

**The different attitudes towards same sex marriage between younger and older
generations and religious beliefs**

Louise Pollock 1768606

Research project submitted in partial fulfilment of the requirements of the Bachelor of
Arts Degree (Social Science Specialization) at Dublin Business School of Arts.

Supervisor: Dr. Bernadette Quinn

Head of Department: Dr. Bernadette Quinn

April 2015

Department of Social Science

DBS School of Art

<u>Acknowledgements</u>	2
<u>Abstract</u>	3
<u>Introduction</u>	
History of same sex marriage in Ireland	4
Marriage & civil partnership & same sex marriage	7
<u>Literature Review</u>	
Introduction to same sex marriage	10
religious attitudes of same sex marriage in Europe and Ireland	12
Irish referendum	14
gender attitudes towards same sex marriage	15
America and same sex marriage	15
same sex marriage as a political issue in Ireland	17
Views on why same sex marriage should be legal	19
conclusion of literature reviewed	20
aims and hypothesis	22
<u>Method</u>	
Design	23
participants	23
materials	24
procedure	24
Ethical considerations	25
<u>Results</u>	27
<u>Discussion</u>	33
<u>Limitations</u>	40
<u>Directions for future research</u>	41
<u>Conclusion</u>	42
<u>References</u>	43
<u>Appendix 1</u>	49

Acknowledgments

I would like to thank Dr. Bernadette Quinn who has helped me a lot throughout the year. She was been a wonderful supervisor who has assisted me from beginning to end with my research project, I am very grateful.

I would also like to thank my family who has been amazing support. They have been beside me throughout the last year and I honestly do not think I could have done it without them, thank you.

Finally I would like to thanks everyone who took part in his research project as it would not have been possible without you.

Abstract

The primary purpose of this research project is to compare the different attitudes towards same sex marriage regarding age groups. The study also aims to collect and analyze data to find out if Religion between the different age groups can determine an individual's opinion towards same sex marriage. Gender was also taken into account when comparing results. The main reason for this study was highlighted by (Conway, Tracy & Niewenhave 2013) who stated that marriage between a man and woman is becoming decreasingly less traditional. There has been very little research done in Ireland on this topic. Quantitative analysis was used for this research, along with a quasi-experimental design. The sample size of this study was two hundred participants. In order to compare the age groups they were divided into three different generations. The youngest generation (64 adults), the middle generation (72 adults) and the oldest generation (64 adults) were the three groups. 104 males took part in this study and 96 females took part. Findings from this research showed that the main hypothesis was supported, that older people do hold a more negative view towards same sex marriage. It also displayed the more religious you are the more against same sex marriage you are. A key finding to this that gender does not play a role on how people look at same sex marriage, as male and female both have the same outlook on the topic.

Introduction

The aim of the present study is to examine the relationship between same sex marriage regarding different generations and religion in Dublin. This research will also discuss the differences between marriage and same sex marriage based in Dublin and see if there is a correlation between different generations and the attitudes towards same sex marriage and also if religious beliefs make an impact on individuals opinions. Robson (1995:47) (as cited in Leane and Elizabeth 2014 p.55) describes the Republic of Ireland in 1988 as "... on paper at least, the worst legal regime in Western Europe for Lesbians and gay men. There was no recognition or protection of any sort, and gay men faced a total ban on any type of sexual activity". Same sex marriage is a much talked about topic in Ireland at the moment as there is a referendum on the 22nd of may 2015 to legalize same sex marriage. Same sex marriage is the legalization of two people of the same sex joining unions under the constitution.

History of homosexuality in Ireland

The history of homosexuality in Ireland began in 1861 with the offences against the person act. This act confided pre-existing common law and older legislation on sexual offences, contained a chapter headed "unnatural offences" which dealt with sexual offences by men upon other men (Bacik 2004 p.134). This at also included buggery laws which retrained any form of sexual activity between males. "Buggery was described as the abominable crime, even when consensual, while activity between males was deemed not just indecent but grossly indecency" (Leane & Kiely 2014 p.58). These laws remained in place until Ireland gained independence from Britain in 1922. Incredibly

until 1993 male homosexuality intercourse was an animal offence in Ireland under this outdated legislation (Bacik 2004 p.135).

The second major event in Irish history regarding homosexuality was the initial movement in the 1970s. In October 1973 the sexual liberation movement was created. It was a group of 10 people room trinity college Dublin which included David Norris. This movement was the first wave of gay rights in Ireland. From this campaign two other organizations formed. One being the Dublin University gay society, the first long term Lesbian Gay Bisexual and Transgender (LGBT) organization in Ireland the second being the Campaign for Homosexuality law reform. This campaign was set up by David Norris in 1975 to decriminalize homosexuality. This Law reform campaign continued, focusing in the late 1970s and early 1980s with the constitutional case taken by David Norris (Bacik 2004 p.136).

