could be particularly difficult in focus group research due to the requirement to 'out' yourself to groups of people (Savin-Williams, 2001). Participants were recruited via a combination of purposive, convenience and snowball sampling methods. This sampling frame was selected because it enabled the researcher to focus on a particular minority sample of GSMY, that otherwise would have been difficult to access (Bryman, 2015). However, academics have often been criticised for relying on existing networks of GSM in qualitative research and not obtaining a representative sample of the population (McCormack, 2014).

GSMY groups in the East of England and East Midlands area were contacted and young people were invited to participate. Two focus groups were held on location at GSMY groups. Participants were also recruited through posters being advertised on poster boards at a University in the city and on social media. Recruiting participants through social media has proven useful when accessing specific groups of individuals,

such as those in the GSM community (Burrell et al. 2012). Adverts were placed on Facebook which has been seen as a fast and affordable method for recruiting participants for qualitative research since young adults use the site frequently in large numbers (Ramo & Prochaska, 2012). Four other focus groups were held on a local university campus. The researcher tried to create mixed groups of cisgender and transgender youth to allow for a diverse range of experiences to be shared, however due to restraints of recruiting participants and their availability this was not possible.

4.2.4 Procedure

All participants were given an information sheet (Appendix A) and consent form (Appendix B) along with a sheet requesting some demographic information (i.e., age, gender, sexuality, ethnicity and occupation) (Appendix C). The study was introduced to the participants and it was explained the facilitator was a doctoral student conducting research as part of their PhD to explore the experience of everyday prejudice among gay, bisexual, trans and non-binary youth. It was explained the aim of the research was to develop an intervention at a later stage.

Participants were given time to read through the information sheet and consent form. It was explained to participants that the focus groups would be audio recorded and transcribed data would be confidential. Participants would be anonymised within the data and identifiable information removed. Participant's right to withdraw was also reiterated. Participants were encouraged to interact with and respond to each other. Ethical approval to conduct the focus groups was granted by the Departmental Research Ethics Panel (DREP).

A schedule (Appendix D) of questions for the focus group was developed in line with guidelines from Krueger and Casey (2015). The schedule began with a broad overview of the topic and opening questions about prejudicial interactions. It then moved on to questions specifically about microaggressions. The third part allowed an open discussion about gender and sexuality categories and the fourth part of the focus group looked at empowerment. It was hoped that by having semi-structured questions the dialogue between participants would be free-flowing, indeterminate and that topics of interest to the researcher would be brought up naturally within the conversation (Edley & Litosseliti, 2010). The groups began by exploring the participants' general experiences of prejudice in male groups focussing on experiences where gender and/or sexuality were made relevant in interactions. Each member of the focus group was invited to share memories they had of these experiences.

The questions provided an effective way of allowing the group to open up and share their experiences. A diverse range of stories and experiences were shared and the group facilitator added some exploratory questions to enable participants to open up about their accounts. Participants were encouraged to explain how the interaction made them feel, what was said, and how they responded. If it was felt that the experience was particularly upsetting then less personal questions were asked in order to look after the participant's emotional wellbeing whilst in the group. It was decided that the first half of the discussion would be very general in order for participants to bring up what was relevant to them. The second part of the discussion introduced the topic of microaggressions specifically. In some groups everyday prejudice and microaggressions had already been brought up but all groups were either introduced or

reminded of the concept of microaggressions. Questions were directly related to Nadal's taxonomy of microaggressions (Nadal, 2013).

Although discussion of masculinity was often brought up first by the participants the questions in the third part of the interview were related to everyday prejudice and masculinity/femininity, whether these concepts were relevant and whether it impacted experiences of prejudice. Finally, the fourth part of the group focussed specifically on empowerment. The participants were asked what they felt could be done to empower themselves in prejudicial interactions and what could be done to empower others. It was decided to ask this question at the end to leave the participants with something positive, since the focus group had been very deep and tackled a number of difficult topics and the recounting of what could have been unpleasant memories. Participants were thanked for their time and offered a small token of appreciation in the form of sweets or chocolate. Focus groups were semi-structured and discussion lasted between 80 and 120 minutes. All interviews were recorded and fully transcribed verbatim.

4.3 Analysis

The analysis draws from a number of different methods of discourse analysis, including Discursive Psychology, Foucauldian Discourse Analysis and Queer Linguistics. These methods of analysis are used to explore the accounts of cisgender, trans and non-binary youth and their experiences of everyday prejudice and microaggressions and draws on the literature from previous chapters. The analysis uses particular analytic tools and principles from each of these methods to perform a

comprehensive analysis of the data that can appropriately conceptualise power, masculinities and queer identities in prejudicial interactions.

4.3.1 Discursive Psychology

Discursive Psychology, a term coined by Edwards & Potter (1992), can be defined as "a theoretical and analytical approach to discourse which treats talk and text as an object of study in itself, and psychological concepts as socially managed and consequential in interaction" (Wiggins, 2017, p. 6). It was founded by the early work of Potter, Edwards and Wetherell (Potter, 1996; Wetherell & Potter, 1987, Edwards & Potter, 1992). Discursive psychology has three fundamental assumptions about language, it is used for a specific function, to accomplish specific actions, and to construct different versions of the social world (Potter & Wetherell, 1987). Discursive psychology focuses on the action orientation of language - the actions that talk performs and the function it serves. Potter & Wetherell (1987) suggest that language is used to perform a variety of functions: to describe a version of events, to persuade, to attribute blame or to justify accounts. Edwards & Potter (1992) create the Discursive Action Model which scrutinizes talk and text based on the action orientation of the talk, the negotiation of stake and interest and, the accountability of the speaker. This version of discourse analysis attempts to explore how these functions are accomplished and what they achieve (Potter & Wetherell, 1987).

In this analysis a discursive psychological framework is employed to explore how experiences are categorised as prejudicial and the function this serves in interaction. Alongside this a critical approach to discursive psychology is drawn upon

97

to look at the broader cultural and ideological context of everyday prejudice and microaggressions in the (re)production, regulation, and policing of gender and sexuality norms. The analysis identifies the multiple subject positions that are available to speakers in the focus groups that negotiate hegemonic masculinity and heteronormativity (Edley & Wetherell, 1999). Researchers have previously explored discursive resources that are utilised in (re)producing normative masculinities. Luyt (2003; 2012) identifies norm referencing rhetorical devices such as normative reform, revolution, preservation and (re)production, which are discursive resources that can be employed in situated interaction that challenge dominant hegemonic discourses.

4.3.2 Foucauldian Discourse Analysis

Rather than study discourse singularly as 'language', Foucault thought of discourse as a system of representation, which structures the way we perceive reality (Foucault, 1980). Discourse is, described as "a group of statements which provide a language for talking about [and] a way of representing the knowledge about a particular topic at a particular historical moment" (Hall, 2001, p. 72.). Mills (2003) explains that when deciding to focus on a particular subject, in the process, we add to and refine ways of thinking about the subject, as well as discounting and discrediting others. In this way 'masculinity' is approached in the analysis, not only as a subject position, but also as a discourse, a social object that creates meaning and produces knowledge about specific events. Masculinity, as an object, is governed by rules and practices specific to cultural and political representation.

Key to Foucauldian ideas of discourse is that of the 'availability' of constructions or formulations of a particular subject (Taylor, 2001). As with gender

and masculinity, the options about how to speak about a particular event, experience or subject, are not always equal. Some ways of understanding the world can become culturally dominant or hegemonic (Gramsci, 1971). In Connell's (1987) concept of hegemonic masculinity, a particular 'version' of masculinity can be taken for granted as a true or accurate description of what it means to be a man. Foucauldian discourse analysis is concerned with how the human subject becomes constructed through the structures of language and through ideology (Burr, 2015). The philosophy of Foucauldian discourse analysis appropriately captured the aims of the current project. In this study, the talk of GSMY masculinities is also analysed according to which discourses present themselves above others, how masculinity is constructed in prejudicial interactions and what reasons there could be for this in relation to the social context of the talk.

4.3.3 Queer Linguistics

Closely connected to the wider umbrella of discourse analysis, queer linguistics provides a way of conceptualising talk and identities from a queer perspective (Bucholtz & Hall, 2005). Queer Linguistics was originated by Livia and Hall (1997) and is influenced by feminist, queer, and sociolinguistic theories of language. Bucholtz and Hall (2004) state that one of the advantages of queer linguistics is that it allows the exploration of the construction of queer social practices, identities, and ideologies as interconnected issues within structures of power. As such, it is able to accommodate a feminist conception of power as described in Chapter 3. Queer linguistics centres on the concept of gender performativity; social actions constituted within a structure of power relations according to culturally sanctioned norms (Butler, 1990). In Queer

linguistics identities are relational; gender and sexuality are (co)constructed according to relations of power (Bucholtz & Hall, 2005).

Bucholtz and Hall (2004) describe a method for analysing queer identities in talk and text called 'tactics of intersubjectivity'. These are analytical tools that call attention to the way actors make claims to identity through structures of institutionalised power and ideology (Motsenbacher, 2011). Tactics work in pairs positioned alongside axis of power. The first pair is adequation and distinction which looks at how subjects in talk are constructed either as similar or different. The analyst scrutinises how the interactant either works to highlight or downplay sameness, obscure or illuminate difference in the talk. The second pair of tactics is authentication and denaturalisation; in this process identities are claimed to be true, real and verifiable as opposed to false or fake (Bucholtz & Hall, 2004). In relation to the analysis this could mean the tactics by which trans men make claims to 'authentic' masculinity or manhood regardless of body. This tactic is also interested in the process by which identities are denaturalised, according to the axis of power by which bodies are validated or invalidated. This can happen in the form of a question or challenge which corresponds to everyday prejudice.

The final pair of tactics is authorisation versus illegitimation. Authorization is the use of power to legitimate certain social identities as culturally intelligible, while illegitimation is the revoking or withholding of such validation from particular identities. Institutionalised power structures plays a central role. Power structures recognise certain gender and sexual identities and practices as legitimate and not others (Bucholtz & Hall, 2005). Power is fashioned in discourse from moves to legitimate

trans and non-binary identities in the talk. Authorisation involves the affirmation or imposition of an identity through structures of institutionalised power and ideology. Illegitimation addresses the ways in which identities are dismissed, censored or simply ignored by these same structures (Bucholtz & Hall, 2005).

4.4 Findings and Discussion

The following analysis draws from all three perspectives described above and as such employs an analytic tool kit informed by each form of analysis. It deployed analytical devices such as the function of prejudice; norm referencing devices; dominant and subordinate masculinities; and tactics of intersubjectivity to explore the accounts of participants in focus groups and their experiences of everyday prejudice and microaggressions. Analysis of the data revealed four key discursive themes that highlight the construction of power in prejudicial interactions, including how it is (co)constructed alongside gender and sexual identities. The themes include positions of complicit masculinity and inoculating prejudicial language; naturalising and normalising queer sex and bodies; challenging gender stereotypes and the power of perception.

1) "I know you're not being homophobic": Complicit masculinity and inoculating anti-gay language

As discussed in Chapter 2 the phrase "that's so gay" has gathered a large amount of attention in the academic literature (Nadal, 2013; Nicholas & Skinner, 2012; Swearer, Turner, Givens & Pollack, 2008). It is the first category of Nadal's (2013)

sexual orientation microaggression taxonomy, coming under 'heterosexist or transphobic terminology. Furthermore, academic opinion is divided over the harm this language causes in the community, with some research reporting findings that it is harmful (Woodford, Howell, Silverschanz & Yu, 2012), and some research arguing for a sharper focus on the context of its use (McCormack, Wignall & Morris, 2016). The first discursive theme begins by uncovering how young cisgender gay men do a lot of discursive work to protect straight male friends from accusations of prejudice and authenticate themselves as "one of the dudes". This includes implicating themselves in the act, while still trying to maintain friendships with the men, and inoculating others from accusations of prejudice. In Extract 1, Ian, a queer gay participant talks about his experience of friendship with straight males and the use of anti-gay language.

Extract 1 "I know you're not being homophobic"

1	*Ian:*	*I was thinking about erm my first ever job years ago I worked in a cinema and*
2		*like at high school most of my friends were like female heterosexual or gay*
3		*men but when I worked at the cinema it was a big group of straight guys who*
4		*were all kinda like brothers and I was really close to them and we got on it was*
5		*really nice cause I had like kind of the dudes and it we-I was kinda like I really*
6		*liked being friends with them cause I'd not had that at school but yeah it's like*
7		*they were all very erm (.2) sensitive around how things they say would affect*
8		*me so like they'd kinda be talking to each other and er like I remember one*
9		*time like y'know using words like poof or calling something gay and they'd*
10		*always like apologise to me and if I was around they'd be very like "ahh like*
11		*we can't use that language when Ian's around and they'd be k-and I'd just be*
12		*like it's fine guys I know you're not being homophobic I think thinking about*
13		*the language they used it's just now and again it was used as a negative so*
14		*like gay or poof or like queer to them just meant negative and it was it wasn't*
15		*like they were saying " oh Ian and his boyfriend we hate them we think it's*
16		*disgusting they're just describing something they think is lame or rubbish and*
17		*it's just like the language has is like some of the words they use sometimes is*
18		*like poof faggot or like those kinda things which I guess yeah and then that's*
19		*why they're conscious of me hearing it but <u>I</u> understood I'm like "I know you're*
20		*just saying like that film's shit it's gay but then at least were sensitive to know*
21		*that perhaps it would bother me but I don't think they were being homophobic*
22		*It's just the l-the language they've absorbed maybe from a heteronormative*
23		*society where y'know like you hear gay is negative in the playground*

Ian begins by constructing a narrative from a memory of working in a cinema with heterosexual men. He talks previously about his friends all being heterosexual female or gay men and then being introduced to a group of straight men working at the cinema who later became friends (lines 2-3). Ian uses a three part list as a rhetorical strategy (Jefferson, 2015) to work up the close bond he has with the straight men, he describes them "like brothers", "really close to them", "we got on" (line 4) erasing the difference between the two groups (Bucholtz & Hall, 2004). He calls them "the dudes". However, he goes on to say how they would use negative gay language freely with each other "using words like poof or calling something gay" (lines 8-9). To counter any charges of their homophobia, Ian firstly tries to promote how the men censored themselves around him and "would always like apologise to me", building up their awareness of the language they were using. Ian then positions himself in the role of judge or as a barometer of anti-gay language. He permits its use and inoculates them as a group from charges of homophobia "its fine guys I know you're not being homophobic" (lines 11-12). In this way, homophobia is completely detached from the use of anti-gay language since labelling his male friends as wrong or offensive in this scenario could mean that a barrier between him and "the dudes".

These findings relate to Korobov's (2004) discursive findings on the subtle ways adolescent heterosexual men inoculate themselves against accusations of prejudice. Korobov comments that with the inoculation of prejudice, heterosexual men are able to position themselves as liberal and tolerant, while still being able to gain from the patriarchy and be complicit in hegemonic masculinity. As described in Chapter 3, Condor et al. (2006) describe the denial of prejudice as a collaborative accomplishment. People not only defend themselves from accusations of prejudice, but also others.

However, what the current findings show are gay men inoculating straight men from accusations of prejudice which is a novel finding in this area.

Ian continues to defend the straight men from accusations of prejudice, by adding that "it was just now and then" and "used as a negative" which is constructed as 'ok' in the context of the situation (lines 12-13). They are constructed not as active participants in the use of homophobic language, they are passive agent's just absorbing language from society "like you hear gay is negative in the playground" (line 22). Arguing that it is instilled at such a young age, they had no choice but to learn it. This passivity is one of the strategies that affords Ian the option of inoculating straight men from accusations of prejudice, obscuring the difference between himself and "the dudes", complicit in hegemonic masculinity. Such is the power of hegemonic masculinity that gay men in this focus group take it upon themselves to absolve straight men of all guilt when it comes to anti-gay language. This is a complicit discursive strategy with the function of preserving heterosexual friendships and holding on to their status as "one of the dudes". Ian is complicit in hegemonic masculinity for arguing for closeness, lack of agency, and censorship. In Extract 2 we can see a contrasting example of power being (re)inscribed in an interaction between Ned and El, two young trans men talking about the phrase "that's so gay".

Extract 2 - "I don't give a shit if your friends say it or not"
1 *F:*   *Do you hear the term that's so gay a lot of the time does that offend you?*
2 *El:*   *that's just irritating because it's wrong it's like no that's not so gay because*
3   *that's not a sexuality (laugh)*
4 *Ned:* *unless it's a happy thing let's take it back to the old days*
5 *El:*   *if you if you're talking about a sex somebody who has if you say oh they are gay*
6   *as in they are gay that is their sexuality that is fine but if you call somebody*
7   *gay as an insult I don't understand what is insulting about liking people of the*
8   *same gender*
9 *F:*   *Mmhmm do you hear it a lot?*

10	Ned:	it's usually cis men that say it like teenage cis men
11	El:	I'm gonna be real here I spent the last seven years in a school going back to
12		that there's not been a day that's gone by that I haven't heard that for a long
13		time
14	F:	Really wow
15	Rowan:	I am currently trying to get three of my siblings out of the habit of saying that's
16		so gay (F: mmm) and it's not good cause their like oh their friends-my friends
17		say it and my friends I'm like "I don't give a shit if you're friends say it or not"

In direct contrast to the previous extract, the trans male members in another focus group condemn the use of gay being used in the pejorative sense. They work to unpick the connection of 'gay to something rubbish or negative by using a number of strategies, firstly re-attaching gay to mean sexuality, making the use of "that's so gay" nonsensical, "no that's not so gay because that's not a sexuality" (lines 2-3). By reassigning the meaning of 'gay' to sexuality, any alternate use of the word is delegitimised "What is insulting about liking people of the same gender?" (line 7).

The men in the group attribute it's usage to "teenage cis men" and hegemonic cisgender heterosexual masculinity. Rowan talks about his siblings who he is trying to discourage from using the term, this is in direct contrast to Ian's statement that it is learned from birth. He describes the siblings having the excuse "their friends say it" but Rowan refuses to excuse the use of the language. The excuse of it being widespread this occasion is not important and through recognising and treating young teenage men with agency they are arguably able to empower themselves through changing and reconstructing heteronormative messages through active participation and negotiation. Extract 2 is an example of an empowering position that avoids being complicit in hegemonic masculinity. The facilitator (F) asks why they think it gets said.

Extract 3 "they feel emasculated"

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 1   F:      Yeah why do you think the say it-why do you think guys say it?
 2   Ned:    erm I think there's internalised fear that even the smallest show of femininity or
 3           anything makes them gay so it's sort of like to show that they're not gay at all
 4           they'll use it as an insult to sort of prove masculinity or no homo erm
 5   El:     yeah it's like no homo isn't it it's like when they do nice things for their friends
 6           and they go no homo it's like dude unless you're gonna tell us you're gay and
 7           in a relationship none of us are assuming anything nor do we care (laugh)
 8   F:      Any other ideas or of things that they feel about that?
 9   Rowan:they feel emasculated
10   F:      Mmm
11   Ned:    explain
12   F:      Yeah
13   Rowan:in the fact of yeah some people some men are more feminine that other men so
14          they have-the more masc-masc-masculine men feel like emasculated by the fact
15          that they like feminine men can be that feminine and be ok with it
16   El:     Yeah
17   Rowan:So it's kind of like
18   Ned:    I don't know if that's is that emasculation
19   Rowan:it it is in a way if they want to be more feminine
20   Ned:    like indirect emasculation
21   Rowan:but they can't because of how they perceive themselves
22   Ned:    ah ok
```

In another empowering strategy the participants of this focus group attach saying "that's so gay" to emasculation (line 9). They reinterpret the meaning of "that's so gay" to imply men's insecurity and "internalised fear" (line 2). The trans men in the group ridicule the concept, as well as the men that use it, diminishing its power "none of us are assuming anything, nor do we care" (line 7). Furthermore, femininity in gay men is constructed as a freedom and empowerment to be whoever they want "masculine men feel emasculated by feminine men that can be feminine and be ok with it" (line 14-15). This challenge to dominant conceptualisation of masculinity is an example of Luyt's (2012) concept of 'normative revolution'. The trans men in the group are elevating and 'authorising' the subordinate group in the discourse and challenging the normative conceptualisation of dominant masculinity. This is an empowering reinterpretation of homophobic language through the reconstruction of gender. Trans

men in the focus groups can be seen to take up a position outside of traditional hegemonic masculinity, not seduced by its regulatory power and being complicit in the reproduction of patriarchy. This is a move to power away from normative gender and sexuality and towards a more liberated position.

2) Intrusive Questions: Naturalising and normalising queer sex and bodies

The next section refers to a discourse on queer sex and bodies. As mentioned in Chapter 2, after exploring the taxonomy of sexual orientation microaggressions, Platt and Lenzen (2013) found a new theme in their data not previously presented in Nadal's (2013) taxonomy, that of undersexualisation. This theme of microaggressions describes a surface level acceptance of sexual minorities but an implicit communication of being uncomfortable about queer relationships. GSM were aware of a concerted effort from the straight community to censure their stories of sex and relationships even when being asked intrusive questions on the topic.

Being asked intrusive questions about their sex lives and bodies was a frequently cited example of everyday prejudice and microaggressions for the gay, bi, trans male and non-binary youth. These type of questions can be seen to fall under the category of exoticisation, where GSM are objectified and viewed as a source of knowledge and entertainment (Brooks, Luyt, Zawisza & McDermott, 2019). Nadal (2013) also includes 'denial of bodily privacy' as a microaggression specific to transgender and gender non-conforming people, which is discussed throughout the analysis. In the data from the focus groups, the young people drew upon a number of different discursive resources to challenge intrusive questions and establish a positive sense of self. As an act of resistance, a number of queer youth talked about answering

these questions with even more explicit answers. Furthermore, they utilised discursive resources of humour and ridicule to subvert the hetero norm and/or cis norm to create a stronger self and group identity. This section of the analysis explores how this type of microaggression was talked about and what resources were utilised by the young people to feel empowered in the face of personal and invasive questioning. In particular, the invasive questions about genitals directed at trans male and non-binary youth.

i) Do you have a penis?" Trans men and invasive questions

Intrusive questions were a key form of everyday prejudice and microaggressions that the transgender men in the focus groups experienced. Trans and non-binary participants commented on the frequency of being asked questions relating to their genitals. This relates to literature on masculinity and male sexed bodies that comment on how the penis comes to represent the man (Potts, 2001; Edelman & Zimman, 2014). In the young people's accounts of intrusive questions, having a penis was seen to be a symbol of manhood and one of the first questions that many of the trans men would have to answer. This can be seen as offensive in the fact that it implicitly questions the membership of trans men in the 'male category' denying them of that identity. In Extract 4 El talks about an experience with the rest of the group about being asked questions about his genitals.

Extract 4 "It's just mimicking your system"

1 *El:* *I think as soon as you erm kind of identify yourself as a trans person particularly*
2 *in a group of cis people if they don't know what it is you kind of identify yourself*
3 *as a source of knowledge cause you are going to get asked questions cause*

4	*people are (F: mmm) curious erm which sometimes is fine and other times*
5	*questions cross boundaries and you have to kind of go no thank you (F:*
6	*mmmhmm) Erm to them I personally don't mind answering the questions about*
7	*erm genitals I do just get bored of them (F: mmm) Cause they're usually the*
8	*first question that springs to mind and I'm like of all of them you could have*
9	*picked you're gonna ask me if I have a penis yet ok*

10   *Rowan:that one or after you get a penis can you get a hard on*

11   *El: yeah so many times*

12   *Ned: only if you get three operations minimum*

13   *El: yeah and then you explain how it works and they get really confused you know*
14   *   like its just mimicking your system but*

15   *Ned: oh no actually four*

16   *Rowan:that or you have a pump*

17   *El: yeah (laugh)*

18   *F: Mmm*

19   *Ned: that's how they do the balls*

20   *Rowan:yeah*

21   *Ned: you squeeze them and then it that's there's a tube that runs alongside to it*

22   *Rowan:(laugh) squeeze my balls and then I'll get a hard on*

23   *Tye: (laugh)*

24   *Ned: yeah that's how it works*

25   *El: (laugh) yeah*

El begins by defining the groups, and cis people are identified as being the main culprits of asking questions. He states, "If they don't know what it is" (line 2) signalling that not all cis people are guilty in this way, just those that do not have knowledge of trans lives. El states that trans people are identified as sources of knowledge, this exoticises trans people and is an example of a microaggressions (Nadal, 2013). El constructs it as almost inevitable "you are going to get asked questions" (line 3). This positions El as less singled out by specific people and rather just a run of the mill

experience for all trans people. El positions himself on the fence about whether this is a good or bad thing. In this case there is an imaginary line that is constructed that is in danger of getting crossed. El begins by saying he doesn't mind getting asked questions about genitals but then says "I do just get bored of them" (line 8-9). Finding something boring is an empowered position in that it communicates a lack of pleasure with a particular interaction but the onus is not one of being offended, which would imply victimisation, and being overly sensitive. The locus of agency remains solely on the perpetrator failing to be entertaining. El makes his positon clear about not being offended "personally I don't mind" (line 8). The members of the group collectively disempower those people that ask the question because to them it's not exciting in the slightest "of all of them you could have picked", and the ones that ask the question are positioned as boring unoriginal. The members of the focus group are 'above it'.

Rowan reports another question he gets asked, "can you get a hard on?" Once again intrusive questioning is tied to discourses of masculinity, the male body and its performativity of sexuality. After this question gets raised the men in the group take it upon themselves to flex their muscles of knowledge and talk in a very transparent manner about the penis how it can be made for trans men in gender reassignment surgery. El states "It's just mimicking your system", which naturalises and normalises a trans male penis. However, rather than the penis being biological, what the talk in the group does is reduce the penis to an equal playing field of mechanical "tubes" and "pumps" as an example of adequation (Bucholtz & Hall, 2004). This tactic normalises trans men's genitals and constructs similar processes of getting an erection. The group end this interaction by actually laughing about how it works, taking it in their own hands

110

on who gets to laugh about how it works, but also signifying an ease on discussing the

topic, adding to its mundane nature. Trans men and non-binary participants relate the

body to mechanics to construct a sameness with biological masculinity.

In the following extract the facilitator asks whether any of the men in the same

focus group have experienced prejudice from other men. Trans male participant Rowan

talks about an experience with a male co-worker expressing the same interest in genitals

and recalls a particular example of how he dealt with it.

Extract 5 "It's a lot easier to show rather than explain really"

1	*F:*	*Does anyone else have any interactions at all nothing that kind of comes to mind*
2		*perhaps*
3	*Rowan:*	*the only thing I can remember is the manager at the store I work at was curious*
4		*as to what my dick look liked so I literally threw it at him (laugh)*
5	*Ned:*	*what*
6	*F:*	*Oh my god*
7	*Rowan:*	*yeah I threw my packer at Lenny (laugh)*
8	*Ned:*	*what did you just go into the bathroom and whip it out (laugh)*
9	*Rowan:*	*no it was in my bag I literally threw it at him (laugh)*
10	*Ned:*	*I hope you cleaned it*
11	*Rowan:*	*oh yeah*
12	*F:*	*Were they erm so what was?*
13	*Rowan:*	*(laugh)*
14	*F:*	*So was that they were being offensive or were they joking*
15	*Rowan:*	*No they were genuinely serious they wanted to know what it was because they*
16		*were very intrigued about it*
17	*F:*	*Mmm*
18	*Ned:*	*(laugh)*
19	*Rowan:*	*and they still have me (laugh)*
20	*Ned:*	*(laugh)*
21	*Rowan:*	*it was here you wanted to know so I got it out my bag and threw it (laugh)*
22	*Ned:*	*(laugh)*
23	*F:*	*And so what-oh no it think that re-really interesting a rea-a really kind of it's a*
24		*vivid vivid idea wha-wha-what made it-what made you do that*
25	*Ned:*	*(laugh)*
26	*Rowan:*	*(laugh) a lot easier to show than to explain really*
27	*F:*	*Mmm*

This a clear example of intrusive questioning described at the beginning of this section. Rowan explains how after being asked "what my dick looked like" (line 4) he threw his packer at his manager Lenny so he could see for himself. A packer is described as a phallic object worn in the underwear to give the appearance of having a penis (Underwood, 2016). By inviting the manager to see for himself in this account, Rowan essentially attempts to demystify the taboo surrounding the question. It is an empowered strategy that normalises trans male genitals for the straight cisgender male inquisitor. In line 14 the facilitator tries to clarify what the intent behind the question was "were they being offensive or joking?". Rowan states that the manager Lenny was "genuinely serious" asking the question from a position of intrigue, categorising the incident as "genuinely serious". He positions himself as the 'straight taker', "you wanted to know so I got it out of my bag and threw it" (line 21).

In this example the body is being constructed as a source of knowledge and the packer acts as an extension of the body to convey this knowledge. By recounting the story, Rowan positions himself as the provider of knowledge that could potentially be "too real". Furthermore, with the delivery in the talk of packers as a 'matter of fact', trans male bodies are demystified and the 'truth' of trans male genitals is plain to see as a tactic of legitimation (Bucholtz & Hall, 2004). This could be an example of a useful strategy to communicate with the representative, in this case of the dominant group similar to intergroup contact. The demystification of sexual and bodily practices could potentially contribute to enhancing knowledge about the outgroup (trans men) and reduce prejudice (Pettigrew & Tropp, 2008). In Extract 6 the facilitator asks Rowan what happened when he threw the packer at his manager.

Extract 6 "It's very girthy"
1 *F: What did what actually happened-I'm interested what happened when you-*
2   *when you threw-threw the packer at them*
3 *Rowan:(laugh) he was like it's very girthy it's like mine isn't that girthy*

Upon asking what the outcome of the incident was between Rowan and his manager, Rowan states that "he was like it's very girthy…mine isn't that girthy" (line 3). This construction adequates the packer to the cisgender male body and 'naturalises' the packer rather that constructing it as artificial. The accounting of the experience is constructed in such a way that it's just two men comparing their penises. The body is presented once again as matter of fact, speaking in terms of size and girth, it works to minimise the differences between a trans man's packer and a cisgender man's penis. Both are authentic masculine positions. For Rowan his whole experience is reframed from what could have been quite an intrusive experience, to a genuine interaction of a man wanting to know more about him and his identity, with no crossed wires or hurt feelings.

Furthermore, by constructing the manager as genuine in his pursuit for knowledge, the masculine bond between two men, irrespective of sex category assigned at birth, is intact. Rowan is not positioned as an 'other', he is one of the guys. He is being related to as a man, in a genuine way, not as an object of curiosity.

In extracts 4-6 there has been a reproduction of the discourse of claims to manhood revolving around having a penis. So far, rather than this being disputed by the trans men in the focus groups, in their talk, speakers have gone out of their way to provide information authenticating the packers in terms of their relation to the 'real thing'. In extracts 7-8 the discussion concerns gay men preferring sex with men with

113

penises and a challenge from the trans men in the group about having a penis and having

sex with men. In extract 7, Rob, a cisgender gay man states his position.

Extract 7 "for a lot of gay men it's about the penis"
1   *Rob: for me personally I don't mean to sound like an arsehole here but I would only*
2   *ever have sex with someone that had a penis like that-that's what it is for me*
3   *it's the penis part I think for a lot of gay men it's about the penis and I think*
4   *that's why*

In this short extract Rob talks about his preference for sex "with someone that

had a penis" (line 2). Because he is in a focus group with two other trans men he begins

with a disclaimer "I don't mean to sound like an arsehole" to try and temper any

possible reactions. Rob identifies as gay so when talking about finding men sexually

attractive he places a lot of emphasis on a penis being a key denominator for a potential

partner. In a later part of the conversation Wes, a transgender man, picks this comment

up and talks about his experience of language surrounding genitalia in the gay male

community.

Extract 8 "people forget that strap ons are a thing"
1   *Wes: like I don't mind when guys own what they're attracted to if what you're*
2   *attracted to in someone is a specific piece of anatomy then that's whatever that's*
3   *what that is and I don't have that so fine but I think gay guys who I've been with*
4   *who aren't remotely interested in the front of my anatomy and only want to have*
5   *anal sex with me will say that they're not attracted to penises particularly they*
6   *are just attracted to men*
7   *River: Yeah so that I- I guess like I think that I have bit of a different experience cause*
8   *I think more of like erm a switch like vers person and like I think like a lot of the*
9   *time there is this assumption that because I don't have a penis people forget*
10   *that like strap ons are a thing (laugh)*
11   *Rob: yeah*
12   *Jesse: mmm*
13   *River: and they're like-and they're like "oh you don't have a penis" it's like "yes I just*
14   *have to wear a harness as well" (laugh) which doesn't stop this from happening*

In putting forward his own side of the argument, Wes makes a disclaimer "I don't mind when guys own what they're attracted to", supposedly letting Rob off the hook. However, he goes on to say "if what you're attracted to in someone is a specific piece of anatomy (line 1-2). This statement sets up two opposing discourses, one where attraction is based solely on physical bodies, and an alternate position whereby attraction could be based on something more than the physical body, another type of connection. It is an example of a move to power beyond hegemonic essentialist discourse. Wes disputes Rob's earlier assertion that "for a lot of gay men it's about the penis" (extract 7, line 3), he puts forward his own experience of sexual encounters with gay men as a trans man without a penis. Wes states that he's been with gay men "who aren't remotely interested in the front of my anatomy" (line 3-4) this opposes Rob's view, that not having a penis means being less sexually attractive to gay men.

These strategies relate to the findings of Edelman and Zimman (2014) who uncover linguistic resources used by trans and transmasculine persons in their study to negotiate sexual relationships and bodily difference. Rather than be constructed as something that's lacking in gay relationships, trans male bodies are constructed as providing an added bonus to sexual practices. Wes states that the men he's been with are "not attracted to penises particularly they are just attracted to men" (line 5-6). With this, two separate discursive objects are being distinguished. People with penises, and men. Having a penis does not equate to being a man, for example, trans women without sex reassignment surgery, this is an example of the tactic of distinction. Normative understanding concerning the relationship between sex and gender is disrupted, where manhood and hegemonic masculinity is detached from the body, so that in the discourse Wes constructs trans manhood without having a penis.

115

Following this, River talks about a different experience also connected with sex and penises and "the assumption that because I don't have a penis people forget that like strap ons are a thing". River talks about taking an active (penetrative role) in sex, rather than a passive role (receiving anal sex), and reminds the group how having a penis is also not essential to penetrative gay sex. The use of reported speech in this instance makes a joke or an example of the person who said "oh you don't have a penis" (line 12) when talking about penetrating and deconstructing the myth that having a penis is not fundamental to being a man or masculinity. This blatant discussion of sexual practice for the members of the group is empowering for the trans members in detaching gender roles and genders from parts of the anatomy and normalising not having a penis, disrupting the categories of sex and gender whilst talking about it once again as a matter of fact, "I just have to wear a harness as well" (lines 11-12).

3) Challenging sexuality and gender stereotypes

As well as being asked intrusive questions about their sex life and genitals, the cisgender and transgender members of the focus group also talked about issues with being compared to stereotypes relating to subordinated and feminised masculinities. These experiences can be seen belong to both exoticisation and assumption of universal LGB experience as forms of microaggressions (Nadal, 2013). Accounts from the young people in the focus groups included what it meant to others outside of the community to be 'gay' or 'trans' which were informed by constructions of hegemonic masculinity. As previously discussed in Chapter 2, theories of stereotyping form a substantial part of research concerning prejudice (Brown, 2010). Research suggests that gender transgression in lesbians and gay men drives a large part of prejudice (Lehavot &

Lambert, 2007), as well as positive and negative stereotypic beliefs (Walls, 2008; Massey, 2010).

This section of the analysis looks specifically at talk in the focus groups surrounding stereotypes and the positive and negative beliefs around sexual identities and gender roles. In particular, how accounts of stereotyping from the cisgender and transgender members of the group is managed in the talk, how the participants position themselves in terms of masculinity, but most importantly what discursive resources are deployed that enable the young people to empower themselves in the face of negative and positive stereotyping.

All young people in the focus groups were acutely aware of the stereotypes of GSM and many cisgender men in the groups could be seen to position themselves in relation to gay stereotypes. In extract 9 Drew talks about an experience that involves gender role stereotyping.

Extract 9 "gay points"
1   Drew: I hate musicals (Steve: (laugh)) people are like "what" (Ian: (laugh)) and it
2   doesn't register with them like "no I don't like musicals" I like one musical and
3   that's the producers all the others I hate I can't stand them
4   Steve: that is a fabulous musical good choice (Kurt: laugh)
5   Ian: you've lost gay points with them for-
6   Steve: (laugh)
7   Drew: ex yeah ex
8   Ian: they've got this like point system like
9   Drew: exactly
10 Ian   that's a minus for you then Drew
11 Drew: actually actually in erm er in I think it was my second year me and friends living
12   down the road and they in their flat had a man points system it was like all men
13   shared like six men sharing well eight men sharing this this flat and they had
14   like a man points system but then deductions were called gay points
15 Ian: (Laugh)
16 F: (Laugh)
17 Ian: oh my goodness
18 Drew: so I was like "no you get t-you get two gay points for that"

117

19	F:	So b-being so in that respect gay was kind of ant-what's the word ant-antithical-
20		antithesis
21	Drew:	yeah
22	F:	the antithesis of erm
23	Drew:	yeah
24	F:	Of
25	Steve:	being a man
26	F:	Being a man
27	Ian:	what-what thing can I ask what things would like get gay point deductions or
28		what was like like big point minuses or
29	Drew:	I-I-like s- like I suppose things like shaving
30	Steve:	(laugh)
31	Ian:	(laugh)
32	Nile:	(laugh)
33	Drew:	so this one like had like this really big beard and he just decided to shave it off
34		and so it was like Seb
35	Ian:	that's gay points
36	Drew:	that's like 10 gay points
37	Steve:	(laugh)
38	F:	God
39	Drew:	and then like drink choices was another big one like you'd get man points for
40		some drinks but gay points for other drinks like it was just an informal thing like
41		they didn't keep a chart on the wall I don-but it was just stupid like it-it made
42		no sense

In this extract Drew starts with the exclamation "I hate musicals", positioning himself away from a traditional gay male stereotype. He recounts people being surprised when he tells them this because it doesn't fit with what they believe to be true about being gay, "It doesn't register with them" (lines 1-2). With this he is criticising the unidimensional perception of gay men, positioning himself away from it and constructing distinction. Ian then states that Drew has "lost 'gay points' with them" constructing this idea of a "point system" whereby heteronormative society ranks the gay men they meet with the stereotypical representation of gay men in society and the media, with dislike for musicals deviating from the stereotype and meaning "minus points".

This analogy reminds Drew of an experience he had when sharing a flat with eight men, where the concept of gay points was used among straight men to police each other's behaviour in terms of masculinity. For the group in the narrative, gay points were a damning epithet, and detracted from 'man points' the masculine alternative. This corresponds with research on heterosexual men's motivation to distance themselves from being seen as gay, mediated by the anti-femininity norm (Martinez, Vazquez & Falomir-Pichastor, 2015). Furthermore, a system that equates being gay in direct opposition to being masculine corresponds with work by Pascoe (2005) whereby 'gay' or 'fag' is an abject position, outside of masculinity and a defining characteristic of hegemonic masculinity (Connell, 1995). As the facilitator summarises with the help of the group, being gay was the antithesis of being a man. Drew recounts in his narrative instances whereby the straight men in the flat assigned 'gay points' to "shaving" and "drink choices" all the time implying that there is a 'man' choice of living and a 'gay' choice, and never the two should meet. This conflicts with research by Bridges (2014) who develops the concept of 'gay aesthetics' to describe how heterosexual men use typically gay cultural and stylistic distinctions to construct hybrid masculinities to accommodating broader constructions of masculinity.

What this narrative does essentially is cut off the gay men in the group from any claims to masculinity. How the men in the focus group respond in the talk is to laugh at the stereotypes and the system as a way of neutralising its power over them (lines 15 & 16). It is found funny, rather than offensive which is a more empowering position over feeling victimised. Furthermore, Drew delegitimises the men in the narrative "it was like it-it made no sense" (line 41). He constructs this behaviour of choosing to categorise things as either gay or manly, as stupid. Seeing something as ridiculous,

119

takes away it power to do personal harm. As this narrative continued, Ian, a gay man in the same focus group, talks about what it may mean for the men who engage in the activity.

Extract 10 "seems like really bad for them"

1	*Ian:*	*such a pressure on them like let's say they are all 100 percent heterosexual men*
2		*such a pressure that they're putting on each other they kind that system's not*
3		*allowing them to be themselves*
4	*F:*	*Mmm*
5	*Ian:*	*like maybe they're masculine and heterosexual but in a more you know in a*
6		*variant way that it isn't even for like heterosexuality and masculinity in that*
7		*sense it isn't like beer cars top gear that if they've got like coming back the*
8		*example with the cinema group if they watch certain films or wear certain things*
9		*they're not any less heterosexual or masculine to me it's just them and their*
10		*choices*
11	*F:*	*Mmm*
12	*Ian:*	*But that-that to me seems really like bad for them as well on the like straight*
13		*side not just the gay points thing*

After laughing about the gay point's story, Ian offers another construction of the behaviour which can be seen to have a specific function. Ian talks about "such a pressure on them (heterosexual men)…not allowing them to be themselves" (lines 1-2). Here Ian talks about the pressure on straight men to act masculine and aspire to only 'man points' and resist having 'gay points' deducted, suggesting that such a restrictive point systems inhibits heterosexual men from being themselves. Ian talks about the "variant ways" of being a man, challenging the normative hegemonic masculine ideal of "beer, cars, top gear". Ian gives an example of himself and the cinema boys who were brought up earlier in extract 1 "if they watch certain films or wear certain things they're not any less heterosexual or masculine to me" (line 8-9). Ian positions himself away from the confines of gay points and man points, liberating himself from the system in this normative challenge (Luyt, 2012). Furthermore, he tries

120

to find an authentic position for both gay men and straight men to occupy "it's just them and their choices" (line 9-10). In this way this type of typical heterosexual masculinity is constructed as false, but also pitiful in a reconstruction of hegemonic ideals. It is a sympathetic response for how heteronormativity potentially limits actualising a holistic gender identity. Ian reconstructs what could be considered gay and straight male stereotypes into "choices" which is a more empowering position to both gay men and straight men. Ian also highlights how unproductive it is and it being possibly a negative influence "that to me seems really bad for them as well on the like straight side" (line 11). In this way he acknowledges how 'gay points' are not only bad for the gay community but also for the straight male side as well, in effect, totally rejecting the concept. However, while this rhetorical strategy of challenging a prejudiced points system may be a move to empower gay men, masculinity is still privileged in this interaction.

While many of the stereotypes mentioned in the focus groups were commonly known among the members of the group, in a few focus groups a certain performance or action attributed to being gay was talked about which was unknown to members of the groups. In extract 11, something as simple as a man putting his hands in his pockets is categorised as gay.

Extract 11 "what does any of that have to do with the fact I like dick"

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 1   F:      Have you ever been compared to a stereotype before has anyone ever kind of
 2           said oh you're just like this person or you're just like that stereotype?
 3   Luke    the closest to that's probably been my friend who reckoned I didn't look super
 4           gay when I put my hands in my pockets for some reason cause apparently that's
 5           a stereotypical gay thing
 6           Hands in pockets is gay?
 7   Luke:   I don't know why
 8   Gav:     I think it's a specific way of putting your hands in your pockets like (puts hands
 9           in pockets) (Jake:     laugh) kind of like just hands entirely in your pockets is
10           like
11   Jake:   do I need to stop do I need to start walking around (laugh)
12   Gav:    the straight thing and like if you have a thumb or something out its gay
13   Jake    is that how you tell people are gay (Gav: laugh) should I start doing that now
14   (laugh)
15   Gav:    it's like do that and it's like (Jake: laugh) I don't know (chuckle) (Jake: laugh)
16           I think one person I see-I saw try to explain it is like the reason why the thumb's
17           on the outside is gay is because it's pointing at your dick
18   F:      Oh really
19   Gav:    I don't know I've got no idea what the origin of it is it's just weird
20   F:      Mm that's funny er what about other erm stereotypes anyone else heard a-heard
21           anything
22   Gav:    I don't know I think go told by an acquaintance that erm I couldn't possible by
23           gay I'm not camp enough
24           What do you think they meant by that
25   Gav:    erm I don't know like they're like "you don't speak gay-ly" which is like I think
26           like all these arguments can easily be shut down by like you know  what does
27           that what does any of that have to do with the fact that I like dick
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In the extract above, Luke introduces a stereotype, "my friend who reckoned I didn't look super gay when I put my hands in my pockets" (line 3). This relates once again to the concept of 'gay aesthetics' and the cultural and visual markers that delineate gender norms (Bridges, 2014). The facilitator questions the stereotype and opens up the discussion to the group inviting more comments. Luke states "I don't know why" which works to discredit the stereotype. Gav suggests that it could be a "specific way of putting your hands in your pockets" (line 8). Jake's laughter invites ridicule of the stereotype and he makes a joke of having to police his own behaviour now that putting hands in the pockets is gay. Gav goes so far as to work at validating it in the

talk "if you have a thumb or something out its gay" (line 11). The stereotype is readily taken up by the group as confusing and a subject of ridicule. Gav tries to argue for some legitimacy of the stereotype by saying that "thumb on the outside is gay because it's pointing at your dick" (line 15) which reproduces men, masculinity and having a penis. However, all members of the group are able to challenge this assumption by dismissing it along the lines of obscurity, "no idea what the origin of it is its just weird" (line 17). It becomes a joke and for what may have been a delegitimising comment loses all of its rhetorical power that doing something a certain way equals gay.

When continuing the conversation to talk of gay stereotypes, Gav also interjects that he has been told on occasion that he does not fit a gay male stereotype on the count of "you don't speak gay-ly". First of all, this reproduces a stereotype that there is a 'gay' way of speaking which has been discussed in the literature about tone of voice being linked to being gay (Fasoli, Maass, Paladino & Sulpizio, 2017; Zimman, 2013;). Secondly, he positions himself away from this stereotype. Gav challenges stereotyping as a whole and all of the assumptions of what it means to be gay by reducing being gay only to sexual practice, "What does any of that have to do with the fact that I like dick" (lines 31-32). This can be seen as an empowering move through reasserting an authentic identity for both himself and the group. Stereotypes were also brought up by trans participants. In extract 12, Wes, a transgender man, talks about an interaction he had with straight cisgender men about rolling up sleeves.

Extract 12 "men would roll them up they don't push them up"
1   Wes: like I had someone once when I-I was wearing a shirt like a formal shirt and I
2   pulled my-pushed my sleeves up and they said "you shouldn't do that" and I
3   said "why not" and he said "because men would roll them up they don't push
4   them up"
5   River: (laugh)
6   Rob: What
7   Wes: and I was like "what" and I think he was trying to be helpful but it's such a
8   random thing I was like "I've never heard of that in my life"
9   Rob: I've never heard of that before

In the extract above, Wes is put in a different position than the cisgender gay men. For the gay men in the extract 11, it is sexuality which is the object of discussion and their sexual identity which is delegitimised through equating being 'gay' with not being manly. However, here, Wes recalls an experience when pushing his sleeves up and a man says to him, "you shouldn't do that…because men would roll them up they don't push them up" (line 3). In this exchange a clear divide is constructed between the manly practice of rolling sleeves up and the non-manly practice of pushing them up. The statement "because men would" implicitly communicates to Wes that his gender identity is in question because of this reported stereotype. Wes is put in the position of having to do something a certain way in order to be legitimately manly. The other trans member of the group, River, reacts by laughing. It is also found confusing by Rob and collectively the rest of the group can empower themselves through it once again being ridiculously obscure "such a random thing" (line 6) and "I've never heard of that in my life" (line 7).

In this extract power is firstly afforded to cisgender men dictating what is and isn't manly. However, through the members of the group making this stereotype

124

shocking, laughing about it, and ridiculing it, the stereotype is constructed as absurd and any power is diminished. It becomes a powerful resource in empowering and establishing a positive group identity as well as destabilising the norm.

In extracts 9-12, a number of accounts of gay male stereotypes have referenced violations of gender normative practices. Specific moves to power within the groups included ridiculing the stereotype and its absurdity, pitying those men that relied on tightly bound constructions of masculinity, and gay men valuing their own lack of conformity to gender roles and stereotypes. Furthermore, the body has been constructed as a canvas for (re)producing, reinscripting a norm, whether that be keeping hands out of pockets or rolling sleeves up, masculinity is constantly being policed through the body. However, the body also represents a way of subverting the norm, challenging and ridiculing these stereotypes through non-conformity. As we have already seen some methods of empowerment within the group included ridiculing the stereotypes and the men that support them as well as pitying those that let stereotypes of being gay and masculinity dictate how they present themselves. Moreover, Massey (2010) employs a queer approach to the stereotyping of gay men and lesbians and suggests that the subversion of gender norms by GSM has the potential to act as a stepping-stone to more pro-gay and pro-lesbian attitudes.

4) What you see isn't always the truth: Introducing queer goggles and the power of perception

Many of the accounts of everyday prejudice from members of the focus groups had a common pattern of drawing from a discourse of perception with relation to their bodies and appearance. The young people frequently talked about how being perceived

incorrectly or in a way that was incongruent to who they were was disempowering, whether by being a certain 'type' of gay man or being misgendered. This relates to Butler's (1997) work that talks about how speech enacts power and calls the body into action. In traditional psychology our perception is said to govern how we interpret the world and language is merely a representation of this reality. Edwards and Potter (1992) originally promoted Discursive Psychology as the reconceptualization of 'perceptual-cognitivism' and challenged this view, and argue instead that language actively constructs perception (Edwards & Potter, 1992). They discuss how, from a cognitivist perspective, mental structures called schemas spatially and temporally organise information on the basis of what has gone before. In terms of passing, cognitivism would argue that perceiving someone as male or female means employing gender schemas that rely on specific masculine and feminine scripts of what men and women should look like and how they should act. Alternatively, social constructionism recognises the constructive and constitutive nature of language in perceiving reality as well as the transformative effects of power (Burr, 2015).

The talk about perception of identity was a reoccurring discursive object throughout the analysis. It could be seen to constitute a social struggle to be free of the normative constraints of gender and sexuality performance. Maybin (2001) utilises the work of two authors, Bakhtin (1986) and Volosinov (1986) who advocate for the study of language as a 'lived reality' and a site of social struggle. They comment on language 'refracting', the ambiguities of everyday life and the struggle between different social groups as it simultaneously passes judgement on the world. These ideas can be forwarded on to the construction of gender and sexuality in interaction, and the judgement passed on to whether someone conforms to gender appearance standards and

body norms. This concept of 'refracting' reality through the lens of social struggle has led to the development of the concept of Queer Goggles.

Queer Goggles is an authoritative discourse and describes the lens of sexual and gender normativity that passes judgement on queer bodies as they are assigned identities in and through language. Volosinov (1986) talks about language as overpopulated with other people's voices and the social practices and contexts they invoke. These voices are reported in speech by members of the focus group, passing judgement on their gender and sexual identities.

As well as being a discourse, Queer Goggles can also be used as a resource. As a specific form of power within the talk, the young people in the focus groups can be seen to challenge the voices reported in the interaction, and in doing so, the gender and sexuality norms. As well as being the products of normative discourse around gender and sexuality through the inscription of norms on to the body, they also employ empowering strategies and act as the producers of a resistance to normativity by challenging these norms.

i) "You're not a real boy" Queer Goggles and passing

In the analysis the power of perception was important for trans men and non-binary youth, who often rely on being categorised in the correct box of male, in order to legitimise their identity. Speer (2007) explores passing from a conversation analytical perspective as social action, it is worked up in the interaction, according to gendered appearance attributions. This section of the analysis looks at the complex interactional processes involved for the passing of transgender men when related to the power of perception and inscription of norms onto the body. In the following cluster of

extracts (13-16) Queer Goggles involves looking at the reported 'voices' in the struggle

for a male identity. This concept of queer goggles is illustrated in the first extract where

Wes, a transgender man, talks about how he is perceived by society and how it relates

to the way people treat him.

Extract 13 "depends on how you're perceived

1	*Wes:*	*I think like it partly depends on how you're perceived as well because I am*
2		*bisexual or well I usually I say I'm pansexual but I guess I most fit into bisexual*
3		*out of these categories erm people assume that I'm straight cause I'm in a*
4		*relationship with a women and I think that that effects what they will talk to me*
5		*about as well and I think that because a lot of people know that I'm trans but*
6		*assume that I'm straight they also assume that I'm trying to be really masculine*
7		*and will treat me in certain ways because of that so there's certain things that*
8		*they won't talk to me about cause you wouldn't talk about that if you were a guy*
9		*erm and I've had like male friends say things to me like why do you wear-wear*
10		*nail varnish if you want to really y'know look like a guy may you shouldn't do*
11		*that and things like that so it does kind of*
12	*Jesse:*	*yeah*
13	*River:*	*the perceptions that they have which are mostly incorrect*

In this extract Wes talks about his identity and sense of self, and how it "depends

on how you're perceived". He states firstly "I am bisexual" (line 1-2), a clear statement

of identity and sexual preference, however the category becomes immediately unstable

because another category exists that he prefers, "well usually I say I'm pansexual" (line

2) which is different to being bisexual and refers to a person who is "sexually,

emotionally, romantically, or spiritually attracted to others, *regardless* of biological

sex, gender expression (of masculine or feminine characteristics), or sexual orientation"

(Rice, 2015, p. 1). Wes prefers the term pansexual, but acknowledges it is a less

common category to the general public, so essentially bisexual has to fit "I most fit into

bisexual out of these categories" (lines 2-3). This constructs a fluidity and

128

transformative quality to sexuality, but also a meaninglessness to labels and categories. Wes states, "people assume that I'm straight cause I'm in a relationship with a women" (lines 3-4). This constructs a lens of heteronormativity from the outside perceiving him a certain way because of conforming to a norm. He admits that this will affect the way people talk to him so the perception of someone's gender and sexuality immediately changes the language used and the course of the interaction. Wes goes on to say that "because a lot of people know that I'm trans but assume that I'm straight they also assume that I'm trying to be really masculine" (line 6). With this statement, heterosexuality and masculinity are intertwined in a complex blending of assumptive norms. This relates to the literature on how the way cisgender people respond to trans men can reveal the relationship between gender and (hetero)sexuality (Schilt & Westbrook, 2009). Wes states that people "will treat me in certain ways because of that" (line 7), the power of perception and the assumptions from the 'voices' outside, subscribe different sets of actions accordingly. The assumption of masculinity means privileging certain topics of discussion and diminishing the rights to others "you wouldn't talk about that if you were a guy" (line 8), a restrictive rulebook on gender performance.

Wes talks about wearing nail varnish and how, because of the attribution of nail varnish to femininity, the population of voices immediately calls into question a male identity, "if you really want to y'know look like a guy maybe you shouldn't do that" (line 10-11). In this way being perceived as a man means being quintessentially masculine and rejecting all indication of femininity. However, what River offers to the discussion are the 'seeds of change' in an example of normative reform (Luyt, 2012), "the perceptions that they have which are mostly incorrect" (line 12). River positions

themselves outside of the rulebook, acutely aware of the contradictory discourses and potentially able to resist and challenge them. However, the power of perception also has the ability to cause serious harm to the young people in the focus groups. The harm of being misgendered is illustrated in extract 14 below whereby Joel recounts a specific incident of transphobia.

Extract 14 "feeling pain right now"

1	*Ned:*	*I think when we're going back to passing erm whether you pass also depends*
2		*on the person perceiving you cus some people will see certain traits as*
3		*masculine some as feminine like there are people at this coffee shop I go to and*
4		*there's a particular man that will always call me or El a lady if we go in to have*
5		*a coffee*
6	*El:*	*(cough) feeling pain right now (laugh)*
7	*Ned:*	*erm but there are also people and erm it's usually the men that will sort of see*
8		*you as erm effeminate or female because erm a lot smaller than both erm-most*
9		*men*
10	*El:*	*which is funny because the guy in the coffee shop who calls us ladies is actually*
11		*smaller than me and still calls me a lady (laugh)*
12	*Ned:*	*but I find that most women I interact with call me sir or don't try and put me*
13		*into a box at all*
14	*F:*	*Mmm*
15	*El:*	*yeah they don't try and use identities as much*
16	*Ned:*	*but I find that cis men do and it's very interesting this concept*

Ned picks up straight away on the power afforded to the perceiver, "depends on the person perceiving you" (line 1-2). He describes the person or 'the outside looking in' making a snap decision whether to respond to someone as male or female. In the narrative Ned brings gender roles and stereotypes into the discussion, "some people will see certain traits as masculine some as feminine" (lines 2-3). Furthermore, the instability of these categories is referenced, in the fact that masculine and feminine don't exist outside of the individual's own perception of them, they only exist as a normative lens through which one can then communicate that understanding.

130

Ned talks about a particular experience in a coffee shop "there's a particular man that will always call me and El a lady" (line 4). 'Always' is important in this context because passing and being gendered or misgendered can be something that happens one time only, someone can realise they've made a mistake and correct it in the future. By stating 'always' it implies some defiance on the man's part and also perhaps intent. El jokes about "feeling pain right now" (line 6), in an attempt to disempower the experience from having any long lasting impact, but also at the same time registering the hurt that is caused from the experience.

Ned talks about how men's misgendering, is again linked to the body by indicating trans men typically being shorter than average. In this way the power of perception works to restore normative gender. Hegemonic masculinity and body norms, such as having a penis, being taller on average is attributed to male bodies at birth which are not necessarily things that can be changed easily. However, El interjects and lets the group know that the man who was doing the misgendering is actually shorter than him which discredits this theory and delegitimises the man in question's access to manhood based on those parameters. This is an empowering move on El's part. Ned also makes the observation that it's "usually the men" that are the perpetrators rather than women. In this way he is associating men and masculinity with a fragile identity that relies on being relegitimised by reproducing the boundaries in interaction through what counts as manly and what doesn't. In this extract misgendering and normative power of perception is connected to hegemonic masculinity. Hegemonic masculinity is the lens through which perceptions of gender and sexuality are made. With masculinity comes a classificatory power to organise and order groups through language. Hegemonic masculinity doesn't allow choice, it works to ensure that all

131

bodies are perceived according to normative gender standards (Gill, Henwood & McLean, 2005).

As discussed briefly above, passing involves a temporal dimension, the power of perception is such that from conforming to normative gender standards you can be correctly gendered and 'pass' one point in time. However, not abiding by those standards can mean not passing the next. This is talked about by two trans participants, Quinn and Joel, in one of the focus groups.

Extract 15 "So you're a girl now"

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1   Quinn: it's sort of like that thing about how currently trans like if like a-like if it was-if
2          I could go out wearing sort of more feminine clothes and like but then it's
3          between wearing something I want to wear and then not passing but it's also
4          about sort of like other people that you have to prove that you're trans so it you
5          wore something like more feminine that-and then well like "obviously you're
6          not really trans then"
7   Joel:  Yeah "so you're a girl now"
8   Quinn: yeah
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Quinn talks about a choice between "wearing something I want to wear" (line 3) which could be "sort of more feminine clothes" but then also "not passing". The normativity of gender appearance is reproduced by following the rules. He goes on to say, "you have to prove that you're trans" (line 4). Identity does not stay the same irrespective of performance; it is a continuous cyclical process. In this scenario Quinn is unable to maintain a male identity while crossing gender lines and not be re(perceived) as female. This discourse constructs the perception of gender performance as constantly unstable for transgender people even when one may wish it wasn't. For Quinn and Joel, female clothes are used to delegitimise a trans identity, "obviously you're not really trans then" (line 5). Furthermore, when Joel adds "so

you're a girl now" this implies that transgender is just a flight of fancy, something to say you are when you want and not an immutable definitive part of who you are.

Both members of the group construct wearing feminine clothes as a rhetorical device employed by others to delegitimise a trans identity. To be man means always wanting to be perceived as a man, and striving for masculinity at all times. Moreover, they construct the transient nature of identity; gender is a performance that has to be carefully balanced so that they never slip back into being perceived as a girl. 'Passing' is important because it means not being misgendered which is harmful for the young trans guys in the focus groups. However, some trans men in the focus groups challenged these normative standards.

Extract 16 "going backwards"

1	*Wes:*	*people think I'm de-transitioning if I want to cross dress or like I'm going*
2		*backwards and I mean I think there's a certain extent to which I have gone*
3		*backwards without the connotations of backward erm in that when I first*
4		*transitioned the necessity to be really butch really masculine because otherwise*
5		*I'm not gonna pass I'm not gonna feel comfortable no one's going to read me*