The campaign for the law reform is what helped David Norris win his European case in 1988. By 1984 David Norris was a senator and a pioneer for gay rights. He wanted to confront the constitution under the provision of the 1861 act which banned sexual relations between men. He argued that “the effective criminalization of homosexuality under the 1861 legislation amounted to the denial of his constitutional rights to privacy” (Bacik 2004 p.136). In 1980 David Norris case was over ruled in the high court. It was then moved to the Supreme Court where it was also defeated on the basis of three to two. However the case was brought to the European court, where Norris found success. In 1988 The European court of human rights ruled that “the ban on homosexuality was in breach of Norris’ right to privacy under Article 8 of the European convention on human rights” (Bacik 2004 p.137). However it wasn’t until 1993 that The

Criminal Law (sexual offences) act was introduced to Ireland. This was due to the fact the European convention on human rights was not yet part of Irish law. The 1993 act legalized homosexuality for the first time in Irish history. “The act abolished the old offences of buggery and gross indecency. It replaced them with new provisions that banned buggery of persons, and gross indecency between males, but in both cases only where one of the participants was either under the age of seventeen or mentally impaired (Leane & Kiely 2014, p.64). It “was welcomed for its progressive effect, liberating thousands of gay citizens from the fear of prosecution” (Bacik 2004 p.137).

The next major breakthrough in Irish history regarding homosexuality was the civil partnership in 2010. The civil partnership act passed through the Dail in 2010 and gave gay couples more rights than they had previously been afforded (Sheils McNamee). This was regarded as a major stepping stone for Ireland. “These legal innovations reflect, and in certain respects have served to reinforce, the radical shift evident in the social and cultural acceptance of sexual minorities and, in particular, of same sex couples” (Leane & Kiely 2014 p.56).

History could be made once again on the 22nd of May 2015. A referendum for same sex marriage will take place. Ireland will be the first country to hold a referendum on allowing same sex marriage. A yes vote would have a profound impact far beyond Irelands shore if the historically conservative and catholic country voted for it (O’Dowd 2014).

Marriage v Civil Partnership v same sex marriage

(Conway, Tracy & Niewenhave 2013) highlight how the marriage between a man and a woman is becoming increasingly less traditional. There have been many factors which have influenced this decrease. These would include people filing for divorce, lone parents, people cohabiting and people remarrying.

There are two different views on marriage, the conjugal view and the revisionist view. The conjugal view believes that marriage is a legal status which has rights and responsibilities. It is when a man and woman make a permanent and exclusive commitment to each other of the type that is naturally fulfilled by bearing and rearing children together (George, R, Girgis, S & Anderson, R 2010). It is recognized across different cultures, religions and countries. People suggest that the conjugal understanding of marriage is based only on religious beliefs. It involves the union of spouses, having children, monogamy and exclusivity. A lot of societies do not approve of cohabiting and premarital sex, so for a lot of cultures getting married is both a religious and a social acceptance. Marriage also allows you to fulfill the dream of having a family and having children. It has showed that children can lead a positive and secure lifestyle if their parents are married.

Conjugal views would believe that same sex marriage is not natural (Murray 2013). They believe that marriage is a covenant between a man and a woman. They trust that heterosexual marriage is the foundation for every civilization. This view socially reinforces that idea that the union of husband and wife is the most appropriate environment for bearing and rearing children. They argue that the child will always be

deprived of his natural mother or father, and be raised by one party who has no blood relationship with the child.

Conjugal views also think that civil unions are good enough for same sex marriage. They believe there should be a separation for heterosexual and homosexual relationships. This is known as “separate but equal” so everyone receives the same relationship rights and benefits, however they are from different institutional frameworks together (Murray 2013). Despite this, the process has shown negative as civil unions cannot create the same rights and benefits as a legal marriage can.

Revisionists view believes that marriage is the union of two people, weather opposite or same sexes, who commit to romantically loving and caring for each other and to sharing the burdens and benefits of domestic life together (George. R, Girgis, S & Anderson, R 2010). They believe the state should recognize marriage for having an interest in a romantic partnership and in the concrete needs of children they want to rear. A common question revisionists ask is “How would gay marriage affect your marriage?” Revisionists believe that people cannot pick their sexual orientation just like they cannot pick their race, skin colour, eye colour and native language together (George. R, Girgis, S & Anderson, R 2010). From this they argue that there is no reason why relationships are being treated different because the freedom to marry the person you love is a fundamental right. However the conjugal view believes that same sex marriage is immoral.