6		*how I want to be read erm whereas since I did pass I'm sorry I'm using*
7		*terminology that's really like I'm not comfortable with the passing terminology*
8		*but I don't know what other terminology I can use to explain the thing (F:*
9		*mmhmm) erm but since I have I've felt a lot more comfortable doing things like*
10		*wearing nail varnish or acting more camp or breaking gender stereotypes*
11		*generally because I don't feel like I'm judged as much on it as I did before*

In extract 16 Wes talks about cross dressing as a trans male and having "people think I'm de-transitioning" or "going backwards" (lines 1-2). This once again alludes gender performance being unstable over the course of time. However, Wes permits this "going backwards" in the narrative of his transgender identity, and what going backwards represents in this construction is relaxing the boundaries of masculinity and

133

no longer feeling the "necessity to be really butch, really masculine" (line 4) in order

to pass. However, it is worth noting that out of all the focus groups participants, Wes

is the oldest transgender man. He has also had the experience of taking testosterone that

stimulates bodily changes to make someone appear more male. Wes does not reject the

idea of passing, and acknowledges it as a milestone that is desirable to be reached.

However, when he has overcome this hurdle, Wes positions himself as liberated from

gender stereotypes with the flexibility to challenge gender normativity such as "wearing

nail varnish or acting more camp". This corresponds with the literature on the potential

for trans men to subvert and transform hegemonic masculine ideals (Green, 2005). This

represents a form of power but only within the confines of an overarching value on

passing, another example of normative reform (Luyt, 2012). In the next extract, the

facilitator asks the group to think about any examples of everyday prejudice they may

have experienced and El responds by talking about an experience he had with his

mother.

Extract 17 "you can't wear a dress if you are a man"
El: *its Halloween is coming up again (clap) surprisingly enough and I've decided to cross dress for Halloween because the men's selection of costumes is abysmal (laugh) erm*
Rowan:why do you think I'm making my own (laugh?)
El: *exactly erm and I told my mother that I was going to wear a dress for Halloween and she did straight up say to me you can't wear a dress if you are man and I was here like actually think that you can*
Ned: *say-say it's part kilt*
El: *erm no what I said to her exactly was I think you'll find that anybody can wear whatever they want*
F: *Mmm*

   In extract 17 El talks about an example of everyday prejudice he has experience

relating to his mother. He talks about Halloween coming up and states: "I've decided

to cross dress for Halloween" (line 1-2). For El cross dressing means wearing female clothes since El identifies as male. He justifies this decision on the grounds that the "men's selection of costumes is abysmal" (line 2). This is corroborated by Rowan who states that he is making his own. This argues the case for why El wants to cross dress; for more choice and better costumes. However, El describes the experience of telling his mother who, he reports her as saying: "you can't wear a dress if you are man" (line 6). This statement implies a number of things and brings to light a number of the discourses already discussed. Firstly, it reinforces gender norms that certain clothes are meant for certain genders. Furthermore, it also calls into question El's identity as a man. His mother says *if* you are a man, not *as* you are a man, implying that there is some choice behind the matter and some doubt. It also shuts down gender fluidity and queer identity. In an act of defiance, El replies "actually I think that you can" (line 7).

Ned adds another suggestion to try and fit within the normative boundaries "say it's part kilt" (line 8). This way it still 'passes' as male clothing and fits within normative structures of gender. By saying this Ned is in fact reproducing gender normativity and subtly policing masculinity (Reigeluth & Addis, 2015). In this utterance Ned is complicit in the reinforcing of the gender binary, reproducing the rules that dresses are for women but kilts are a way around it, that way you get to 'keep' your maleness in the eyes of your mother and perhaps society. Once again, El remains defiant and refuses to conform declaring, "I think you'll find that anybody can wear whatever they want" (lines 9-10). This disconnects gender from clothing and vice versa by dismantling the gender boundaries of "passing" as a certain gender according to what you wear. This move allows El to be more empowered in his flexible use of clothing, and provides a challenge to hegemonic masculinity.

135

In extract 17, Queer Goggles is used as a discursive resource that challenges a hegemonic masculine lens on trans male bodies by resisting gender norms and destabilising what it means to be a transgender man as a form of power. Throughout the above extracts, trans men look outward and insert a queer lens that challenges and destabilises normative power, constructed through language. Queer Goggles are the individual's perception of themselves removed from classification and category.

4.5 Summary

The analysis throughout this chapter has brought together a number of opposing and conflicting discourses surrounding gender, sexuality and everyday prejudice. Power seems to be constructed in two opposing ways, there is the power of hegemonic masculinity and the allure of complicity masculinity when inoculating others from prejudice. However, power is also constructed by viewing masculinities through a queer lens which disrupts and challenges essentialist notions of gender that underpin prejudicial interactions. Participants are empowered through deconstructing gender, sexuality and their bodies, making their own meaning and validating and legitimising queer bodies of their own making.

In their accounts of everyday prejudice and microaggressions, such as experiencing negative gay language, intrusive questions, misgendering, and stereotyping, the cisgender and transgender men and non-binary young people can be seen to negotiate many different positions, some complicit to hegemonic masculinity and some opposing it. Cisgender gay men in the focus groups inoculated their straight male friends from homophobic intent in order to remain affiliated with hegemonic

masculine power, whereas trans men in the focus groups rejected this power completely.

Talk about intrusive questions provided a discursive space to challenge undersexualisation through naturalising and normalising queer sex and bodies. For Trans men, distinguishing maleness and masculinity from possessing and wanting a penis was an empowering resource to validate their identities and bodies. Stereotypes and their power to objectify were neutralised through ridicule and rejecting labels and categories altogether, a form of queer power.

The concept of Queer Goggles was introduced to describe the discursive process of queer people being labelled through a lens of hegemonic masculine power, organised to uphold and reproduce normative gender and sexuality. However, Queer Goggles also represents the reverse process of young people rejecting normative appearance standards and form of genderfluidity, reflecting the social struggle of passing and the power of perception.

The extracts presented identify a number of different occasions whereby 'queer masculinities' was an empowering resource for gay, bisexual, trans and non-binary youth when discussing their experience of everyday prejudice. Whether this was related to sexual practice, embodiment, or gender ideology, queer masculinities were firstly an attack on normative gender and sexuality that underpins and upholds prejudicial language and interaction. It was also a defence against invalidating and dehumanizing remarks. Invoking "queer masculinities" was a useful discursive strategy for normative negotiation, challenge and reform.

From the analysis, 'queer masculinities' can be seen as an empowering discursive resource, positioning masculinities away from essentialist notions of gender, sexuality, the body and normative cisgender masculinities. In their accounts of everyday prejudice and microaggressions such as experiencing negative gay language, intrusive questions, and invalidating remarks, the trans male and non-binary participants use 'queer masculinities' to validate their experiences which are often shut down both by cisgender straight and gay male participants. However, both cisgender and transgender participants can be seen to negotiate positions in the talk complicit with hegemonic masculinity. Cisgender gay men inoculated their straight male friends and associates from homophobic intentions in order to retain friendships, whereas trans men positioned themselves outside this completely.

The analysis illustrates examples of trans men resisting the allure of complicit masculinity, acting as agents of positive change in interactions involving negative gay language. For the trans male participants, detaching men and masculinity from possessing and wanting a penis was an empowering resource to validate their identities and bodies. Queer masculinities provided a resource for rejecting normative appearance standards and move towards queer sexual practice. Finally queer masculinities gave the participants in the focus groups agency by allowing trans youth to inhabit categories of their own making or rejecting these categories altogether. This allowed for freedom of experience and expression.

4.6 Limitations

This study had a number of limitations. This analysis clearly demarcated two separate constructions of masculinity for cisgender and trans/non-binary participants.

As such the analysis suffers from having comparatively small numbers of each group in the analysis. Larger numbers of participants focussing specifically on cisgender gay men and trans male masculinity would allow further complex notions of masculinity to be talked about.

The sample of participants were recruited either from largely white middle class areas or specifically from GSMY groups. It is reasonable to think that GSMY groups would encourage diverse representations of gender and sexuality whereas potentially trans masculine and non-binary participants from elsewhere in the country from working class backgrounds may have different empowering constructions. Furthermore, it was a majority white sample and so the analysis suffers from not having a fuller discussion of intersectional prejudice interactions and not being able to explore this in the analysis. Future research in this area should look see how intersectionality forms part of everyday prejudice in interaction and how queer masculinities of colour negotiate intersecting prejudicial interactions.

4.7 Conclusion: Moving Forward

At this juncture of the research project, taking into consideration the diverse constructions of masculinity between cisgender and trans youth it was decided that an intervention that utilises discursive resources would do better to focus on a particular group and the cluster of empowering resources. The discourses identified demonstrate the monumental challenge that young GSM have carving out an identity for themselves amongst everyday delegitimisation and invalidation. Furthermore, for trans male and non-binary youth in particular there was a clear divide between cisgender participants moving towards hegemonic masculinity and trans men rejecting it. For this reason, it

was decided that the trans male resources would be taken forward into an intervention. Moreover, the novel findings in the analysis aluminate a number of resources specific to trans male and non-binary identities AFAB that could potentially be used as part of an empowering intervention, namely rejecting anti-gay language, embracing femininity in gay men, authenticating trans masculine bodies in response to invasive questions, validating diverse constructions of masculinity in response to stereotypes, and taking forward the concept of queer goggles as a way of interpreting misgendering. The next chapter will use these findings to inform the development of an online intervention that utilises these empowering resources to help trans male and non-binary young people to engage and become critical conscious of their own experiences of everyday prejudice and microaggressions.

Jacobson and Donatone (2009) found support for the utility of online platforms for group therapy interventions in particular. However, they remind us about the importance of taking into consideration the number of queer subgroups that GSMY identify with. They recommend that group membership be diverse enough to be inclusive, but to keep in mind the core differences between members of the group which will shape a number of uniquely challenging life experiences. There needs to be a core principle that unites the many groups. For this reason, the intervention in this thesis will target participants who identify as transgender or non-binary specifically.

REFLEXIVE STATEMENT II

My position as a white non-binary queer person impacts study 1 in a number of ways. Firstly, I entered the focus groups as an indigenous outsider (Banks, 1998); I am part of the GSM community, but I am no longer in the 'youth' age bracket. Subsequently, I can reflect on how my experience growing up as a trans young person must have been very different to their experiences now. Firstly, the young people in my focus groups have been brought up where, in the UK and many western countries, gay marriage is legal[7], Section 28 has been abolished[8], and trans people have legal recognition[9]. These were not my experiences. When I facilitated the focus groups with participants in LGBT youth groups I had to acknowledge the lack of LGBT groups and any safe spaces accessible to me in childhood and adolescence. I had to manage my feeling of mourning that my younger self did not have the opportunity to meet with others and receive this type of support. This would be similar if I was to conduct focus groups with older LGBT people growing up in a period where queer was a slur and homosexuality was illegal[10].

Furthermore, I am an Lesbian Gay Bisexual Trans Queer (LGBTQ) activist, politically left wing and I promote anti-discrimination in my professional and voluntary work. Through advertising a study as a non-binary person on everyday prejudice the

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[7] Civil Partnership Act passed in 2004 and Same-Sex Couples Marriage Act passed in 2013 the UK (Stonewall, 2016)
[8] Section 28 was repealed in Scotland in 2000 and England and Wales in 2003 (Stonewall, 2016)
[9] Gender Recognition Act passed in 2004 (Stonewall, 2016)
[10] Homosexuality was illegal up until 1967 in the UK (Stonewall, 2016).

participants would be aware that I was not homophobic or transphobic and opposed to queer discrimination. This is important for my participants to be aware of so they can openly share their experiences. When I went to conduct interviews I did not go out of my way to appear feminine and presented in day-to-day wear. I frequently pass as male, however I wear mostly androgynous clothes, have no beard and long hair that can potentially be read feminine. I made the decision when I entered into the GSM space and when I contacted the groups to state my position as a non-binary researcher. I felt it was important that my participants knew this about me to develop rapport and a common understanding. With so many attempts to research GSMY and abuse their trust, I wanted to signal to the young people 'I am on your side'. I hoped knowing this about me would help them feel comfortable opening up.

I acknowledge how my position as non-binary and identifying as trans potentially influenced my decision to focus on this group for my intervention however the research is clear about the gap in interventions for trans youth. Moreover, my position potentially influenced some of the analytical concepts discovered. I wanted to make sure that the discourses were grounded in the data and by focussing on an AFAB sample there was much experience that was not mine personally. I do not know what it feels like to be socialised as female or to identify as transmasculine. There were plenty of inside jokes that weren't immediately obvious to me, I had to go away and research 'packers' and research further into the experiences of binding. However, conducting the focus groups first meant that I began to be aware of the transmasculine communities and by the final study I was able to engage more fully with some of the key issues and concerns.

5. CHAPTER FIVE

EVALUATING THE EFFICACY OF QUEERVIBE: A RANDOMISED CONTROLLED TRIAL

Data from chapter 4 indicated a number of empowering discursive resources that were employed by queer male and non-binary youth in response to everyday prejudice and microaggressions. Chapters 1 to 3 highlighted trans and non-binary youth as a particularly under researched group, with worse mental and physical health than their cisgender peers (Rimes et al., 2017). Furthermore, no attempts have been made in the UK to develop interventions that empower this group. It was therefore decided that the development of an intervention should be aimed towards this specific group, informed by the discursive resources employed by the trans and non-binary participants in study 1. Applied discourse analysis provides a compelling and innovate way for young people to construct meaning in stressful situations (Willig, 2013) and an online platform is an effective way of disseminating useful resources to trans and non-binary youth (Jenzen, 2017). This led to the development of QueerViBE, an online intervention to empower trans male and non-binary youth.

Chapter 5 presents the quantitative evaluation of QueerViBE as a randomised controlled trial (RCT). RCTs are recognised as the "gold standard" of evidence in empirical studies (Solomon, Cavanaugh & Draine, 2009, p. 6). When evaluating interventions, RCTs are often seen as the most effective and compelling form of

evidence for interventions. This study analyses the preliminary efficacy[11] of the intervention compared to a waiting list control group. This chapter will begin by discussing the design and method of the study to evaluate the efficacy of QueerViBE and present the findings. Following this, the results will be discussed in relation to previous studies conducted in the field, including the implications for further research in this area.

5.1 Aims and Rationale

The primary aim of the RCT was to assess the efficacy of QueerViBE at causing positive change for a number of variables associated with three levels of empowerment identified: individual; community; and socio-political (Kashubeck-West, Szymanski, & Meyer, 2008). At the individual level was depression, anxiety and self-harm; psychological well-being; self-esteem; self-efficacy and resilience to stress. At the community level was group self-esteem; and pride. Finally, at the socio-political level was activism. As discussed in Chapter 3, previous interventions have found online therapeutic interventions effective at increasing individual factors related to empowerment such as resilience, self-esteem, self-efficacy and lowering psychological distress (Lucassen, Merry, Hatcher & Frampton, 2015). However, at present there have been no online interventions that have looked changing variables related to community and socio-political factors such as activism and pride. Furthermore, none of these studies have been carried out with a UK sample. The next aim of the RCT is to examine whether any changes are significantly different to a waiting list control group. Previous

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[11] Randomised controlled trials can be split between an efficacy or effectiveness trial. This intervention is an efficacy trial since it looks to address the question "whether or not an intervention can work under optimal circumstances, and how" (Jadad & Enkin, 2007, p. 13).

trials with Gender and Sexual Minority Youth (GSMY) participants have not been under RCT conditions (Craig & Austin, 2016). This is among the first RCT's with a trans and non-binary youth. Finally, it examines the change over time at three measurement points, and assess whether any change at the intervention is maintained after a period of one month. Based on these aims the following hypothesis will be tested:

H1: Participation in QueerViBE will lead to an increase in self-reported empowerment for trans and non-binary youth in the UK.

H2: Significant differences in psychological and physical well-being will be demonstrated between intervention and control based conditions.

H3: The changes associated with completion of the intervention will be maintained at one month follow up.

5.2 Method

5.2.1 Eligibility

This randomised controlled control was designed according to the CONSORT guidelines[12] (Schulz, Altman & Moher, 2010). As per the guidelines (see Appendix E) in order to participate in the intervention participants had to meet a number of criteria displayed on www.qvibe.org. Participants had to identify as transgender male,

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[12] These are a number of criteria that need to be met in order to report a high quality randomised controlled trial (Trudeau, Mostofsky, Stuhr & Davidson, 2007).

transmasculine, non-binary/gender non-conforming, questioning or intersex[13], be aged 16 to 21 years old and living in the UK (England, Wales, Scotland, and Northern Ireland). Recent statistics from Stonewall suggest that experiences of prejudice, bullying and harassment are more common for a younger age range, still at school or at college (Bradlow, Bartram, Guasp & Jadva, 2017). This was supported by the findings from the focus groups conducted in Study 1. Participants also had to be able to understand, read and write in English and have access to the internet via computer, phone or tablet. It was also necessary that participants had experience of at least one transphobic event in the past year.

5.2.2 Recruitment

Participants were recruited through purposive sampling methods due to specific groups that the intervention was targeted towards (Etikan, Musa & Alkassim, 2016). An extensive database of 257 organisations was made of all the known LGBT youth groups in the UK. This list was compiled through internet searches and pre-existing online resources such as www.gires.org.uk. A similar database was compiled of 147 LGBT University groups in the UK. Each group was contacted firstly by email and secondly on social media such as Facebook (Kapp, Peters & Oliver, 2013; Amon, Campbell, Hawke & Steinbeck, 2014). Following this the researcher contacted all non-responding youth groups by phone. All organisations were sent an e-mail introducing the study and the intervention and directing them to the website for more information

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[13] Trans women were not included due to the fact that the intervention was developed using focus groups with queer male and non-binary youth and was focused around masculinities and prejudice. Moreover, the aims of the project focused on masculinities specifically and therefore queer women were not a suitable sample.

(See Appendix F). Organisations were asked to share the details of the study with service users on social media (Topolovec-Vranic & Natarajan, 2016). Moreover, key voices within the trans community were identified (Fisher & Fisher, 2019) and contacted about the intervention via social media and asked to promote it to their networks. This strategy had mixed success however there were some positive responses who shared the study on platforms such as Twitter.

Trans male and non-binary youth were recruited within and outside of UK LGBT organisations. Funding was sought to spend on online advertising via social media to target young people in the UK. After consulting with trans male and non-binary people, a list of 60 popular public figures, entertainment shows, and organisations were identified as common interests to the GSM community. These were added to Facebook as audience target factors. This meant that the advert for www.qvibe.org and the intervention would appear on the social feed of all young people in the UK aged between 16-21 who has as least one of the interests identified (see Appendix G). It was important that the list was sufficiently diverse to include audience factors that appealed to a wide demographic. After all audience factors were set, the potential reach of the advert was estimated at 2.4 million people. This meant that between 1,300-7,200 people per day would see the advert and potentially 48-300 people would click the study link to find out more about the study. This was by far the most successful recruitment strategy with hits on the website increasing from 45 visitors a week to 198 when the advert was online. There are currently no published studies that describe using the same sampling methods for Gender and Sexual Minority Youth (GSMY).

5.2.3 Participants

A total of 156 participants (aged 15-21) completed the inclusion and exclusion measures (see Table 5.1 for full demographic information). The majority of participants identified as trans male 57.1% ($n = 89$) or non-binary 32.1% ($n = 50$), 7.7% ($n = 12$) participants chose the option to self-define their gender. Participants identified as gay (25.6% or $n = 40$) or bisexual (26.9% or 42) however the majority of the sample chose to self-define their sexuality (44.2% or $n = 69$). Out of this category 21.2% ($n = 33$) chose pansexual to best describe their sexuality. The majority of participants were white (95% or $n = 149$). There was a large number of participants who reported having a disability (32.7% or 51) and most participants were in School, College or University (79.5% or $n = 124$). Participants were located in all regions of the UK, the majority of participants came from Scotland (17.9% or $n = 28$).

Table 5.1

Participant demographics for Study 2.

N (%)		
	Characteristic	Study 2 (N = 156)
Age		
	Min	15*
	Max	21
	M	18
	SD	1.64
Gender		
	Trans male	89 (57.1)
	Non-binary	50 (32.1)
	Questioning	5 (3.2)

Other

	Transmasculine	6 (3.8)
	Male	1 (0.6)
	Intersex trans man	1 (0.6)
	Genderfluid	2 (1.3)
	Ftm neutrois	1 (0.6)
	Bi-gender	1 (0.6)

Sexuality

	Straight	5 (3.2)
	Gay	40 (25.6)
	Bisexual	42 (26.9)

Other

	Androsexual	1 (0.6)
	Aromantic	1 (0.6)
	Asexual	12 (7.7)
	Demisexual	1 (0.6)
	Panromantic	
	Homoflexible	1 (0.6)
	Masculine attracted	2 (1.3)
	Omnisexual	1 (0.6)
	Panromantic	2 (1.3)
	Pansexual	33 (21.2)
	Queer	13 (8.3)
	Questioning	2 (1.3)

Race

	White	149 (95.5)
	Black	1 (0.6)
	Asian	2 (1.3)
	Mixed	3 (1.9)
	Other	1 (0.6)

Disability

	No	105 (67.3)

Anxiety Depression	5 (3.2)
Aspergers	7 (4.5)
Autism	7 (4.5)
Chronic Illness (unspecified)	2 (1.3)
Bipolar	1 (0.6)
Crohns Disease	1 (0.6)
Deafness	2 (1.3)
Dyscalculia	1 (0.6)
Dyslexia	3 (1.9)
Dyspraxia	2 (1.3)
Ehlers Danlos Syndrome	2 (1.3)
Fibromyalgia	2 (1.3)
Chronic Fatigues Syndrome	1 (0.6)
GAD	1 (0.6)
General mental illness	8 (5.1)
ADHD	1 (0.6)
PDDNOS	1 (0.6)
Wheelchair user	1 (0.6)
PTSD	1 (0.6)
Diabetes Type 1	1 (0.6)
Partial blindness	1 (0.6)
Employment	
Working	16 (10.3)
Student	124 (79.5)
Unemployed	16 (10.3)
Location	
South East	25 (16)
South West	15 (9.6)

150

London	8 (5.1)	
East of England	8 (5.1)	
East Midlands	10 (6.4)	
West Midlands	15 (9.6)	
Yorkshire and the Humber	9 (5.8)	
North West	19 (12.2)	
North East	8 (5.1)	
Wales	4 (2.6)	
Scotland	28 (17.9)	
Northern Ireland	6 (3.8)	
Other		
Not in the UK	1 (0.6)	

*One participant age 15 completed inclusion measures but was excluded from study due to being underage.

Participants who were at severe risk of self-harm were excluded from the recruitment process. Risk of self-harm was measured using the Clinical Outcomes and Routine Evaluations Outcome Measure CORE-OM (Barkham et el., 1998) which had 4 specific items related to risk to self and risk to others. Evans et al. (2002) state that the cut off point for severe risk of self-harm was 25 out of a possible score of 40 so participants with a score of 25 or above were excluded. From the inclusion/exclusion phase 35 (23%) participants were excluded because of scoring in the bracket of severe harm of self-harm (see flow diagram Figure 5.1). Participants who were excluded due to risk were sent an email explaining that they did not meet the inclusion criteria set out in the participant information on the website. The email signposted the young people to a number of supportive charities that they could contact (see Appendix H).

Figure 5.1 CONSORT Flow Diagram
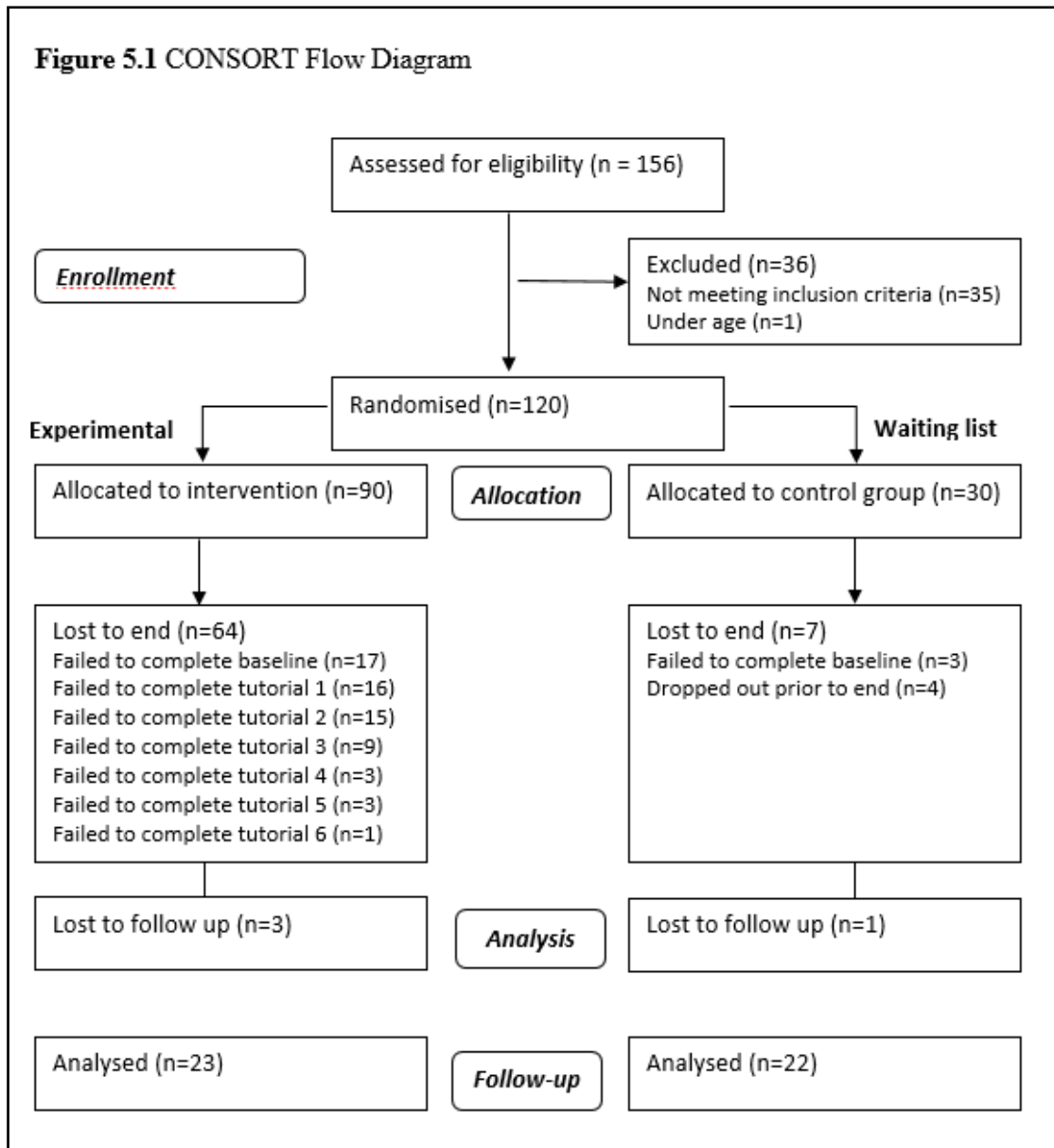
5.2.4 Waves

The recruitment period rolled from 6th March 2018 to 30th June 2018. Participants were inducted into the study in groups of 30. Recruitment waves are a commonly used strategy that are useful for randomised controlled trials with slow recruitment to ensure less drop out (van Beurden et al., 2012; Astin et al., 2003). Figure 5.2 shows the recruitment waves for this study.

Figure 5.2 Recruitment Wave Diagram
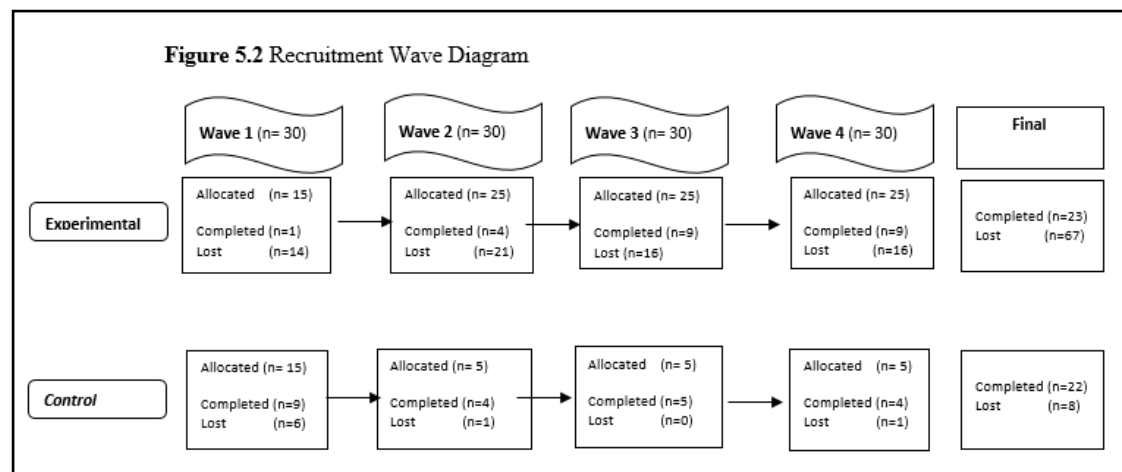
5.2.5 Attrition

From the inclusion / exclusion phase 35 (23%) participants were excluded because of scoring in the bracket of severe harm of self-harm (Figure 5.1). One more was excluded for being underage. Following this, the remaining participants were sent the link to the baseline measures of which 100 people responded. Meaning a further loss of 20 participants through non reply to the measures. The expected attrition rate used in the original power calculation, estimated from previous research of 'Stressbusters' and 'Rainbow SPARX' (Abbott et al., 2014; Merry et al., 2012) was between 30 - 70%. The actual rate of attrition for this study at follow up was 77.52% at follow up. Figure 5.1 shows the CONSORT flow diagram (Moher, Schulz & Altman, 2001) of the enrolment, intervention allocation, follow-up, and data analysis of the trial.

In the first wave the numbers of participants in each group was divided equally so that there were 15 participants each in the control and experimental groups. However, after the first wave it became clear that attrition was much higher in the experimental group than the control group as participants made their way through the online tutorials (see Figure 5.2). This was to be expected because there was no

153

experimenter interference and participants in the control group were only asked to fill in measures at each time point in the waiting list, which took less time. To account for this loss in the following waves 25 participants were admitted into the experimental group and 5 participants into the control group. This meant that retaining all of the participants in the control condition and losing 75% of the experimental participants would equate to the same number of participants in each group completing the intervention.

5.3 Ethical Considerations

5.3.1 Consent

Participants able to sign up to QueerViBE were aged 16 and above. Therefore, they had capacity to give informed consent without a guardian as per the BPS Code of Ethics and Conduct (2006). Gillick competency states that in law children 16 and over in law, children aged 16 and over are presumed to have capacity and able to consent or refuse to treatment in their own right. Children under the age of 16 can consent to their own treatment if they're believed to have enough intelligence, competence and understanding to fully appreciate what's involved in their treatment (Balen et al., 2006; Pickles, 2019). Informed consent was obtained from each participant before entering the intervention by viewing the website www.qvibe.org (see Appendix I for website information and Appendix J for online consent form). This website provided all participant information, including the eligibility criteria, risk information and links to further support available. Upon clicking a link to join the study a page on Qualtrics gained explicit consent from participants, checking that they had understood the information and were happy to proceed. In online interventions further consent is

implied from the completion of the questionnaires and proceeding with each stage of the intervention.   Informed consent was gained at the beginning of the study before beginning phase one of the project as well as before phase two of the project and taking part in the interviews.

5.3.2 Anonymity

Names were not required for phase one of the intervention. At the inclusion / exclusion stage participants were asked to give their email address which enabled them to be contacted and sent links to each new session of the tutorial. The intervention was hosted entirely on Qualtrics, a secure and private web platform for online research. All contact details for participants were stored in this platform, only accessible to the main researcher with a username and password.

5.3.3 Confidentiality

It was made clear to participants that data from QueerViBE would be kept for three years after completion of the study and then deleted, only accessible by the main researcher.

5.3.4 Withdrawal

Participants were informed of their right to withdraw at any time during the study by contacting the researcher. Participants were given a few days to complete the tutorial and then sent a reminder email each week for a month. After a month of no replies to the emails, non-completion of the tutorials was taken as implied withdrawal from the study. However, participants were informed that any scores provided up to a certain point in the intervention would still be used if necessary unless they have

explicitly withdrawn from the study and requested their data to be removed. Participants were free to withdraw up until the point of data analysis (July 31st 2018).

5.3.5 Distress

When thinking about the risk involved in the intervention, there were a number of considerations to make. Inviting the participants to think and reflect about experiences of prejudice could have the potential to cause slight distress however the tutorial content encouraged an empowered perspective throughout focussing not on being the victim but connecting to the trans community and uncovering the norms that dictated the prejudicial remarks and behaviours of others. Furthermore, information provided on the information website highlighted that if for any reason a participants starts to feel upset, unwell or that the intervention is having a negative effect they can drop out and leave feedback.

5.3.6 Risk

The researcher had previously trained as a psychotherapist and the participant's beneficence throughout the study was a key concern. Part of the inclusion criteria was a measure indicating risk of self-harm and severe psychological distress (discussed in chapter six). If participants scored over a certain threshold and fell into the severe category, they were not admitted onto the study. Participants were sent an email letting them know that they had not met the inclusion criteria and were signposted to a number of mental health and transgender support charities that they could contact.

5.4 Measures

As discussed above, empowerment was measured at three levels, individual, community and socio-political (Kashubeck-West, Szymanski, & Meyer, 2008). The levels, identified, constructs and measures chosen can be found in Table 5.2 below.

Table 5.2

Measures of empowerment

Level of empowerment	Variable	Measure
Individual	Self-esteem	RSE
		SSES
	Self-efficacy	SAMA
	Resilience	
	Psychological Distress	CORE-34
	Well-being	FS
Community	Group identity	CSES
	Pride	T-PIM
Socio-political	Activism	AICS

Note. CORE-34 = Psychological distress; FS = Flourishing; RSE = Self-esteem; T-PIM = Positive Trans Identity; SAMA = Stress Appraisal; CSE = Collective Self-esteem; AICS = Activist Identity and Commitment; SSES = State Self-esteem Scale.

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5.4.1 Demographics

General demographic information was collected from participants, including age, gender (trans male/non-binary/questioning/other), and sexuality (straight/gay/bisexual/other). All identity categories had an option to self-define (Persson & Pfaus, 2015). Information was also included regarding race (self-define),

disability (no/self-define) employment (working/student/unemployed), and location (see Table 5.1).

5.4.2 Schedule of Transphobic Events (STE; Klonoff & Landrine, 1995)

The STE is a 20-item measure adapted from the Schedule of Sexist Events (SSE) of transphobic discrimination as reported by trans and non-binary youth in their entire life and in the past year. Responses are coded on a six-point Likert scale (1 = the event never happened to 6 = the event happens almost all of the time). Items range from "How many times have you been treated unfairly by teachers; students; people in service jobs; strangers" to "how many times have you heard people making transphobic jokes". At the time of data collection there was no specific measure available that measured experiences of transphobia. Studies that recorded this type of data either used a smaller number of items (Szymanski, 2006), similarly adapted measures (Breslow et al., 2015) or single questions (Rimes et al., 2017). The SSE had previously been adapted for a transgender sample and displayed excellent internal consistency (Cronbach's α = .93) and convergent validity; correlated well with other types of prejudice such as racist events (Landrine & Klonoff 1996; Lombardi, 2009).

5.4.3 Clinical Outcomes in Routine Evaluation Outcome Measure (CORE-OM; Barkham et al., 1998; Evans et al., 2002)

The CORE-OM is a 34-item measure of depression, anxiety, and self-injurious behaviours over the past week (e.g., I have felt terribly alone and isolated). Responses are coded on a 5 point Likert scale (0 = not at all to 4 = most or all of the time). It was chosen because of its use in psychological therapy interventions and with young adults (Tillfors et al., 2011). It has previously showed excellent internal consistency (α = 0.95).

5.4.4 Flourishing Scale (FS; Diener et al., 2010).

The FS is a brief 8-item summary measure of positive psychological well-being. It measures the respondent's self-perceived success in important areas such as relationships, self-esteem, purpose, and optimism (e.g., I lead a purposeful and meaningful life). Responses are coded on a seven-point Likert scale (1= strongly disagree to 7= strongly agree) with higher scores indicative of greater psychological resources and strengths (possible range is 8 to 56). The measure has good psychometric properties, and is strongly associated with other psychological well-being scales. In a RCT reliability was very good ($\alpha = 0.86$) (Schotanus-Dijkstra et al., 2017).

5.4.5 Stress Appraisal Measure for Adolescents (SAMA; Rowley, Roesch, Jurica & Vaughan, 2005).

The SAMA was chosen to measure self-efficacy[14] and resilience. It is a 14-item measure of whether stressful events are seen as threatening or a challenge to overcome (e.g., I can positively attack stressors). Responses are coded on a five-point Likert scale (1= not at all to 5= a great amount) with higher scores indicative of greater capacity to see stressful events as a challenge rather than a threat (possible range is 14 to 70). Previous reliability has been strong ($\alpha = .79\text{-}87$) (Na, Dancy & Park, 2015).

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[14] Self-efficacy is often measured using the Generalised Self-Efficacy Scale (GSE; Schwarzer & Jerusalem, 1995). However, items such as "it is easy for me to stick to my aims and accomplish my goals" did not relate to QueerViBE as a resource to help challenge prejudicial interactions. Lazarus (1999) states that appraising situations as threatening or challenging can be conceived as a personality trait similar to self-efficacy.

5.4.6 State Self-esteem Scale (SSES; Heatherton & Polivy, 1991).

The SSES is a 20-item measure of a participant's self-esteem at a given point in time (e.g., I feel confident about my abilities). Responses are coded on a five-point Likert scale (1= not at all to 5= extremely) with a higher score indicative of greater sense of self-worth. Recent reliability with an LGB sample was excellent ($\alpha = 0.91$) (Fleming & Burns, 2017).

5.4.7 Rosenberg Self-Esteem Scale (RSE: Rosenberg, 1965).

Self-esteem was measured using the RSE. It is composed of 10 items answered on a four-point Likert scale, with higher scores indicating a higher degree of self-esteem (Rosenberg, 1965). This 10-item scale includes items such as "I feel that I have a number of good qualities" and "On the whole I am satisfied with myself" answered on a 4-point scale ranging from strongly agree to strongly disagree. This is one of the most widely used self-esteem measure in social science research and has shown good reliability with transgender youth (Seelman, Woodford & Nicolazzo, 2016). Previous reliability with a transgender sample was high ($\alpha=.87$) (Austin & Goodman, 2017).

5.4.8 Collective Self-Esteem Scale (CSES; Luhtanen & Crocker, 1992).

The CSES is a 16-item self-report measure that assesses a person's thoughts and feelings regarding their social group, which was modified to reference to the "transgender community." Group identity was measures using the Participants are asked to rate of a 7-point scale whether they strongly disagree or strongly agree to positive and negative statements about their collective group identity. The CSES includes items that assess how an individual feels about their membership to the group

such as "I am a worthy member of the transgender community"); items that assess how good a person feels about her social group (e.g., "I feel good about the transgender community"). Items that assess how a person believes others outside the social group judge her group (e.g., "In general, others respect the transgender community"). Finally, items that assess how important a person's social group is to her self-concept (e.g., "Being part of the transgender community is an important reflection of who I am"). Other studies have amended the wording of the measure to reference the transgender community (Kuhns, et al., 2016). Reliability coefficient of the scale with a sample of LGB youth was .80 (Detrie & Lease, 2007).

5.4.9 Transgender Positive Identity Measure (T-PIM; Riggle & Mohr, 2015).

Pride was measured by assessing a positive identity for transgender and/or non-binary youth was measured using the T-PIM. This is one of the only empirically derived measures designed specifically for positive transgender identity. This measure was designed to reflect the positive experiences, perceptions, strengths and values associated with transgender identity. The measure contains 25 items such as "I embrace my trans identity. "I am more sensitive to prejudice and discrimination against others because of my trans identity"; "I feel supported by the LGBT community." All items are rated on a 7-point scale, ranging from 1 (disagree strongly) to 7 (agree strongly). This measure was originally developed from the findings of the thematic analysis (Riggle, Rostosky, McCants & Pascale, 2011). However presently there have been no studies that explore how these positive traits relate to the T-PIM. The T-PIM has previously demonstrated excellent internal consistency ($\alpha = 0.93$) (Riggle & Mohr, 2015).

5.4.10 Activist Identity and Commitment Scale (AICS; Klar & Kasser, 2009).

Activism was measured using the AICS. This measure includes two sets of items: 4 items measure activist identity and 4 items measure commitment to activism. All items are rated on a 7-point Likert scale (1''strongly disagree'' and 7 ''strongly agree''). Items include Being an activist is central to who I am, People who know me well would call me an Activist, I take the time I need to engage in activism. The scale has previously demonstrated excellent internal consistency with a queer sample (α = 0.95) (Gray & Desmerais, 2014).

5.4.11 QueerViBE Evaluation Survey

After participants had been sent all six tutorials participants were asked to rate them in order and give a general evaluation of tutorials. This survey included questions such as "I understood the content in this tutorial", "I found the tutorial interesting", "content was relevant", "I enjoyed watching it", and finally "on the whole I found the tutorial empowering". All items were rate on a 5-point Likert Scale (1 = strongly disagree; 5 = strongly agree) with higher scores indicative of greater satisfaction with the intervention. Since there is no measure for empowerment as a psychological construct, it was decided to ask them this question at the end.

5.5 Intervention

QueerViBE is an online intervention that includes the use of online video tutorials, surveys and measures. It was hosted on the platform Qualtrics, a secure and private web platform for online research. It consists of six interactive video tutorials that act as discursive workshops informed by the findings from study 1 (See Appendix

162

K for YouTube link to tutorials). The interactive tutorials provide a combination of theory relating to gender identity, queer theory and masculinities together with specially selected extracts and analysis from study 1. These illustrate the discursive resources employed by the trans male and non-binary participants in the focus groups. Content was devised that was deemed suitable to an audience of 16-21 year olds. Tutorials were created on Microsoft PowerPoint and exported to video format. Sounds and music were added and then the finished video was uploaded to YouTube. Tutorial segments were presented as embedded YouTube clips as PowerPoint presentations with voiceovers.

The construction and development of tutorials was overseen by the supervision team. The finished tutorials were presented to a panel of experts in social psychological and online interventions for feedback and appropriate changes were made. Questions were asked such as whether the tutorials were effective at conveying the information that was intended. This was to improve the validity of this segment of the intervention. Data were kept private and YouTube videos were only able to be viewed by participants with the Qualtrics link. Search engines were not able to find the videos. Consent was granted by participants in the previous study and no identifying information was used in the videos. Six tutorials were developed, each between 6 and 12 minutes long followed by reflective questions.

The theme of the tutorials was "Rules are made…to be broken". This was devised as a way of capturing the essence of social constructionism, gender and the subversion of norms for young audience. 'Rules are made' described how gender norms that dictate how to look, act and dress are constructed. 'To be broken' represented the potential to break the rules of gender, validating both trans and non-binary identities

163

and challenge intrusive questions, misgendering and rules on passing. Embedded within the tutorials were references to "Qpeeps" these were the extracts from focus group participants in Study 1. This was chosen to personify the extracts from the analysis and add a sense of community. Tutorials were narrated by the lead researcher, with the option of subtitles, as well as presented on a pale blue background to accommodate participants with hearing difficulties and dyslexia (Gergor, Dickinson, Macaffer & Andreasen, 2003). Following completion of each tutorial was the evaluation survey rating its success. Figure 5.3 presents a diagram demonstrating how theory and qualitative analysis has informed QueerViBE. It maps the relationship of tutorials to theoretical concepts and the qualitative findings of Study 1. Tutorial 5 was developed from new material in the focus groups which did not form part of the discourse analysis in Chapter 4.

Figure 5.3 Mapping theory and findings on to the QueerViBE tutorials

Theory   **Qualitative Findings**

Tutorial 1: Introduction to Gender & Power

The social construction of gender

Power and representation (Foucault, 1978; 1977)

Tutorial 2: Masculinities & Stereotypes

Hegemonic Masculinities (Connell, 1995)

Policing Masculinities (Reigeluth & Addis, 2016)

Discourse (3) "Challenging sexuality and gender stereotypes

Wes: "men would roll them up they don't push them up"

Tutorial 3: Queer Goggles

Heterosexual Matrix (Butler, 1990)

Discourse (4) "Queer Goggles and power of perception"

Wes: "depends on how you are perceived"

Tutorial 4: Intrusive Questions

Cognitive Behavioural Therapy Exercise (Branch & Wilson, 2010)

Invalidation and microaggressions (Nadal, 2013)

Discourse (2) "Intrusive Questions: Naturalising and normalising queer sex and bodies"

Rowan: "It's very girthy"

Tutorial 5: Being Misgendered

New material from focus groups

Tutorial 6: Doing it Your Way

Queer Masculinities (Milani, 2014)

Discourse (4) "Queer Goggles and power of perception"

El "you can't wear a dress if you're a man"

165

5.5.1 Tutorial 1: Introduction to Gender and Power

Tutorial 1 introduces the participants to the social construction of gender and the Foucauldian concept of power. The introduction talked about the social construction of gender and gender norms, and how trans people are frequently alerted when they break normative expectations of masculinity and femininity. The tutorial also included content about representation of gender in the media and the reproduction of gender norms. Power was introduced as a multi-layered concept at work in gender norms, as well as what opportunities there are to subvert expectations and 'break the rules' (Morrow and Hawkhurst, 2013; Butler, 1990). Each tutorial ended with a summary of the key points.

5.5.2 Tutorial 2: Masculinities & Stereotypes

This tutorial uses extracts from the discourse analysis to highlight discursive resources related to masculinities and everyday prejudice. It invites the participant to reflect on experiences of microaggressive interactions where they have been made to feel like they were not doing masculinity correctly. The tutorial began by exploring the concept of hegemonic masculinity as an 'ideal' and the multiple ways of 'doing' masculinity. Furthermore, it translated the message relating to complicit masculinity from the discourse analysis in study. It also looked at stereotypes of masculinity and how they can affect trans male and non-binary youth in interactions with other men. Extracts from the data were used to illustrate the policing of masculinity (Reigeluth & Addis, 2016). A specific example of a microaggressive interaction was presented with

an extract and then the participant was invited to reflect on their experiences of stereotypes.

5.5.3 Tutorial 3: Queer Goggles & Gender Categories

The third tutorial explores how the outside world sees binary gender and how this connects with ideas of 'passing' and validates trans bodies as authentic. It also looks at the use of categories for trans and non-binary youth. The tutorial begins by introducing the concept of queer goggles as opposed to the 'monochrome lens', this is used to describe how through the normative lens of the gender binary you are either perceived as 'male' or 'female'. The discursive resources illustrate examples of interactions where queer identities being ignored by others and how trans and non-binary youth have responded. It communicates Butler's (1990) idea of the heterosexual matrix and how the norms surrounding heterosexuality incidentally reify the gender binary, the idea is "power clouds judgement". Further examples are given throughout the tutorial using resources from the analysis.

5.5.4 Tutorial 4: Dealing with Intrusive Questions

This tutorial explores the experiences of trans male and non-binary youth dealing with personal and invasive questions. The discursive resources presented address interactions where intrusive questions have been asked and examples of how other young people have chosen to respond. Extracts were chosen that illustrated some of these prejudicial interactions, in particular, the prominent question of "Do you have a penis?" At the end of the tutorial a specific technique from Cognitive Behavioural Therapy (CBT) was included and adapted from a task to raise self-esteem (Branch & Wilson, 2010: 2012). It aims to acknowledge all of the important individual

characteristics that make up a person. This was amended for the current task whereby intrusive questions may make a trans young person feel invalidated (Nadal, 2013) and that being 'trans' is the only thing people see about them. Participants were encouraged to reflect on the many interesting and unique things about themselves outside of being trans and/or non-binary.

5.5.5 Tutorial 5: Breaking the Rules: Being Misgendered

Tutorial 5 looked more closely at experiences of being misgendered and passing and what it meant to the trans youth. Discursive resources were included that illustrated these points and how other trans youth dealt with it. Many different perspectives were raised, both transmasculine and non-binary voices. Some people who found it helpful and wanted to pass, contrasted with those who didn't. Ideas about masculinity and the 'rules' of gender were brought up throughout.

5.5.6 Tutorial 6: Breaking the Rules: Doing it Your Way

The final tutorial presents discursive resources that were examples of trans and non-binary youth breaking gender norms and feeling empowered doing so. It challenges the rules of gender and explores new and rebellious ways of 'doing' gender as trans and non-binary young people. The discursive resources give examples of trans youth confronting the people who tried to invalidate their identities or lifting other people up who have been constrained by norms of masculinity. The tutorial ended with a summary of all of the tutorials and key points to take away for the future.

5.5.7 Queerstions

Throughout every tutorial participants were asked interactive "Queerstions" and spaces were provided after watching the videos for them to answer. This was to encourage participants to engage with the material in the tutorials and provide feedback. Questions were asked such as, how would they respond after each segment, whether they would do anything different? If they were satisfied with the outcome? This was to help the participant engage with the material in the tutorial and make use of some of the applied discursive techniques identified above. These were intended as spaces for the participants to reflect on the content and analysis presented in the tutorials, utilising the work of Lamerichs and te Molder (2011).

As well as queerstions, in a number of the tutorials participants were set challenges. These included the icon challenge, where participants were asked to think about positive role models and record these afterwards. Another challenge followed on from the self-esteem task and asked the participants to note down three interesting things about themselves irrespective of being trans and/or non-binary. The narrator provided their own examples first.

5.6 Sample size (Power)

Sample size calculation performed using G*Power indicated that to detect a small to medium effect size (f (V) test = .15) with power of at least .80 and an alpha level of .05, a sample size of 31 participants per condition would be necessary assuming that these participants complete all questionnaires. Previous dropout rates at follow up stage were reported at around 70% (Abbott et al., 2014).

5.7 Randomisation

Participants were randomised into the experimental and control groups using a blocked design so that an adequate number of individuals were assigned to each condition (Solomon, Cavanaugh & Draine, 2009). Participants were also randomised within the stratified group of gender (binary/non-binary). This was to ensure that equal numbers of binary and non-binary participants were split between the control and experimental groups due to the potential of a binary or non-binary identity being a source of bias in the sample (Jadad & Enkin, 2007). This was done using Microsoft Excel. An automated computerised randomisation system generated random sequences for group allocation (Stigsby & Taves, 2010). This was to preserve the homogeneity of the participant sample and increase the efficacy of the intervention. Subject heterogeneity can serve to hide the true nature of the relationship between treatment and outcome (Nezu & Nezu, 2008).

5.9 Blinding

Participants of QueerViBE were blinded to their allocation into either the experimental group or the control group and had no contact with the researcher throughout the experiment. Participants were randomised anonymously into the separate groups but this was conducted by the researcher, therefore this was a single blind trial. However, Mathieu, McGeechan, Barratt and Herbert (2013) state that "in automated trials where there is no personal contact between investigators and participants, blinding of investigators is probably unnecessary" (p. 574).

5.10 Statistical Analysis

The aim of the statistical analysis is to evaluate the efficacy of QueerViBE as an intervention to improve scores on measures of physical and psychological well-

being compared to a control group and to measure whether there were any significant differences between the experimental and the control group. Data were analysed using a series of 2-between (condition) x 3-within (time) mixed factor Analyses of Variance (ANOVAs). The between group factors are the intervention and control group condition. The within group factor is the three time points assessed, these were pre-intervention (time 1), post-intervention – final tutorial (time 2), and follow up- 1 month (time 3).

5.10 Results

5.10.1 Data Preparation

Shapiro Wilk statistics and Normal Q-Q plots were inspected for skewness and kurtosis to determine whether the assumption of normality had been violated. Data met the assumptions for normality so a mixed factor ANOVA was conducted to test the hypothesis that there would be no difference between the experimental and control group. Correlation tables were inspected for collinearity between the measures and the demographic variables and it was found that no assumptions were violated. Normality assumptions were tested for all analyses. Where appropriate, Levene's test of equal variance was run for each analysis and where significant results were found, equal variance not assumed statistics were reported instead. Mauchley's test for sphericity was also run where relevant and when significant results were found. Reliability analysis suggested that, overall, alpha coefficients were strong (See Table 5.3).

Table 5.3

Alpha coefficients and 95% confidence intervals

Scale	Alpha	95% CI
STE Transphobic events	0.96	0.94 – 0.98
CORE-34 Psychological Distress	0.95	0.93 – 0.97
FS Flourishing	0.84	0.76 – 0.90
SAMA Stress Appraisal	0.87	0.80 – 0.92
AICS Activism Identity and Commitment	0.94	0.91 – 0.96
RSE Self-esteem	0.91	0.87 – 0.95
CSE Collective Self-esteem	0.74	0.62 – 0.84
STIS Positive Trans Identity	0.87	0.80 – 0.92

Note. CI = confidence interval.

5.10.2 Demographics

To ensure that randomisation was effective, a number of Chi-square tests were used to determine the similarity of the variables between the experimental and control groups with the exception of age variable where the difference between the two groups was measured using independent sample t-test. The results are presented in Table 5.4 below. There were no significant differences between the experimental and control groups on any of the demographic variables. At baseline, scores for collective self-esteem were significantly different (t (45) = -2.24, p = 0.03, d = 0.69 there were no significant differences for any other measures (see Table 5.5). This suggests that randomisation to conditions was effective and groups were homogenous.

Table 5.4

Descriptive Statistics of intervention and control groups

N (%)

Variables		Intervention (n = 23)	Control (n = 22)	X² or t-test	p value
Age				.72	.48
	M	18.09	17.73		
	SD	1.70	1.64		
Gender				.02	.89
	Transgender male	13 (56.5)	12 (54.5)		
	Non-binary	10 (43.5)	10 (45.5)		
Sexuality				.25	.24
	Straight	1 (4.3)	2 (9.1)		
	Gay	3 (13.0)	8 (36.4)		
	Bisexual	4 (17.4)	2 (9.1)		
	Other	15 (65.2)	10 (45.5)		
Ethnicity					
	White	22 (95.7)	23 (100)		
	Other	1 (4.3)	0		
Disability				.07	.79
	No	17 (73.9)	17 (77.3)		
	Yes	6 (26.1)	5 (22.7)		
Education				1.79	.88
	GCSE	6 (26.2)	6 (27.3)		
	Higher Ed	1 (4.3)	2 (9.1)		
	A Level	11 (47.8)	8 (36.4)		
	Degree	2 (8.7)	1 (4.5)		
	No Qualification	1 (4.3)	1 (4.5)		
	Other	2 (8.7)	4 (18.2)		
Employment				1.41	.50
	Employed	0	1 (4.5)		
	Student	21 (91.3)	18 (81.8)		
	Unemployed	2 (8.7)	3 (13.7)		
Location				4.71	.94
	South East England	2 (8.7)	3 (13.7)		
	South West England	4 (17.4)	4 (18.2)		
	London	1 (4.3)	1 (4.5)		
	East of England	1 (4.3)	2 (9.1)		
	East Midlands	3 (13.0)	3 (13.7)		
	West Midlands	2 (8.7)	1 (4.5)		
	Yorkshire / Humber	1 (4.3)	1 (4.5)		
	North West England	4 (17.4)	2 (9.1)		
	North East England	2 (8.7)	0		
	Wales	1 (4.3)	1 (4.5)		
	Scotland	2 (8.7)	3 (13.7)		
	Northern Ireland	0	1 (4.5)		

Table 5.5

Descriptive statistics

Measure (n=45)	Time point	QueerViBE M (SD)	Control M (SD)	t-test	p value	Cohen's d
CORE-34	1	60.35 (26.66)	57.18 (23.95)	.42	.68	.13
	2	46.52 (18.99)	59.14 (21.00)	-2.12	.04*	.63
	3	50.00 (21.29)	61.27 (24.00)	-1.67	.10	.50
FS	1	35.43 (9.13)	36.73 (7.78)	-.51	.61	.15
	2	38.43 (8.87)	33.64(9.64)	1.74	.09	.52
	3	37.48 (9.46)	35.91 (9.07)	.57	.57	.17
RSE	1	21.17 (5.05)	22.32 (3.34)	-.74	.46	.27
	2	25.39 (6.08)	22.14 (5.17)	1.93	.06	.58
	3	23.83 (6.10)	21.14 (5.99)	1.49	.14	.44
T-PIM	1	121.57(18.76)	119.86 (16.53)	.32	.75	.10
	2	131.57(18.40)	117.91 (19.89)	2.39	.02*	.71
	3	126.39(20.90)	117.32 (21.29)	1.44	.16	.43
SAMA	1	31.57 (8.29)	31.36 (7.45)	.09	.93	.03
	2	34.87 (9.29)	29.05 (7.96)	2.25	.03*	.67
	3	33.34 (9.09)	31.14 (8.02)	.82	.39	.26
CSE	1	51.09 (6.97)	56.27 (8.52)	2.24	.03*	.69
	2	54.26 (9.31)	54.68 (8.45)	.16	.88	.05
	3	54.08 (7.69)	53.00 (10.17)	.41	.69	.12
AICS	1	31.57 (11.23)	36.05 (11.23)	-1.27	.21	.38
	2	33.35 (12.43)	35.32 (13.13)	-.52	.61	.15
	3	33.04 (11.05)	34.59 (12.92)	-.43	.67	.13

Note. CORE-34 = Psychological distress; FS = Flourishing; RSE = Self-esteem; T-PIM = Positive Trans Identity; SAMA = Stress Appraisal; CSE = Collective Self-esteem; AICS = Activist Identity and Commitment. *p <.05 (two-tailed)

5.10.3 Outcome Measures

As displayed in Table 5.6 the analysis revealed a significant interaction between time point and condition for six out of seven of the outcome measures. There were significant interactions for psychological distress with medium to large effect sizes (F $(2, 86) = 6.58$, $p = .002$, $\eta_p^2 = .13$), well-being (F $(2, 86) = 4.76$, $p = .01$, $\eta_p^2 = .10$), self-esteem (F $(2, 86) = 6.29$, $p = .003$, $\eta_p^2 = .13$), positive trans identity (F $(2, 86) = 4.73$, $p = .01$, $\eta_p^2 = .10$), appraisal of stressful events (F $(1.73, 86) = 5.53$, $p = .008$, $\eta_p^2 = .11$), and collective self-esteem (F $(2, 86) = 3.69$, $p = .03$, $\eta_p^2 = .10$). This shows that QueerViBE was effective at lowering psychological distress, increasing well-being, individual self-esteem, and group self-esteem compared to the control group, as well as helping participants to feel more positive about their trans identity and being better able to manage stressful situations than the control group. Out of the outcome variables, main effects for time were significant for psychological distress (F $(2, 86) = 3.03$, $p = .05$, $\eta_p^2 = .07$), self-esteem (F $(2, 86) = 6.79$, $p = .002$, $\eta_p^2 = .14$), and positive trans identity (F $(2, 86) = 3.30$, $p = .04$, $\eta_p^2 = .07$). Main effects for group were not significant across any of the variables. There were no significant effects for activist identity and commitment.

Table 5.6

Mixed ANOVA results for all measures

Measure (n=45)	Mixed Factor ANOVA			
		F(df)	*p* value	ηp²
CORE-34	Time	3.03 (2, 86)	.05	.07
	Group	1.24 (1, 43)	.27	.03
	Group*Time	6.58 (2, 86)	.002**	.13
FS	Time	0.28 (2, 86)	.76	.006
	Group	0.48 (1, 43)	.49	.01
	Group*Time	4.76 (2, 86)	.01*	.10
RSE	Time	6.79 (2, 86)	.002**	.14
	Group	1.16 (1,43)	.29	.03
	Group*Time	6.29 (2, 86)	.003**	.13
T-PIM	Time	3.30 (2, 86)	.04*	.07
	Group	2.32 (1, 43)	.14	.05
	Group*Time	4.73 (2, 86)	.01*	.10
SAMA	Time	0.26 (1.73, 86)	.77	.006
	Group	1.59 (1, 43)	.21	.04
	Group*Time	5.53(1.73, 86)	.008**	.11
CSE	Time	0.43 (2, 86)	.65	.01
	Group	0.46 (1, 43)	.50	.01
	Group*Time	4.64 (2, 86)	.01*	.10
AICS	Time	0.44(1.51, 86)	.89	.003
	Group	0.63 (1, 43)	.43	.01
	Group*Time	0.85(1.51, 86)	.41	.02

Note. CORE-34 = Psychological distress; FS = Flourishing; RSE = Self-esteem; T-PIM = Positive Trans Identity; SAMA = Stress Appraisal; CSE = Collective Self-esteem; AICS = Activist Identity and Commitment. *p<0.05 (two-tailed), **p<0.01 (two-tailed)

Independent t-tests were conducted to analyse differences between subjects from the two conditions at the three study time points. There were significant differences at time 2 for psychological distress with medium to large effect sizes (t (43) = -2.12, p = .04, d = .63), positive trans identity (t (43) = 2.39, p = .02, d = .71), and stress appraisal (t (43) = 2.25, p = .03, d = .67). No other between conditions comparisons were significant. However, self-esteem was approaching significance (t (43) = 1.93, p = .06, d = .58). Overall these findings support hypothesis 1 and 2 and show that QueerViBE was effective compared to a control group at increasing self-reported empowerment for all but one of the seven variables. One Way Repeated Measures ANOVAs were conducted for the QueerViBE condition only to compare within subjects scores across time points at baseline (time 1) and after the intervention (time 2) and 1 month follow-up (time 3). Results are displayed in Table 5.7. There was a significant main effect for the intervention condition for time for psychological distress (F (2, 44) = 7.37, p = .002, η_P^2 = .25), self-esteem (F (2, 44) = 12.94, p = .001, η_P^2 = .37), positive trans identity (F (1.41, 44) = 6.03, p = .01, η_P^2 = .22), and stress appraisal, corrected for sphrericity (F (2, 44) = 3.47, p = .04, η_P^2 = .14).

Table 5.7

Repeated Measures ANOVA for QueerViBE condition

Measure (n=23)	Repeated measures ANOVA		
	F(df)	p value	ηp²
CORE-34	7.37 (2, 44)	.002**	.25
FS	2.30 (2, 44)	.11	.10
RSE	12.94 (2, 44)	.001**	.37
T-PIM	6.03 (1.41, 44)	.01*	.22
SAMA	3.47 (2, 44)	.04*	.14
CSES	2.74 (2, 44)	.08	.08
AICS	0.44 (1.42, 44)	.58	.02

Note. CORE-34 = Psychological distress; FS = Flourishing; RSE = Self-esteem; T-PIM = Positive Trans Identity; SAMA = Stress Appraisal; CSES = Collective Self-esteem; AICS = Activist Identity and Commitment. *p<0.05 (two-tailed), **p<0.01 (two-tailed)

Bonferroni corrected post hoc comparisons revealed significant improvements between baseline (time 1) and end of intervention (time 2) as well as baseline (time 1) and follow-up (time 3) for both psychological distress and self-esteem (Table 5.8). This shows that improvements in psychological distress and self-esteem were sustained at follow up. Positive trans identity and stress appraisal both had significant improvements between time 1 and time 2 only but not time 1 and time 3. There were no significant differences between time 2 and 3 for any of the measures. This means that scores for psychological distress and self-esteem had improved significantly at both end of intervention and at follow-up. This supports hypothesis 3 for two out of seven measures.

Table 5.8

Post Hoc Comparison of QueerViBE condition

Measure (n=45)	Time	Time	Mean difference (I-J)	SE	*p* value
CORE-34	1	2	13.83	4.28	.004**
	1	3	10.35	3.25	.004**
	2	3	-3.48	3.64	.35
FS	1	2	-3.00	1.60	.07
	1	3	-2.04	1.50	.19
	2	3	.96	1.15	.41
RSE	1	2	-4.22	0.93	.001**
	1	3	-2.65	0.81	.004**
	2	3	1.57	0.77	.06
T-PIM	1	2	-10.00	2.04	.001**
	1	3	-4.83	3.65	.20
	2	3	5.17	2.72	.07
SAMA	1	2	-3.30	1.33	.02*
	1	3	-1.78	1.20	.15
	2	3	1.52	0.81	.07
CSES	1	2	-3.14	1.8	.09
	1	3	-3.00	1.56	.07
	2	3	.17	1.15	.88
AICS	1	2	-1.78	2.43	.47
	1	3	-1.48	2.25	.52
	2	3	0.30	1.25	0.81

Note. CORE-34 = Psychological distress; FS = Flourishing; RSE = Self-esteem; T-PIM = Positive Trans Identity; SAMA = Stress Appraisal; CSES = Collective Self-esteem; AICS = Activist Identity and Commitment. *p<0.05 (two-tailed), **p<0.01 (two-tailed)

5.10.4 Evaluation of State Self Esteem

To further assess the hypothesis, measures were administered that evaluated the intervention after every individual tutorial to see how scores changed and what parts of the intervention were potentially the most effective at empowering trans and non-binary youth. These measures were state self-esteem, inviting the participants to record how they were feeling 'right now' after the tutorial as well as an evaluation form asking participants to rate the individual tutorial according to a number of criteria. Figure 5.3 shows the means for both the experimental and control group at each measurement point. State self-esteem was measured using a series of dependant t-tests and a mixed factor 2 x 3 ANOVA. As with the other outcome measures, time points were taken at baseline (time 1), at the end of the intervention (time 2), and at follow up (time 3). Results can be found in Table 5.9. There was a significant interaction effect (F (2, 86) = 3.92, p = .02, ηp^2 = .09). There was also a significant main effect for time (F (1, 86) = 4.12, p = .02, ηp^2 = .09). The main effect for group was not significant.

Table 5.9

Repeated Measures ANOVA for SSES

	F(df)	p value	ηp^2
Time	4.12 (7,147)	.02*	.08
Group	1.00 (1, 43)	.32	.02
Time*Group	3.92 (2, 86)	.02*	.09

Note. SSES = State Self-esteem

A series of dependant *t*-tests were carried out comparing the difference between mean score for state self-esteem at baseline and tutorial 1, tutorial 2, and so on for the experimental group (Table 5.10). There were significant differences between baseline and each time point. This suggests that each tutorial was effective at improving how the participants felt about themselves at that moment and these improvements were sustained at follow up. This supports hypothesis 1, 2 and 3 for state self-esteem after each tutorial.

Table 5.10

Dependent t-test for SSES

State self esteem	Difference between baseline and tutorial		t value	p value	Cohen's *d*
Baseline					
1st tutorial	0-1	-7.74	-4.05	.001**	2.49
2nd tutorial	0-2	-8.26	-3.42	.002**	2.72
3rd tutorial	0-3	-12.57	-4.64	.001**	4.02
4th tutorial	0-4	-10.00	-2.93	.008**	2.93
5th tutorial	0-5	-8.65	-2.44	.02*	2.50
6th tutorial (end)	0-6	-7.74	-2.95	.007**	2.28
Follow up	0-7	-6.35	-2.61	.002**	1.89

Note. SSES = State Self-esteem; *p<0.05 (two-tailed), **p<0.01 (two-tailed)

As well as the improvement between baseline and each tutorial, post hoc comparison revealed a significant improvement in self-esteem after tutorial 3 (Queer Goggles) comparing scores after tutorial 2 and 3 ($p = .01$). No other improvements or decreases in state self-esteem were significant.

Figure 5.4 State self-esteem scores for each group after every tutorial and one-month follow-up
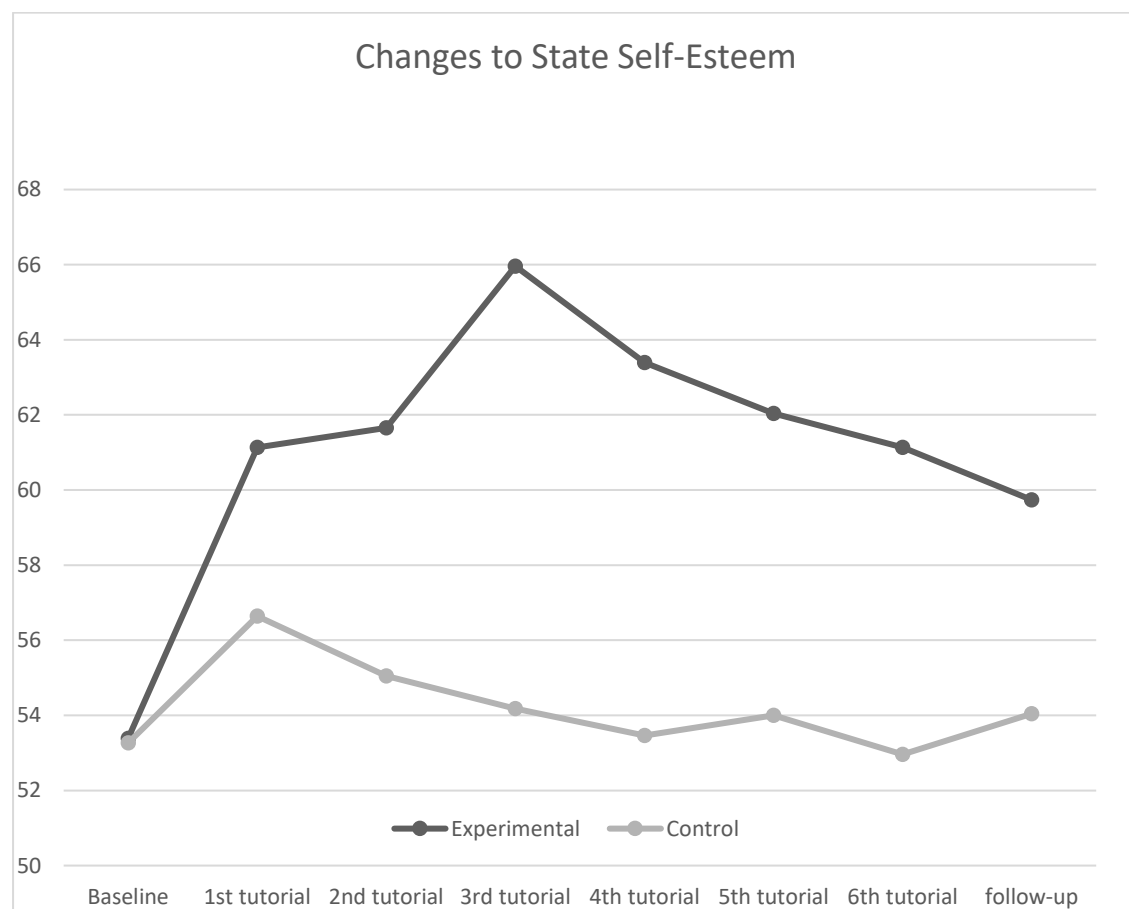
Table 5.11.

Ranking of Tutorials measured after each tutorial

Criteria	1st tutorial		2nd tutorial		3rd tutorial		4th tutorial		5th tutorial		6th tutorial (overall)	
	M	% agree	M	% agree	M	% agree	M	% agree	M	% agree	M	% agree
Understood tutorial	**4.74**	**98.6**	4.59	96.0	4.64	94.9	4.74	94.1	4.57	92.9	4.63	92.6
Interesting	3.87	73.9	**4.12**	**85.7**	3.97	79.5	4.09	73.5	4.00	75.0	4.07	85.2
Helpful	3.86	72.4	4.10	85.7	**4.23**	**89.8**	4.12	79.4	4.18	82.2	4.07	81.4
Changed thinking	2.70	21.7	**3.51**	**51.0**	3.15	33.3	3.32	38.2	3.18	39.2	3.11	37.0
Useful	3.38	52.1	3.24	57.1	3.59	59.0	3.76	64.7	3.86	67.9	**3.74**	**70.4**
Changed feeling	2.68	17.4	3.94	34.6	**3.23**	**41.0**	3.18	38.2	3.14	32.1	3.26	40.7
Enjoyed	3.70	66.7	3.94	73.5	**4.00**	**82.1**	4.00	70.6	3.93	75.0	3.96	77.8
New info	2.67	27.5	**3.35**	**57.1**	3.10	35.9	3.09	41.2	3.25	39.3	3.37	51.8
Relevant	**4.32**	**89.8**	4.16	85.7	4.21	87.2	4.21	76.5	4.21	82.1	4.11	77.8
Detail	4.14	84.1	**4.27**	**87.7**	4.08	79.5	3.82	70.6	4.07	75	3.96	74.0
Changed behaviour	2.67	17.4	3.27	42.9	3.10	30.8	3.18	44.1	3.07	28.5	**3.44**	**51.8**
Empowering	3.77	69.5	**4.16**	**83.7**	4.08	79.5	3.88	73.6	3.86	67.9	4.07	77.7

Note. Boldface = highest rated criteria scores.

5.10.5 Evaluation Survey

Results from the evaluative survey are displayed in Table 5.11. Overall the second tutorial (masculinities) was rated the most favourably, being rated the most interesting ($M = 4.12$), the mostly likely to change thinking ($M = 3.51$), and feeling ($M = 3.94$), covered in the most detail ($M = 4.27$), and the most empowering ($M = 4.16$). Overall 65% and above of people who took part in QueerViBE agreed that each tutorial was empowering. Furthermore, after viewing all tutorials 77% sample agreed that all tutorials were empowering *(M = 4.07)*. This provides further evidence to support hypothesis 1.

5.11 Discussion

The aim of the current study was to assess the efficacy of QueerViBE, as an innovative online intervention, to empower trans male and non-binary youth in a randomised controlled trial. Empowerment was measured according to a number of variables associated with a multi-level understanding of the concept: well-being; self-esteem; self-efficacy; resilience; group identity; pride and activism. Furthermore, the study aimed to evaluate whether QueerViBE was effective at improving scores on these measures of empowerment at baseline, end of intervention and at 1-month follow-up.

Overall the results show that QueerViBE was an effective intervention for increasing self-reported empowerment and improving scores on measures of psychological, social and physical well-being compared to a waiting list control group, thereby supporting hypothesis 1 and 2. Compared to a control group, QueerViBE was effective at improving scores on psychological distress, well-being, self-esteem, positive trans identity, appraisal of stressful events and collective self-esteem; six out

of the seven measures of empowerment. As discussed in Chapter 3, previously the few interventions conducted with GSMY were all CBT based (Lucassen et al., 2013; Craig & Austin, 2016). These findings suggest that QueerViBE, a discursive based intervention, also has utility in improving resilience and decreasing depressive symptoms. However, QueerViBE is the first intervention with GSMY that is effective at increasing community level factors of empowerment such as pride and group identity.

QueerViBE was most effective on scores of psychological distress and self-esteem whereby significant improvements were sustained at one-month follow-up. QueerViBE was also effective at significantly improving scores on positive trans identity and appraising stressful events. Although scores for activist identity did increase after the intervention, there were no significant differences. This could be because of the large differences between the groups at baseline after random allocation.

This study is the first to conduct a randomised controlled trial of an online intervention with trans youth. Previous interventions have been group based (Amodeo, Picariello, Valerio & Scandurra, 2018; Gillig, Miller & Cox, 2017), or relied on pre-post evaluations only (Craig, McInroy, Austin, Smith & Engle, 2012). Of interventions conducted with transgender youth, to date this is the largest sample size so far (Austin, Craig & D'Souza, 2018) and adds to the literature on appraising threat (Craig & Austin, 2016).

This intervention makes a valuable contribution to the literature on the value of concentrating on the strengths of trans youth rather than the vulnerabilities (Craig, McInroy, Austin, Smith & Engle, 2012). As well as being the first online intervention

with trans youth and the first RCT with trans youth, this is one of the first examples of an online intervention with a waiting list. Previous studies have used treatment as usual (Merry et al., 2012).

There are considerable strengths to an online intervention, due to being able to reach hard to access groups in different parts of the country. Rigour is improved due to the fact that no participants had any contact with the researcher at point of randomisation, and there were no experimenter effects that meant participants felt compelled to continue with the intervention if they didn't feel a benefit, anyone who wanted to withdraw could simply not complete the tutorial. This contrasts with interventions that are in person and require a number of researchers present (Lucassen et al., 2018).

A final point for consideration was the difficulty in balancing a 'hands off' approach of online interventions but acknowledging the positive impact of community building. Methodological rigor in intervention design favours a double blinded trial of both the researcher and participants being 'blind' to their allocation into either the control or intervention group and completing interventions individually without any interaction with the researcher. These guidelines were followed in the evaluation of QueerViBE but it could be argued that group based interventions have been shown to have positive effects (Craig, Austin & McInroy, 2014; Austin, Craig & D'Souza, 2018; Russell, Muraco, Subramaniam & Laub, 2009). This could have been the reason for the high attrition throughout the study.

5.12 Limitations

The results discussed above provide support for QueerViBE as an empowering intervention as a whole. However, it is not clear which parts of the intervention were most effective. There are indications on the most impactful sessions suggesting that the concepts of queer masculinities and queer goggles were popular topics. Furthermore, previous studies have assessed interventions at follow up after a period of three months (Austin, Craig & D'Souza, 2018; Merry et al., 2012. However due to time constraints during data collection the follow up period was only one month. The follow-up period was relatively short compared to other similar interventions. Following up after one month doesn't give a clear indication of the longevity of empowerment gained from the intervention and future studies with QueerViBE should look at a longer follow-up period.

The study experienced lower than expected participation rates due to trans male and non-binary youth being a difficult to access sample. Nevertheless, this sample is still one of the largest samples for transgender and non-binary youth in an online intervention. Furthermore the sample was majority white so further research is needed with a larger sample to ensure that QueerViBE is effective for trans youth of colour. Finally, empowerment remains a complicated construct to measure. There is still room for discussions as to what variables fall under the umbrella of empowerment and how best to assess this construct.

5.13 Future implications

These findings introduce the potential efficacy for applied discourse analysis in interventions with marginalised communities. Previous applied interventions have not been empirically tested (Finlay, Walton and Antaki, 2011; Lamerichs & te Molder,

2011; Stokoe, 2011). However, there is now an opportunity to explore the benefit of discursive resources in online interventions with other marginalised groups for negotiating stressful interactions such as education, health care, and criminal justice. The findings also show opportunities for the development of individual QueerViBE tutorials. Participants who took the first tutorial overall stated that it lacked new information, specifically in the introduction to gender. Content was better well-received for masculinities and queer goggles tutorials. The evaluative tool therefore sets out a clear path for adapting and changing material in the individual tutorials.

5.14 Conclusion

QueerViBE is an innovative intervention utilising applied discursive resources in six online tutorials aimed at empowering trans and non-binary youth. Overall this RCT makes a novel and valuable contribution to the literature, providing further evidence towards the efficacy and utility of online trials with GSMY (Fleming, Lucassen, Stasiak, Shepherd & Merry, 2016). QueerViBE was an effective intervention at increasing scores on six out of seven measures of empowerment and improved psychological and physical well-being compared to a controlled group. QueerViBE is the first online intervention of its kind to apply social constructionist methods to an intervention with GSMY. Furthermore, the novel findings suggest that bringing a critical awareness of power to stressful interactions can be an effective tool for empower trans and non-binary youth.

REFLEXIVE STATEMENT (III)

At this point in the thesis it is important I reflect on how my position effected the design of QueerViBE and the form the intervention took. When coming up with the ethos of QueerViBE, in addition to the grounding from the literature, further support for the ideas came from personal reflection on the public and media perception of transgender youth. There have been a number of vocal critics about the support for transgender and non-binary young people during the time completing this project in the news and online media. Most recently, increasing attention paid to the concept of 'rapid onset gender dysphoria'. This is the notion that adolescents who engage in online communities are at risk of 'social and peer contagion' (Littman, 2018). This describes online content playing a role in encouraging vulnerable youth "to believe that nonspecific symptoms and vague feelings should be interpreted as gender dysphoria stemming from a transgender condition" (Littman, 2018, p. 4). Littman's (2018) study surveyed 256 parents on websites, purposefully set up to discuss these concerns. This study has been used to back a number of resources that challenge the support for trans and non-binary youth in schools and at home (See Transgender Trend, 2019).

I felt that such studies and articles stripped young people of their agency in making decisions about their own lives. It seemed to me that more often than not the opinions being voiced and shared in the media were those of cisgender adults with no personal experience of trans lives. Trans and non-binary youth were being spoken for day to day, without having an opportunity make their voices heard. QueerViBE was developed so that young trans and non-binary youth could make their experiences

known in different ways, supported through empirical findings and data collected. It was my aim with QueerViBE to give some power and a voice back to the youth in educating and informing others on trans lives and issues. This was the inspiration behind QueerViBE.

5.

6. CHAPTER SIX

EVALUATING QUEERVIBE: A THEMATIC ANALYSIS

Chapter 6 presents study 3 in the multiphase design, a qualitative evaluation of QueerViBE and online resources for trans youth. It begins with a discussion of the aims of the study and the rationale for choosing Thematic Analysis to evaluate the intervention in this way. This chapter will include a further discussion of the epistemology locating this method within the broader theoretical framework for this project. An outline of the participants for the study follows together with a detailed procedural account of how the data was collected. The key themes that were generated from the data will be presented and analysed and the findings will be discussed in accordance with similar studies in the area. An updated reflexive account locating the researcher's position in the research and its impact on the design and data analysis will be provided.

6.1 Aims and Research Questions

Bergman (2008) states that a randomised controlled trial cannot tell us everything we need to know about an intervention, a certain type of knowledge is neglected. Chapter 5 provided the empirical evaluation of QueerViBE as a randomised controlled trial and showed that it was effective at creating positive change in measures of empowerment and psychological and physical well-being. Increasingly however it is being recognised that complex interventions should ask not only *if* an intervention works, but also *how* (Oakley et al., 2006). Recent guidance for implementing complex interventions recommend a process evaluation to explore these questions, often inviting

a qualitative study to learn from the participants (Moore et al., 2015; Oakley et al., 2006). This forms part of the multiphase design discussed in Chapter 3.

Due to the participatory action framework of the project as a whole, it was important to allow the participants to have their say on the intervention and their feelings about taking part. It was also crucial to the ethos of the project that participants who took part were invited to share what they wanted from the future from trans and non-binary resources. This was conceptualised under the tagline "use your voice…spread the vibe". This part of the intervention takes into consideration Stromquist's (1995) notion of empowerment through activism, in particular queer activism as a route to empowerment and improved well-being (Klar & Klasser, 2009). Furthermore, it works to create 'communities of practice' as described above by sharing their experience and being part of network (Gunawardena et al., 2009). Russell, Muraco, Subramaniam and Laub (2009) state that "having a voice" is key to personal empowerment so it was crucial to allow this to happen as part of the intervention and share that voice through dissemination. All participants of QueerViBE were therefore invited to take part in interviews to share their experience of the intervention. These findings are presented in chapter 6.

A qualitative evaluation of QueerViBE provided an opportunity for a deeper exploration of how the intervention was experienced and what themes came up for participants that related to the intervention and trans resources in general. Additionally, including this evaluation addressed the lack of research on interventions to empower trans youth and a lack of recommendations on how to support and empower trans youth in the future (Craig & Austin, 2015). An exploration of these ideas not only provided

a second opportunity to evaluate the intervention but also a detailed exploration of how QueerViBE could be taken further if necessary. Furthermore, going back to the marginalised community for who the intervention was intended suited the values of critical Participatory Action Research (PAR) with trans participants (Singh, Richmond & Burnes, 2013). The aim of this study was to capture the meaning of QueerViBE for the trans and non-binary youth who took part in rich detail and how it was experienced as well as the opportunities for the future. It also aimed to explore how participants experienced resources for trans and non-binary youth in general and the opportunities for trans resources in the future.

6.2 Method

6.2.1 Participants

Participants were 19 trans male ($n = 11$) and non-binary ($n = 8$) youth who completed QueerViBE aged between 16 – 21 ($M = 18$, $SD = 1.67$). All interviewees were white. Five had been diagnosed with Autistic spectrum conditions. Participants were recruited by inviting all trans and non-binary youth who had completed the final set of measures in the experimental group to participate in an interview about their experience of QueerViBE and what they would like to see in the future. Out of the 23 participants who completed the intervention, 19 agreed and 4 declined. Six were educated to GCSE level; nine were educated to A-Level; one had a degree; and one had no qualifications. There was at least one participant from each region in England and two from Scotland, however none were from Northern Ireland or Wales.

6.2.2 Procedure

Ethical approval for the study was granted by Anglia Ruskin University Faculty Research Ethics Panel (FREP). After completing the final measures, participants in the experimental group of the Randomised Controlled Trial (RCT) were contacted by email and asked whether they would like to take part in an interview. In the email was a link to an online survey with potential day and time slots for an interview. Once participants had responded to the survey the researcher contacted them and provided them with participant information (Appendix L) and an online consent form on Qualtrics (See Appendix M). Along with consent, participants were asked their preferred name, pronoun and most suitable form of contact, either a Skype address or phone number, depending on which type of interview they preferred. In the Skype interviews participants were welcome to have the video function on or off depending on their preference. All interviews were audio recorded using a Dictaphone and uploaded onto a PC. Interviews lasted between 40 – 70 minutes.

Participants were interviewed individually and interviews were semi structured and open-ended. The interview was participant lead, exploring the participant's experience of QueerViBE. The interview schedule (See Appendix N) began with introductions to establish rapport with the interviewer. Following this, participants were asked about their experience of QueerViBE, including questions about what worked well and what could be improved. The questions were worded carefully to be open ended to ensure they were not leading to specific yes or no responses. The next topic of the interview concerned the participant's experience of resources for trans and non-binary youth in all areas of their lives and their suggestions for the future. Finally, the participants were asked about what online resources, including QueerViBE, could do to empower trans and non-binary youth in the future. The researcher transcribed all

interviews verbatim as this was seen as beneficial for familiarisation with the data which is crucial to the first stages of the analysis (Riessman, 1993).

6.2.3 Analysis

The data were analysed using Braun and Clarke's (2006; 2013) six phase model of Thematic Analysis of coding and theme development. Thematic Analysis has been popularised as a method due to its ability to be used within many epistemological frameworks, whether that be realist/essentialist or relativist/constructionist. This model was chosen due to its theoretical flexibility and its ability to be used within a critical realist paradigm. Critical Realism sits between two extremes which acknowledge the ways individuals make meaning of their experience as well as the importance of broader socio-cultural contextual factors, whilst maintaining the limits of reality (Willig, 2013). Braun and Clarke (2006) describe this approach as particularly useful when investigating an under researched area, or working with participants whose views on the topic are not known. For this study, due to the lack of research, it was important that the thematic analysis reflected the conceptualisation not only of QueerViBE but also of trans resources as a whole.

Thematic Analysis was chosen specifically for the qualitative evaluation because of its ability to be used with both small and large samples. This is in contrast to Interpretative Phenomenological Analysis (IPA) which is preferred for single case studies or up to three participants to allow for rigorous data analysis (Smith, 2004). Furthermore, Grounded theory was rejected because the aim of the study was not to develop theory *emerging* from data but to *generate* meaning from participants' experience of the intervention.

195

The first stage of Braun and Clarke's (2006; 2013) six stages of analysis consisted of reading and rereading the data, and starting the process of initial coding. At this stage notes were made about patterns and moments of interest in the data. As Braun and Clarke (2006) outline, coding took place at two main levels, semantic (the surface meaning of the data) and latent (the underlying meanings). First the data was coded according to the semantic meanings and then a second process of coding took place exploring the latent meaning. Data were initially coded with broad codes with surface meaning such as "participants use internet for education". This was followed by more interpretative work such as exploring the meaning of time passing for trans youth in relation to validation of bodies and gender. The second stage of coding identified broad patterns of meaning by disregarding the original questions and looking for interpretative themes applied to all areas discussed in the interview.

The third stage involved the early search for themes. In this stage the researcher, organised approximately 300 coded extracts of data into smaller categories, grouping together codes and separating into tables (See appendix O). This stage involved going back to the codes and refining them. In this stage, ideas and patterns of meaning were identified from the data and refined which left approximately 100 broader code categories. From here 13 key ideas plotted onto a thematic list (See appendix P). These early themes were refined and the themes taken forward were "the importance of connection", "what is normal?" "Moment's in time" "Filling the gap" and "Reaching the right audience". Each theme related to at least 30 categories and accounted for over 200 codes. It was important that each theme encompass both the positive aspects of QueerViBE but also points for improvement.

196

The fourth stage involved reviewing the themes. Themes were either discarded due to a lack of meaningful data or they were combined. The first round of reviewing left the researcher with 5 themes. Following further refinement, one theme relating to accessibility and audience was discarded since it added nothing new to the other theme. The final themes were judged to be consistent, coherent and distinct and united around a defining concept. The fifth stage involved identifying the 'essence' of the theme and naming it (Braun & Clarke, 2006). With this in mind, the themes were written up in the analysis connecting to the broader overall story. Names were chosen that were memorable and accurately captured how the participants made sense of their worlds, experiences with QueerViBE, school and people. The final stage of analysis involved selecting illustrative data extracts and the weaving together of theme definitions and other analytic notes into a coherent analytic narrative and producing the final report.

6.3 Findings

Two key themes were identified that captured the meaning of QueerViBE and trans resources in general for the participants and each main theme had two sub themes. The first key theme was "Filling the void" which was split into two subthemes "trans connections" and "DIY Educators". The second key theme was "What is normal?" with two subthemes "Timelines" and "Representation".

1) Filling the void

Many of the trans and non-binary participants interviewed talked about the dearth of trans resources available to them. QueerViBE was valued as something that aimed to fill the void of trans resources. Furthermore, in many ways trans youth found it necessary to 'fill the void' themselves in the absence of proper information and

education. This theme is broken into two sub themes which represent the many ways in which the trans and non-binary youth make up for a lack of resources, in particular making connections with other trans youth and educating others on trans lives.

i) Trans Connections (QueerViBE, Online, Community)

A key theme throughout all of the interviews was the meaning of connection for trans and non-binary youth, in relation to not only QueerViBE, but also trans support resources. Connection had multiple meanings in the data set. It was used in terms of relationships with other trans youth, both virtual and in real life. It was also referenced in relation to the utility of trans resources in QueerViBE.

Firstly 'connections' took on a specific meaning in QueerViBE with relation to the extracts presented throughout the tutorials. One of the successes of QueerViBE was the inclusion of extracts from study 1 presented as the experiences of 'Qpeeps'. When participants felt a lack of connections due to a lack of resources this allowed them to connect with the experiences of other trans youth and feel less alone. This was a particular problem for isolated youth in small towns. Through inclusion of the 'Qpeeps', participants in QueerViBE were able to see themselves reflected in the experiences of others, which was a powerful tool for empowerment.

> *"It's nice to have a second opinion and other peoples experiences…It was like I was hearing myself talk because I think trans people have a lot of the same issues so having other people have the same issues as me was affirming and comforting"* (Austin, TM[15], 16)

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[15] TM – trans male

"Well I thought that all the tutorials they really related to me, and I felt more educated on how other people felt as well, realised that everyone goes through the same sort of stuff that I had and it empowered me really" (Jamie, NB[16], 17)

"Just going through and knowing that other people thought the exact same way, knowing that I wasn't alone in the way I saw the world and going through it listening and then doing the questions at the end, feeling I like I had my own input into it" (Jed, TM, 16)

A particular strength described of QueerViBE was the process of being able to relate to other trans youth and the ability to reflect on their own experiences through empathising with other trans young people. This spanned discussions of masculinities, queer goggles, and specific references to queerstions.

"I thought the content was relevant to everyday stuff we go through as trans people like misgendering" (Tom, NB, 17)

"I thought that was really interesting, getting to know that other people have experience similar things it was like "oh this is something that a lot of us have gone through" It was a common experience which was nice" (Jed, TM, 16)

Some participants made specific reference to how QueerViBE's focus on queer masculinities and reflecting on similar experiences helped validate trans bodies with regards to gender affirming surgeries.

"It was reassuring to know that it's a universal experience because all of my trans best friends have already started hormones or are further along with their journey getting top surgeries so they don't have to deal with that as much, so even though I know they've gone through it I feel like sometimes it's harder to approach them about these issues, but with QueerViBE people are at different stages and they're still having problems with those" (Bran, TM, 21)

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[16] NB – Non-binary

The importance of finding connections in the trans community was something valued not only in QueerViBE but also in online resources in general. In the interviews, participants talked about the benefits of finding other trans youth on YouTube who post about their lives and connecting with their experiences. This helped them reflect on their own journeys.

"I found trans YouTubers who submitted a wonderful video that actually made me sit down and think, is this what I'm feeling? Is this actually what I'm actually going through? And I know one YouTuber even though she's a trans woman and her journey is different to mine obviously but a lot of her videos talking about trans issues in general made me have such a good grasp of it and helped me understand that's what I was feeling. Which is Stef Sanjati, such a good YouTuber". (Jed, TM, 16)

Trans YouTubers were talked about as important role models who through sharing their experiences online, invite young people to connect and learn from them. This was useful when reflecting on their own transition, prospective or actual.

"I think it (trans YouTubers) was an invaluable resource for me and many many trans kids. I looked at that and I was like that's what I want to be when I didn't know any other trans people made me feel so much less alone fully in support for trans kids it's probably one of the best resources out there now" (Chris, NB, 18)

Connection with YouTubers was talked about as being very important for developing a trans identity in the process of coming out. Most participants talked about how connecting with YouTubers helped cement their identity and understand who they were and what being trans meant.

"When I first, years ago I remember when I was definitely questioning what was going on I'd search for other people on social media I went through a bit of an Instagram phase trying to find people who were ftm and following their lifestyle, not following it as in doing what they do but just keeping up with what they were

doing that made it more human and getting a lot of knowledge through them because obviously they don't know you but it feels more like a friendly thing you can empathise with them rather than just reading information" (Archie, NB, 18)

Connections in real life were also important, such as LGBT youth groups and college groups. These safe spaces facilitated coming together as a community, sharing experiences, learning from each other, and building friendships. Real life connections were important with friends and family members and had been a source of strength for participants. The prospect of QueerViBE finding new ways to build a community and make more social connections was a point many of the participants mentioned would improve the experience in the future. Participants wanted the ability to connect with other trans people and make real life connections.

"I think any way to make it better I think it would be what I said before a bit more of like a community thing" (Archie, NB, 18)

"Definitely education within School and Community youth groups and LGBT groups that people can go to and be open because as soon as you can talk to somebody else and explain to somebody else I will say I'm feeling this do you know anyone else who feels this so they don't feel alone I think that's super important setting up setting up those communities where kids can get that community" (Harley, NB, 16)

ii) Sub-theme DIY: Queer Educators

Another way trans participants filled the void with trans resources was by creating their own. There were many occasions throughout the interviews where trans youth talked about taking it upon themselves to make up for the distinct lack of resources and educate others on theirs and others lives. This was talked about both as an empowering strategy and a burden. QueerViBE was highlighted positively as being

a resource to fill the void in this way and address some of the gaps, but there was clearly a need for more.

Firstly, all of the interviews referred to a lack of LGBT education. Participants said that often they were told gay, lesbian and bisexual relationships existed in classes such as Personal Social and Health Education (PSHE) but this would only be covered briefly and in scant detail. Transgender identity was not mentioned in any of the classes. All participants expressed a desire to see this change in general and sex education.

Trans and non-binary youth described having to fill the void and find their education elsewhere, with the internet and online media being the main resource. Trans and non-binary participants talked about how they turned to the internet and trans video bloggers on YouTube for most of their education.

> *Well pretty much all the information I've had is that I've sought out myself on the internet again on YouTube (Tom, NB, 17)*

> *Yeah sort of it was brought up at sex ed at some point but that was about it. I think with social media a lot of education comes from Instagram and YouTube (Austin, TM, 16).*

> *Never had any at school don't really in school most of my education and stuff came from internet (Ellis, TM, 16).*

> *You kind of have to go educate yourself and obviously there are a lot of people out there who aren't willing to like the monochrome lens folks but then people who do educate themselves there are really good resources out there like I find like trans YouTubers really helpful like Ash Mardell, Alex Bertie and Chase Ross they are some good times there, those are good resources (Eden, TM, 17)*

Participants sought out resources on the internet in a quest to understand more about their identities and advice for practical issues, such as binding[17]. These personal lessons often started in early adolescence, as a way of exploring their identities. Participants would learn about topics such as the medical aspects of transition, hormones, and surgeries through researching key words and definitions. QueerViBE was discussed as having the potential to fill the void and be another one of these important online resources. It was mentioned as being a way to bring all these resources together and link important sources of knowledge.

In the absence of adequate education, trans youth often found it necessary to take teaching into their own hands, delivering lessons or workshops at schools themselves. The participants faced a desperate situation and because the current education system was found lacking there was a need to educate students and adults alike in order to make their lives more liveable.

> *Me and my partner had no LGBT education or anything so we set up a group and did different campaigns and got a lesson plan set up (Archie, NB, 18).*

> *We had a gay club and we had to set up our own [trans] education centre in it because no one did anything outside, yeah we didn't really get anything (Rubin, NB, 20).*

Many of the resources participants created themselves were developed with the aim of educating staff in their schools. Teachers were described as lacking in understanding of trans issues and made frequent mistakes in the language they used and

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[17] "Chest binding is a way for many trans men to curb dysphoria, and is a fairly common step in FTM transition. "Binding" refers to flattening breast tissue to create a male-appearing chest using a variety of materials and methods" (Trans Guys, 2010).

their behaviour with trans pupils. The range of negative experiences ranged from awkward interactions, being misgendered by teachers, and the use of transphobic language such as the t slur "tranny".

> *So one of my teachers at school wanted me to do some kind of training to start LGBT inclusivity and things like that so me and my friend who also did the LGBT society we did a 5 minute video about the importance of pronouns and things like that basic trans education…we weren't sure how the staff were going to take it we didn't want to think we were standing up in front of them and saying you need to do this you need to do that but it actually went down really well and I've had a lot of teachers come up to me and say I really appreciate it I really appreciated your video cos it's made me think about things (Harley, NB, 16).*