A civil partnership is a recognized union between a same sex couples with similar rights to a marriage. While civil partnerships and marriages have a lot of the same values there are still aspects were marriage has more protection. Regarding separation, while

civil partners may enter into a separation, a court ordered remedy of judicial separation, which finally permits parties to live separate life's but not remarry; this is confide to married couples (Leane & Kiely 2014 p. 81). Another major issue which separates civil partnership and marriage is associated with children. "while a civil partner remains full rights and obligations in respect of children naturally born or adopted by he, the civil partner of such a parent has no rights or obligations in respect to this child" (Leane & Kiely 2014 p.79).

Literature Review

Introduction to same sex marriage

Previous research done by the Public Religion Research Institute (PRRI) (Public Religion Research Institute 2014) shows that in America there is an estimated 598,791 gay couples, and still 47% of the population oppose that same sex marriage should be legal. The Public Religion Research Institute established that people who identify themselves as affiliated with no religion have doubled to 22% since 2008. It also explained that Catholics are the least friendly religion towards lesbian, gay, bisexual and transgender (LGBT). However, despite this 57% of Catholics said they were supportive of same sex marriage and were less likely than Protestants to say same sex marriage was against their religious beliefs (Public Religion Institute 2013).

Further research done by Public Religion Research Institute establishes the connection between same sex marriage and age. Americans religiosity is declining every day. (Public Religion Research Institute 2014) highlights how today more than 22% of people claim themselves as unaffiliated Americans, whereas in 2003 only 8% of America's population declared they had no religion. Millennials are three times more likely than the oldest generation to identify as religiosity affiliated. (32% v 10%) (Public Religion Research Institute 2014)-Results from a Survey "a Shifting Landscape: A Decade of Change in American Attitudes about Same-Sex Marriage and LGBT Issues" (Jones, R. Cox, P. & Navarro Rivera, J, 2013). The main reason why young people are leaving their religion is due to how religious institutions treat gay and lesbian couples. A

lot of Americans agree with this, they believe religious groups are alienating young people by being judgmental towards gay and lesbian people.

In April, 2001, the first legal same sex marriage took place in Amsterdam. Just after midnight on the 1st of April four couples and three males' couples were married by the mayor of Amsterdam, in the first legal gay ceremony in the world. (British Broadcasting Corporation [BBC] 2013). However over the last fourteen years there are only 24 countries in Europe who have changed their laws and now recognize some sort of same sex marriage. Meanwhile, there are still some countries where homosexuality is punished with imprisonment and in some cases death. In Africa there are thirty-four countries where homosexuality is punished with imprisonment and in Sudan and Mauritania the death penalty applies (Amnesty International 2014). In Europe there are fourteen countries that allow legal same sex marriage and 10 countries which allow same sex union, this includes Ireland. There are no countries in Europe where homosexuality is illegal.

In Ireland the constitutional validity of the refusal to recognize same-sex marriage was confirmed by the High Court in *Zappone and Gilligan v revenue commissioners* ([2002] 2 I.R. 417) (as cited in Leane & Kiely 2014 p.73). Leane & Kiely (2014) highlight how the case was about two Canadian women who had got married in Canada and since moved to Ireland. They wanted to get their marriage recognized in Ireland to be able to gain the tax benefits that were only available to married couples. However the judge over ruled the case saying “no such recognition either under the Constitution o the European Convention on Human Rights” (Leane & Kiely 2014 p. 73).

Previous Research focused on the different attitudes people had regarding religion towards same sex marriage. It focused on people's attitudes in both Europe and America and the possible influences which caused their opinions. These possible influences included education, age, political issues and religion.

Religious attitudes of same sex marriage in Europe and Ireland

Marriage equality in Europe comes directly from legislations, not from the public. (Brown n.d.) Highlights how in 1989, Denmark became the first European country to give rights to same sex couples by granting them with a civil union. The process for same sex marriage was slow however. It wasn't till 2001, where Netherlands became the first country in the world to legalize same sex marriage (Brown n.d.)

Today twenty- four European countries from fifty countries recognize some sort of same sex relationship. From these 24 countries, New Zealand Uruguay and France have legalized same sex marriage as well as ten other countries (O'Carroll 2013). However there are some countries that are opposed to the idea and believe that marriage is between a man and a woman. This relates to most of eastern European countries that now have constitutional ban on same sex marriage. Catholic Church, united Methodist, church southern Baptist convention, church of Jesus chirst of latter a saints, national association of evangelicals and American baptism churches all oppose of same sex marriage (Gay marriage 2004).

In the European Union, there tends to be a general trend between increased religiosity (measured by the 2010 Euroborometer) and the decreased support for same sex marriage. The trends show that an individual with a strong religious belief has very little

support for same sex marriage whereas people with little or no religious belief tend to have a more open view on same sex marriage or aren't extremely interested in the topic.