> *Yeah exactly went to I think she might be the deputy head or somewhere high up and said this is something that needs to be done and she saw an opportunity to have something else going on and got us together my partner did some assemblies for the younger school and for the sixth form on being trans then we set up a lunch time group for the kids on Wednesdays (Archie, NB, 18).*

The ways of creating these resources for other people varied, some would create posters, some would devise theatre performances, some participants created education materials, and others created videos. Each resource was a way of communicating something important about their identity to an audience in the hopes of educating people and making lives easier for them day to day.

> *I remember one day when the teachers were looking over our essays and we had a bit of free time I'd just sit at the back and give people a 101 lesson on how to talk to trans people (Bran, TM, 21).*

> *We didn't talk about LGBT things in school at all until I came out and then I managed to get the teacher to include it in the year 7 to 11 curriculum in PSHE but that was me trying to get something there that wasn't there already (Cian, TM, 20).*

Trans participants who did take it upon themselves to act as 'queer educators' in this way, often found themselves acting as role models to younger trans people at school with young people asking them advice. The opportunity to help other, often younger, trans people and make a difference in their lives was described as a fulfilling and empowering enterprise. However, alongside acting as queer educators and filling the void, trans youth remarked that it would be useful if cisgender people who have questions took the initiative to educate themselves. The interviewees talked about the burden of having to answer people's questions about trans issues and gender knowledge and suggested cisgender people could Google answers to their own questions.

> *I've got a sister who's nearly 30 odd, like she's really accepting and everything but sometimes she asks questions and you're just there like "you could ask Google this" (Zak, TM, 18).*
>
> *I go away, research things and come back to them later because I don't actually know that much or at least not as much as they want to know. But it's getting to the point where I'm like "go away and research it yourself" (Rubin, NB, 20).*

2) What is normal?

An important theme of the interviews with trans youth was the question of 'what is normal?' This key theme centred on the representation of trans journeys, lives and bodies and the importance of the media to diversify these representations. Trans and non-binary young people described the pressure of navigating a 'normal' trans journey as well as the prescribed norms of masculinity day to day. Additionally there were many discussions about 'normal' trans identities and how this was reflected in resources. QueerViBE in particular was talked about in relation to how its content navigated norms. This main theme was separated into two sub themes: representations and timelines.

i) Representations

The first sub theme of 'What is normal?' was a discussion about the representation of trans bodies and diverse expressions of gender by those who identified as male, transmasculine and non-binary. The potential of seeing authentic representations of trans lives was highlighted as an important resource for normalising diverse trans identities.

Firstly, it was important to normalise trans and non-binary identities by having more representation in TV and media. Participants talked about the benefits of casual representation, and trying to represent trans people as ordinary people. Representation of trans people in newspapers was identified as particularly badly portrayed as abnormal, deviant and dangerous.

> *I think a lot of it is about humanifying trans people and getting people to empathise with trans people. We're not just victims, we're not the rapists or whatever, and we have normal problems too. We are just like you (Chris, NB, 18).*

Trans participants were also keen for others to learn and understand that being non-binary in particular was not abnormal and a valid way of being; for some people they stated transgender was understandable within a limited frame of understanding but non-binary was taking it too far.

> *I'd probably say like understanding, particularly like I know a lot for people who are like "ah ok yeah I accept trans people" and then it will come to maybe like a trans person who doesn't conform to a binary gender and then suddenly they're like "whoa that's too far I can't accept that (Bryn, TM, 19)*

Participants talked about a common misconception of transgender identities being that all trans people wanted and were planning on transitioning with gender affirming confirmation surgeries. However, trans youth participants wanted others to know there is no right way to do trans and this way of thinking validated their identities and bodies. This was picked up as a valuable message of QueerViBE.

> *Teaching them "no just do it your way, do whatever you want". "It doesn't matter what society says, dress and act and be what's most comfortable for you" that's definitely like a good message of it that needs to be talked about a lot more (Kit, TM, 19)*

Participants also wanted to make clear that there was no 'normal' way to do trans masculinity and that there were many ways of being trans and masculine. It did not depend on whether you were taking hormones, planning or having any surgeries; all bodies and choices were valid and trans enough. Online resources in particular were needed to promote the message to not worry about what is 'normal' and trying to fit into boxes to please other people.

> *Just be trans in your way and just be safe (Austin, TM, 16)*

The QueerViBE tutorial on masculinities struck a particular chord with some of the participants who talked about their own experiences battling toxic masculine stereotypes. Participants talked about how QueerViBE's emphasis on diverse masculinities regardless of bodies allowed participants to reflect on what was right for them and their transition.

> *I felt incredibly pressured, I felt that if I am going to identify as a guy, I have to follow these strict rules and then after a while I thought, I'm just going to do what I want, If I want to go outside wearing blue lipstick then I'm gonna go out wearing blue lipstick, whatever (Kit, TM, 19)*

207

Participants described feeling pressure to conform to norms of hypermasculinity. They felt pressure to act masculine at school and found themselves changing their behaviours as well as comparing themselves to other boys at school. It was important to communicate the messages with online resources that these norms could be challenged.

> *Y'know society says I should be looking like this but who's to say I should really be looking like this so It's made me reflect and think ok maybe it's time that I actually start to sit back and think what do I want out of all this and what should I do to make society happy at the end of it all what should I do to make society take me seriously rather than what should I do to take myself seriously (Shay, TM, 21)*

Participants talked about finding the 6th tutorial of QueerViBE on 'doing gender your way' empowering. Many trans youth talked about the strength they get from not conforming to society's expectations of gender. Participants talked about the importance of being your authentic self and not judging yourself according to society's standards and rules. Empowerment is not caring what other people think about clothing and appearance. Moreover, it is not worrying about what is normal and expressing the freedom to be exactly who you are. Participants described the desire to walk down the street without feeling ashamed and living a life without fear.

> *The idea of doing gender your own way was actually quite appealing to me since assigned female at birth I identify partly as female partly as male, partly as non-binary and partly as something else. It's quite an obscure identity called ergender. Which is er and then gender. So all throughout my life female I'd often do things that were not expected of female challenging concepts younger tutorials helped me to realise I can do gender my own way which is quite rewarding I think (Allen, NB, 17)*

ii) Timelines

The second way that trans youth wrestled with 'what is normal?' was the representation of trans journeys and normal timelines in the media. Trans and non-binary participants identified the concept of timelines in the interviews and using QueerViBE to dispel myths about trans journeys. Primarily, when participants talked about their journey, transitioning was experienced as a waiting game. Some participants talked about being on the waiting list at the Gender Identity Development Service (GIDS) or Gender Identity Clinic (GIC)[18] from just over a year to three years. The time it took to make progress with their transition, such as being administered hormones, was prominent in the data. Participants talked about experiencing both the GIDS for children and the GIC for adults between the ages of 16 and 18. The waiting was an arduous part of the journey but a crucial part of the timeline for many of the participants. It was important to many of the participants that this long wait was accurately represented to others.

> *There's two gender clinics in the entire of the UK for children so if there were more it would cut down the waiting time and more people would be seen (Jed, TM, 16)*

> *I went to my doctors to get referred to a clinic and it's been three years for me to actually get into this clinic…long time long time, worth the wait obviously but yeah it's just I think one thing people don't understand is how long it takes for people under the trans umbrella to actually get the treatment that they need (Shay, TM, 21)*

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[18] GIDS deals with adolescents up to the age of 18. GIC works with trans adults 18 years and over (NHS England, 2017).

Another key message that needed communicating in the representations of trans youth was that it is not a phase. This was described as an annoying judgement that was frequently made by cisgender people and the media. It was important for the trans youth to highlight that conceiving trans identities as a phase was harmful and incorrect. It delegitimised the authenticity of being trans and marked it out as unreal and not to be taken seriously. Participants talked about experiences when their identity was dismissed as teenage insecurity and a phase of growing up that would change over time or correct itself. This was hurtful to trans youth who wanted others to know that it was real and not a joke.

> *People can chalk it up to puberty and all that and you're just going through a phase and it's really damaging for trans person (Ellis, TM, 16)*

The representation of change over time was important to trans youth in other ways, especially when it came to identities. For instance, trans youth wanted other young people to know that it was okay for their identity to change in different ways. Identities did not have to be fixed and fluidity was an important concept. Trans participants were keen for resources to reflect that how you felt about yourself and who you were could shift and evolve.

> *Take your time in working out who you are, there's no shame in changing your name, changing your identity, figuring out who you are because only you can decide on who you're going to be and how you're going to be happy you can't follow a certain road or a certain path to make other people happy. You just gotta do you in whatever time and whatever space there is there's no need to come out today or tomorrow, you can do it next week or whenever you feel like (Bran, TM, 21).*

> *I think I over thought it too much and I made it too important when you're 13 there are different things that you can be thinking about then your own identity taking so much of your brain power as I definitely felt it did sometimes and I just tell myself not to worry because it's going to take time to work it out and understand yourself I still don't feel I'm anywhere near fully understanding*

myself but I've come to the point where I realise it's going to take time and I'm going to change over time and that's absolutely fine I think I'd just remind myself it's not something that needs to be worked out and needs to be known (Harley, NB, 16)

The trans youth talked about the pressure to label themselves with a particular identity and to work within the confines of that identity. Labels were unhelpful in this respect. Participants thought that it was important when representing trans timelines for other trans youth that there was no pressure to define yourself or rush the process of discovery because every journey is unique and valid.

Don't rush to define yourself self because even now I've not found myself I'm just going with what comes at me but unlike previous me don't be scared just go with it (Miah, TM, 17)

I was not in a good place at 16 I absolutely wasn't and part of it was because I kept stressing about what labels do I have to use, what should I call myself, what should I do with this feeling and that feeling? I wish I could go back and just tell myself to sit down, calm down and just let it come along, one moment you identify one way, the next you identify another, that's fine the label can change you don't have to stick with one label for the rest of your life (Shay, TM, 21)

I think I would tell them to not to try and rush the process of discovery , because otherwise you get into this horrible loop of just doubting yourself over and over again cause you've come to that conclusion so soon it's all right to take your time (Eden, TM, 17).

Trans youth participants were also keen to communicate to other trans youth that things get better in time. It was important for other trans youth to know that although things may start off scary and confusing it does start to settle down eventually. Participants stated that trans youth should know that you start to feel safe as you grow

and find your place in the community. Moreover, connections with others also improve over time.

> *I guess when you first realise you're trans or non-binary it's quite scary and after a while you think things will settle down like for me I was probably quite terrified a lot of the time whereas now I'm not really, cause I've got to the stage where I'm more comfortable (Zak, TM, 18).*

Timing was an important factor when thinking about QueerViBE. Some of the participants felt that the level of information was too basic for the older participants and would perhaps be most suited to younger trans people at the point of coming out. Participants thought it was crucial that education about trans lives and gender be targeted at a younger audience. The younger people learn about trans issues the more they can adapt and understand it as a natural and normal way of life.

> *Another good thing is that it can be done almost entirely anonymously as well so the people who aren't necessarily ready to come out to those around them have that ability to look into the resources and give their perspective as someone who is really closeted outside but online can fully express themselves (Shay, TM, 21).*
>
> *I would try and do it in a way so both aiming towards younger people helping them understand that nothing about what they are feeling is wrong in any way it's just different from what society expects to be the norm and also trying to put a new spin on it for people who already know that stuff but obviously that's easier said than done (Kit, TM, 19).*

Overall, the importance of representation in the media and online was established as key to cisgender people learning about trans people and changing attitudes. Participants talked about the huge impact representation in the media can make to cisgender people's attitudes, either positively or negatively depending on the representation. Furthermore, how better representation can help normalise trans people

for cisgender audiences and make the lives of trans and non-binary youth easier day to day.

6.4 Discussion

The study discussed in this chapter aimed to explore the experience and meaning of QueerViBE to the young trans participants who completed the intervention. It also aimed to explore the experience and meaning of trans resources in general and opportunities to develop these resources in the future. The first key theme, 'filling the void', divided into two subthemes; trans connections and queer educators. It described how trans and non-binary participants identified a lack of supportive and educational resources on trans lives and gender identities. This supports findings from many areas in trans research that have illuminated a lack of, and need for, more resources for trans and non-binary people (Evans et al., 2017; Steinke et al., 2017). QueerViBE was valued first and foremost as an innovative educational and supportive resource at a time when presently there is nothing of its kind available for trans and non-binary youth.

'Trans connections' described how trans youth participants valued resources that enabled them to connect with others in the absence of role models, representation and social relationships. QueerViBE was commended for providing these connections in the form of the Qpeeps, but it was also suggested that more could be done to build communities and connect with other trans and non-binary youth. These findings highlight the importance of connections and online communities to trans youth as a supportive resource (Austin & Craig, 2015b). These ideas are shared by Rotman and Preece (2010) who look specifically at the online video platform YouTube.com, and video sharing as a social practice that builds online communities. When exploring

YouTube users' discussions about communities, the key themes drawn upon were the importance of a diverse mix of users coming together through shared interests and a sense of belonging; the ease of communicating through written comments in reply to videos and personal messages which establish a rapport with other users and help cement relationships. Furthermore, Tucker and Goodings (2017) explore online interventions from a discursive perspective as 'digital atmospheres'; a network of social and supportive care-seeking practices. However, the authors note that the incorporation of social media into online interventions can both be empowering for users through supporting and caring for others but also exacerbate distress through sudden unexplained disconnections.

Secondly, participants talked about how they take it upon themselves to fill the void in their own way, seeking out information online relating to medical transition and other experiences (Raun, 2012). This corresponds to research with GSMY about the importance of online resources for information and education (Lucassen et al., 2018; Miller, 2017). Participants also talked about becoming queer creators themselves by developing their own educational and informational resources in the absence of anything provided by the school curriculum. This finding highlights the resourcefulness of some trans and non-binary youth in being agents of their own empowerment (Russell, Muraco, Subramaniam & Laub, 2009). Furthermore, this extends the findings from Craig and McInroy (2014) and suggests that watching YouTubers and queer creators online acts not only as models of resilience but also models of activism and routes to empowerment.

However, it is also important to consider the burden of having to constantly act as educators and try to validate their identities for trans and non-binary youth. This can take up a lot of energy and being singled out as a point of knowledge for other trans youth can potentially make trans youth a target for transphobia at school. This has been found not only in educational settings but also in health care settings such as primary care and psychotherapy (Bauer et al., 2009; Mizock & Lundquist, 2016). Bauer et al. (2009) state that "the onus should not be on trans people to educate persons in positions of power, or try to change policies to accommodate their needs, especially at a time of need or distress" (p. 357). The fatigue of being confronted day to day with adults and powerful professionals with a lack of knowledge of trans lives and gender identities can potentially result in trans and non-binary youth choosing to withdraw and disengage in these important arenas.

The second key theme was 'what is normal?' This brought to light how norms relating to transgender identity and masculinity were all pervasive and sometimes stood as a barrier to self-esteem and empowerment. Participants talked about the pressures related to normal timelines and achieving milestones in their transition as promoted by trans YouTubers. This could potentially be one of the main draw backs of having trans YouTubers as primary sources of connection. There was also pressure related to the representation of trans lives and bodies in the media and online. A key positive of QueerViBE was the message of doing masculinity your way and promoting diverse representations of gender regardless of bodies.

The first subtheme was the importance of normalising representation of trans people in the media and online. When they see transgender characters represented

215

positively the representation of trans and gender diverse young people by the media can have important effects on the well-being of trans and gender diverse youth (McInroy & Craig, 2015). Trans people describe it feeling as though 'they exist' (Vrouenraets et al., 2016). This ties in with findings from McInroy and Craig (2017) who found that the media was often reliant on one-dimensional stereotypic depictions of Gender and Sexual Minorities (GSM), as well as typically negative and prejudiced in content. Participants enjoyed the messages of QueerViBE opening up how gender could be performed when faced with invalidating comments and remarks. In particular, the inclusion of non-binary voices and how they performed masculinities was a welcome departure from the often uncomplicated vision of binary gender represented in the media (Vrouenraets et al., 2016). Participants also felt that cisgender audiences would question their identities less if there was more normal representation of trans lives in the media and online leading to easier lives day to day. These findings support research which suggests that positive, inclusive and informative representation can be empowering for trans and gender diverse youth (Craig & McInroy, 2014; Craig, McInroy, McCready, & Alaggia, 2015).

The second subtheme was the representation of trans timelines and communicating the message that there was no 'normal' trans journey. Participants frequently brought up their experiences of long waiting lists for gender-affirming care and issues with transitioning and hormones. Many of the young people using QueerViBE found themselves in the waiting period between assessment and first appointment. Currently the Tavistock and Portman the Gender Identity Development Service (GIDS) has a reported waiting list of over 2,500 people. At present there is a lack of research that looks at what can be done to support trans and non-binary youth

in these long periods in between treatment. QueerViBE's message of promoting diverse masculinities was helpful for participants waiting to access hormones and developing more masculinising features. This could suggest an opening for QueerViBE as a resource that focuses on empowering trans bodies as masculine or feminine prior to surgeries and hormone therapy to manage the incongruence during the waiting period.

A key finding within this time was the importance of fluid identities to trans and non-binary youth. This was a theme running throughout both study one focus groups and the interviews with participants. Trans youth were keen that the message be communicated to other trans young people that identities can transform and not to feel pressured in labelling and defining your gender straight away. This would seem to contradict recent widely criticised theories of 'rapid onset gender dysphoria' (Littman, 2018). The findings in this article describe the trans participants affording themselves far more agency in the process of identification than being subject to 'social and peer contagion' from online communities.

6.5 Limitations

This sample was taken from the participants who had completed QueerViBE, who were already users of online resources and are not representative of the wider trans and non-binary population. Furthermore, since these participants were motivated enough to complete the intervention, the fact that a number were 'DIY educators and trans pioneers in their own communities is potentially unsurprising. It would be interesting to see what trans youth in general felt about informational and educational resources in the future. Online resources have previously been criticised on the grounds of a lack of diversity. Lucassen et al. (2015) state that online a particular cross section

of the GSM community is represented but a number of voices go unheard. The value of representing diverse masculinities in QueerViBE was highlighted by the sample, however, due to the entirely white sample it is difficult to know whether QueerViBE accurately captured the experiences of trans and non-binary youth of colour.

There is perhaps a juxtaposition with trans youth talking about identities changing over time and then wanting people to know it is not a phase. It is important to note that although issues are highlighted about some participants taking time to find their identity, these themes are not intended to suggest that trans and non-binary youth in general are unsure about who they are or what they want from their transition. A distinction should be made clear that identifying as trans is not a phase; it is a very real identity but there is room for fluidity within a trans identity to let it settle, shift and adapt. All participants were clear about who they were and frustrated with such a long waiting list (between 2-3 years) for appointments at gender identity services.

Participants were made up of those who were trans male and non-binary. This analysis makes no attempts to separate issues that will affect diverse trans identities differently. What is important and relevant to one non-binary participant will be a totally different experience for a trans male young person. Finally, because of the sample of trans men, transmasculine and non-binary youth there is no indication about how trans female, and transfeminine young people engage with informational and educational resources. This will be an important topic for future research.

6.6 Future implications

The findings illustrate a number of ideas to develop the utility of QueerViBE in different areas in the future. Currently QueerViBE only looks at providing resources

for prejudicial interactions but there are opportunities in the future for including discursive resources for talking about transition in patient/professional interactions and sex education as well. QueerViBE has the potential to be an online resource to help educate cisgender people and highlight interactional issues in young people's everyday experiences with other professionals. For example, the themes identified have illustrated the utility of online resources in education for teaching professionals. However, the responsibility of this was placed mainly on the young people themselves which is an unnecessary burden.

One particular area for consideration is health care. A lack of adequate information for both trans youth and health professionals has proven to be one of the key barriers to accessing safe and affirming health care. In interviews trans people consistently identify a lack of, and need for, more resources (Evans et al., 2017; Steinke et al., 2017). In particular, online resources are highlighted as one of the main ways that both trans young people and health professionals can access more information about trans health care (Jenzen, 2017). Raun (2012) states that YouTube and video blogging are important sources of knowledge for young trans youth for how to navigate hormone replacement therapy treatment. Furthermore, online resources have also been identified as important for learning about sexual health (Reisner et al., 2010). QueerViBE can be potentially be used in the period between gender affirming appointments and receiving medical intervention It could accompany the trans young person through their social transition and non-surgical modifications to help them feel comfortable presenting as another gender and alleviate feelings of gender dysphoria (Coleman et al., 2012). Altogether the findings demonstrate that QueerViBE is a pioneering online resource that has multiple uses with both trans young people and cisgender audiences. The

methods of negotiating stressful situations can be applied to interactions in public, at home, at school and in healthcare settings.

6.7 Conclusion

The interviews with participants of QueerViBE provided further details on the value and benefits of QueerViBE and highlighted points for inclusion to improve the intervention in the future. Furthermore, the themes generated from the data provide a picture of the state of current resources for trans youth and the importance of online interventions. Firstly, participants talked about the importance of online community building and fostering connections with other trans young people. This was a key use for online media and helped with building identities and relating to stressful experiences. In addition, QueerViBE and online resources provide ways of educating cisgender adults on trans identities, gender and appropriate language use. The second key theme was questioning what is 'normal' for trans development. Representation has both advantages of being able to see your experience reflected in others but it can also prove unhelpful modelling if only certain experiences are represented. There is a crucial need for diverse representations of gender identities that let trans youth from different backgrounds understand that there is no right way to be trans or a particular timeline. Moving forward, the state of the NHS waiting list was highlighted as a particular area of concern. QueerViBE and other online resources can potentially be useful in the early stages of the journey and be part of an online waiting room. Future directions were identified such as health care interactions with professionals and sex education with teachers in schools. Overall, there is a desperate need for resources to

support trans and non-binary young people in the UK and QueerViBE could be a successful enterprise for meeting a variety of needs in the future.

REFLEXIVE STATEMENT IV

Good TA requires reflexivity (Finlay & Gough, 2003), a turning back on ourselves and questioning the assumptions we make in coding and analysing data in particular ways. Following study three it is important to think about my position in the research and how it may have influenced the themes generated from the data.

When I was growing up in the late 1980s and 1990s, I was isolated with a lack of resources concerning gender expression and sexuality due to Section 28 and homosexuality not being able to be taught in schools. I had no access to resources, online or otherwise, growing up. It was important for me to acknowledge this position while talking to trans youth about their experiences. Most importantly I acknowledge my position as the creator of QueerViBE and the stake I have in QueerViBE being successful in terms of this PhD and as a project I was invested in. This was managed by making sure to remove any leading questions and focussing the aim of the analysis on improvement for QueerViBE in the future. It was important for me to realise that QueerViBE was never going to be perfect and the feedback from as many sources as possible would be the best way of refining the concept and application. Furthermore, I acknowledge how my desire to positively impact this community and not wanting to feel like I let anyone down could have impacted the interview questions. To counter this I made sure that I was clear with participants throughout the interview that they could be honest about what they were not satisfied with and what needed improving.

7. CHAPTER SEVEN

GENERAL DISCUSSION

This thesis has presented the development, piloting and evaluation of QueerViBE, an online intervention with the aim of empowering transgender and non-binary youth. This was a personal programme of research since the researcher identifies as non-binary/transfeminine and therefore it was important to be reflective of the motivation for undertaking research. Primarily this research grew from a personal passion to shed light on an under researched population (Rimes et al., 2017). This chapter will provide a summary of the main findings of the studies in the research, discuss the strengths and limitations, and review the implications of the findings and the opportunities to take QueerViBE forward into the future. The discussion will be followed with a final reflection on the personal impact of the research.

7.1 Overview

7.1.1 Background

Much of the literature on Gender and Sexual Minority Youth (GSMY) highlights the vulnerability of the population to poor psychological and physical health (Bailey, Ellis & McNeil, 2014). Furthermore, trans and non-binary youth are highlighted as a group most at risk of prejudice, discrimination and negative mental health outcomes (Rimes et al., 2017). This literature is contextualised within a Minority Stress framework, which relates the negative outcomes to the stress experienced in everyday life (Meyer, 2003). Minority Stress is experienced in the form of bullying,

discrimination and marginalisation in everyday life. However, the impact of a risk-based framework on GSMY has been questioned by researchers in the field (Wagaman, 2015) who advocate the importance of also studying the positive factors that enhance the well-being of trans and non-binary youth (Riggle, Rostosky, McCants & Panscale-Hague, 2011).

This thesis has focussed on the experiences of everyday prejudice for GSMY. Everyday prejudice describes the subtle, hidden and implicit prejudice that minority groups experience in the form of microaggressions (Sue, 2010). However, the concept also allows for the day to day 'macroaggression' that is still present in young people's lives such as verbal and physical bullying (Lilienfeld, 2017) specifically, in the lives of trans and non-binary youth. It was decided early on in the research process that a clear theoretical framework was needed with which to channel theories of power, gender and prejudice and so the focus throughout the project was on masculinities. Masculinities is often related to concepts of hegemonic power and everyday prejudice (Connell, 1995). Furthermore, there is much literature that relates masculinity to prejudice towards Gender and Sexual Minorities (GSM) (Nagoshi et al., 2008). Queer theory provided a further innovative conceptual framework to view the literature on prejudice and masculinities, tracing the developing trend of queer activism and intersectional identities (Nagoshi & Brzuzy, 2010).

7.1.2 Conceptual Framework

When exploring the opportunities to empower GSMY the literature had always struggled to contain an abstract concept that accommodated a social-political understanding of power relations (Foucault, 1982), with an efficacious principle that

could be a measure of positive change in interventions for GSMY. Current research focuses mainly on the concepts of resilience as a specific variable that can be measured in GSMY populations. However, the concept of power is lost. This thesis approached empowerment from four key angles; power relations; critical awareness; activism and resources. Firstly, empowerment was conceptualised using an inclusive, feminist framework (Allen, 1999) that accommodated the socio-political implications of power for marginalised communities (Stromquist, 1995). Power was seen to relate to structures of power from a postmodern and social constructionist viewpoint; power was constructed through language and normative 'performances' of gender (Foucault, 1978; Butler, 1990).

It was discussed how power is articulated in many ways, in particular through prejudicial interactions. Power was enacted through invalidating identities in microaggressions and limiting choices and options for expression (Sue, 2010). However rather than being a purely abstract concept, Freire's (1970) notion of critical consciousness provided a route through which people could be educated on the power relations inherent within society. This provided a framework for developing an intervention. It was discussed how minorities could be empowered by resisting, negotiating, and challenging these power structures and resignifying and subverting normative gender practices. Empowerment was also strongly connected to activism and building networks with others.

The next part of this novel concept of empowerment was the idea of resources (Tully, 2000) and how for GSMY resources could be conceptualised as both discursive resources (Willig, 2013) and online resources (Craig & McInroy, 2014). Empowerment

225

meant gaining resources that help combat symptoms of minority stress (Zeeman, Aranda, Sherriff & Cocking, 2016). A lack of power and minority stress was seen to contribute to poor psychological and physical health (Breslow et al., 2015). It was decided that QueerViBE would be made available online due to the research supporting trans youth and online and offline media (Craig & McInroy, 2014). It also incorporated applied discourse analysis into the intervention drawing from social constructionist interventions that aim to reflect on language use (Lamerichs, Koelen and Te Molder, 2009). Methodologically, a feminist conception of empowerment was most appropriately approached from a Participatory Action Research (PAR) framework which allowed the inclusion of marginalised groups into the research design, intervention, and evaluation. For these reasons a multiphase design was chosen that accommodated three multi-disciplinary studies, each one crucial to the development, piloting and evaluation of QueerViBE.

7.1.3 Study 1: Focus Groups

Study 1 in the multiphase design was a series of six focus group discussions and a discourse analysis of GSMY masculine participants' experience of everyday prejudice. The research explored how queer male youth talked about gender, including masculinities, as well as the discursive resources employed that maintained a positive identity in the talk. How power was articulated in the focus groups formed a key part of the analysis and a number of interesting ways that power worked through everyday prejudicial interactions were identified. The first related to the allure of complicit masculinity for cisgender gay and bisexual men by inoculating straight men from prejudice (Korobov, 2004). However, the trans participants showed no such allowances

226

being made for homophobic language. The participants in the focus groups continually brought up the problem of intrusive questions as a key microaggression against GSMY; questions about their sex lives and genitals (Sue, 2010). A queer interpretation of language and bodies was a validating resource for trans and non-binary youth especially dislocating having a penis from being 'male' or masculine, as well as being blatant and explicit in answering questions as a power tactic.

Another key idea that evolved out of the focus groups was that of Queer Goggles. This was a concept developed by the researcher that described the experiences of being misgendered through a binary lens of gender. Queer Goggles is the ability to detach gendered expectations from bodies when discussing prejudicial interactions. It includes the message that trans youth do not have to look a certain way, or dress a certain way in order to be 'male'. This was also related to stereotypes as well. Another one of the empowering resources drawn upon in the talk was ridiculing stereotypes and their absurdity that to be 'male' or masculine you have to subscribe to certain gendered performances. Participants acknowledged the norms and then challenged them with various discursive devices.

7.1.4 QueerViBE

These key ideas were taken forward to inform the design of QueerViBE. The intervention included tutorials which incorporated extracts of dialogue and analysis from the focus groups and reflective 'queerstions' in order to engage the young person in an inward dialogue about the meaning of certain experiences. Key themes were taken from the analysis such as intrusive questions, misgendering, stereotypes and queer masculinities. All tutorials were housed under the theme "Rules are made…to be

broken". This incorporated the idea of socially constructed norms of gender and the empowering potential of challenging these structures of power through language. Video tutorials were developed and hosted on Qualtrics, an online research platform.

7.1.5 Study 2: Randomised Controlled Trial (RCT) of QueerViBE

The main aim of Study 2 was to evaluate the efficacy of QueerViBE as an intervention to empower trans and non-binary youth. It was decided that part of the evaluation be a randomised controlled trial testing the efficacy of the intervention for empowering trans non-binary youth in the UK. To do this it recruited participants from across the UK to be randomly allocated into either an experimental group which was the intervention QueerViBE ($n = 23$) or a waiting list control group ($n = 22$). Each participant was sent a link to a tutorial and measurements were taken one after the other. Empowerment was assessed according to a comprehensive list of variables including psychological distress, well-being, self-esteem, group identity, pride, resilience, self-efficacy and activism. Hypotheses were tested that predicted participation in QueerViBE would lead to an increase in self-reported empowerment and significant differences in psychological and physical well-being compared to a control group. Furthermore, that the changes would be maintained after a one month follow-up. QueerViBE was found to be a successful intervention for significantly decreasing psychological distress and improving self-esteem compared to a control group at the end of the intervention and at follow-up. There were also significant improvements in resilience to stress, self-efficacy, pride, group identity and flourishing.

7.1.6 Study 3: Interviews with QueerViBE participants

Study 3 explored the experience of QueerViBE for the participants that completed the intervention. Additionally participants of QueerViBE were also asked about their experiences of resources for trans in general and what could be done in the future. This was to gain rich data on the impact of QueerViBE and how to improve resources for trans youth in the future. It was important for the researcher, working within a participatory action framework (Baum, MacDougall & Smith, 2006), to include the participants in the discussion of the strengths, limitations and hopes for the future of QueerViBE.

Themes were identified from 19 interviews with participants who completed the intervention. They talked about the importance of resources for trans people but emphasised the general lack of availability of them day to day. Online methods were frequently talked about as empowering, and inspiring stories were imparted about how trans youth created their own material to educate and empower others. Participants also highlighted the importance of increasing representation in education and in the media so that trans and non-binary identities become normalised, potentially leading to less intrusive questions. Trans participants had empowering messages for other young people and echoed the sentiments of QueerViBE of challenging the pressure of conforming to one specific timeline or type of journey. Participants endorsed the message of QueerViBE that all trans and non-binary bodies and ways of being trans are valid.

7.2 Limitations

A limitation of this study and many other studies with GSMY is the lack of diversity in the sample. Concerted efforts were made by the researcher to engage the

229

Black Asian Minority Ethnic (BAME) trans community to take part. Call outs were made to trans non-binary members of the BAME community to publicise the project. Additionally, specific BAME GSMY groups were contacted to encourage participation. This could be because of the researcher's access to this community as a white person; there could be a lack of trust within the BAME community about the use of the research or a feeling of not being adequately represented in the study aims (Riggs, 2010). It is clear greater efforts need to be made in future research to engage BAME GSMY to participate. However, this lack of diversity is not just relegated to the recruitment in this study; a recent survey launched by Stonewall (Bachmann & Gooch, 2018) received 5,375 responses; 94% of whom were white.

One suggestion could be setting a certain target percentage of BAME voices to recruit before going ahead with the study. Another, to seek out prominent voices in the BAME trans community to open up a wider variety of networks. As mentioned at the start, the researcher is white and from a predominantly white / middle class area which may have affected the perception of the study, and who it was aimed for. When advertising on Facebook efforts were made to choose a diverse range of media markers that celebrated queer people of colour but potentially a lack of BAME researchers on the project meant that popular media figures or sources within the BAME GSMY community were not targeted. It is also worth taking into consideration that there could be important cultural boundaries between trans and non-binary identities in BAME on cultural and religious grounds (Choudrey, 2016). Currently empirically tested interventions with trans people are in their infancy but a lack of diversity in research samples has been reported as a general limitation elsewhere (Scandurra et al., 2018).

This research takes a Participatory Action Research (PAR) approach, however the input of trans youth could have be gained at more points. Previous PAR with GSMY has created a youth advisory board to assess research measures (Craig, 2011). However, due to a limited time frame there were less opportunities to seek out the validation of the intervention and measures used prior to examination. Although a panel of experts were consulted about the intervention, none of these were trans youth. The research did try to set up meetings with local trans charities but there were no responses to these requests. In future research, it will be important to set up an advisory youth panel to assess the intervention and its efficacy before being tested.

7.3 Conceptual and Theoretical Contributions

7.3.1 Empowerment and Online Resources

Previously empowerment has been approached in the literature in very particular ways. Theorists either conceptualised empowerment as a socio-political construct with an appropriate analysis focussing on the relations of power manifest in marginalised communities (Allen, 1999; Stromquist, 1995) or, alternatively, it was approached as a psychological process of change (Zimmerman, 2000). Through another lens, power can be seen in terms of resources. This research united these two approaches in a pioneering conceptualision of empowerment that allows it to be measured according to change, but not discounting the social and political implications through critical consciousness raising (Freire, 1970). It applied an understanding of power relations as discursive resources and the utility of online resources for GSMY (McInroy & Craig, 2014). A comprehensive multi-tiered understanding of empowerment can now be applied to interventions through the utilisation of discursive

231

resources as educative and therapeutic tools. It achieved this through uniquely interpreting empowerment as the gaining of discursive resources in combatting stressful situations. Never before have these strands of empowerment been assembled in such a way.

This research is an important advancement in the literature since work with marginalised communities is often approached from dimensions of risk and vulnerability (Wagaman, 2015). These different ways of exploring power had rarely been discussed with relation to trans youth and never before brought together in the development of an intervention. The incorporation of social constructionist concepts power to the design of interventions now enables researchers to achieve positive change that has positive implications socially and politically. Furthermore, QueerViBE combined this innovative theoretical framework with online resources as a way to improve the critical awareness of power relations. It builds on the increasing amount of research explores the impact of online resources in building resilience in GSMY and their empowering potential in community building and activism (Craig & McInroy, 2014; Craig, McInroy, McCready & Alaggia, 2015).

7.4 Empirical and Methodological Innovations

7.4.1 Everyday Prejudice and Discursive Resources

At present, a UK based exploration of everyday prejudice and microaggressions in the lives of trans and non-binary young people had yet to be carried out. The exploration of discursive resources in relation to everyday prejudice provided an innovative way of approaching prejudicial interactions from a social constructionist perspective (Condor, 2006; Luyt, 2003). The applied discursive methods in

QueerViBE allowed those who are often the targets of prejudice and discrimination to take control of the interaction. The use of discursive resources gives the young person the opportunity to negotiate the meaning of interactions that may have happened in the past and change how they manage it in the future. Previously the literature has stated how prejudicial interactions often fix identities and deny positions in talk (Butler, 1997). Therefore, a key component of QueerViBE was providing participants with alternative discursive resources that validate diverse identities in interaction.

Previously conversational analytic interventions did not incorporate a discussion of power relationships. Applying discursive methods to the development of an intervention exemplified a unique way of working through prejudicial interactions with young people. This is a valuable and impactful contribution to the literature and has the potential to be an empowering resource, for not only for GSMY, but also for other minorities who struggle with managing prejudicial interactions.

7.4.2 Queer and Trans Masculinities

This research adds to the scant literature on queer and trans masculinities, in particular a lack of UK research. Moreover, in introduces an innovative application of discursive methods in the analysis of modern queer identities, combining discursive psychology, Foucauldian discourse analysis and queer linguistics. This provided illuminating and compelling findings about how trans people maintain a positive identity and the power of a queer approach to language and gender. The concept of 'Queer Goggles' was a unique analytical device for exploring misgendering in interaction.

7.5 Practical Implications

7.5.1 Interventions with Trans and Non-binary Youth

This research adds to the value of including both quantitative and qualitative components to evaluating interventions, following the lead of previous studies with LGB youth (Lucassen et al., 2013; Lucassen et al., 2015) and transgender youth (Amodeo, Picariello, Valerio & Scandurra, 2018). Overall the findings of the studies in this research support previous studies that illuminate the benefit of positive interventions with GSMY (Lytle, Vaughan, Rodriguez & Shmerler, 2014).

This research makes an important and valuable contribution to the practical literature for transgender and non-binary youth who are at present an under-researched group. There are currently many controversies surrounding gender dysphoria and the medical interventions given to trans youth (Costa, Carmichael & Colizzi, 2016). QueerViBE leads the way in supporting trans and non-binary youth in a way that demedicalises trans identities. Furthermore, much research talks about the vulnerability of transgender youth to bullying and discrimination. This research is among the first to be found in the UK that takes a positive approach to the strengths of trans youth rather than solely their vulnerabilities. To date very few studies have put the knowledge gathered from research with trans and non-binary youth into practice. This study was the first of its kind to tailor an online intervention to trans and non-binary youth.

7.5.2 Randomised Controlled Trials with GSMY

This is the first RCT of its kind in the UK, and the first known RCT conducted with trans and non-binary youth. This research leads the way for the development and evaluation of further interventions with trans and non-binary youth in the UK and beyond. The dissemination of this research sends out a very clear message that trans