From the non-religious and country policy towards same-sex relationships for European countries included in the European value survey (2008-2010) (cited in Oppenheimer, Oliveria & Blumenthal 2014) it shows that 80% of people from the Czech Republic don't mind religion important and their country policy towards same sex relationships is reregistered partnership. 61% of people living in Spain find religion not to be important and there countries policy towards same sex relationship is same sex marriage. 33% of people in Ireland find religion not to be important and their countries policy towards the topic is registered partnerships. However in Greece only 14% of their population don't find religion important and in turkey only 3% of their population don't find religion important and they both have no recognition of same sex relationships in their countries (cited in Oppenheimer et al 2014).

There is a lot of negativity towards homosexuality and same sex marriage when regarded towards religion in Ireland. An example of this is in the Employment Equality act 1998. In section 37(1) (b) it states...

“the provision allows a religious institution, school or hospital run or controlled by a body established for religious purposes, or ‘whose objectives include the provision of services in an environment which promotes certain religious values’, to discriminate with a view to preventing its religious ethos from being undermined, notwithstanding other provisions of the 1998 Act” (Leane & Kiely 201 p.70).

Irish Referendum

In Ireland, a referendum for same sex marriage will take place on the 22nd of May 2015. Ireland will be the first country to hold a referendum on allowing same sex marriage (O'Dowd). No other country has legislated for it. The stakes are very high, as a yes vote would have a profound impact far beyond Irelands shore if the historically conservative and catholic country voted it (O'Dowd 2014).

The people of Ireland believe this referendum is one step closer to equality. Anti gay bullying and the denial of marriage equality play a huge role in a society's inequality status. In this sense, it needs to be considered that the law treats citizens differently. In article 40.1 it states "all citizens shall as, human persons, be held equal before the law." This is where the problem lies with marriage inequality (Huffington Post 2012). President Higgins spoke of Homophobia "appalling, destructive reality of homophobia." It is a reality, a very sad one, and it's not confined to the menacing child in the schoolyard, nor is it confined to the young. It reaches beyond the classroom, through the staff room, outside the school gates, and into the workplace, and it permeates society" (Huffington Post 2012).

When asked how they would vote, 67% said they were in favour while 20% said they were against. 9% of people also had no opinion on the topic and 3% refused to give an answer. When it was broken down further it showed people ages 18-49 years, 70% of these were in favour while 61% of people aged 50-64 years were in favor. However only 38% of over 65 years were for same sex marriage and a total of 46% were against

(Collins 2014). This referendum is a huge leap for Ireland's future and its people as it can change so many lives as it is one step closer to equality.

Gender attitudes towards same sex marriage

When both genders were asked how they would vote in the Irish Referendum in May 2015, it showed that women were more likely to be in favor of same sex marriage where men were more inclined to say no. 81% of women were in support of same sex marriage while 76% of males said they were for same sex marriage (Barry 2015). There are many reasons why people would believe that women would be more in favor for same sex marriage and homosexuality as a whole. Two of the main prominent explanations involve assumptions associated with traditional gender roles and homophobic attitudes and feelings (Barringer, M., & Gay, D., & Lynxiviler 2013). Maltz and Boss (1997) (as cited in Barringer et al) displayed how heterosexual men strongly recognize the gender roles in relation to homosexuality rather than heterosexual women. Barringer (2013) also highlighted how the male gender tended to be less homophobic and more accepting of two females getting married rather than seeing two males together. Females did not seem to compare the two genders and were more over to same sex marriage as a whole.

America and same sex marriage

In the United States, the District of Columbia and thirteen American states allows same sex marriage, allowing gay people to enjoy the same benefits as a heterosexual married couple (Oppenheimer, Oliveira, & Blumenthal 2014). Additional to the thirteen states, seven states have permitted a civil partnership, this is a marriage but with rules and

regulations. Up to twenty years ago, no state in America had legalized same sex marriage or had any intention of recognizing same sex relationships (Oppenheimer et al 2014). This meant that same sex couples could not be legally recognized as parents to each other's children. This also means that they couldn't visit one another as a family member in a hospital and they couldn't receive many social supports such as social security, income tax and property tax as benefits of marriage. However things began to change. By 2004 civil unions or domestic partnerships were legal in Maine, Vermont, Hawaii, California and the District of Columbia. And by the end of the year Massachusetts had legalized same sex marriage. With the legislation of same sex marriage now in thirty-five states of America, it's beginning to show the public opinion is changing rapidly. In 2012, Maine, Maryland and Washington became the first states to legalize same sex marriage through popular vote. This is a significant change for the United States. In 2003, 58% of people opposed to same sex marriage while only 33% were in favour (Oppenheimer et al 2014). By 2013 however, 50% of people were in favour of same sex marriage and only 43% of people opposed.

The rise in positive attitudes in relation to same sex marriage is from all age groups across America. However, there is still a huge difference in terms of positive attitudes between the older generation and the younger generation. The silent generation (born in 1928- 1945) is an eight percentage points more supportive of same sex marriage than they were in 2003. And the millennial (born in 1981 and after) are 19 percentage points more supportive (Oppenheimer et al 2014). This means that the grandchild is twice as more supportive than their grandparents on this topic. The rise in positive attitudes is also believed to be linked with the decreased stigma of homosexuality. A lot

of Americans are now more likely to be related or have a close relationship with someone who would identify themselves as a homosexual (Oppenheimer et al 2014). This can often change a person's mind and how they feel about the topic when it is someone who they love dearly.

(Oppenheimer et al 2014) highlights how there is an interesting correlation in the United States is that the twelve most non- religious states now permit same sex marriage whereas the most religious states ban the idea of same sex marriage. Of the twelve most religious states, all of them have constitutional bans on same sex marriage. Out of the least twelve states. Eleven of them approve of some recognition of same sex relationships, eight of them allow for same sex marriage, two of the states have domestic partnership and one state has civil union legalized (Oppenheimer et al 2014). This concludes that religion is a major role in the support of same sex relationships and marriages.

Same sex marriage as a political issue in Ireland

“The catholic church teaching and orthodoxy has long dominated the discussion of sexuality in Ireland. Extensive censorship laws and stranglehold of the church on many communities meant that through most of the 20th century issues around sexuality could not be openly debated and gay community's remained largely enclosed” (Bacik 2004).

Ireland has come a long way from the 1980s to the 1990s, with homosexuality becoming decriminalized after a 16 year battle for it to become legal. Along with this other things started to change on the grounds of sexual orientation. One was the Employment act of 1999, which stated that it will cover all forms of workplace

discrimination and which will protect under several new categories including “sexual orientation” and a definition of “disability” which included HIV/AIDS status (Collins and O’Carroll 1995). And the second was the new equal status act which was to prohibit discrimination in non-work areas including housing, education and social services, together with an equality agency to monitor the act (Collins and O’Carroll 1995).

However in relation to many basic issues – historical, economic, social and cultural – Ireland is, arguably, almost the polar opposite to those situations in which the modern lesbian and gay movement formed (Collins & O’Carroll 1995). People would classify homosexuality as an illness. The Medical and psychiatric professors invented the label of homosexuality and took it for granted that it described an illness (Irish council for Civil Liberties 1990).

People believe that same sex relationships are a political issue because the law would have to be changed to either permit the issue or to dismiss same sex marriage. Another reason why they believe it is a political issue is due to the fact it is a civil institution which is endorsed by the government, which brings certain rights, privileges and statuses. If you look at this from a conservative point of view it is requiring citizens to sanction same sex marriages as it violates morals and religious beliefs as marriage is between a man and a woman.

A big political issue in Ireland regarding same sex marriage began in the 1980s. In the summer of 1982, an erase of systematic beatings was carried out in Fairview Park, not far from Dublin’s inner city. They focus on gay men who used it as a meeting place and cursing area (Meagher 2013). One particular case that stands out was the Declan

Flynn case. There were five people involved in his murder aging from 14-19. In March 1983, these five men were given a suspended sentence for manslaughter and allowed to walk free by Justice Sean Gannon who said “this could never be regarded as a murder” (Meagher 2013). This was the beginning of the Gay Pride march in Dublin, which took place in June 1983 walking from st Stephens green to the GPO. The gay pride is now a huge phenomenon with crowds’ up to 10,000. However the campaigners believe it’s important that the tragic circumstances that gave birth to the festival are never forgotten (Meagher 2013).

Views on why same sex marriage should be legal

There are many reasons that lead towards legalizing same sex marriage. In Ireland civil unions are legal but this does not compare to being married. The civil partnership and cretin rights and obligations of cohabitants act 2010 was established in January 2011. The act departs significantly from the pre-existing legal situation for same sex couples, though it also has implications for opposite sex couples (Leane & Kiely 2014 p.77). “If same sex marriage became legal, the institution of marriage referenced in article 41.3, on which the family is founded and which the states pledges to guard with special care and protect against attack, will be open to same sex as well as opposite sex couples”(O’Mahony 2015).