and non-binary youth are a group deserving of research and positive change. QueerViBE stands as a pioneering viable product of the research undertaken which can be utilised in other arenas. It has demonstrated efficacy with trans youth with significant improvement on multiple measures of empowerment and well-being and general satisfaction overall.

7.5.3 Trans Youth Resources and Policy

Finally, although some studies have explored the experiences and thoughts of trans youth about online resources and representation, this research is the first to be found in the UK to ask them about their thoughts on educational and informational resources as well as what they feel could empower other trans youth. These are valuable and important findings that can guide future research endeavours. QueerViBE participants illustrated a number of key factors for policy makers to focus on when planning and implementing changes to the national curriculum, health protocols and general guidance.

7.6 Moving forward with QueerViBE: Access and Audience

A number of questions have arisen from QueerViBE and participants throughout the study that have brought to light key directions for the project in the future. Firstly, participants talked about the effectiveness of advertising and promoting QueerViBE on social media which proved an excellent way of gaining participation and interest. Participants talked about seeing adverts that directed them to QueerViBE on places like Facebook, Twitter, Instagram and Duo Lingo. One of most frequent suggestions from the trans youth about how to improve QueerViBE was to link to more resources by signposting to different organisations such as important blog posts,

YouTube channels, Twitter and Instagram accounts. Currently there are an increasing number of books by young trans writers aimed for young people such as Ashley Mardell (2016) 'The ABC's of LGBT+'; Fox and Owl Fisher (2018) 'Trans Teen Survival Guide'; Charlie Craggs (2017) 'To My Trans Sisters'; and Alex Bertie 'My Quest to a Beard' (2017) . Furthermore, there is an increasing network of trans activists using online media to promote their messages including Travis Alabanza, Paris Lees and Ruth Pearce. QueerViBE could potentially act as a platform to sign post users to these resources as well as YouTube channels and social media accounts as a form of support.

An important discussion about QueerViBE focussed on who the intervention was aimed at and who it could be potentially targeted towards in the future. The question of audience was something that came up many times throughout the interviews. Questions were raised about who the audience was for QueerViBE and how they could best access the resources. Furthermore, whether the focus remain on trans youth or move to educating cisgender audiences.

Trans participants suggested that QueerViBE should also target trans women and cater for multiple identities. Another common suggestion was to change and amend QueerViBE to appeal to a cisgender audience. Young participants recognised the potential for QueerViBE as an educational resource for young people, but questioned whether they were the ones who most needed to hear about it. They suggested that with some amendments QueerViBE could be useful educating cisgender people about gender and trans issues and hopefully reducing misinformation, clearing up assumptions and answering intrusive questions before they have been asked. This

236

would potentially make the trans youth's lives much easier and reduce prejudice. When it came to a cisgender audience, participants thought it would be best to start with the basics. Some participants had concerns that a cisgender audience would disagree with the content of QueerViBE and have an adverse reaction to it so it was important to proceed with caution with this audience. Furthermore, some of the trans youth who had taken part in QueerViBE felt the information presented was too basic for older trans youth who have found the knowledge elsewhere and is more suited to younger trans people.

Another audience that QueerViBE could work well for is people with learning difficulties. A number of the interview participants reported having a diagnosis of Autism Spectrum conditions (n = 5). They talked about how the length of QueerViBE videos fit well with tendencies to get easily distracted since the videos were short. Autistic participants also commented on an advantage on having words on the page as well as being read out helping with sensory difficulties. However, some neurotypical participants found this distracting and boring. Suggestions for improving content for trans youth with autism could perhaps include more visual content.

Finally, participants stated that QueerViBE needed to be more accessible and open to a wider and more diverse audience. QueerViBE should target trans female and transfeminine and young trans people assigned male at birth (AMAB) in order to establish whether the themes of QueerViBE are effective at empowering trans youth as a whole. Accessing this audience will be effected by the platform QueerViBE appears on. Currently participants had to be sent individual email links to each tutorial.

Transforming QueerViBE into a phone application could potentially make it more accessible and easier to use.

There is also an opportunity to change the type of interactions that provide the focus of QueerViBE. The aim of QueerViBE to help empower trans and non-binary youth could be applied to other stressful interactions, such as in educational and health care environments as mentioned in chapter 6. In health care specifically trans youth often found they have to educate their GPs and healthcare professionals on trans lives and experience discrimination and microaggressions (Bauer et al., 2009; Lindroth, 2016). QueerViBE could potentially be a tool not only to help trans youth negotiate the stress of accessing health care, but also educate health care professionals on appropriate interactions with trans clients.

7.7 Conclusion

This thesis makes many original contributions to research, intervention design, theory building and findings. Firstly, there are few interventions available that aim to improve outcomes for trans and non-binary youth. It has been shown that a queer ideology has the potential to empower youth politically as well as in practice and this extends to the use of queer as a self-label and an empowering activist identity. Therefore, considering online platforms and new media are widely used by transgender youth and have shown empowering potential, the opportunity existed for an innovative online intervention that makes use of all these components to make and sustain improved outcomes for a number of psychological and physical well-being factors. Using a multiphase mixed methods design an online intervention called QueerViBE was developed informed by the literature and the discursive findings of six focus

groups. A randomised controlled trial aimed to demonstrate its efficacy in empowering transgender and non-binary youth across the UK. Preliminary findings revealed significant improvement on multiple measures of psychological and physical well-being. Further interviews with participants highlighted important factors related to online resources for trans and non-binary youth. This thesis provides a wealth of evidence demonstrating the innovation, utility and benefit of QueerViBE as an intervention paving the way forward for the empowerment of trans and non-binary youth.

REFLEXIVE STATEMENT V: FINAL REFLECTION

This project was labour of passion, reflecting a topic area and political movement close to my heart. As a transgender adult I was required throughout the research to reflect upon my own experience of being a transgender youth and the dearth of resources that inhibited my identity development, social relationships and community building. This research highlights in many ways just how far there is to go in improving the resources available to trans and non-binary youth and the very many battles still to be fought to ensure that trans youth gain the support they need and deserve. However, I can also reflect on what support is out there and how much better equipped people are able to support trans youth as the movement gains in visibility, the conversation deepens, and attitudes change. This project shows how resilient and resourceful queer youth can be when faced with adversity and everyday challenges. Learning about their courageous stories and inspiring endeavours I feel proud to be a part of such a powerful and empowering community.

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Appendix A

PARTICIPANT INFORMATION SHEET

Section A: The Research Project

1. **Title of project:** Homoprejudice in Everyday Interactions among Men: Developing a Practical Intervention to Empower Gender and Sexual Minority Youth

2. **Summary of research.**

    My name is Sam Martin and I am a doctoral student at the Department of Psychology in Anglia Ruskin University and this research is part of my PhD.

    I am conducting a study to examine homoprejudice in everyday interactions among gay and bisexual, queer and trans male youth. You are invited to participate.

    In my research I will be exploring how gender and sexual minority male youth talk about their everyday interactions with heterosexual men and their accounts of prejudice. This will be in the hope of developing a practical prejudice management intervention at a later stage.

3. **Name   of   your   Supervisor**   Dr   Daragh   McDermott   email:

4. **Why have I been asked to participate?**
    You have been invited to take part in this research because you are male aged 16 – 24 and identify as gay, bisexual, queer or trans.

I

5. **How many people will be asked to participate?** 20 -30

6. **What are the likely benefits of taking part?**

Your participation in this study will be part of a larger research study aiming to develop a practical intervention to empower gender and sexual minority youth. Your data will be used in the development of an intervention, which will be implemented with the hope of benefiting young gay bisexual trans and queer male youth such as yourself.

7. **Can I refuse to take part?**

You can refuse to take part without giving a reason.

8. **Has the study got ethical approval?**

This study has ethical approval from the Anglia Ruskin University Ethics Committee.

9. **What will happen to the results of the study?**

Data recorded in the course of this study will be analysed qualitatively and will form part of my doctoral thesis. The data from this study will be transcribed and (anonymised) extracts from the transcripts will appear in the final thesis. Extracts from the data could also appear written up in journal articles and presented at conferences.

10. **Contact for further information**

If you have any questions please contact

Section B: Your Participation in the Research Project

1. **What will I be asked to do?**
   You have the choice of being interviewed either individually or as part of a focus group (approximately 5 – 7 group members). You will be asked a number of questions relating to your everyday prejudicial interactions, whether that be friends, colleagues or family members, and any experiences of prejudice. Interviews will be conducted in a confidential research room at Anglia Ruskin University or in a safe, familiar location to participants. Interviews and focus groups will be audio recorded and transcribed. Interviews will last approximately 1 to 2 hours.

2. **Will my participation in the study be kept confidential?**
   Interviews and focus groups will be audio recorded and transcribed. Individual and focus group participants' results from the interviews will remain completely confidential within a dedicated research team. Any data, such as transcripts of the interviews, accessed by the research team will be in anonymised format. The research team will be involved in overviewing analysis of data to improve the validity of results.

   Extracts from the transcripts presented in the final thesis will also be anonymised and any identifiable information removed. Participants will be given a pseudonym in place of their real name. However, it is still potentially possible that participants may be identified by their colleagues or peers if not by the general public. Extracts from the data could also appear written up in journal articles and presented at conferences. Participants' personal data or sensitive personal data will not be used in dissemination of results.

3. **Will I be reimbursed travel expenses?**
   Any reasonable travel expenses (bus, train tickets) can be reimbursed. If this is necessary let the researcher know and this will be arranged.

4. **Are there any possible disadvantages or risks to taking part?**
   There will be no risk involved in participating in this study, beyond that experienced in day-to-day life. All standard health and safety regulations will be adhered to, and a risk assessment will be completed prior to testing. There are no special precautions that you need to take before, during or after taking part in the study. Agreement to participate in this research does not compromise your legal rights should something go wrong.

III

5. **Whether I can withdraw at any time, and how**.
    There is no obligation to take part in this study. Should you choose not to take part in this study, there will be no penalty involved. If you decide to take part in this study you do not have to answer any interview questions you do not wish to.

    If you wish to withdraw, you are free to do so without prejudice, up until data analysis commences. If you choose to withdraw from the study, you can do so by handing the researcher the provided withdrawal slip, or contacting them via email noting your withdrawal.

6. **What will happen to any data that are collected from you?**
    Data collected from your participation will be stored securely. After the dissemination of any findings from this study all data and forms will be securely disposed of.

    Personal identifiable information (e.g. consent forms) will be kept separately from the data. Your name will be linked with an identification number on the consent form only, and consent forms will be securely stored.

    You have the option of being shown a copy of your transcript. If you would like to do this please e-mail the researcher and this can be arranged.

7. **Contact details for complaints.**
    If you have any complaints about the study or how it is handled please speak to the researcher   or   their   supervisor in the first instance.

    Anglia Ruskin University also has a complaints procedure. Please send any complaints to:

    Email address:

    Postal address:

Version control

V. 2 - 28.01.2016

Thank you for taking the time to read this form.

YOU WILL BE GIVEN A COPY OF THIS TO KEEP, TOGETHER WITH A COPY
OF YOUR CONSENT FORM UPON REQUEST

Anglia Ruskin University

PARTICIPANT CONSENT FORM

■

Title of the project: Homoprejudice in Everyday Interactions among Men: Developing a Practical Intervention to Empower Sexual Minority Youth

Main investigator and contact details: Sam Martin / e-mail:

Members of the research team: 1st Supervisor: Dr Russell Luyt / e-mail

1.   I agree to take part in the above research. I have read the Participant Information Sheet (V.2 – 14.03.2016) for the study.
      I understand what my role will be in this research, and all my questions have been answered to my satisfaction.

2.   I understand that I am free to withdraw from the research, for any reason and without prejudice, up until data analysis has commenced.

3.   I am free to ask any questions at any time before and during the study.

4   I understand what will happen to the data collected from me for the research.

5.   I have been provided with a copy of this form and the Participant Information Sheet.

6.   I understand that quotes from me will be used in the dissemination of the research.

7.   I understand that the interview will be recorded.

Data Protection: I agree to the University[19] processing personal data which I have

supplied. I agree to the processing of such data for any purposes connected with the

Research Project as outlined to me*

Name of participant
(print)………………………….Signed………………..….Date………………

YOU WILL BE GIVEN A COPY OF THIS FORM TO KEEP UPON REQUEST

I WISH TO WITHDRAW FROM THIS STUDY.
If you wish to withdraw from the research, please speak to the researcher or email them
at X stating the title of the research.
<u>Homoprejudice in Everyday Interactions among Men: Developing a Practical
Intervention to Empower Sexual Minority Youth</u>
You do not have to give a reason for why you would like to withdraw.
Please let the researcher know whether you are/are not happy for them to use any data
from you collected to date in the write up and dissemination of the research.

---

[19] "The University" includes Anglia Ruskin University and its Associate Colleges.

Appendix C

Demographic Form

Please fill in the following:

Age_____

Gender_____

Sexuality_____

Ethnicity_____

Appendix D

DRAFT INTERVIEW SCHEDULE

<u>Pre-interview</u>

Thank you/all for attending and being part of this study. As explained in the information sheet, this interview/focus group is looking to explore your everyday experiences of prejudice. These interviews will be audio recorded and data from these recordings will be confidential. The interviews will take between 1 and 2 hours.

I am aware that talking about gender and sexuality can be a sensitive subject and could bring up some difficult content so I will be checking along the way that you are ok to continue.

Please be respectful of other people's views and opinions, however feel free to respond or question each other. It is ok to see something differently. Please share your thoughts even if they may be different to someone else's.

Safety information (fire exits)

Any questions? Are you happy to proceed?

<u>Interview</u>

Ok so I am going to begin by asking questions about your everyday interactions with me. The questions will begin broad and then will get more specific later on.

Opening questions

Take a moment and think about an interaction you or someone else has had recently where your gender or sexuality mattered or was made to matter became or was made relevant. It could be positive or negative?

Introductory Questions

- Describe in detail the interaction that you had and why it sticks out in your memory? What happened? Where? When? How?

Have you ever been in a group and heard something prejudiced?

- What happened? How did it make you feel?
- Have there been any interactions where you have felt threatened by someone because of your gender or sexuality? Why? What happened? Where?
- Where - Is this frequent? Why this place?

Further questioning

- Really?!
- How did you deal with that?
- Why did you not do that?

X

- What do you think would've happened if you had done?

- What options were available to you?

- What would have been helpful?

- Are there any circumstances when you feel this is more likely?

- Do you feel anything mattered in particular in relation to your sexuality?

Key Questions

Ok so since we've been taking a few of you have mentioned experiences that could be considered prejudiced. Is that right?

Some people say that prejudice toward LGBTQ is getting more and more uncommon?

Do people here agree?

Are there any exceptions? Does anything else matter?

Ok well now we are going to talk about something called microaggressions

Does this resonate with you?

1. Has anyone heard someone on their own or in a group say negative gay language such as "that's so gay" in front of you? What happened? How did it make you feel?

2. How do you manage your appearance or the way you act when interacting with others? Do you feel comfortable being / acting / looking a certain way?

3. Have you ever been compared to a stereotypes / TV character?

4. Do you feel comfortable being affectionate with another man in front, or around others?

XI

5. Are you ever made to feel uncomfortable when interacting with others?

6. How do people react if you talk about gay rights / gay or trans pride / activism?

7. How do people react if you talk about personal sexual experiences?

8. Are there any experiences you think have been harmful / offensive that haven't been mentioned?

9. How does being gay or trans bring something positive to your interactions with others?

10. Has anyone changed their mind about their opinion of their interactions during the interview?

Masculinity

1. How is masculinity / femininity relevant to you? Do you think that is affects your interactions with others

Summary

Does anyone have any comments about what I, or others have said?

(Break)

Intervention

- How would you have like to have acted in the abusive situations? What would you have like to have said?

- What do you think could be done to make you and others feel more powerful in the situation?

- What would you like to see happen in general?

Any final thoughts / comments?

Thank you all very much for your participation. I will now end the recording.

Appendix E

Consort Criteria

1	Title and abstract	How participants were allocated to interventions (e.g. "random allocation," "randomised," or "randomly assigned").
		Introduction
2	Background	Scientific background and explanation of rationale.
		Methods
3	Participants	Eligibility criteria for participants and the settings and locations where the data were collected.
4	Interventions	Precise details of the interventions intended for each group and how and when they were actually administered.
5	Objectives	Specific objectives and hypotheses.
6	Outcomes	Clearly defined primary and secondary outcome measures and, when applicable, any methods used to enhance the quality of measurements (e.g. multiple observations, training of assessors).
7	Sample size	How sample size was determined and, when applicable, explanation of any interim analyses and stopping rules.
		Randomisation
8	Sequence generation	Method used to generate the random allocation sequence, including details of any restriction (e.g. blocking, stratification).
9	Allocation concealment	Method used to implement the random allocation sequence (e.g. numbered containers or central telephone), clarifying whether the sequence was concealed until interventions were assigned.
10	Implementation	Who generated the allocation sequence, who enrolled participants, and who assigned participants to their groups?
11	Blinding (masking)	Whether or not participants, those administering the interventions, and those assessing the outcomes were blinded to group assignment. If done, how the success of blinding was evaluated.

12	Statistical methods	Statistical methods used to compare groups for primary outcome(s); methods for additional analyses, such as subgroup analyses and adjusted analyses.
Results	
13	Participant flow	Flow of participants through each stage (a diagram is strongly recommended). Specifically, for each group report the numbers of participants randomly assigned, receiving intended treatment, completing the study protocol, and analysed for the primary outcome. Describe protocol deviations from study as planned, together with reasons.
14	Recruitment	Dates defining the periods of recruitment and follow-up.
15	Baseline data	Baseline demographic and clinical characteristics of each group.
16	Numbers analysed	Number of participants (denominator) in each group included in each analysis and whether the analysis was by "intention-to-treat." State the results in absolute numbers when feasible (e.g. 10/20, not 50%).
17	Outcomes and estimation	For each primary and secondary outcome, a summary of results for each group, and the estimated effect size and its precision (e.g. 95% confidence interval).
18	Ancillary analyses	Address multiplicity by reporting any other analyses performed, including subgroup analyses and adjusted analyses, indicating those pre-specified and those exploratory.
19	Adverse events	All important adverse events or side effects in each intervention group.
Comment	
20	Interpretation	Interpretation of the results, taking into account study hypotheses, sources of potential bias or imprecision, and the dangers associated with multiplicity of analyses and outcomes.
21	Generalizability	Generalizability (external validity) of the trial findings.
22	Overall evidence	General interpretation of the results in the context of current evidence.

1	Title and abstract	How participants were allocated to interventions (e.g. "random allocation," "randomised," or "randomly assigned").
2	Background	Scientific background and explanation of rationale.
3	Participants	Eligibility criteria for participants and the settings and locations where the data were collected.
4	Interventions	Precise details of the interventions intended for each group and how and when they were actually administered.
5	Objectives	Specific objectives and hypotheses.
6	Outcomes	Clearly defined primary and secondary outcome measures and, when applicable, any methods used to enhance the quality of measurements (e.g. multiple observations, training of assessors).
7	Sample size	How sample size was determined and, when applicable, explanation of any interim analyses and stopping rules.
8	Sequence generation	Method used to generate the random allocation sequence, including details of any restriction (e.g. blocking, stratification).
9	Allocation concealment	Method used to implement the random allocation sequence (e.g. numbered containers or central telephone), clarifying whether the sequence was concealed until interventions were assigned.
10	Implementation	Who generated the allocation sequence, who enrolled participants, and who assigned participants to their groups?
11	Blinding (masking)	Whether or not participants, those administering the interventions, and those assessing the outcomes were blinded to group assignment. If done, how the success of blinding was evaluated.
12	Statistical methods	Statistical methods used to compare groups for primary outcome(s); methods for additional analyses, such as subgroup analyses and adjusted analyses.
13	Participant flow	Flow of participants through each stage (a diagram is strongly recommended). Specifically, for each group report the numbers of participants randomly assigned, receiving intended treatment, completing the study protocol, and analysed for the primary outcome.

		Describe protocol deviations from study as planned, together with reasons.
14	Recruitment	Dates defining the periods of recruitment and follow-up.
15	Baseline data	Baseline demographic and clinical characteristics of each group.
16	Numbers analysed	Number of participants (denominator) in each group included in each analysis and whether the analysis was by "intention-to-treat." State the results in absolute numbers when feasible (e.g. 10/20, not 50%).
17	Outcomes and estimation	For each primary and secondary outcome, a summary of results for each group, and the estimated effect size and its precision (e.g. 95% confidence interval).
18	Ancillary analyses	Address multiplicity by reporting any other analyses performed, including subgroup analyses and adjusted analyses, indicating those pre-specified and those exploratory.
19	Adverse events	All important adverse events or side effects in each intervention group.
20	Interpretation	Interpretation of the results, taking into account study hypotheses, sources of potential bias or imprecision, and the dangers associated with multiplicity of analyses and outcomes.
21	Generalizability	Generalizability (external validity) of the trial findings.
22	Overall evidence	General interpretation of the results in the context of current evidence.

Appendix F

Email to organisations

Dear …………..

My name is Sam Martin and I am a PhD student at Anglia Ruskin University, Cambridge. I am currently conducting a research project with the title:

Queer Masculinities and Everyday Prejudice: Developing a Practical Intervention to Empower Trans and non-binary youth

For the final part of my research I have developed an online intervention called **QueerViBE the Queer Voice Interactive Blog Experience.**

Myself and a team of researchers have developed an online intervention that aims to empower transgender male and non-binary youth through the targeted use of

1. Video tutorials – A combination of educative tutorials on gender, power and prejudice with extracts from queer youth giving a voice to their experiences.

2. Video blogs - Specially selected video blog entries from video bloggers in the UK raising important issues about what it means to be transgender and queer and messages of encouragement and advice for young people struggling with the same issues.

3. Online Community Building – Giving young queer people the opportunity to build online communities with networks of other young queer people in the UK and collectively create an online space to promote awareness, educate and inspire others on the issues and experiences that matter to them.

You can find out more information by clicking this link for the website.

WEBSITE LINK

We are contacting you because we have been watching your video blogs and would very much like to include some of your material as part of the intervention.

As part of our project we want to evidence that the video blogs that you and so many others create has a real, positive impact on LGBT youth. We believe that your video blogs are inspiring and could help more young people in the country and the participants of our intervention understand and cope with the everyday difficulties they experience.

We would love to have your support through the targeting use of your blogs to help young people. If you are keen to get involved please share with social media followers / subscribers.

The aim of this intervention is to seek out and validate ways of empowering young transgender and gender-non conforming people using online methods. Most importantly it is about letting young people be the voice for this change. We want to hear from the young trans people out there about the struggles, about the achievements, about the wins and the losses. We hope to be able to evidence positive changes in physical and mental well-being as well as a number of other interesting factors over the course of the intervention and beyond.

I am very passionate about this research and committed to making a positive difference to the lives of young LGBT individuals. For 10 years I volunteered at my local LGBT centre, providing training, helpline, and youth group support so I am excited to potentially work with you with this project.

Please feel free to get back in contact if you have any questions.

I look forward to hearing from you.

Kind Regards,

Sam

Hear your voice…spread the ViBE!

Appendix G

Target factors

Demographics > Work > Employers

- o The Lesbian, Gay, Bisexual & Transgender Community Center

- Interests > Additional interests >
  - o Adore Delano
  - o Alaska Thunderfuck 5000
  - o BenDeLaCreme
  - o Bianca Del Rio
  - o BuzzFeed LGBT
  - o Courtney Act
  - o Doctor (Doctor Who)
  - o Doctor Who
  - o Gay bar
  - o Gay News
  - o Gay pride
  - o Gay Times
  - o Gay Times Magazine
  - o Gay village
  - o Gay, Lesbian, Bisexual, Transgender, Straight Alliance

  - o Gender identity
  - o Gender studies
  - o Gender-specific and gender-neutral pronouns
  - o Genderqueer
  - o Jinkx Monsoon
  - o Laverne Cox
  - o LGBT community
  - o LGBT culture
  - o LGBT history
  - o LGBT music
  - o LGBT social movements
  - o LGBTQ Nation
  - o Michelle Visage
  - o Moonlight
  - o National Center for Transgender Equality
  - o New Queer Cinema

XX

Appendix H

Exclusion email

Hi there,

Thank you for showing interest in QueerViBE.

After answering questions about psychological and physical wellbeing you do not meet the eligibility criteria for this particular study.

For more information on the criteria please see the participant information at www.qvibe.org.

You are not alone in this group and your data will still be useful to alert others to the needs of trans young people.

We have put together the following resources who may be able to provide support to you outside of [the intervention](). We would be happy to re-review your eligibility for [the intervention]()at some point in the future.

You can contact

Mermaids

http://www.mermaidsuk.org.uk/

MERMAIDS HELPLINE: [0344 334 0550]()

Open Monday – Friday; [9am – 9pm]() (Bank Holiday opening times may vary)

If your call is not answered, you can either leave a message and we can call you back or you can email us at **info@mermaidsuk.org.uk.** We understand that you may only be able to receive a call from us at a specific time, so please let us know when it would be convenient to call and we will try to call you at that time. We won't call you outside of that time.

Gendered Intelligence

http://genderedintelligence.co.uk

http://genderedintelligence.co.uk/trans-youth/resources

http://genderedintelligence.co.uk/support/trans-youth/groups

We work with the trans community and those who impact on trans lives; we particularly specialise in supporting young trans people under the age of 21.

LGBT Youth Scotland

https://www.lgbtyouth.org.uk/

They run local youth groups, live chat sessions, have an advice centre and resources for LGBT youth in Scotland.

Samaritans

https://www.samaritans.org/

Whatever you're going through, call us free any time, from any phone on 116 123.

We're here round the clock, 24 hours a day, 365 days a year. If you need a response immediately, it's best to call us on the phone. This number is FREE to call. You don't have to be suicidal to call us.

Email: jo@samaritans.org

Write: Freepost RSRB-KKBY-CYJK, PO Box 9090, STIRLING, FK8 2SA

Mind

https://www.mind.org.uk/

Mental health charity help you find local support.
Telephone: 020 8519 2122, Fax: 020 8522 1725
e-mail: supporterservices@mind.org.uk

Tranzwiki

https://www.tranzwiki.net/

TranzWiki is a comprehensive directory of the groups campaigning for, supporting or assisting trans and gender non-conforming individuals, including those who are non-binary and non-gender, as well as their families across the UK and can help you find youth groups and support groups in your area.

If you have any questions let me know.

Take care,Sam

QueerViBE

Appendix I

Website Information

PARTICIPANT INFORMATION – WEBSITE

Website address

https://queervibe.wordpress.com

QueerViBE

Title of the project (This will be on the front page of the website)

Queer Masculinities and Everyday Prejudice: Developing an Intervention to Empower Trans and Non-Binary Youth.

Each title will be presented as a separate clickable tab.

ABOUT THE STUDY – HOME PAGE

Welcome to QueerViBE!

The Queer Voice Interactive Blog Experience

A team of researchers have developed an online intervention that aims to empower transgender male and non-binary youth through the use of

1. Video tutorials – Six themed educational tutorials on gender, power and prejudice with extracts from queer youth giving a voice to their experiences.

2. Online Community Building – Giving young queer people the opportunity to build online communities with networks of other young queer people in the UK and collectively create an online space to promote awareness, educate and inspire others on the issues and experiences that matter to them.

It seems to me that too often that trans and non-binary youth get *spoken for* whether this be in the newspapers, media, or day to day. Everyone seems to have an opinion, but is it the opinion that really matters? Is it their everyday experience?

I want to give some power and a voice back to the youth in educating and informing others on trans lives and issues.

Use your voice…spread the ViBE!

The intervention is part of a larger PhD project titled: Queer Masculinities and Everyday Prejudice: Developing an Intervention to Empower Trans and Non-Binary Youth.

WHO CAN TAKE PART

This intervention is based on interviews with groups of queer male youth and non-binary young people around concepts of masculinities.

Because of this, the intervention is targeted to

- Transgender men and non-binary youth

- Aged between 16 and 21

- Have access to a computer / phone / tablet and the internet

- Have an hour to spare throughout the week to participate in watching the tutorials, answering the questions, and filling in the measures.

Q: Why aren't trans women included?

This intervention was developed using focus groups with queer male and non-binary youth and was focused around masculinities and prejudice. The aims of the project focused on masculinities specifically and therefore queer women were not a suitable sample.

It is hoped that this intervention can expand and grow to be inclusive in the future for all queer youth in the future…so watch this space!

WHY SHOULD I TAKE PART?

The aim of this intervention is to seek out and validate ways of empowering young transgender and gender-non conforming people using online methods. Most importantly it is about letting young people be the voice for this change.

We want to hear from the young trans people out there about the struggles, about the achievements, about the wins and the losses.

We hope to be able to evidence positive changes in physical and mental well-being as well as a number of other interesting factors over the course of the intervention and beyond.

We need your help!

You are the voice, spread the ViBE!

WHAT HAPPENS IF I TAKE PART? STAGES OF INTERVENTION

<u>Timing</u>

Pre selection will last 1 month

The Intervention will last 1 month

Following this there will be 1 month of follow up

_ _

Phase 1

The first stage of the intervention involves answering four questionnaires exploring the following factors:

- Experiences of transphobia

- Anxiety and Depression

- Loneliness

- Social Connectedness

Please be as honest as possible!

We want as many young transgender male and non-binary youth to answer these questionnaires as possible and after we have received enough responses, from these participants a sample will be selected to participate in the intervention.

_ _

If you are selected for the intervention you will be randomly allocated into one of two groups. Either you will be part of the intervention immediately or you will be on a waiting list for two months.

We would like both groups to fill in questionnaires for the duration of the intervention, letting us know how you are getting on and providing feedback so that we can work out what works for you.

_ _

Phase 2

When we have allocated all participants into their groups for two weeks you will be sent links to the tutorials (two days apart) organised around the following principle:

RULES are MADE...to be broken: Navigating gender norms and power.

These tutorials are aimed at exploring gender, power, identity, masculinities and everyday experiences of transphobia.   These tutorials use the voices of other trans male and non-binary youth, collected in group interviews who talk about their everyday struggles with ignorant comments, misgendering and intrusive questions. There will also be an interactive element where participants will be asked to engage with QUEERSTIONS - moments to reflect on their own experience after hearing about the views of other trans and non-binary youth.

The tutorials are split into six parts

Part 1: INTRODUCTION - This introduces the participants to the idea that rules regarding gender are constructed and explores the influence of power on gender.

Part 2: MASCULINITIES & STEREOTYPES - This looks at the concept of masculinities and power and the multiple ways of 'doing' gender. Looking at stereotypes of masculinity and how they can affect trans male and non-binary youth in interactions with other men.

Part 3: QUEER GOGGLES & GENDER CATEGORIES - This explores how the outside world see binary gender and how this connects with ideas of 'passing' and validate trans bodies as authentic. It also looks at the use of categories for trans and non-binary youth.

Part 4: DEALING WITH INTRUSIVE QUESTIONS - This theme explores the experiences of trans male and non-binary youth dealing with personal and invasive questions. What questions often come up and how other young people have chosen to respond.

Part 5: BREAKING THE RULES: BEING MISGENDERED - This part looks more closely at 'passing' and whether it is a helpful concept for trans male and non-binary youth. What are the opinions and experiences of other trans youth? What are the pros and cons? How is it different for trans and non-binary?

Part 6: BREAKING THE RULES: DOING IT YOUR WAY - The final part looks at examples of trans and non-binary youth breaking gender norm and feeling empowered doing so. It challenges the rules of gender and explores new and rebellious ways of 'doing' gender as trans and non-binary young people.

_ _

Stage 3

After completing the tutorials, you will be invited to participate in the online community building stage and given a login for a unique webpage whereby you and

all others with the same login will be asked to post your own content on what matters to you.

This could include your own video blogs, stories, posts about what it's like being trans/gender non-conforming.

Over the course of two weeks you will be given three tasks as a group.

1. To post content and build a page to educate adults on what it means to you be transgender/non-binary.

2. What are the other intersecting identities that impact your life? Race? Sexuality? Religion? Ability? How do these contribute to your life?

3. To post messages of encouragement and inspiration for the next intake of participants into the intervention.

WHAT HAPPENS AFTERWARDS?

Data recorded in the course of this study will be analysed statistically with the aim of writing a doctoral thesis. A summary of results could be published in journal articles and books as well as presented at conferences.

Personal identifiable information (e.g. email address and demographic information) will be kept separately from the data. Your email will be linked with an identification number on the consent form only. Data collected from your participation will be stored securely for three years. After this period, all data and forms will be securely disposed of.

RISK

The intervention has been granted ethical approval by Anglia Ruskin University Ethics Committee. This ethical risk assessment has been conducted with regards the intervention complying with the British Psychological Society (BPS) Ethical principles.

Participants will not be asked to go into any amount of detail in responses to video tutorials and any material posted on the web page is voluntary and it will be advised that participants only share what they are comfortable with sharing on the web page.

The research is not asking for anything personal the focus is on positive and empowering messages / content for others to see.

The only material that could be brought up in the intervention are experiences of prejudice however nothing would need to be disclosed from this, if a participant reveals that they are depressed and have considered suicide the researcher will contact them. The web page is intended to be a supportive place and participants will be encouraged to support any of the members of the group who disclose that they are struggling. Participants will be contacted by the researcher by email to get feedback and advised to withdraw from the group if necessary. Information provided will highlight that if for any reason a participants starts to feel upset, unwell or that the intervention is having a negative effect they can drop out and leave feedback.

The participant's beneficence throughout the study is a key concern. When considering the possibility of participants indicating risk of severe self-harm and deteriorating mental health from the measures used participants will be contacted and recommended that they should withdraw from the study and contact their GP. This will be explained in the information given to the participants. The CORE-34 has been chosen as a main outcome measure because of its ability to highlight risk of the participant. It is widely used with clinical samples and is the most widely used measures for psychological therapies.

My exclusion criteria will be people as severe risk of self-harm. These people will be excluded from the intervention. The participants at this stage will be anonymous but when it comes to community building any severe drops in wellbeing throughout the intervention will be contacted and spoken to and advised to withdraw after speaking with supervisor.

If participants show signs of becoming distressed throughout the intervention they will be signposted to mental health charities such as the Samaritans, Mind, Stonewall.

WITHDRAWAL

Participation is voluntary and there is no obligation to take part in this study. If you decide to take part in this study and wish to withdraw, you are free to do so up until the point data analysis commences (May 31st 2018). Your anonymised data collected prior to this point will still be used during statistical analysis unless you ask for all your data to be removed from the analysis.

XXX

ABOUT THE RESEARCHER

My name is **Sam Martin** and I am a doctoral student at the Department of Psychology in Anglia Ruskin University. I am conducting a study on Queer Masculinities and Everyday Prejudice and have developed an online intervention to empower transgender and non-binary youth. My supervisor is Dr Daragh McDermott.

I identify as genderfluid (pronouns - they/them). I have worked 7 years with the police supporting victims and witnesses of crime. Gained a masters in Psychodynamic Counselling and Psychotherapy. For 10 years I have volunteered for LGBT+ charities. I have presented my research at national and international conferences.

CONTACT US

If you wish to contact me for further information about the study, please do so via (enter your email address here). This research is not funded. For any enquiries please email

Contact details for complaints.

If participants have any complaints about the study please contact me in the first instance.

Email address:

Postal address:

CONTACT OTHERS

Mermaids

http://www.mermaidsuk.org.uk/

MERMAIDS HELPLINE: 0344 334 0550

Open Monday - Friday; 9am - 9pm (Bank Holiday opening times may vary)

If your call is not answered, you can either leave a message and we can call you back or you can email us at info@mermaidsuk.org.uk. We understand that you may only be able to receive a call from us at a specific time, so please let us know when it would be convenient to call and we will try to call you at that time. We won't call you outside of that time.

XXXI

Samaritans

Whatever you're going through, call us free any time, from any phone on 116 123.

We're here round the clock, 24 hours a day, 365 days a year. If you need a response immediately, it's best to call us on the phone. This number is FREE to call. You don't have to be suicidal to call us.

Email: jo@samaritans.org

Write: Freepost RSRB-KKBY-CYJK, PO Box 9090, STIRLING, FK8 2SA

Mind

Mind, 15-19 Broadway, Stratford, London, E15 4BQ
Telephone: 020 8519 2122, Fax: 020 8522 1725
e-mail: supporterservices@mind.org.uk

Gendered Intelligence

http://genderedintelligence.co.uk

Gendered Intelligence is a not-for-profit Community Interest Company, established in 2008.

We work with the trans community and those who impact on trans lives; we particularly specialise in supporting young trans people under the age of 21.

Stonewall

(MON-FRI 9:30AM TO 5:30PM)

Web site: www.stonewall.org.uk

Telephone: 020 7593 1850

Email: info@stonewall.org.uk

Appendix J

PARTICIPANT CONSENT FORM (ONLINE)

(This will be the first page of each Qualtrics link)

Anglia Ruskin University

1.   I agree to take part in the above research. I have read the information on the website (07/01/2018 - V1) for the study.

2.   I understand what my role will be in this research, and questions have been answered to my satisfaction.

3.   I understand that I am free to withdraw from the research at any time, without giving a reason.

4.   I am free to ask any questions at any time before and during the study.

5   I understand what will happen to the data collected from me for the research.

Data Protection: I agree to the University processing personal data which I have supplied. I agree to the processing of such data for any purposes connected with the Research Project as outlined to me.

By clicking agree you are consenting to the above.

AGREE

Appendix K

Tutorial YouTube links

Tutorial 1 Introduction

https://youtu.be/-cGha2wpnnE

Tutorial 2: Masculinities and stereotypes

https://youtu.be/3FjPZ-uLjE8

Tutorial 3: Queer Googles

https://youtu.be/cd_osGN0Y4A

Tutorial 4: Intrusive Questions

https://youtu.be/L_rT4pKv58I

Tutorial 5: Passing & Misgendering

https://youtu.be/RVEJiU5sVEY

Tutorial 6: Doing It Your Way

https://youtu.be/42FRZimOFUI

Appendix L

PARTICIPANT INFORMATION SHEET

INTERVIEW

Section A: The Research Project

11.   **Title of project:** Using mixed methods to empower trans male and non-binary youth

12.   **Summary of research.**
        My name is Sam Martin and I am a doctoral student at the Department of Psychology in Anglia Ruskin University and this research is part of my PhD.

        After completing to the online resources (QueerViBE) I would like to explore your experience of these materials as well as your thoughts on how to inform and educate others on gender and trans lives and empower trans male and non-binary youth in general.

13.   **Name   of   your   Supervisor**   Dr   Daragh   McDermott   email:

14.   **Why have I been asked to participate?**

You have been invited to take part in this study because you have completed all 6 tutorials.

15. **How many people will be asked to participate?** 30

16. **What are the likely benefits of taking part?**
Your data will be used in developing QueerViBE further as well as informing, educating, and empowering others on trans and non-binary lives.

17. **Can I refuse to take part?**
You can refuse to take part without giving a reason.

18. **Has the study got ethical approval?**
This study has ethical approval from the Anglia Ruskin University Ethics Committee.

19. **What will happen to the results of the study?**
Data recorded from the interviews will be transcribed and analysed qualitatively and will form part of my doctoral thesis. Anonymised extracts from the transcripts will appear in the final thesis. Extracts from the data could also appear written up in journal articles, presented and in QueerViBE materials in the future.

20. **Contact for further information**
If you have any questions please contact .

Section B: Your Participation in the Research Project

8. **What will I be asked to do?**

You will be interviewed about your experience of completing QueerViBE giving an evaluation of the resource package and suggestions for the future. You will also be asked to talk about how you think the public could be better informed and educated about trans issues, as well as ways of empowering trans youth in the future. Interviews will be conducted online via Skype and last approximately an hour.

9. **Will my participation in the study be kept confidential?**

Interviews will be audio recorded and transcribed. Participant data will remain completely confidential within a dedicated research team. Any data, such as transcripts accessed by the research team will be in anonymised format. The research team will be involved in overviewing analysis of data to improve the validity of results.

Extracts from the transcripts presented in the final thesis will also be anonymised and any identifiable information removed. Participants will be given a pseudonym in place of their real name. However, it is still potentially possible that participants may be identified by their colleagues or peers if not by the general public. Extracts from the data could also appear written up in journal articles and presented at conferences and in future QueerViBE materials.

10. **Are there any possible disadvantages or risks to taking part?**

There will be no risk involved in participating in this study, beyond that experienced in day-to-day life. All standard health and safety regulations will be adhered to, and a risk assessment will be completed prior to testing. There are no special precautions that you

need to take before, during or after taking part in the study. Agreement to participate in this research does not compromise your legal rights should something go wrong.

11. **Whether I can withdraw at any time, and how**.
There is no obligation to take part in this study. Should you choose not to take part in this study, there will be no penalty involved. If you decide to take part in this study you do not have to answer any interview questions you do not wish to.

If you wish to withdraw, you are free to do so without prejudice, up until data analysis commences. If you choose to withdraw from the study, you can do so by handing the researcher the provided withdrawal slip, or contacting them via email noting your withdrawal.

12. **What will happen to any data that are collected from you?**
Data collected from your participation will be stored securely. After the dissemination of any findings from this study all data and forms will be securely disposed of.

Personal identifiable information (e.g. consent forms) will be kept separately from the data. Your name will be linked with an identification number on the consent form only, and consent forms will be securely stored.