If same sex Marriage became legal it would also mean that a homosexual couple could adopt children. Many adoption agencies discriminate against gay couples and make it increasingly difficult for them to adopt children. (Gay and Lesbian equality network [GLEN] n.d.) highlight how a single individual who is in a relationship with someone of

the same sex has the legal rights to adopt a child. However, if a couple are not under the Irish law as “married” they cannot adopt. This means if a same sex couple wants to register their partnership they cannot adopt a child. Scientific evidence shows that “non traditional” family arrangements (single parents and reconstituted families) generally result in children being less well off financially, emotionally and physically (Conway et al 2013). However there is too little research done on same sex couples with children to tell if this would be the case in their circumstances. In one particular case in Ireland there was a decision made in the Supreme Court in *J. McD. v P.L. and B.M.* ([2009] I.E.S.C. 81). The Court referred to the lesbian couple and their child as “not a family for the purpose of the constitution or under the European Convention of human Rights, and were not entitled to protection as a family under the constitution” (Leane & Kiely 201 p. 81).

Most importantly, legalizing same sex marriage will create equal rights; in a society of today denying equal rights to a couple that love each other is just wrong. The inescapable implication is that same-sex couples are considered not to be the same as opposite sex-couples, that there is some qualitative difference between the two functionally similar situations (Leane & Kiely 2014 p.84). Ted O’Connell told the Irish Examiner that the Irish referendum is about “equality of esteem and equality of relationships” (cited in Irish examiner 2014).

Conclusion

From this research it has shown that marriage equality in Europe does not come from the public vote; however it comes from the legislations of governments. Only twenty four countries in Europe have some recognition of same sex relationships.

Looking at trends measured by the 2010 Eurobarometer, religion has a strong influence on whether people support or oppose gay marriage. From previous research it has shown that Ireland has come a long way over the last three decades to decriminalize homosexuality and receive the right of same-sex marriage. It is likely that same sex marriage will be legalized in the referendum in 2015. For Ireland, this is one step closer to equality.

People's opinions of same sex marriage are down to two main reasons, religion and age. Taken from the non religious and country policy towards same sex marriage for European countries included in the European survey (2008-2010) it showed that countries with the majority of the population not finding religion an important aspect of life have recognized some sort of gay marriage, whether its same sex marriage, civil union or registered partnerships. However, countries who believe religion plays a major role in society have no recognition of same sex marriage. In America, there is a huge difference of positive attitudes between generations. Even though the silent generation (born 1928-1945) are 8% points more positive than they were in 2003, their grandchildren are still twice as more supportive about same sex marriage than their grandparents (Blumenthal et al 2004).

Aims and hypothesis

The aims for this present research project are to see if there are different attitudes of same sex marriage between the different age groups in Dublin. It is to find out if younger and older generations have different or same views of same sex marriage and the reasons causing this. The aim of this research project is to also find any links connecting the different generations for having the same views on same sex marriage for example religion. The objective for this project is to examine the trends in attitudes towards same sex marriage by quantitative research. Questionnaires will be used to carry out the proposed research.

The first hypothesis (H1) is that the youngest generation aged 18-34 will have a positive attitude towards same sex marriage where the oldest generation ages 50-65 will have a more negative attitude towards same sex marriage.

The second hypothesis is that woman will have more of a positive attitude towards same sex marriage than men.

The third hypothesis is that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favour of same sex marriage.

Methodology

Design

This research project is a quantitative research project; therefore a quasi-experimental design will be used. A quasi-experimental design involves selecting groups without a random process. A variable is then tested between these groups. Quasi-experimental aren't time consuming and are useful to generate information. They are a good way to obtain a general overview and then to be followed up with a quantitative experiment to focus on the reasons for the results. Because the research project is a quasi-experimental design there will be an independent variable and a dependent variable. The independent variable is the younger and older generations and the dependent variable is the attitudes people have towards same sex marriage.

Participants

The overall number of people who participated in this research study was 200 participants. A sample of 104 males and 96 females made up with convient sample. There were three different age categories made up for this research. The first age group ranged from 18-34 (32%), which had 64 participants. The second group ranged from 35-49 (36%), which had 72 participants involved in the study. The third and final group ranged from 50-65 and had 64 (32%) participants. From the total sample group, 90 participants would recognize themselves as religious, where 104 of the participants stated that they are not religious. These participants ranged from third level students to the general public.

Materials

A questionnaire was handed out to each participant with instructions to guide them on how to complete the questionnaire. The questionnaire was called “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” by Marcia L. Pearl and M. Paz Galupo. The questionnaire was designed to measure the positive and negative views towards same sex marriage. The questionnaire also had some religious based questions for example “individuals should be free to enter into marriage with one another same sex consenting adult because God created all people and does not make mistakes”. Every question is measured from 1-5 with (1) = strongly disagree (2) = disagree (3) = neither agree nor disagree (4) = agree and (5) = strongly agree. The scores can range from 17-85. The higher scores meaning the individual strongly disagrees with the idea of same sex marriage and a low score meaning the individual is open to the idea of same sex marriage and agrees with it. Demographic questions were also asked such as age and gender. There were also some religious questions designed by the researcher which included “are you religious”, “are you a member of a religious group”, “if so what religious group is this”, “how often do you participate in religious services” and “how influential is religion to you”.(See how these questions were answered in appendix one.)