You have the option of being shown a copy of your transcript. If you would like to do this please e-mail the researcher and this can be arranged.

13. **Contact details for complaints.**

If you have any complaints about the study or how it is handled please speak to the researcher   or   their   supervisor in the first instance.

Anglia Ruskin University also has a complaints procedure. Please send any complaints to:

Email address:

Postal address:

Version control

V. 1 17.05.2018

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Thank you for taking the time to read this form.

YOU WILL BE GIVEN A COPY OF THIS TO KEEP, TOGETHER WITH A COPY OF YOUR CONSENT FORM UPON REQUEST

</div>

Appendix M

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PARTICIPANT CONSENT FORM
INTERVIEW

</div>

Title of the project: A mixed methods study to empower trans male and non-binary youth

Main investigator and contact details: Sam Martin / e-mail:

Members of the research team: 1st Supervisor: Dr Daragh McDermott

1.   I agree to take part in the above research. I have read the Participant Information Sheet for the study.
     I understand what my role will be in this research, and all my questions have been answered to my satisfaction.

2.   I understand that I am free to withdraw from the research, for any reason and without prejudice, up until data analysis has commenced.

3.   I am free to ask any questions at any time before and during the study.

4   I understand what will happen to the data collected from me for the research.

5.   I have been provided with a copy of this form and the Participant Information Sheet.

6.   I understand that quotes from me could be used in the dissemination of the research and the publicity of QueerViBE.

7.   I understand that the interview will be recorded.

Data Protection: I agree to the University[20] processing personal data which I have

supplied. I agree to the processing of such data for any purposes connected with the

Research Project as outlined to me*

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[20] "The University" includes Anglia Ruskin University and its Associate Colleges.

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Name of participant
(print)…………………………Signed……………….….Date………………

YOU WILL BE GIVEN A COPY OF THIS FORM TO KEEP UPON REQUEST

I WISH TO WITHDRAW FROM THIS STUDY.
If you wish to withdraw from the research, please speak to the researcher or email them
at X stating the title of the research.
Using mixed methods to empower trans and non-binary youth
You do not have to give a reason for why you would like to withdraw.
Please let the researcher know whether you are/are not happy for them to use any data
from you collected to date in the write up and dissemination of the research.

Appendix N

<u>**INTERVIEW SCHEDULE**</u>

<u>Pre-interview</u>

Thank you for all taking part and agreeing to be interviewed about your experience of the materials and what can be done in the future. The aim of this interview is firstly to evaluate the materials and secondly to think about what can be done to inform, educate and empower others. These interviews will audio recorded and the data will be analysed to pick out the key themes as well help in the construction of new materials in the future. It should take about an hour.

Any questions? Are you happy to proceed?

<u>Interview</u>

Introductions

Opening question

Ok so to begin with introductions perhaps just say a little bit about themselves, how old you are, whether you're at college, uni or working and how you identify

How is your trans journey going so far? Are you transitioning? How's it going?

QueerViBE evaluation

So you all completed some/the tutorials and I would like to take the time now to find out your thoughts about QueerViBE. You can be as honest as you like, it is important for us to get feedback and hopefully make improvements if necessary.

What did you like about QueerViBE?

What did you think could be improved?

What other thoughts did you have about the materials?

What worked / what didn't?

What would you do differently?

Informing, educating and empowering others

So for this part of the interview I would like us to think about what can be done to inform and educate others on trans issues, and what you think could be done to empower other trans youth.

What one thing do you wish you could set the record straight on when it comes to trans people?

How do you think people could be better informed on young trans lives

What are your experiences on informing other people about your life? Any examples?

How do you think QueerViBE could do this better?

What education would you say is out there for people on young trans lives? Is it good enough

What more do you think could be done to educate others on trans lives?

What experiences do you have of having to educate people on your experiences?

What have you read, watched that sticks out as really useful on educating people on trans lives?

How could QueerViBE do this better?

What have you seen / read / watched that you have found empowering? What happened? What did it do?

What do you find empowering in general?

For any young trans people that were coming to terms with their identity, what would you say to them to make them feel stronger?

What do you think can be done to empower trans youth

How can QueerViBE empower trans youth better?

Any other thoughts / comments

Thank you very much for your time, this will be transcribed and any useful themes that come up will be potentially published and shared.   I will also send over some review questions to fill in after the interview via email. Thank you for sharing.

Appendix O

Thematic Codes

CODE	CATEGORIES
Learning from others experiences is the most helpful(3)	LEARN FROM EXPERIENCE OF OTHERS
Knowing other trans experiences – research (confidence builder) (3)	ECHO / ON WAVELENGTH / SAYING WHAT I THINK /
Voices of other queer people effective. (2)	AGREEMENT / RELATE TO
Knowledge / info from other people. (4)	EXPERIENCES
QV should post more videos about trans experience(4)	ECHOES OF EMPOWERMENT
QV good for building empathy. (8)	GOOD HEARING FROM OTHER
QV shared experiences. (9)	PEOPLE
Queervibe - On my wavelength. (1A)	EMPATHY
Corroborate with content(1A)	
Nice to be able to relate to similar experiences(1B)	
Queervibe – relatable. (2)	
Voices of other queer people effective. (2)	
Queervibe – good that it wasn't just me and my opinions supported by other youth. (2)	
Voices of other queer people effective. (2)	
Queervibe – diversity of experiences (extracts) (4)	
QV universal experience - reassuring(4)	
QV – useful to see other person's perspective / empathy(5)	
QV gave a voice to experiences(6)	
QVHaving opinions and experiences echoed was helpful(7)	
Seeing who you are reflected in another person is empowering. (7)	
QV+ similar experiences(7)	
QV good for building empathy. (8)	
QV shared experiences. (9)	
QV queer goggles good for empathy. (9)	
Examples encourage empathy or identification. (10)	
QV Misgendering was relatable (11)	
QV was useful to have familiar concepts explained in understandable /easy ways (11)	
QV Useful seeing a second opinion on trans experiences (12)	
QV was good to hear from the qpeeps. (11)	
QV affirming and comforting seeing own issues / thoughts reflected in extracts (12)	
Theatre show reflects life experiences for ppt / educational (13)	
Extracts are relatable. (14)	
QV extracts with experiences is helpful(15)	
QV extracts were real stories which was appreciated (16)	
Queer goggles put into words a familiar experience (17)	

QV Useful to think about the way people view things(18) QV It's good to reflect on how other people see things – empathy (18) QV Extracts were relatable (18) QV parrellel experience helpful (18)	
Queervibe – nice to take the time out of the day and respond. (3) Queervibe able to fit into their life when it was convenient. (4)	QUEERVIBE FIT INTO DAILY LIFE / ROUTINE
Queervibe good idea. (2) Queervibe – organistion good. (3) Queervibe – nice to take the time out of the day and respond. (3) Queervibe info useful to be presented clear and coherently. (3) QV easy to understand. (7) QV a good resource for friends / family (7) QV+ relaxed vibe(8) Really glad QV exists (9) QV informative QV content was clear(11) QV content explained well(11) QV was good QV good for reminding what is important (13) Any help is good help(14) QV lighthearted is a good thing (16) Tutorials has a good amount of detail (16) QV was good – sensible friendly approach (17) QV was effective when it felt personal (17) QV Consistent delivery (17)	QUEERVIBE GENERAL POS
Queervibe was Affirming (1A) Hearing from extracts in queervibe about misgendering makes it more comfortable for others. (3) QV gave a voice to experiences(6) QV important message – what you're feeling isn't wrong. (7) QV affirming and comforting seeing own issues / thoughts reflected in extracts (?) Queer googles gave a name to common / familiar experience (16) Even if you know it, validation is still important (17)	QV+AFFIRMING / VALIDATING
Queervibe enjoyable. (1A) Enjoyed nail polish example. (3)	QV+ENJOYED QUEERVIBE

Enjoyed queervibe(5) QV enjoyed tutorials (18)	
Queervibe empowering. (1A) Queervibe empowering(2) Feeling less alone / relatability is empowering. (2) Queervibe is empowering. (2) Even knowing what was being said QV was still empowering(7) Queervibe empowering(9) QV good job at empowering. (10)	QV+FOUND QUEERVIBE EMPOWERING
Feeling content(1A)	QV+QUEERVIBE MADE ME FEEL CONTENT
Queervibe – not alone / not just me. (2) Feeling less alone / relatability is empowering. (2) Queer goggles help people get closer. (3) QV universal experience - reassuring(4) QV good to know you're not alone in an experience (misgendering) (5) QV not so alone in view of the world(7)	QUEERVIBE – NOT ALONE
Queervibe can be done anonymously so good for youth just coming out. (3) Queervibe – most useful for trans just coming out. (3) Young trans helpful to have information(3) Queervibe most suited to new on trans journey. (3) 16 is the best age for QV(7) QV target younger trans(7) Extracts were relevant at early stage of transition. (14) After years on t and transition (stealth) QV issues aren't as relevant. (14)	QUEERVIBE+ COMING OUT / YOUNGER
Interesting experience(1B) QV was interesting (5) QV content was interesting QV tutorials interesting. (14)	QV+ INTERESTING
Extracts relevant (2) QV extracts relevant to personal experience(4) QV+ relevant information (8) QV doing gender own way is relevant to how ppt lives their life (12) Extracts were relevant at early stage of transition. (14) QV content was relevant to everyday lives. (15) QV extracts and stories were relevant (16)	QUEERVIBE RELEVANT
Educational hearing other people's voices / experiences. (2) Queervibe – educating (2) Queervibe could be brought into schools (16) QV doesn't feel like you are being attacked for no knowing (cis audience) (17)	QUEERVIBE EDUCATIONAL

Diversity within trans population was good (non-binary) (4) Not just either / or(4) Included both / neither(4) Queervibe doesn't discriminate between binary trans and non-binary (audience) (4) QV taking a look at the other side of the fence. Nonbinary/binary trans(5)	QUEERVIBE + DIVERSE (NON-BINARY)
Queervibe reaching out to trans people not massively connected to others. (2) Queer goggles help people get closer. (3) Queervibe is good for having emphasis on community and trans voices (16) QV extracts added to a community vibe (17)	QUEERVIBE / CONNECTION / COMMUNITY
Out online but not in person – queervibe suitable. (3) Queervibe online meant people could do it anywhere. (3) However likely drop out because of ease of access. (3) Online less urgency. (3) Queervibe fit in peoples live due to the online nature. (4) QV: Online format good – stop and come back(6) QV online is accessible. (15) Online is good for intervention (17)	QUEERVIBE ONLINE
Video format accessible, able to listen/watch(4) Listen first then watch. (4) Go back to it, pick up on new bits. (4) QV should post more videos about trans experience(4) QV+ video format is good. (8) QV+ good size videos. (8) QV+ videos good length(8) Video format is important for resources and far reaching (11)	QUEERVIBE VIDEO
Make the video work for you / went and how you wanted it. Convenient. (4) Queervibe online meant people could do it anywhere. (3) Useful to take as little time as possible. Perhaps less responses. (4) QV future - Video responses would be helpful(17) QV online fits in with persons schedule / daily life (17)	QUEERVIBE / DAILY LIFE
Easy to follow(4)	QUEERVIBE / EASE OF USE
QV- When the information is on screen as well as read it out it can be dull. (8) QV Make what's on screen and being spoken about different. (8) QV include more diagrams(10) QV ran like a powerpoint presentation (11) QV suggestions – ditch powerpoint format (11)	QUEERVIBE GENERAL DISPLAY

QV Powerpoint slides can make it difficult to concentrate. (15) QV suggestion vary content / visuals(15) For people the more visual stuff the better (17) QV Information on screen worked well – presentation (18)	
Extracts good at striking a balance. (1A) Need a balance between the whole and sum of it's parts. (3) Struggle balancing being trans with being autistic. (6) QV- Danger in making queervibe only for the non-conformers and not for binary trans. (8) For resources balance serious and jokey (17)	QUEERVIBE BALANCE
Trans guy in a dress – shocking. (3) Internalised transphobia? "why would you do that? (3) Enjoyed nail polish example. (3) Queervibe stories good. (3) Queervibe – diversity of experiences (extracts) (4) Extracts helpful – examples of other ways of expressing things. (6) Examples encourage empathy or identification. (10) Qv really liked the examples – useful (11) QV was good to hear from the qpeeps. (11) QV extracts were worded well. (11) Appreciated verbatim extracts (11) QV Queerstions were good for reflecting / cause a lot of reflection (11) Extracts are relatable. (14) Extracts were relevant at early stage of transition. (14) QV packer story was funny (16) Extracts made things more personal (17) QV extracts added to a community vibe (17) Extracts made things more human (17) QV Extracts were relatable (18)	QV EXTRACTS / EXAMPLES
QV- Danger in making queervibe only for the non-conformers and not for binary trans. (8)	QUEERVIBE – WHO IS IT FOR?

XLVIII

Queerstions enjoyable. (3) Queersions chance to share and feedback. (3) QV open questions(4) QV allowed open discussion (queerstions) (4) Queerstions - open(4) QV own input appreciated. (7) Queerstions could be confusing if there were lots. (9) QV Loved queerstions as a word. (11) QV queerstions useful(15) QV some queerstions were too similar, putting the same things down (16) Queerstions allowed people to reflect (17) Queerstion about what makes you unique was helpful	QUEERSTIONS
Queerstions – important to share with others but also reflect on yourself. (3) Queerstions – about to reflect on how far you've come as a person. (3) Queerstions and surveys – reflecting inside and out. (3) Queerstions – opportunity to reflect back on transition so far. (3) Queerstions – reflect on personal journey is important. (3) QV Reflection = good. (4) QV views and way of seeing the world reflected. (7) QV Queerstions were good for reflecting / cause a lot of reflection (11) QV Masculinity queerstions caused reflection (11) QV good for reflection (12) QV survey questions were good for reflection on how I'm feeling and how things are impacting me (13) Survey questions gave a moment to reflect and think about what could be done to feel better (13) QV queerstions were a good way to reflect(15) Queerstions allowed people to reflect (17) QV It's good to reflect on how other people see things – empathy (18)	QUEERVIBE / REFLECTION
But also good to be challenged, and think about things in a different way(1A) Different way of thinking(1B) "no right way to do gender" is a positive / helpful message. (7) QV suggestion – show different sides to the argument(14)	QUEERVIBE CHALLENGE THINKING / THINK ABOUT THINGS A DIFFERENT WAY DIFFERENT WAY OF THINKING
QV Introduction to power important to ground other tutorials. (9)	QUEERVIBE / INTRODUCTION TO POWER

Liked rules are made to be broken. (1B) Rules to be broken needs more work perhaps. (1B) Social cons of gender – don't have to play by made up rules. (7) "no right way to do gender" is a positive / helpful message. (7) QV Mixed messages about how easy it is "to do it how you want" (8) QV helps focus on lack of importance of 'rules and regs' of gender. (9) QV like the idea of doing it your way. (10) Examples of cis people policing the rules of gender (11) QV liked doing gender your own way(12) QV doing gender own way is relevant to how ppt lives their life (12) Ability to break the rules of gender is a good lesson. (15) Time in life when you question authority and rules (gender) (16) Show examples of people breaking the gender rules(17)	QV RULES ARE MADE TO BE BROKEN
Queervibe – masculinities helpful - nonbinary(2) Good for everyone (cis men) to experiment with masculinity. (3) QV masculinities tutorial was most interesting (5) QV useful to know the different ways of doing masculinity. (5) QV Masculinities was relatable (11) QV good at exploring ways of doing masculinity (11) QV liked masculinities (12) QV Enjoyed masculinities tutorial most (13) QV+ masculinities tutorial open to interpretation. (13) QV masculinities tutorial was interesting (16) Policed masculinities was a good topic (16) Tutorial helped reflect on how masculinity worked for you / what it meant to anyone (16) QV good for seeing other peoples perception of of trans masculinity. (16) QV masculinities was relevant (17) QV masculinities tutorial was relevant (18)	QUEERVIBE MASCULINIITIES
Queer goggles and expression relevant. (3) Queer googles – seeing the world differently(3) Important to teach message of queer goggles. (3) Queer goggles idea good for schools. (3) Queer goggles engaged with by participants. (3) Queer goggles help people get closer. (3) Queer goggles was interesting(6) Queer goggles a useful concept for families that don't understand perhaps? (6) QV queer goggles a highlight(7) QV liked queer goggles. (9) QV queer goggles good for empathy. (9) QV Queer goggles an interesting idea. (10)	QUEER GOGGLES

Queer goggles could be good to help cis people understand. (10) Queer gog - Stereotypes exist regardless – it's just up to us whether we use them, challenge them or ignore them(14) Queer goggles – not the simple an idea(14) Queer goggles interesting way of comparing experiences. (15) QV queer goggles was interesting (16) Queer googles gave a name to common / familiar experience (16) Heard about QV online somewhere (17) Queer goggles put into words a familiar experience (17) Queer goggles help people to understand things (17) Queer goggles – not being restricted in your way of looking at things. (17) QV Liked queer goggles (18)	
Education about misgendering is important. (2) Queervibe – misgendering session interesting. (3) Misgendering always a problem regardless. (3) QV Misgendering and intrusive questions most relevant (fav) (4) QV misgendering still a problem. (7) QV Misgendering was relatable (11) QV reflecting on misgendering and passing experiences was useful(15) Misgendering is talked about a lot in the trans community (18)	QUEERVIBE / MISGENDERING
Passing most relatable – nonbinary(2) Nonbinary – passing a big deal. (2) Passing & introduction – already very familiar with(14)	QUEERVIBE / PASSING
Queervibe simple information(2) QV good at explaining the basics. (7) QV useful to be reminded of the basics. (9) QV some tutorials could have gone into more detail (basic) (14) QV – some tutorials simplistic for 20 year old(14) QV even if you'd heard it before, being reminded was helpful(15) Some of the tutorials could have gone into more detail (17)	QUEERVIBE / BASIC

QV basic imagery made it more chilled out and friendly (17)	
QV covers a good basis of topics (18)	
QV covers the obvious(18)	
QV slow to get to the point. (14)	QUEERVIBE NEGATIVE GENERAL
QV – think about levels of knowledge(14)	
Everyone's experience and expression of gender is different. (3)	EVERYONE IS DIFFERENT / DIVERSITY / CULTURE
Different viewpoints / cultures and trans issues / language(4)	
Think about experience of trans / disability – intersectional identities. (7)	
You never know whether or not someone is trans, non-binary, queer. (9)	
Cis gender people are quick to generalise (11)	NOT THE SAME
Important for cis people to know that all trans people are different in what they want.	
Was nice to now in online content that every trans person is different and everybody feels differently (11)	
All trans people differ on how they want their transition to look / not just one way (11)	
All trans people have unique and individual journeys (17)	
Cis friends no idea what nonbinary is(2)	LACK OF KNOWLEDGE
Coming out – what is nonbinary questions? (2)	
Knowledge not easily available. (3)	
No knowledge at school. (3)	
Share the weath – encourage youth to pass the knowledge on(15)	PASS KNOWLEDGE ON
Intrusive questions not relevant – nonbinary / not out(2)	INTRUSTIVE QUESTIONS / NOT RELEVANT
Do it your way not relevant for binary trans men(8)	
QV suggestions – etymology of trans/non-binary(10)	
Coming out – what is nonbinary questions? (2)	INTRUSIVE QUESTIONS / NON-BINARY
Nonbinary – open to learning more. (2)	
Intrusive questions stands out. (1A)	INTRUSIVE QUESTIONS / QUEERVIBE
QV Misgendering and intrusive questions most relevant (fav) (4)	
QV takes away awkward questions you want to ask to other trans people?? (4)	
QV intrusive questions about genitals still a real issue. (7)	

Intrusive questions most helpful(8)	
Intrusive questions asked in a malicious way (11) Instrusive questions were deliberately malicious at high school (11) Some cis guys purposively try to antagonise / troll (16) Dad says things deliberately – bad relationship (17)	NASTY QUESTIONS
Intrusive questions being a regular occurrence. (1B) Useful to be educated on intrusive questions. (2) Intrusive questions. (2) Intrusive questions because of ignorance. (2) Intrusive questions genitals. (2) Invasive questions are frequent and I'm tired of it. (4) People that ask invasive questions are people that I know (colleagues, peers) (4) Questions out of ignorance(4) The more you go through transition, the more questions are asked. (4) Intrusive questions regarding the personal and the medical. (7) Intrusive questions – just don't answer. (8) QV suggestions – etymology of trans/non-binary(10) Intrusive questions asked in a malicious way (11) Intrusive questions were a problem (11) Intrusive questions were a big problem in high school (11) Stupidest question is do you want a dick? (11) Most common question is are you sure? (11) People ask "how do you know you are trans?" (12) Questions – cis people want proof (12) Coming out comes with questions(14) Questions pop up at uni regarding being trans (16) Intrusive questions have to deal with a lot (17) Questions more common pre transition / hormones (17) Family ask most intrusive questions (17) More questions from adults than young people (17)	INTRUSIVE QUESTIONS
People ask "how do you know you are trans?" (12) Questions – cis people want proof (12)	QUESTIONS / INVALIDATING
Stop asking questions about medically transitioning.	MEDICAL QUESTIONS
Cis people concentrate too heavily on genitals (11) Intrusive questions genitals. (2) QV intrusive questions about genitals still a real issue. (7) Stupidest question is do you want a dick? (11) Questions about genitalia are frequent and wrong (12) Questions fight fire with fire "well do you have a penis? (12) Asking anyone about their genitalia is wrong (12)	QUESTIONS / GENITALS

Questions – leave my body alone (17) Asking people about their genitals is stupid (17) People presume you are getting surgery (17)	
Cis people need to be more proactive in answering their own questions. (6) It's good when people take the initiative and do their own research. (7) Cis people need to do their own research "google it" (8) Cis people should do their own research (12)	ANSWER YOUR OWN QUESTIONS / AGENCY
Cis people need to pick and chose questions carefully. (7) Cis people need to respect privacy and boundaries. (7) Pressure to have the 'right' answer. (7) Intrusive questions – just don't answer. (8) Cis people – think before you ask(8) Education is lacking on how to talk to trans people respectfully (12) Things / questions may get to you to begin with but after a while you stop caring (16) Trans people should be less defensive about questions (12) Questions on my terms (being in the right position to answer q's) (14) Answer – leave me alone it's none of your business. (14) Coping strategy – block out(14) Questions can be awkward for everyone around (16) It's important to set boundaries with people (17)	GENERAL CAUTION WITH QUESTIONS
Questions – Tell people its too personal(8) Ppt let's cis people know if question is too personal (9) Questions fight fire with fire "well do you have a penis? (12) Answer – leave me alone it's none of your business. (14) Questions – work out whether you feel comfortable (17)	RESPOND / TOO PERSONAL
No one had questions(5)	NO QUESTIONS
All types of questions get asked by other queer youth(5) QV suggestions – etymology of trans/non-binary(10) Queer youth at school asking older youth advice (17)	QUESTIONS FROM LGBT YOUTH
Genuine questions genuine answers(2) Depends on attitude of question askers. (3) Important that questions are genuine(3) Friends ask questions (genuine vs nasty) (7) Most of the time cis people's questions are genuine (12) Friends asking questions is positive. (15) People ask trans youth to explain (genuine) (16) Two types of intrusive questions uninformed and deliberately out to hurt you (17)	QUESTIONS / GENUINE

If someone's genuinely trying to learn its not offensive (17) Most of the time people are genuine (18) You can tell the difference between intent (questions)(18)	
From the horses mouth better than misinformation. (3) Being a point of reference. (3) Fountain of knowledge(3) Building up knowledge to help answer questions(4) Once you have come out you mark yourself as a fountain of knowledge – the professor of trans. Beacon – lighthouse. (5) Trans youth – experiences of being the single source of knowledge on trans issues. (7) Trans people are the experts – get the info straight from the horses mouth. Listen to the people who matter (who are willing to talk) (7) Listen to trans voices / those who want to talk(7) Educate on our terms – trans voices. (7) Cis people don't rely on trans people for knowledge in direct questions. (8) People expect trans people to be experts in all things trans and gender related / fountain of knowledge (12) Delivering education to school highlighted them as beacon of knowledge (17)	INFORMATION FROM TRANS PEOPLE / FOUNTAIN OF KNOWLEDGE
Only the expert on ourselves. (3) Trans youth – experiences of being the single source of knowledge on trans issues. (7) People expect trans people to be experts in all things trans and gender related / fountain of knowledge (12)	NOT AN EXPERT
Positive to have examples of what to say in awkward situations. (1B) QV+ extracts gave practical examples about how people view and respond to prejudice – helpful (13) Education is lacking on how to talk to trans people respectfully (12) Qv suggestion – provide tips and strategies for how to talk about trans subject with people. (15)	EXAMPLES OF WHAT TO SAY / PUT THE WORDS RIGHT INTO MY MOUTH
Not knowing how to respond. (1B) QV Extracts helpful – examples of other ways of expressing things. (6) Cis people should to know we won't attack for using wrong pronoun, just correct you. (10) Build up responses over time / become more confident answering questions. (15) Questions - If it's a stranger being abusive you can ignore them (17)	HOW TO RESPOND
Negative responses few and far between. (3) Questions fight fire with fire "well do you have a penis? (12) Build up responses over time / become more confident answering questions. (15)	RESPONSES

Happy to help. (3) Advice: give people the benefit of the doubt. (4) When questions come up I answer them (9) Questions on my terms (being in the right position to answer q's) (14) Friends asking questions is positive. (15) Happy to answer questions most of the time(15) Answer honestly to questions gets through (16) Open and happy to answer questions as long as not rude (helpful) (18)	HAPPY TO ANSWER QUESTIONS
Internet answers questions – nonbinary. (2) Start with my info but go further to learn more. (3)	INTERNET TO ANSWER QUESTIONS
Friends accepting of nonbinary after info. (2) Having the knowledge would have made a massive difference. (3) If I provide info/education it helps other people later down the line – pay it forward with info(4) Delivering info saves other people getting offended / hurt. (4) Educate cis people = less intolerance(7) Small changes make a big difference (social media) (2) Having the knowledge would have made a massive difference. (3) Knowledge leads to respect. (3) If I provide info/education it helps other people later down the line – pay it forward with info(4) Educate cis people = less intolerance(7) A little goes a long way – change of attitude (cis) (11) Setting people straight on trans / gender can help / get through to people. (15) It doesn't take much of an effort to make a difference – just small changes. (15) Answer honestly to questions gets through (16) Empowering to know people listen to criticism and change actions appropriately (16) Teach cis audience about terms and offensive things (17) Self made video big success – teachers appreciation (18)	ANSWERING QUESTIONS MAKES A DIFFERENCE SMALL CHANGES / BIG DIFFERENCE
Tell the cis people they learn – can do better will do better with the right info. (2) Knowledge and information important for cisgendered people(3) Teaching people the error of their ways (misinformed) (4) If I provide info/education it helps other people later down the line – pay it forward with info(4) Cis people need to be more proactive in answering their own questions. (6) Setting people straight on trans / gender can help / get through to people. (15) People aren't necessarily bad just misinformed. (16) Empowering to know people listen to criticism and change actions appropriately (16)	KNOW BETTER / DO BETTER

Cis kids need to know not to be horrible (17) Intrusive questions can come from people who are uneducated (17) Teach cis audience about terms and offensive things (17) Specific modules can be selected for gaps in knowledge (17) Some cis people don't mean to be offensive, just don't know any better (18)	
Passing important when younger(1A) Passing as a barometer of 'transness'(1B) New interpretation of passing. (1B) Being happy with yourself regardless of passing(1B) Less what should I do to make society happy and more what should I do to make myself happy. (3) Do what makes you happy regardless of society(3) Toxic masculinity overhead in the trans community – breaking the rules and expectations of what it mean to be a man(4) Social cons of gender – don't have to play by made up rules. (7) QV Mixed messages about how easy it is "to do it how you want" (8) Note to self – don't judge yourself according to societies standards and rules. (10)	PASSING IMPORTANT / YOUNGER PASSING / RULES I GOT NEW RULES ON PASSING / BEING COMFORTABLE / DON'T NEED TO MAKE SOCIETY HAPPY
Coping – ignore misgendering(5) Choose your battles – there are right / wrong ways of making yourself heard. (8) Diplomacy with rude questions(8)	REACTIONS TO MISGENDERING
Nonbinary – passing a big deal. (2) Nonbinary – easier to pass that to convince people(2)	PASSING / NON-BINARY
Insecure. Not knowing how to break out of insecurity. (1B) Not knowing means having to supress identity. (3)	INSECURITY / INSECURE IDENTITY
Not aligning with gender and danger of not being taken seriously. (3)	DIFFICULTY WITH FLUIDITY
Difficulty in being confident in your identity. (1B) Not knowing means having to supress identity. (3)	DIFFICULTY BEING CONFIDENT
Important for youth to be more confident. (1B) Confidence in your identity. (1B) Be confident and comfortable. (3)	IMPORTANCE IN CONFIDENCE / NEED CONFIDENCE
New Knowledge(1B) QV also covers things you might not think about (18)	NEW KNOWLEDGE

Prior knowledge (1A) Previous knowledge from being part of the community(1B) Old info - queervibe(3) Queervibe – knew the info(3) QV old / not new information(4) QV boring being told same old info(4) QV not much new information(9) Passing & introduction – already very familiar with(14) Attend youth group covered same knowledge as QV(14) QV – some tutorials simplistic for 20 year old(14) Power and authority – familiar concepts (16) QV confirmed a lot of what I already thought (17)	PRIOR KNOWLEDGE / NOT NEW
Losing respect for rule enforcers (16) Time in life when you question authority and rules (gender) (16) Power and authority – familiar concepts (16)	AUTHORITY
Self exploration key - understanding(3)	SELF EXPLORATION
Everyone needs to know more. (1B) Ignorant comments (2) Teaching people the error of their ways (misinformed) (4) Information – misguided people(4) Ignorance breeds intolerance. (8) Prejudice / transphobia comes from ignorance. (7) Education can clear up ignorance and prejudice. (8) The little info wasn't detailed and led to misinformation (12)	EVERYONE NEEDS KNOWLEDGE / IGNORANCE / MISINFORMED
Some people know and actively don't accept it and challenge it whereas some people just don't know. (1B)	WHO KNOWS AND WHO DOESN'T
Negative mood because of social pressures. Not hate on queervibe, hate on me(1B)	NEGATIVE MOOD
Cleared things up(1A) QV content was clear(11)	CLARITY
People need to do the research themselves. (3) People need to be aware of the resources that are out there to educate themselves (9)	PEOPLE NEED TO LOOK IT UP THEMSELVES
Other people don't understand the lengthy process. (3)	PEOPLE DON'T UNDERSTAND
Mum ok with trans / Dad not(8) Dad says things deliberately – bad relationship (17)	POOR FAMILY RELATIONSHIPS
Parents thought instant change (maybe this made them more anxious) (3) Parents come round to make child happy (don't like them being upset) (5)	PARENT'S CONCERN / THOUGHTS

LVIII

Family react to the personal approach. (8) Mum ok with trans / Dad not(8) Parents of trans have no idea what's going on (11) Parents have skewed view of gender (16)	
Not just acceptance but understanding is important. (1A)	UNDERSTAND LEADS TO ACCEPTANCE
Building up info resources from multiple sources in order to face and meet reality. (4) More resources needed for trans people generally. (4)	MULTIPLE SOURCES / RESOURCES / GENERAL
LGB more visible that T(2) LGBT groups not representative. (2) Diverse family of friends but only trans person(2) Very few trans people at school (13)	LGB FRIENDS LACK OF T FRIENDS / NOT REPRESENTATIVE
One of the weird kids in highschool (11)	WEIRD KIDS
No trans/nonbinary friends. (2) Lack of trans and nonbinary friends. (2) First trans person they've known. (3) Doesn't know anyone else trans (13) Very few trans people at school (13)	LACK OF FRIENDS
Non binary people a little less easy to identify. (2) Difficult to identify – means less meaningful connections. (2) More information on what makes up trans and non-binary. (10) QV Invisible identities should be included (18)	LACK ON NON-BINARY PEOPLE / INVISIBLE
Challenges making youth group happen(2) Not confident enough to talk to anyone outside of friendship group about it (13)	DIFFICULTY CONNECTING
Small hometown isolated. (3) Keep it quiet in home town(3) Online due to being isolated at home. (3) Only trans person in high school –alone and isolated (11) Ppt is isolated. No support available or nearby (12) Small town in the middle of nowhere (12) Ppt in countryside, little to no knowledge or recognition outside the cities / isolation (12) Doesn't have access to educational resources (13) Come from a small town – lack of queerness (16) Small town behind the times (16) Location is isolated (16) From small town not many queer people (17) Small town can't escape people who have known me from very young.(17) Not near a big city (18)	ISOLATED / HOME TOWN / LACK OF RESOURCES

Nonbinary isolated. (2) Nonbinary non out? Stats support this.Isolated. (2) Nonbinary newly out(2)	ISOLATED / NON-BINARY
Diverse representations – non-white, chubby(4) Need trans representation from diverse groups, age, race (9) Representations – more non-binary characters needed,. (4) QV include queerstions relating to marginalised identities. (10) More information on what makes up trans and non-binary. (10)	DIVERSE REPRESENTATION
Non-binary representation – role model? (2) Representation important. (2) TV representation instrumental in identity - nonbinary(2) Representation online is helpful. (3) Need more representation in the media. (3) Better trans representation needed. (4) Show people struggling mid transition rather than it being done and dusted. (4) Good representation = empowerment. (7) Need more queer/trans representation. (7) Trans male and non-binary under represented(8) Need more casual representation. (8) Trans on TV is going for informing people about trans lives (9) Need trans representation from diverse groups, age, race (9) Not much on TV trans related (2) Minor roles for major issues - TV(2) Trans TV shows on channel 4. (3) Issues with trans misinformation on TV / documentaries(4) Diverse representations – non-white, chubby(4) Show people struggling mid transition rather than it being done and dusted. (4) Better fictional representation on TV(5) Representation reduces stigma(5) More trans girl representation than male. (7) Out and proud representation. (7) Need trans representation from diverse groups, age, race (9) Need more trans characters in TV and movies (9) Tv representation helps people to empathise with trans as human not deviant other (9) Not much trans coverage in the media (11) Trans under represented in the media (11) Trans people need better media portrayal (13) Trans portrayal – newspapers are the worst (13) Need positive representation in media, books, different contexts. (15) Should be a tutorial on media representation (16) Advice about representation of trans people needed (cis audience (16) Need better representation in the news and the media(16) Orange is the new black big breakthrough in the media (16) Real trans people and real trans stories in the media and TV (16)	TRANS /NON-BINARY REPRESENTATION / ROLE MODEL LACK OF TRANS TV MEDIA REPRESENTATION / POOR INCREASE EMPATHY

Discovered non-binary through internet (18)	
Education from TV shows. (8) Media has a big influence on changing peoples opinions (11) Advertising and trans is really important to change opinions (11) TV shows with trans representation makes a positive difference to normalise (11) Media is a good tool for educating people – less seeking out, more easily accessible. (15)	TV EDUCATION / MEDIA INFLUENCE
FAB trans and non-binary – infantilised / (16) Media wants to demonize MAB (16) Trans men = internalised misogyny (media portrayal) (16)	NEGATIVE MEDIA PORTRAYAL
Friends on tumblr / social media important for nonbinary(2) Tumblr community take and answer questions. (3) Talking to other transmasculine people online was great way to learn more about identity. (3) Talking to other trans men online - research(3) Community building important(3) Tumblr community group very helpful. (3) Research from speaking to other trans people online. (3) Online is a way of people empowering others(5) Online is a good way to find people in the trans community (7) Know more people online than in person. (7) Community / going through the same experiences. (7) Qv needs to continue trying to access young communities – social media / group chat (13) QV should focus on building communities (13) Online communities (16) Online communities are supportive Online communities are good for younger trans (18) Online communities extremely useful (18)	ONLINE / CONNECTION / COMMUNITY
Nonbinary identity dismissed as not real. Invalidated. (1B) Message: we are real, it is not made up. (6)	NON – BINARY / INVALIDATED DAY TO DAY
Beyond the binary – needs to be educated. (1B) Need trans nonbinary ed(1B) Break the binaries in lessons at school(3)	NON-BINARY EDUCATION
Everything is grey, nothing is black and white. (1B) Importance of dealing with the grey area. (1B) Break the binaries in lessons at school(3) More information on what makes up trans and non-binary. (10) QV suggestion – talk about different between binary and non-binary trans (18)	NON – BINARY GENERAL

More info for binary trans than non-binary trans (18)	
Experience Policed on being nonbinary(2) Pressure around being non-binary enough (17)	NON – BINARY / POLICING GENDER
Trans ok / nonbinary too far? (1A) Accept up to a point(1A)	TRANS VS NON-BINARY (TOO FAR)
Genderfluid bridge to identity. (3) Social construction of gender and important thing to learn. (7)	DISCOVERING IDENTITY / NON-BINARY
Not going out of my way to argue to people(3) Choose your battles – there are right / wrong ways of making yourself heard. (8)	NOT ARGUING / CONFRONTATION
Twitter battles (1A) Choose your battles – there are right / wrong ways of making yourself heard. (8)	TWITTER / BATTLES
Internet is full of opinions (13)	INTERNET OPINIONS
Sticking up for yourself on social media. (1A) Choose your battles – there are right / wrong ways of making yourself heard. (8)	STANDING UP FOR YOURSELF
Gender spectrum useful - nonbinary(2) Non-binary middle of spectrum useful idea. (2) Gender spectrum helps the cistomers. (2)	GENDER SPECTRUM / USEFUL
QV preaching to the choir(8) QV I'm not the one who needs to know (16) Preaching to the choir – no one needs to tell me to respect non-binary people (16)	PREACHING TO THE CHOIR
Cis people concerned about 'queer agenda' (11)	QUEER AGENDA
Some cis people might not understand and get angry with the content. (1B) Proceed with caution for customers. Or cistomers. (1B) Trans education could be uncomfortable for all involved? (8) Cis people should to know we won't attack for using wrong pronoun, just correct you. (10) Uniformed cis people may be rubbed up the wrong way by tutorials (16)	CIS PEOPLE MIGHT NOT LIKE QV / WARNING / EDUCATION / CAUTION
Kids at school react badly to specific trans education / diversity day. (8)	NEGATIVE REACTIONS
Concerns about being seen as just another 'angry trans person (9) Cis people should to know we won't attack for using wrong pronoun, just correct you. (10) Idea that cis people get scared or presume trans person will be offended so don't try. (awkward situations) (10)	HOW DO I RESPOND? ANGRY / AWKWARD
Controversial information (1B) Not a good idea to push information on people that don't want to hear it. (3)	CONTROVERSIAL INFORMATION

Live and let live (1B) We don't all have to agree(1B) Just be. (3) Do what feels comfortable. (3) Be who you want to be. (3) Just do it. (3) People should be able to do whatever they want. (3) Do what makes you happy regardless of society(3) Express yourself (3) Empowerment – let me be me. (4) Empowering online being unapologetically trans/queer(5) Empowerment is dressing how you want looking how you want(5) Empowerment is not caring what people think(6) Social cons of gender – don't have to play by made up rules. (7) Advice to self: Stop stressing about what you should be, just be who you are. (7) Genders and sexualities – people should be who they want to be. (10) Advice – don't be afraid to show your identity. (10) Empowerment is living life without fear (11) Empowerment is being who you are and not caring or worrying what you like (11) Important message – be trans in your way and be safe (12) Note to self – stop caring so much about what other people think (13) Advice to youth – do what you need to do to be happy and positive (13) Note to self – allow yourself to express yourself (17)	BE YOURSELF / JUST BE YOU / BE HAPPY / EXPRESS YOURSELF
Empathy for people in worse situation. (2)	FEEL SORRY FOR OTHERS
Focus less on labels for identities and more on actions. (3) Don't stress about labels. (3) Advice to self: Don't stress about labels. (7) Labels come with pressure to define and fit stereotypes. (7) Trans is a journey – labels can change. (7) Advice to youth – no pressure to label yourself, takes time to find the right identity for you (12) Identity labels are empowering – label to accurately define who I am (15) Identity labels help identify community. (15) Identity labels helps identify resources / people(15) Labels are good in trans community – find other trans people you relate to(15) Many labels not so good with cis gender people – get overwhelmed. (15) Cis people mock number of labels(15) Important to let people know that it's ok to experiment (17) Too much pressure to find a label and stick to it (17)	LABELS NOT HELPFUL / IMPORTANT

LXIII

Experience labels fluidly step into different definitions – don't rusk (17) Message to youth – don't focus on labels / don't put a label on it before you're ready (18)	
Trans exploration of identity – non-binary to ftm back again – journey. (9) Trans is a journey – labels can change. (7) QV provide education on physical transition (13) All trans people have unique and individual journeys (17)	TRANSITION / JOURNEY
If people do judge you, cut them out. (3)	CUT PEOPLE OUT
Difficult to talk to people in person for different reasons. (2) Talking to people is important (coming out) (5)	COMMUNICATION
In person is seen as best(2) No face to face nonbinary. (2) Haven't met trans people in person(3) Social relationships – trans connections(4) Trans partners are good support. (7) Important for trans people to meet other trans people (9) Face to face communities are good – maybe not for younger (18)	FACE TO FACE RELATIONSHIPS
Difficult to talk to people in person for different reasons. (2) Young people not out may be nervous sharing experiences. (3) Cis people – your nerves make me nervous (13)	SHY / NERVOUS / AWKWARD AROUND PEOPLE
Get in the end – understand reasoning with perseverance. (1A)	NEED TO PERSERVERE TO GET THE MESSAGE
If you don't accept then leave alone(1B) No need to harass people for who they are. (1B) Transphobia towards trans women. (3) Less air time and space should be given to transphobic activists. (4) Experiences of transphobia (9) If you don't accept then leave alone(1B) No need to harass people for who they are. (1B) Transphobia towards trans women. (3) Less air time and space should be given to transphobic activists. (4) Experiences of implicit (transphobia) (10) Schools need to be more productive at stopping casual transphobia (11) Teachers don't feel approachable about transphobia at school (11)	TRANSPHOBIA / HARRASSMENT

QV add a tutorial including body language (13) Experiences of transphobic verbal and non-verbal communication. (13) Actions not malicious but still harmful (16) Me and partner experienced homophobic attack (17)	
Needs to be even more clamping down on homophobia/transphobia at schools(6) Experiences of implicit (transphobia) (10) Schools need to be more productive at stopping casual transphobia (11) Teachers don't feel approachable about transphobia at school (11)	TRANSPHOBIA AT SCHOOL
Experience of bullying(1B) Bully having power (1B) Bullying and hassle in school made me closer to my friends (11)	BULLYING
Educate people on negative language(5). Teach cis audience about terms and offensive things (17) Teach cis audience about meaning behind terms. Educate on our terms – trans voices. (7)	TRANSPHOBIC / NEGATIVE LANGUAGE
Transphobia – nonsensical. (2)	TRANSPHOBIA DOESN'T MAKE SENSE
Transphobia - insecure(2)	TRANSPHOBIA / INSECURE
Transphobia within the queer community – dating preferences. (4) Hearts not parts – educate rest of the LGB. (4)	TRANSPHOBIA IN THE LGBT COMMUNITY
Make joke of transphobia – laughter defence. (1A) Using humour to respond to intrusive questions(4) Humour shuts people up (questions) (4) Advice: laughing / joking through the pain (4) Answer Q's – make a joke out of it. (14)	LAUGHING AS DEFENCE / HUMOUR
Stick up for trans siblings. (1A)	STICK UP FOR OTHER TRANS PEOPLE
QV suggestion vary content / visuals(15) For people the more visual stuff the better (17)	VISUALS
Queevibe good for learning difficulties(2) Fit well with people getting easily distracted (disability / autism?) (4) You can be both trans or autistic. One doesn't cancel the other one out. (6) Struggle balancing being trans with being autistic. (6)	QUEERVIBE USE DISABILITY

QV / autism – opinion one cancels the other out. One dismisses the other. (7) Autism / trans – both are important. (7) QV / autism – trouble with sound then could read content. (7) QV for autistic teens – More visual stuff needed. (7) For people the more visual stuff the better (17)	
Queervibe a useful tool for cisgender people(1B) Queervibe good for Cistomers (2) Suggestion widen the net - Broaden QV out to cis people(5) Target QV to cis people – include in PSHE(6) QV a good resource for friends / family (7) QV potential to be aimed at cis people(7) QV aim for cis people (8) QV could be modified for cis people (9) Cis people need to be aware of power dynamic – QV useful (9) QV could be useful for cis people. (10) Frame QV for cis people – educate and normalise(15) Shorten QV process (no of tutorials) for cis people(15) Queerstions useful for cis people to help reflect. (15) QV good to reach a cis audience (16) QV doesn't feel like you are being attacked for no knowing (cis audience) (17)	QUEERVIBE USEFUL FOR CIS PEOPLE
QV a good resource for friends / family (7)	QUEERVIBE USEFUL FOR FAMILY / FRIENDS
Queervibe useful for educating other lgbt people – queerstomers. (2) Idea about creating lesson plans. (3) Queervibe could be brought into schools (16)	QUEERVIBE USEFUL FOR LGBT EDUCATION
Trickle down lgbt education small group spread the word. (2) Educating LGB people on diversity. Think outside of the box (sex) (4) Progression of trans development – transition then relationships(4)	EDUCATION FOR LGBT
Academic debate less helpful for trans information(4) Social construction of gender and important thing to learn. (7) QV tutorials could be a bit wordy and intellectual (11) QV Write in a more conversation way / chill to appeal to youth (11) QV- perhaps too much talk / personal preference (13)	ACADEMIC / THEORY
For the cistomers – dumb it down – basics first. (1A) Tone down for cis people. (1B) Education / Information – Let's start at the very beginning. (6) QV for cis people – start with the basics (12) QV for cis people – keep it simple / not too many words (12) Start with the basics for cis people (terminology) (14) Tackling basics most important for cis audience an younger trans (17)	BACK TO BASICS – CISTOMERS / KEEP IT SIMPLE

Cistomers – aim for older generations (18)	
For cistomers – first hand experience useful(1A) Adding a human touch is important. (1B) Having someone you know be trans helps people look more into it. (3) Important to sit down and hear about trans lives – empathy building(4) Trans people are the experts – get the info straight from the horses mouth. Listen to the people who matter (who are willing to talk) (7) Listen to trans voices / those who want to talk(7) QV useful for cis people to become aware of trans lives and experiences (9) Learning about trans from other trans people(15) Education needs to come from trans people(15) People need to be taught about trans issue and trans people in school (16)	CISTOMERS – FIRST HAND EXPERIENCE / FROM THE HORSES MOUTH
Lack of empathy is a problem(1B) Lack of empathy not lack of understanding. (1B) QV useful for cis people to become aware of trans lives and experiences (9) QV could help cis people with empathy about trans lives (11) Cistomers – build empathy is key. (1A) Relatability is key. (1B) Important to sit down and hear about trans lives – empathy building(4) QV useful for cis people to become aware of trans lives and experiences (9) QV could help cis people with empathy about trans lives (11)	CIS PEOPLE NEED MORE EMPATHY CISTOMERS – EMPATHY IS KEY / RELATABILITY
Cis people have to get over it. (2) Trans isn't gonna go away – get over it. (8) People need to know – trans isn't that big a deal(14) People need to know – trans is not as big an issue as you thing – don't get your knickers in a twist. (15)	CIS PEOPLE / GET OVER IT / NOT BIG DEAL
Negative content on social media and youtube (1B) Negative social media can be depressing. (2) Negative content on social media and youtube (1B) Confusion about why people need to post such stuff. (1B) Will avoid negative comments on the internet. (8) Social media can be toxic (17)	NEGATIVE SOCIAL MEDIA
Don't trust the media. (3) From the horses mouth rather than that the tabloids. (3)	NEGATIVE MEDIA
Social networks, are they going to post negative or positive stuff or neutral? (1B) First heard about trans on Instagram (11)	SOCIAL MEDIA GENERAL

LXVII

People gullible / believe everything they read on social media(17) People believe what they hear the more popular someone is (17) Real and down to earth good qualities of youtubers (17)	
Importance perhaps of staying away from politics in social media. Safe distance to keep yourself safe. (1B) Censoring it themselves. They are good at switching off when necessary. (1B) Don't give negative social media attention or validate it. (1B) Bad stuff on social media can be reported. (2) Blocking the baddies on social media. (2) Social media weathering the storm. (2) Like to stay informed of trans issues in the media, locally and worldwide. (3) Keep distance from trolls. (8)	SWITCHING OFF WHEN NECESSARY FROM NEGATIVE INTERNET / SOCIAL MEDIA