Procedure

The data collection for this research was collected through questionnaires. To achieve maximum results for all three categories the questionnaires were handed out to third level students and the general public. Before the individual took the questionnaire they were informed that it was completely anonymous and they were not to feel forced in

taking part. They were also made aware that they can withdraw from the research at any given time. At the beginning of the questionnaire booklet the researchers information was printed in case anyone wanted to contact them. The questionnaire was given to individuals aged from 18-65. The questionnaires took between 5-10 minutes to be completed and the researcher was present. Once all the questionnaires were completed and collected the Statistical Package for the Social Sciences Software (SPSS 22) was used to input data, recode and compute data to get the total scores and analyze the results from the questionnaires to test the hypotheses. Descriptive statistics were also used to run frequencies to see the similarities and differences between the various groups.

Ethical issues

A common ethical issue is ensuring informed consent. The consent process ensures that participants are voluntarily participating in the research. The participants were told the purpose of the research with guidelines on the questionnaire booklet, incentives for participation, the researchers' details on the questionnaire booklet so they can contact them with any relevant questions or to inquire further with the study and they were made aware of their rights to decline to part take in the research. The participants were also made aware that the questionnaire was completely confidential and anonymous. For ethical reasons the researcher only asked individuals aged 10-65 to take part in the research. This is to ensure no participants were made feel vulnerable, as individuals aged over 65 may feel the topic is a sensitive issue and people under 18 may not be fully aware of the topic.

Another ethical issue is confidentiality. The Researcher would discuss the limits of confidentiality by informing the participants how the data will be used and what will be done with the materials that were provided. Once the questionnaires were collected they were put into an envelope and sealed to ensure that each questionnaire remained anonymous and were confidential. The data was then stored in SPSS and saved onto a USB key which only the researcher could access.

Results

The aim of the study was to examine if there was different attitudes towards same sex marriage regarding three different generations. Besides the main variable of age, religion and gender were also tested in the research. The Questionnaire had to be re-coded to ensure that all the questions gave the same results. For example if someone answered all the questions with a answer 5 it would mean they strongly agree that same sex marriage should not be legalized. In order to control the generations, 1= 18-34 years, 2= 35-49 years and 3= 50-65 years. To control gender, 1= male and 2= female. And to control religion 1= yes and 2= no.

The descriptive frequencies showed the number of participants who took part in this present research was two hundred (N=200). There were three different age categories. The first age group was aged eighteen to thirty four who had 64 participants take part (N=64), which was 32% of the total participants. The second group was aged thirty-five to forty-nine. This group are 72 participants take part (N=72), which was 36% of the overall population. The final group was aged fifty to sixty-five. This group had also 64 participants take part (N=64), with 32% of the total participants. From these participants, there were 104 males (N=104) which was 52% and there was 96 females (N=96) which was 48% of the total participants. Out of the two hundred participants the mean age for males was 41.99 (M=41.99) with a standard deviation of 24.376. The mean age for females was 40.32 (M=40.32) with a standard deviation of 19.85. The study also showed that 90 participants (N=90) classified themselves as religious which was 45% of the total participants. 110 participants (N=110) are not religious. This was 55% of the total participants.

Hypothesis One- Age comparison results

Predicted that the youngest generation aged 18-34 will have a positive attitude towards same sex marriage where the oldest generation ages 50-65 will have a more negative attitude towards same sex marriage.

Table 1 showing means and standard deviations for attitudes towards same sex marriage and age groups

Age		N	Minimu m	Maximu m	Mean	Std. Deviation
18-34	new_marriage	64	16.00	76.00	35.7813	15.91592
	Valid N (listwise)	64				
35-49	new_marriage	71	16.00	213.00	41.3099	28.18287
	Valid N (listwise)	71				
50-65	new_marriage	63	18.00	73.00	46.5873	19.14683
	Valid N (listwise)	63				

As can be seen from table one above the means score for the 50-65 age group is higher (mean = 46.58, SD = 19.14). Mean score is higher than the means score for the 18-34 age group (mean = 34.78, SD = 15.91).