Balancing the positive with the negative – social media. (2) Like to stay informed of trans issues in the media, locally and worldwide. (3) Balance of friendly and serious important on youtube (17)	BALANCE SOCIAL MEDIA
Neutral – less activism makes for a happier life. (1B) Not all trans people are activists (9)	DOWNSIDE OF ACTIVISM
Excusing transphobia. (1A)	TROLLS TRY TO MAKE EXCUSES
High social media usage. (1B) High use of social media (2) Info – watched a lot of youtube. (6) Spend a lot of time on social media (17)	USE INTERNET / SOCIAL MEDIA YOUTUBE A LOT
Books by trans authors are useful for education for trans youth(10) Queer writers really helpful for education. (15) LGBT literature by queer youtuber/authors helpful for information. (18)	TRANS BOOKS
School talks from outside are helpful(3) Some schools invite speakers / groups with LGBT message – but short and not detailed. (8) No LGBT educators brought into the school for education (16)	OUTSIDE RESOURCES FOR LGBT EDUCATION
Voices of other queer people effective. (2) Youtubers – other trans men (see how it's done) (4)	LEARN FROM OTHERS / ONLINE

See themselves reflected in youtubers. (7) Learning about trans – online. (15)	
Education should be compulsory(2) Teach everyone about transgender(3) Trans education should filter out into all lessons. Shouldn't just be in sex ed. (5) Trans curriculum – make it part of education system. (6) Compulsory trans education(8) Suggestion: Make education more common. (8) The 'trans talk' should be a common thing for youth like 'birds and bees' (11)	LGBT EDUCATION SHOULD BE COMPULSORY / FOR EVERYONE
Widespread available information. (3) Trans education should filter out into all lessons. Shouldn't just be in sex ed. (5) Trans curriculum – make it part of education system. (6) Compulsory trans education(8) Suggestion: Make education more common. (8) Trans needs to be taught in formal education (16)	INFORMATION SHOULD BE EVERYWHERE
Unsure about treatment questions. (3) QV provide education on physical transition (13)	UNSURE ABOUT TREATMENT / TRANSITION
You have to school yourself. (1B) Educating themselves on identity. (2) Had to educate themselves. (2) Trans/nonbinary book worms – doing lots of research on gender behind the scenes. (2) Research online for the transition that's right for them(3) Research – looking up key words(3) Research – looking up definitions. (3) Research looking up effects of treatment. (3) Had to do own research to learn anything. (3) Self-directed research on trans. (3) Trans youth become the encyclopedia themselves. (3) Research into gender - medical(3) Researching hormone treatments surgeries. (3) Talking to other trans men online - research(3) Research/information = preparation going forward. (3) Prior research = less shock moving forward. (3) Research good for coping. (3) Start gathering knowledge at 16(4) Research means big decisions don't seem so big(3). Some may not have resources for research. (3) Information re: trans = needs must. You find the info cause you need to understand yourself. (4) Young researchers – searching for info themselves. (6) Learn about gender from my own research (12) Had to educate people myself in debates (16)	TAKING EDUCATION INTO OWN HANDS / RESEARCH YOURSELF / DIY
Idea for queevibe – more info on nature of stereotypes. (3) Queer gog - Stereotypes exist regardless – it's just up to us whether we use them, challenge them or ignore them(14)	STEREOTYPES

Learn about the history of stereotypes (context) (3) Knowledge – importance of history(4) Empowering to know about history of trans people – not just millennial trend (9) Learning about trans history is helpful for grounding yourself (9) Need more stories of trans historical figures doing positive things. (14) Education – include inspiring historical trans figures. (14) Need to teach people about trans historical figures (16)	TRANS HISTORY / HISTORICAL FIGURES
Experience of family was only education – learning from others. (2) Talk to family members (8) Family react to the personal approach. (8) In absence of internet growing up, learned LGBT from personal accounts (family) (9)	LEARNING FROM FAMILY
It would be better if parents were educated on trans issues. (5) Youtube videos shown to parents. (5) Parents of trans have no idea what's going on (11) Parents have skewed view of gender (16) Teaching fill in the blanks of what parents miss out (16)	PARENTS EDUCATION
Parents learn from trans children. (3) Seek information / knowledge and disseminating to friends and family – trans gospel(4) Information and education shared with peers / friends. (4)	FAMILY LEARNING FROM TRANS KIDS TRANS GOSPEL / SHARING INFO
Social relationships – trans connections(4) Comparing trans journeys with friends. (4) You meet someone who knows someone. (4) Empowerment is feeling connected.(9) Important for trans people to meet other trans people (9) Important to build up personal connections (13)	TRANS CONNECTIONS / RELATIONSHIPS
Parental support let to further steps for transition. (3) Friends family passing on resources. (3) Moral support from friends. (4) Important to talk to parents(5) Qv shared amongst friends "you should do this" (8) Talk to family members (8) Family react to the personal approach. (8) Focus on those that matter not those that don't(8) Advice: Those who matter will accept you. Those who don't accept you don't matter. (8) Family and friends accept me – one of the lucky ones (9) Advice to youth – support yourself with the things you love and the people you love (13) Parents accepting of identity. (18) Ppt didn't need communities themselves as much because of helpful / supportive parents (18)	SUPPORT FROM FAMILY / FRIENDS

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Making goals for transition (based on research) (3) To go the full way or not? (personal transition) (3) Time to reflect on what I want from transition. (3) Weighing up options – trans either way. (3)	TRANSITION / GOALS
Slow transition (1B) Gradual process of coming to terms with identity(3) Went private for hormones(4)	TRANSTION / PROCESS
Negative answers to body questions because of dysphoria. (3) Dysphoria from periods(7) QV provide resources for trans youth coping with dysphoria (12)	BODY / DYSPHORIA
Implications of transition on body. (3) Working with what you've got (gender / transition) (3) Want to transition fully. (5) "Work for our body" (5) QV provide education on physical transition (13) Note to self – it's ok for things to change over time (18)	TRANSITION / CHANGE / BODY
Finding comfort in the pre transistional body. (3) Working with what you've got (gender / transition) (3) Treatment doesn't equal identity. (3) No less of a man before transitioning. (3) Show people struggling mid transition rather than it being done and dusted. (4) Questions more common pre transition / hormones (17) Important to know that physical body doesn't define gender – people don't understand (18)	BODY / PRE-TRANSITION
Important for as many people as possible to see QV (13) Ppt uses theatre and art to inform others about trans lives – be the change (13) Art / theatre can get people to change their perspective on trans (13) Theatre show reflects life experiences for ppt / educational (13) Theatre show important for putting things into perspective. (13)	ART / CULTURE
Lessons at Youtube High – best place for learning if trans(1A) Youtube is a great place for education (School of YouTube) (1B) Many resources on youtube for education. (1B) Youtubers – other trans men (see how it's done) (4) Information/knowledge from youtube and social media(8) Educated through the internet out of need for understanding myself. (10) Youtubers very informative (11) Most education came from internet (11) Youtubers good source of information (12)	YOUTUBE / ONLINE / GOOD EDUCATION / INFORMATION INTERNET IMPORTANT FOR TRANS YOUTH INFORMATION

Most education on trans comes from Instagram and youtube / social media(12) Youtubers are very educational / helpful (13) Youtube provides good info. (14) Education from youtube(14) Internet stop gap – youtube high after school club. (1A) Most information needed when you are coming out. (3) Information depends on where you are in your transition. (3) Information for different stages. (3) Knowledge / information from youtube (online) (4) Youtubers – other trans men (see how it's done) (4) Information online trans/gender(10) All trans info from youtube. (15) Youtube best for information (16) Youtubers are educational (16) Learnt about trans issues through following social media people (17) Discovered trans/non-binary on the internet(18)	
Education through social media. (2) Online sources best at educating myself. (3) Knowledge info from online(4) Education online(5) Online education. (8) Educated through the internet out of need for understanding myself. (10) Learnt about trans issues through the internet (17)	EDUCATION INTERNET / SOCIAL MEDIA / ONLINE EDUCATION
Youtube videos shown to parents. (5) Parents of trans have no idea what's going on (11)	YOUTUBE / ONLINE EDUCATION FOR OTHERS (PARENTS/FRIENDS)
Some people don't want to educate themselves. (1B)	MONOCHROME LENS / DON'T WANT TO LEARN
Tumblr full of supportive people(2) Tumblr friends support through the hate. (2)	TUMBLR / INTERNET / SOCIAL MEDIA SUPPORT
Youtube good for identity. (1A) TV and tumblr instrumental in discovering identity. (2) See themselves reflected in youtubers. (7) Doing this research – this identity fits / try on for size. (15)	IDENTERNET / ONLINE RESEARCH

Instagram a positive resource. (3) Instagram accounts good for info and research. (3) Similar experiences online helpful(3) See more positive than negative online(5) See themselves reflected in youtubers. (7) Youtube is specific and targeted to particular groups. More range. (8) Youtube an invaluable resource for trans youth (9) Use social media in a positive way(1B) Good can outweigh the bad – social media(2) Youtube an invaluable resource for trans youth (9) Social media made trans real (11) Positive media content will help empower trans youth. Media needs to focus on more positive trans stories / messages. (14)	INTERNET SOCIAL MEDIA YOUTUBE POSITIVE GENERAL INTERNET USE / YOUTUBE POSITIVE
Tumblr – crucial social hub for trans and non-binary. (2)	
Youtube lifesaver (esteem) (1B)	YOUTUBE GOOD FOR SELF-ESTEEM
Youtube restrictions – detention, you can't watch this. (1A) Youtube restrictions. (4)	YOUTUBE RESTRICTIONS
Youtubers important for coming out. (1A) Youtube help come out(1B) Youtubers helpful. (3) Less knowledge = harder to come out. (3) Youtubers helpful when first coming out/(14) Youtubers help youth realise they are trans(14)	YOUTUBE IMPORTANT COMING OUT
Youtubers make trans youth feel less alone (9) Following trans people on social media helps you empathise with them. (17)	YOUTUBE / NOT ALONE / ISOLATED
Famous youtubers getting old and moving on. (1B) Growing older with youtubers in parallel learning as they learn. (4) Nice seeing youtubers grow as people, get into and out of relationships. (4) Youtubers good for a period of time but then 'grow out of it'(8) Seeing transition progress of youtubers is empowering (18)	SEEING YOUTUBERS GROW UP
See themselves reflected in youtubers. (7) Youtube reflected personal experiences (9) Youtubers seeing lives reflected – living lives(14) Following trans people on social media helps you empathise with them. (17)	YOUTUBE / REFLECTING EXPERIENCES
Possible interest in youtubing. (1A)	PERSONAL INTEREST IN YOUTUBING

Need fresher/younger voices. (1B)	NEED FOR YOUNGER YOUTUBERS
Some are problematice / bad advice. (1B) Need a filter for the good ones? (1B)	BAD / PROBLEMATIC YOUTUBERS
Youtubers / information location specific – different in Britain UK context – watch british youtubers for british experience. (4)	
Basic information needed – start with the basics. (1A) Basics important for younger trans. (1A) Education - Start young with the basics (expression) (3) As young as reception can learn about gender(3) Issues with being boy and being girls can be learnt at a young age. (3) Education / Information – Let's start at the very beginning. (6) Education – start young. (6) Tackling basics most important for cis audience an younger trans (17) Start with basics for young audience feel validated.	START WITH BASICS – YOUNGER TRANS
High school good age for education. (2) 16 onwards more detailed education. (3) Any stage of sex education should include trans(3) Education – start young. (6)	SUITABLE AGE FOR EDUCATION
Information for binding safely – basic binding. (1A) QV – more info on binding. (5) QV – correct ways of binding(5) QV needs more info about trans lifestyle / binding (12)	BINDING GENERAL
Binder tips from youtube bloggers. (2) Tumblr groups supportive for physical aspects (binders / prosthetics. (3) Information on bindings from youtube(5)	BINDING ONLINE
Online school. Education of sex via internet. (1B) Sex education from trans youtubers (4)	ONLINE SCHOOL SEX ED VIA INTERNET
Lack of safe sex education for LGBT(1B) Sex / LGBT ed – separating the real from the fake. (1B) Same sex, safe sex ed(1B) Sex education is lacking / non-existent(4) Sex education for trans is needed. (4) Get the NHS more involved in trans sexual health(4) No info on how to have safe gay sex(7) Nothing LGBT in sex ed (9) LGBT relationships should be brought up in sex education (16) But the time sex ed happens it's usually too late (17)	LACK OF SEX ED FOR LGBT
Schools getting consent right (1B)	SEX ED / CONSENT
LGBT one word and move on. (1B) No experience of lgbt education at school. (2)	LGB BRUSHED OVER / IT EXISTS

Gay mentioned at school but barely(3) LG mentioned only in passing at school(5) Education - whispered "gay people exist" but that's it(6) Gay relationships lesson - education(6) Gay people have sex too – extract of LGB education, swept under the carpet (13) Gay – mentioned 'it's a thing' (18)	
Traditional sex issue in religious schools. (4) LGBT education absent in religious schools. (4) Catholic school no mention of LGBT issues (16) Catholic school activity – debate gay marriage (16)	LACK OF EDUCATION / RELIGIOUS SCHOOL
Schools need to step up on lgbt(1A) School education lacking(1B) Education needs to do more. (1B) More lgbt education at schools (2) Trans not mentioned at all in school. (3) Important that information presented at school(3). Lack of blame attributed due to lack of education in schools(4) Filling the void (education) (4) No lgbt education at schools(5) Trans people absent from all education(6) Relationship education - heterocentric(6) PSHE classes are missing inclusive education(7). Trans education – more talk about bodies changing / staying fit and healthy. (7) More trans education needed at schools. (7) Yeah 11 at school there was LGBT week (7/8/9?) LGBT Education was posters around the school (9) Lack of lgb and not T sex ed – needs to be included. (10) Need more trans education in schools(10) Make people more aware of trans identities. (10) Need to talk about gender at school (11) Chromosomes and biology miss a lot out, a lot more complicated (11) Education is lacking on how to talk to trans people respectfully (12) Little trans education in school. A stonewall powerpoint. (12) The little info wasn't detailed and led to misinformation (12) Education misses trans people out or skips past it (13) LGBT education is a poster on the wall (13) Need trans education in schools (14) No lgbt education in schools(14) Education happens only when its becomes necessary (coming out) (14) Teenagers would benefit most from LGBT education (16) Lack of LGBT education at schools, no space for it. (17) Only heterosexual sex as a focus(17) LGBT not touched on in schools – education (18)	LACK OF TRANS LGBT EDUCATION

Need trans education at schools (18)	
Normalcy is key – education. (2) Learn right do right – in school learn from what is normal(2) Education that's it's normal(2) More taboo and less normal adds shame and silence. (3) Make people more aware of trans identities. (10) Trans need to be normal part of everyday life(14) Make queer topics mainstream and normal. (15) Frame QV for cis people – educate and normalise(15) Reach out to young people with the message trans is normal (16) Make trans normal in education (17)	NORMALISE TRANS / EDUCATION
Young people should be taught lgbt issues(2) The younger you know the better. (3) The younger you know the quicker you can explore your identity. (3) Start gathering knowledge at 16(4) Education for younger kids to get a hold of their identity sooner. (7) Trans should be introduced at an early age (childrens books and stuff) (11) Education about gender should be taught at nursery (12) The younger people learn about trans the less transphobia(12) Trans youth need support and education from an early age (12) Trans education needed for younger people (16) For younger kids talk about the difference between sex and gender (17) Younger kinds need simple terminology (17) But the time sex ed happens it's usually too late (17) LGBT sex ed should include identity stuff from young age (17)	LGBT EDUCATION / START YOUNG
QV be forceful getting the information out there. (12)	BE FORCEFUL
Teachers need to be taught – lgbt /trans(2) Teachers don't feel approachable about transphobia at school (11) If teachers don't understand transphobia / transgender is they ignore / don't see it happening at school (11) Positive experience at school with peers / not so much teachers (12) Teachers kept making mistakes with misgendering (12) Teachers extra careful not offend (awkward interactions) (14) Teachers tip toeing around trans at school - outcast(14) Uninformed teachers make mistakes – use slur (16)	TEACHERS NEED TO BE TAUGHT / NEGATIVE

Trans youth example of working with teachers to set something up (17)	
Collaboration with teachers at school is valuable. (6) Teachers respectful of pronouns at school (9) Teachers – effort appreciated to accommodate trans student(14) Some good experiences of teachers (16)	POSITIVE TEACHER EXPERIENCE
College's are better. (1B) University gave me confidence in gender. (3) University gender and sexuality module(4) College is more open and inclusive(6) Social construction of gender at university (7). Art college accepting. (9) College ppt is in is good for trans inclusivity with gender neutral toilets (Hampshire) (9) No transphobia at school (9) College friendlier / diverse environment. (11) People don't ask questions in college. (11) Ppt plan to come out in uni / safer environment (13) Uni class accepting of trans (16)	BETTER AT COLLEGE / UNIVERSITY
Lgbt clubs helpful at college. (1B) Lgbt groups at college good place to make friends. (1B) LGBT clubs at school are important(6) Leader of LGBT society at sixth form (18) LGBT society – try to make things fun and interesting w/ games (18) LGBT society allow them to explore their passions (18) LGBT society – important for LGB to be aware of trans issues and vice versa (18) LGBT society is a good community (18)	LGBT CLUB COLLEGE / GOOD / HELPFUL
Knowledge / info from youth group. (4) Know of youth group but doesn't go(5) Youth group doesn't appeal(5) Aware of LGBT youth group but doesn't attend. (10) Not enough information on how you can access LGBT youth groups (13) Nerve wracking to attend youth groups (13) Education from LGBT youth groups(14) LGBT youth group provides a community – empowering (14) LGBT youth group – build friendships(14)	LGBT YOUTH GROUP

LGBT youth groups – offer chance to get involved / be a part of something. (14) LGBT youth group – positive space(14) QV suggestions – direct to local LGBT youth groups. (15)	
Gender neutral toilets a plus. (1B) School facilities inclusive of trans identities. (2) Gender neutral toilets. (2) Toilets – big issue with cis (school) (2) Intimidated to use boys loos at school (11)	GENDER NEUTRAL / TOILETS
Overall school are accepting(2) Changing gender legally / at school = hassle(2) High school was supportive with trans identity / accommodating (11)	SCHOOL ACCEPTING
Trans awakening through school activity. (4)	SCHOOL EVENTS / ACTIVITY
Lessons in lgbt – too far in the future? (1A)	FUTURE LGBT LESSIONS
Collaboration with teachers at school is valuable. (6)	COLLABORATION WITH TEACHERS / ADULTS
Education leads to less questions and conflict/hassle(7)	EDUCATION LEADS TO POSITIVE OUTCOME
More than just trans. (1A)	NOT JUST ABOUT TRANS
Pressure for trans men to be hyper masculine(3) Personal expectation to be really masculine(3) Dress and look masculine to be taken seriously as trans. (3) Toxic masculinity overhead in the trans community – breaking the rules and expectations of what it mean to be a man(4) Transmasculinity – breaking bad habits(4) Comparing self to others (not masculine enough) (5) Trans male valuing all sides the masculine and feminine. (7) In the past there was pressure to drop the feminine(7) More pressure for trans males to 'follow the rules' of masculinity. (7) In high school there are strict boundaries about masculinity (11) Football a big marker of masculinity (11) Changed behaviours to fit in as masculine at school (11) Difficult to navigate being a lad and respecting women and stay stealth (12) Note to self – no pressure to act manly or worry about body(12) Pressure about certain ways to be trans (13) To be trans masc can mean not being feminine (pressure) (13) Think about masculinity a lot. (16) Balancing masculine / feminine within transmasc identity (16) Pressure to be this or that (17) There are still boundaries set within the trans community (17) pressure to be 'trans enough' (17)	MASCULINE PRESSURE / BOUNDARIES

Toxic masculinity overhead in the trans community – breaking the rules and expectations of what it mean to be a man(4) Transmasculinity – breaking bad habits(4) Trans masculinity – context in lads banter(4) QV suggestion - More info on how trans people deal with toxic masculinity (12) Navigating toxic masculinity /misogyny in groups of men can be tricky (12) Difficult to navigate being a lad and respecting women and stay stealth (12) We need to break down toxic ideas about gender (binary)(12) Toxic masculinity in trans community is relevant (16)	TOXIC TRANS MASCULINITY
Masculine = flat chest, small hips(3) Looking forward to transitioning to acquire masculine aspects. (3) Don't need masculine aspects to be male. (3) No less of a man before transitioning. (3) Show people struggling mid transition rather than it being done and dusted. (4) Diverse representations – non-white, chubby(4) Early trans male need/want clear masc markers? (8)	MASC BODIES
Good to have something focussed on trans men only. (3) Tumblr group supportive for trans men. (3) Importance of tailored resources to trans males particularly. (3) Masculinity seen more positively that femininity. (3) Tension between trans men who like to be masculine and non-binary(8) FAB trans and non-binary – infantilised / (16)	TRANS MASC FOCUS
Trans masculinity can influence cis men (11) World can learn something about trans masculinity (16)	TRANS MASCULINITY INFLUENCE
Harder for trans women (pre-transition) (3) Male fashion is easy for women to do, flat shoes no makeup, trousers. (3) Pressure for trans women to look feminine. (3)	EXPERIENCE FOR TRANS WOMEN
Trans community channel. Bunch of trans creators – idea. (1B) Deliver own 'lessons' on trans education – taking teaching into their own hands. (4) QV future: Link to other queer creators – link to useful youtube vids(4) Queer creators – making stories – creating the representation where there is none. (7) Offer to help making tutorial videos (11) Empowerment from personal creative skills (11) Encourage creative outlets for trans people (13) Taking inform education into own hands – made video – queer creators / innovators (18)	QUEER CREATORS / DIY

Did a video because it was safer and less intimidating (18) Self made video was recorded conversation (18)	
Deliver own 'lessons' on trans education – taking teaching into their own hands. (4) Trans kids become the teacher. Educate everyone around them, in order to fit in, live and survive without prejudice. (4) Righting the wrongs (education) (4) Educating people – only so much you can do / energy you can spend. (4) Ppts become the queer tutor for other kids(5) Trans kids set up own education centre (gay club) at school. Doing it for themselves. (6) Only education on trans is what ppt put in place (posters) (11) Queer educators – youth providing the education themselves. (14) Queer leaders – making the change themselves (include education in curriculum) (14) Education – spot a gap fill it – if it's not there do it yourself(14) Having trans student inspired discussion. (14) Queer educators – provide the information and education themselves(15) Queer educators – lgbt education/activism was there so we set it up ourselves (17) When I left school I made sure there was LGBT education in my place (17) Education for year 9 – video clips of real experiences from real people (17) Filling a void – there was nothing so trans youth step in (18) Taking inform education into own hands – made video – queer creators / innovators (18) Basic education video – importance of pronouns (18) Video (creator) shown in school to staff) – positive change (18)	QUEER EDUCATORS / DIY
No lgbt spaces then make one – making spaces. (1A) Deliver own 'lessons' on trans education – taking teaching into their own hands. (4) Trans kids become the teacher. Educate everyone around them, in order to fit in, live and survive without prejudice. (4) Trans kids set up own education centre (gay club) at school. Doing it for themselves. (6) Ppt uses theatre and art to inform others about trans lives – be the change (13) Important theme of theatre piece – clothing /stores (13) Important theme of theatre piece – bathrooms	TAKING INITIATIVE / BE THE CHANGE / DIY

(13) Incorporated ideas about social construction of gender into theatre piece on trans (13) Having trans student inspired discussion. (14) Examples of trans youth making the change happened themselves. Take the initiative (17)	
If it's not there already make it happen yourself – youth group(2) Challenges making youth group happen(2) Deliver own 'lessons' on trans education – taking teaching into their own hands. (4) Ppts are Queer helpers(5) Trans ppt was proactive in getting intrusive questions asked by putting up posters around the school / taking matters into their own hands / making a difference / change (11) Only education on trans is what ppt put in place (posters) (11) Come out and stable base made us the queer parents of the school - role model (17)	MAKE IT HAPPEN YOURSELF ?DIY
Come out and stable base made us the queer parents of the school - role model (17) Queer youth at school asking older youth advice (17) Queer parents at school in the absence of supportive parents (17)	ROLE MODEL
More trans spaces needed (9) LGBT youth group – positive space(14) Important to create a safe space for trans youth (17)	QUEER SAFE SPACES
Not as bad as you think – coming out. (1B) Coming out isn't as bad as you think(3) More lgbt people that you think after coming out. (3) Trans – fear of what it means/ the future. (8) Trans reality – Not the end of the world. (8) Note to self: family won't be heartbroken. (8) Note to self – no one is going to treat you differently you are still you. (12) Advice to youth – being trans can be great. (14) Advice to youth – it's not all bad(14) Note to self – don't need to be as worried as you are (16) Note to self – don't worry about it too much (18)	COMING OUT / DON'T WORRY
No need to rush discovery / take your time. (1B) Advice for youth : take your time(4) Advice for youth – give it time and be patient(5) Coming out a slow process.(8) Note to self – take your time to figure out who you are (9)	COMING OUT / TAKE YOUR TIME

Qv tell youth it's ok to be confused(11) Advice to youth – no pressure to label yourself, takes time to find the right identity for you (12) Note to self - Don't rush to define yourself (13) Note to self – it takes time / people make mistakes(15) Experience labels fluidly step into different definitions – don't rush (17) Trans youth should know it's ok to explore their identity (17) Note to self – it's going to take time to work yourself out – still don't know (18) Message to youth – it takes time, and that's ok (18)	
Advice – proceed with caution for coming out(1B) Feeling overwhelmed coming out(5) Who is safe? Safe to pick and chose who to come out to. (7)	COMING OUT / CAUTION
Talking to people is important (coming out) (5) Advice – believe in yourself(6) Safe to pick and chose who to come out to. (7) Coming out a slow process.(8) Note to self: Don't put it off. (8) New to non-binary at college.(10) Trans youth – be who you know you are (11) Note to self – no one is going to treat you differently you are still you. (12) Advice to youth – being trans can be great. (14) Out to friends not family (16) Repressed trans feelings for a few years – not productive (17)	COMING OUT GENERAL
Came out to self at 16 (3) Came out to parents at 18(3) Fully out at uni(3) Progression identifying trans (17yo) from coming out (20yo), socially transition and then hormones.(4) Came out young (12) (5) 16 on hormone blockers(5) First came to terms with trans at 13 (6) Discovery starts at 13/14(8) 18yo in college(9) Trans – exploring at 12(9) Started identifying genderfluid 13/14yo (11) Identified as trans 14/15yo (11) 16yo identified at 15(12) 17yo still figuring it out (13) Genderqueer / masculine leaning (he/him) (13) Came out at 16 (14) At 20 yo socially transitioned and two and half years on t. (14) Identified as trans 14/15 – year waiting time before coming out. (14) Transitioned (socially at 16) (15) Square one of transition at 19 (socially transitioning) (16) 17yo non-binary (18)	AGE COMING OUT

Identified trans from young age (18) 12/13 discovered non-binary(18)	
For other youth – it gets better in time(5) Advice: Scary to start then settles down. (8) Don't feel afraid to tell people. But don't feel obligated either. (8) Note to self – no one is going to treat you differently you are still you. (12) Note to self – don't be scared just to go with it / with the flow / role with the punches (13) Note to self – things are gonna be ok and work out in the end. (14) Advice to youth – things are getting better it won't be long until you can feel safe (16)	COMING OUT / IT GET'S BETTER
Experience living as male - Uni(3)	LIVING AS A MALE
No need for doom and gloom, escapism (1A)	ESCAPISM IMPORTANT
Escape from other peoples opinions. (1B)	QUEERVIBE / ESCAPE
Usually it gets dismissed as everyday teenage insecurity but it's something deeper and different. (1B) Challenge to trans - reversal(4) Message: we are real, it is not made up. (6) People need to know that trans people are still human (13) Trans people are people and feel pain and hurt as much as anyone else (13) Cis people sometimes think that trans people must be from different planet (13)	TRANS DISMISSED AS TEENAGE INSECURITY / NOT REAL OR LASTING / ALIEN
People need to know it's not a phase(5) Trans/queer is not just fashionable(5) You can be both trans or autistic. One doesn't cancel the other one out. (6) Cis people need to know it's not a choice (9) Cis people need to know trans is not just an identity it's physical (9) Trans isn't just a phase (11) Want people to know trans is real, not fake, or trendy. We mean it. (15) Empowering not to have to explain and justify your identity. (15) Trans youth need to know they are valid(15) Make people understand there is no simple answer or explanation for trans identity (16) You don't 'want' to be trans you just are, not want, is (16)	NOT A PHASE / TREND / FASHION / INVALIDATING / CHOICE / THIS IS REAL

Note to self – don't let other people make you think you are invalid (17)	
Important to know styles and trends change. (3) QV and you get older different trans experiences matter more (misgendering to intrusive questions) (4) As you get older / more experience there is a more comfortable balance between masc/fem(7) Note to self – it's ok for things to change over time (18)	CHANGE OVER TIME
Comfort that comes with age and experience. Secure in identity. (1A) QV and you get older different trans experiences matter more (misgendering to intrusive questions) (4) As you get older / more experience there is a more comfortable balance between masc/fem(7) Trans is important part of my identity but it doesn't define me. (14)	OLDER / EXPERIENCE / SECURE IN IDENTITY
Trans is important part of my identity but it doesn't define me. (14)	TRANS DOESN'T DEFINE ME / PART OF ME
Empowered when non-binary people lead the way / aren't ignored / are considered (18)	EMPOWERMED / NON-BINARY VISIBLE
Empowerment – cis people taking it seriously. (3) Ppt feels empowered when people are willing to understand and educate themselves (18) Empowered when people ask about pronouns (18) Empowerment is knowledge and validation. (15)	EMPOWERMENT / BEING TAKEN SERIOUSLY / DOING BETTER EMPOWERING TAKEN SERIOUSLY
Dress and act the way I want. (3) Give children the freedom to make their own decisions regarding gender. (3) Presenting the way I was is empowering. (8) Empowerment is being able to walk down the street without feeling ashamed (9) Empowerment is living life without fear (11) Empowerment is being who you are and not caring or worrying what you like (11) You are doing you and I want to do that – empowering / role model (13) Seeing people being themselves in pictures in magazines is empowering (13) Note to self – there are places to go where you don't have to explain / prove yourself (16)	EMPOWERMENT / FREEDOM

The more open trans youth are able to be the better (18)	
Empowerment – feeling involved. (2) Empowerment is feeling connected. LGBT youth groups – offer chance to get involved / be a part of something. (14)	EMPOWERMENT / INVOLVED
Clothes make me feel empowered. Image is important. (5) Presenting the way I was is empowering. (8) Empowerment from seeing you physical appearance getting closer to how you see yourself (11) Appearance can improve confidence (11)	EMPOWERMENT / CLOTHES / PRESENTATION / APPEARANCE
Activism and community building. (1A)	PERSONAL ACTIVISM
Interesting to learn about trans people accomplishing things outside lgbt rights (16) Empowerment is succeeding in life(16) Trans people online succeeding is empowering. (16) Success stories are empowering. People achieving things. (10) I find my achievements / progress in life and transition empowering (11) Interesting to learn about trans people accomplishing things outside lgbt rights (16) Seeing progress in people achieving things is empowering (16) Seeing other people's journeys is empowering (17)	EMPOWERMENT SUCCESS
Empowerment – making a change(2) Being active in educating people is empowering. (2) Making a difference is important (4) Activism strong Making links(4) Empowerment is succeeding in life(16) Trans people online succeeding is empowering. (16) Empowering to know people listen to criticism and change actions appropriately (16) Ppt feels empowered when people are willing to understand and educate themselves (18)	EMPOWERMENT / CHANGE / MAKING A DIFFERENCE / ACTIVISM
Empowering talking to peers (2) Talking to people is important (coming out) (5) Empowerment is feeling connected. LGBT youth group provides a community – empowering (14) LGBT youth group – build friendships(14) Advice to youth – find a community. (14) Online communities and groups are empowering (17) LGBT society at school is empowering (18) Important to set up and build communities (18)	EMPOWERMENT / COMMUNITY / NETWORKS

LXXXV

Attending pride is empowering. (2) Pride is exciting. (2) Never been to pride(3) Empowerment is pride, not hiding, (4) Empowerment is self-belief and giving people energy to be better. (10) Empowerment is being who you are and not caring or worrying what you like (11) Note to self – what matters most is being proud and confident (12) Seeing people have confidence in who they are is empowering (13) QV would add how to feel positive in your identity – ways actively embrace trans identity. (14) Empowerment is feeling proud of life choices(14) Advice to youth – you may have to explain it and think about it a lot but in the end it's just part of who you are. (15) Empowerment is similar to pride (18) Empowerment is accepting yourself being who you are (18)	EMPOWERMENT / PRIDE / SELF ESTEEM / BELIEF
Empowerment is feeling control(14)	EMPOWERMENT CONTROL
Empowering getting support from friends(2) Empowerment – friends / family being proactive in supporting(3) I feel empowered by supportive people around me. (10) Mental health support is important. (10) Empowerment comes from family and friends (12) Experience of depression (16)	EMPOWERMENT / SUPPORT / FAMILY / MENTAL HEALTH
Trans is normal - empowering(2) More taboo and less normal adds shame and silence. (3) Trans people are normal people(5) "Work for our body" (5) Cis people need to know that trans people are everywhere living normal lives (9) Trans people are all around us (9) Best way for QV to help is to normalise trans (11) Trans need to be normal part of everyday life(14) Need to make trans mainstream(15) Trans = normal = acceptance(15) Advice to youth – trans is normal (15) Trans needs to be normal / common knowledge(15)	EMPOWERMENT / TRANS IS NORMAL / NOT STRANGE
Don't worry about the norm. (3) Don't feel forced into identity. (3) We are too eager to please other people. (3) Empowerment is not conforming to expectations. (4) Empowering online being unapologetically trans/queer(5)	DON'T WORRY ABOUT WHAT IS NORMAL / BE DIFFERENT NONCONFORM / UNAPOLOGETIC EMPOWERMENT NONCONFORMING

Trans only different from constructed norm. (7) Empowerment = being able to be yourself(7) Empowerment = authentic self(7) Advice to youth – worry less about appearance / how you are perceived. Just do what feel genuine and comfortable. (7) Empowerment is not conforming to what society expects. (8) Identity – anything is possible (empowering) (10) Note to self – don't judge yourself according to societies standards and rules. (10) Advice to youth – don't let people tell you what you can and can't be (11) Seeing people be their authentic selves is empowering (13) Seeing people have confidence in who they are is empowering (13) Time in life when you question authority and rules (gender) (16) Empowering to see people break the boundaries within the trans community.	DON'T WORRY ABOUT APPEARANCE
Affirming posts and advice is empowering(12) Message to youth – try and accept yourself (18)	EMPOWERMENT / AFFIRM / ADVICE
Youtube is empowering. (8) Videos on youtube about being yourself are empowering (13) Ash hardell youtuber empowering(17) Seeing transition progress of youtubers is empowering (18)	EMPOWERMEMNT / ONLINE / YOUTUBE
Positive representation on TV is empowering (12) Need positive representation in media, books, different contexts. (15) Seeing other people's journeys is empowering (17)	EMPOWERING REPRESENTATION
Trans youth – You're not alone. (2) Not alone - empowering(2) It's empowering to know you are not alone (18)	MESSAGE TO YOUTH / NOT ALONE
Trans youth - it's good to talk(2) Trans youth need support from others(2) Allies are important. (3) Having allies is a good feeling. (3) Talking to people is important (coming out) (5) QV suggestion – talk to people who have gone through process for tips – get advice(7) Gay straight alliance helpful at school (9) Advice to youth – support yourself with the things you love and the people you love (13)	MESSAGE TO YOUTH / IT'S GOOD TO TALK / GET SUPPORT / ALLIES

Advice to youth – find somebody to accept and understand you (17) Advice to youth - There isn't a need to isolate yourself	
Note self – fight back to transphobia (11) Wanted confidence to stand up for themselves (11) Advice to youth – don't let people tell you what you can and can't be (11) People standing up to transphobia is empowering (12) Role models / you are not alone and you can still fight (13) Note to self – don't let horrible people hold you back (17)	FIGHT BACK
Note to self – you deserve to be treated fairly no matter what (9) Note to self – try to be less self-conscious (11) Note to self – don't let horrible people hold you back (17) Advice to youth – find somebody to accept and understand you (17) Advice to youth – who you are is awesome, don't need to be a certain way (17) Message to youth – try and accept yourself (18)	GENERAL ADVICE
Important for allies to be informed and not make assumptions. (3) People find out about trans and assume that they have gotten all the surgery (9) There is a lot more correcting people of wrong assumptions than asking questions (9) People presume you are getting surgery (17)	ASSUMPTIONS ARE BAD
Make queervibe more challenging. (2)	MAKE QUEERVIBE MORE ADVANCED
Queervibe should expand – more identities. (2) Queervibe for trans women. (2) QV should post more videos about trans experience(4) Suggestion: take QV to the people who matter(4) QV – make it bigger and better(5) QV will be more effective the bigger it gets and the more people see it. (6) Queervibe – promote. More visibility. (1A) Queervibe needs open access(1B) Queervibe needs to be easy to find(1B) Spread the word to cis and queer alike. (4) QueerVibe taken out into the real world(6) Make queervibe more open and accessible to everyone. (8) QV needs a wider audience. (8) QV needs a larger audience / publicity. (8)	QUEERVIBE SHOULD EXPAND / DIVERSE MAKE QUEERVIBE MORE VISIBLE / ACCESSIBILITY

QV suggestion – expand! Reach out to trans feminine, cis people and parents (9) QV include queerstions relating to marginalised identities. (10) Qv needs to branch out and improve reach(10) QV needs to reach a wider audience (12) Important for as many people as possible to see QV (13)	
Queervibe should be more social. (3) Queervibe – too much one on one. (3) Queervibe should create a space to share experiences with each other. (3) Networking ability important. (3) Need better networks for trans youth. (3) QV future: Link to other queer creators – link to useful youtube vids(4) QV should have real life stories and experiences (11) QV needs to give trans people a way to connect and reflect and learn about identity.(12) QV try to find ways for trans youth to talk to each other and share feelings.(12) QV should be a youth group online (save people from travelling) (13) QV needs to focus on other way to bring people together (16) Qv make it more of a community (17) QV suggestion – more community (17) Important to set up and build communities (18)	MAKE QUEERVIBE MORE SOCIAL / COMMUNITY / NETWORKS / MORE CONNECTIONS
QV advice – link more – the information is out there. (4) Queervibe as a front page, collating queer videos and organising them? Bringing non-queer and queer people in on the action(4) QV useful to have more resources. Everything you need in one place? (6) QV should provide advice/guidance/resources for early stage of transition. (7) QV – more reading if you want to do it. Links to more resources. (9) QV include links to further resources. (10) QV signpost to different organisations. (14) QV suggestion – direct to useful resources(15) QV suggestions – direct to local LGBT youth groups. (15)	QUEERVIBE MORE RESOURCES / LINKS
Idea for queevibe – more info on nature of stereotypes. (3) QV – suggestion include more information. (5) QV – more info on binding. (5) QV suggestion – more depth on topics (9) QV more detail would be helpful about some subjects (12) Some of the tutorials could have gone into more detail (17) Qv needs bulking out more(17)	MORE INFORMATION / DEPTH / DETAIL

LXXXIX

QV suggestion – longer interaction with ppts. Reminders for a boost every now and then (9)	QUEERVIBE / MORE CONTACT
QV suggestions – more extracts/examples – widen the net. (5) QV should have real life stories and experiences (11) QV could have more examples (12) QV+ extracts gave practical examples about how people view and respond to prejudice – helpful (13) Suggestion – include more experiences, perspectives. (14) QV needs more examples. (17) QV suggestion – develop the extracts	MORE EXAMPLES / EXTRACTS
QV should talk about going to counselling (11)	QUEERVIBE / MENTAL HEALTH
Many different ways of being trans (surgeries or not) (3) Treatment doesn't equal identity. (3) Risk of testosterone to some trans males. (3) Risk of infertility to trans men(3) People find out about trans and assume that they have gotten all the surgery (9) QV provide education on physical transition (13) Speak to / have videos of guys who have undergone surgeries (13) Ppt has no clue how to go about getting on testosterone (13) At 20 – waiting for top surgery(14) People presume you are getting surgery (17) You do not have to have certain surgeries to meet criteria. (17) Surgery – fear of making the right decision (17)	SURGERY / TRANS
Three year waiting list. (3) It should be easier to get help GIC(5) More GIC to cut down waiting time needed(5) Slow waiting list at least yeah and half. (8) Year and bit waiting list(9) Waiting list for 1 year(14) 18 month waiting list at 18yo(15) Looking up GIC feels intimidating (16)	GIC / WAITING LIST
Difference between general doctors and specialist – gap in knowledge and willingness to help(4) Medical language needs to be inclusive of non-binary people(4) What happens when you go to the doctors(7) QV provide info on the process. (7) Take away the stress of not knowing. (7) Tavistock is amazing and helpful – gender therapist (9) Gender therapist explored all parts of identity (non-binary over masculine) (9) GP is ill equipped to deal with trans issues (12)	DOCTORS / GENERAL / MEDICAL

XC

Get the NHS more involved in trans sexual health(4) More funding for trans therapy / surgery on the NHS(4) Tavistock is amazing and helpful – gender therapist (9) Gender therapist explored all parts of identity (non-binary over masculine) (9) NHS doesn't have enough information (12) Looking up GIC feels intimidating (16)	NHS
Non binary gender on Birth certificate(2) Self-identifying as non-binary is important(2) There needs to be more law protecting trans people. (4) Trans people need better legislation recognising people of all genders (GRA) (10)	GENDER / TRANS / BIRTH CERTIFICATE / GRA / LAW
Mixed feeling on survey questions(1B) Dose of reality for low survey scores(1B) Questions about performance, skills as person – uplifting because of reminding about other attributes non trans related. (3) There's always something to be positive about. (3) In the middle on measures(10) QV survey questions about body, confusing whether it related to shape or gender. (11) QV Survey questions were useful for reflecting on identity and happiness (12) Survey questions threw up questions about body confidence (12) QV Questions about groups ppt belongs to were interesting (12) Check up questions were fine (16) QV questionnaires were good for reflecting on how I was doing (18)	SURVEY QUESTIONS
Incongruence between scores on scales and actual feelings about queervibe. (1B) Bad time in general unrelated / unaffected by intervention. (1B) Not hate on queervibe, hate on me(1B) Negative answers to body questions because of dysphoria. (3) Questions affected mood sometimes positively, sometimes negatively. (3) Survey questions threw up questions about body confidence (12)	DIFFERENCE BETWEEN SURVEY AND REAL LIFE
Timing is everything (filling in measures) (1A)	MEASURES
Suggestion QV have time to answer question during the video. (6) QV should be an app (9) Make the wording clear between trans and non-binary(10) QV include more diagrams(10) QV suggestion – look at pronouns and the way they are used. (10) QV suggestions – etymology of trans/non-binary(10) QV should have more background music (11)	GENERAL SUGGESTION

XCI

QV music should have been in the background QV didn't sound confident in first tutorial QV Became more comfortable with the voiceover as the extracts went along (11) QV suggestions separate sections for younger and adults. (11) QV future - Video responses would be helpful(17) More statistics in tutorials (17)	
Adds were effective. (1B) Effective advertising(2) Advert found on social media. (3) Queervibe could be found easily. (3) QV – advert on instagram(5) QV seen on instagram(7) Ad on duo lingo(9) Found queervibe on facebook(10) First heard about trans on Instagram (11) Saw QV on Instagram Found out about QV through facebook (13) QV saw advert on duo lingo(14) Saw QV advertised on fb(15) Queervibe appeared in search for trans resources (16) Heard about QV online somewhere (17) Saw QV on instagram(18)	QUEERVIBE ADVERTISING
Sassy voiceover. (1A)	VOICEOVER
Good speedy updates. (2) Queervibe – timeliness good – keeps it fresh. (3) QV emails good(4) QV good timeliness of emails. (4) QV reminders were helpful(7) QV emails were good. (10) QV emails were good and well timed. QV reminder emails were useful(15) QV Email was friendly – creates safe space (17) QV Emails were helpful reminders (18)	TIMING
Empathy for people in worse situation. (2)	FEEL SORRY FOR OTHERS

NOTES
- SO THIS IDEA CAME UP IN THE DISCOURSE ANALYSIS / NONBINARY BEING TOO FAR. PERHAPS THAT'S BECAUSE TRANS

IS UNDERSTANDABLE WITHIN ESSENTIALIST TERMS BUT NON BINARY FORCES THE SOCIAL CONSTRUCTION OF GENDER, WHICH IS JUST OUTSIDE OF AWARENESS FOR MOST ADULTS. (1A)

- THE GENERAL THEME OF THIS IS THE CHALLENGE OF MAKING SOMETHING RELEVANT AND INFORMATIVE FOR PEOPLE WITH MANY DIFFERENT EXPERIENCES. (1B)
- THERE IS SOMETHING ABOUT THE CHALLENGES OF ENGAGING WITH SOCIAL MEDIA THE POSITIVES AND NEGATIVES. (1B)
- INTERESTING DEBATE HERE ABOUT ACTIVISM AND ITS USEFULNESS ON SOCIAL MEDIA. (1B)
- THE GENERAL VIBE IS THAT THE INFO IS TOO SIMPLE, BUT FOR YOUNGER IT COULD BE MORE USEFUL. (2)
- THERE'S AN IDEA HERE ABOUT THE FUTILTY OF TRYING TO TURN BACK THE TIDE, A CHANGE WILL COME WHETHER YOU LIKE IT NOT, SO STRAP IN, LEARN, DEVELOP & GROW(2)
- OVERARCHING IDEA ABOUT BALANCING THE PRESSURE ON INSIDE VS THE PRESSSURE OUTSIDE. (3)

Appendix P

Theme List

Stage 1

<u>Codes and Categories so far</u>

Huge impact of online / social media (youtube high, identernet, balance, queervibe)

Community / Connections (queervibe, online, empowerment) (face to face vs online)

Access / visibility (queervibe get bigger, representation, information everywhere, impact of online) isolation (queervibe) bringing the knowledge to you

Support / Role models (Allies / Not alone / family / lgbt club / trans figures / qpeeps / examples of what to say) coming out

Weight of expectation – this is an interesting idea, may well be a bit to interpretive for psychology / but I know that in qual reflection is important so it should feature somewhere.

Agency / how to act (in the absence of help, you got to help yourself, DIY / responses to questions)

Filling a gap, filling the void (LGB and not the T education, queervibe, DIY) Practical solutions (binding)

Making a difference / get involved / DIY (activism, empowerment, queer creators/ queer educators)

Empathy & reflection – learning form experiences of others and yourself (queervibe, queerstion helpful, generally important, cis people reduce transphobia / know better do better, queer goggles)

Time / journey (change / no need to rush / it gets better - identity / the time is now (education) body / dysphoria / transition goals / passing)

Difference (pressure / between masc / feminine / personal resources / bodies / not one way to be trans / passing)

Balance / weighing up options (uncertainty) what is known and what isn't (queervibe / pitching the right level (difference between people)– not just one person (chance to be reflective) who I am I helping –

 who is this for?) – which brings in the cistomers / disability / pressure to get it right for everyone / weight of responsibility. Prior knowledge / AGE

Who I am – What is normal? (trans is normal (education) vs embracing the strange / trans bodies / identities / labels / pressure / passing / basics / just be you) Grey area (non binary / identity lables) queer goggles

Stage 2

Trans connections covers all of it – empathy connecting with others and community online / queervibe and / cistomers strategy So theres this idea about reflections / empathy / understanding / learning from others through representation / shared experiences – includes online identities learning who you are from others / extracts etc / community / connections – perhaps a two part theme? Community – gain from others – community/connection & empathy/reflection Those four words rhyme so it is worth remembering them they don't make a cute anagram sadly

1. There's another idea about who this is for, the audience, cisgender, non-binary, younger, older, as well as increasing accessibility and having a wider audience in the future.

2. There's an idea about timing / watching the clock / transition as a process the journey of trans and queervibe reflecting that back accurately does this get lumped in with other reflections? Also connected to this is trans being seen as a phase, not real impermenant. Things will get better in time, things will change over time / change over time then that would work quite well.

3. Diy / agency / filling in the gaps – this relates to taking charge, educating others, doing own research – important theme – can also include activism

4. What is normal – Normativity / normalising / pressure / rules / authentic selves