Further research was conducted where two independent t-tests were carried out to investigate whether there was a relationship between the generations and attitudes towards same sex marriage. The first t-test was carried out between the youngest generation (1) aged 18-34 and the middle generation (2) aged 34-49. The mean score for the youngest generations was 35.78 (SD=15.9) and the mean score for the middle generation was 41.30 (SD=28.18). The results showed that there was a non significant result. “ $t = -1.383$, $DF = 133$, ($p > .05$).” The second t-test regarding to age was carried out between the youngest generation (1) aged 18-34 and the oldest generation (3) aged 50-65. The mean score for the youngest generation was 35.78 (SD= 15.9) and the mean score for the oldest generation was 46.58 (SD=19.1). The results of this t-test showed there was a great significance between the two age groups. “ $t = -3.461$, $DF = 125$, ($p < .01$)”.

Descriptive frequencies were run on questions one, eleven and seventeen from “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” by (Marcia L. Pearl and M. Paz Galupo 2007), as these questions stood out from the rest. One question that stood out was question 17 “I oppose the legalization of same sex marriage”. A total of 107 participants answered strongly disagree to this question which was 54% of the total participants. While only 51 individuals answered strongly agree this was only 26% of the total participants

Hypothesis two- religious comparison results

Hypothesis two predicted that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favour of same sex marriage

Table two showing the means and standard deviation of attitudes towards same sex marriage and religion.

religion	N	Minimu m	Maximu m	Mean	Std. Deviation
yes new_marriage Valid N (listwise)	89 89	20.00	124.00	52.6854	17.88892
no new_marriage Valid N (listwise)	109 109	16.00	213.00	31.8257	21.19479

As can be seen from table two above the mean score for the religious group is higher (mean = 52.68, SD = 17.88) then the mean score for the non-religious group (mean = 31.82, SD = 21.19).

Further research was conducted were an independent t-test was also carried out to examine whether there was a connection between religion and same sex marriage in Ireland. Te test was carried out by the researcher to see how many people were religious and how many people aren't religious. The mean score for people who were religious was 52.68 (SD=17.888) and the mean score for people who answered they were not religious was 31.82 (SD= 24.194). The results showed that there was a big significant result. "t= 7.382, DF=196, (p<.01.)". The results showed that for people who answered yes to being religious, the mean was over half of the participants.

Descriptive frequencies were also run on the religious questions at the start of the questionnaire. Results showed that 92 participants are a member of a religious group which is 46% of the total population, while 79 people said they were not in a religious group which was 39.5% of the total population and 29 participants said they use to be in a religious group which was 14.5% of the total participants. A descriptive frequency was also the question “how often do you participate in religious services”. Which only 18 participants answered daily which was 9% of the total population while 74 said they only participate annually which was 76% of the total participants and 48 people said they don’t participate in religious series at all which was 24% of the total participants. Descriptive frequencies were run on questions four, nine and sixteen from “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” by (Marcia L. Pearl and M. Paz Galupo 2007), as these questions had interesting results regarding religion.

Hypothesis three- gender comparison results

Predicted that woman will have more of a positive attitude towards same sex marriage than men.

Table three showing the means and standard deviation of attitudes towards same sex marriage and gender.

gender	N	Minimu m	Maximu m	Mean	Std. Deviation
male new_marriage	104	16.00	213.00	41.9904	24.37669

Valid N (listwise)	104				
female new_marriage	94	16.00	124.00	40.3298	19.85289
Valid N (listwise)	94				

As It can be seen from the table above the mean score for males were slightly higher (mean = 41.99, SD = 24.37) then the women means score (means = 40.32, SD = 19.85).

Further research was conducted; to compare the gender results an independent t-test was used. The t-test was used to examine if females had a more positive attitude towards same sex marriage and if males had a more negative attitude towards same sex marriage. The mean score for females was 40.32 (SD=24.376) and the mean score for males was 40.32 (SD=19.852). The results showed that there were no significant result between males and females. “ $t = .522$, $DF = 196$, ($p > 0.05$).” This hypothesis was not supported.

Descriptive frequencies were run on questions two and seven from “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” by Marcia L. Pearl and M. Paz Galupo, as these questions showed similarities and differences towards the hypothesis.

Discussion

The main aim of this research was to examine the attitudes towards same sex marriage regarding different generations among people of Dublin. Other aims for this study were to investigate the attitudes of same sex marriage regarding religion and gender. This research was then analyzed with the current results with the previous results and information found to see if there were any evident comparisons or differences. The hypotheses of this study were

- 1) Is that the youngest generation aged 18-34 will have a positive attitude towards same sex marriage where the oldest generation ages 50-65 will have a more negative attitude towards same sex marriage.
- 2) Is that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favors of same sex marriage
- 3) Is that woman will have more of a positive attitude towards same sex marriage then men.

Hypothesis One

The main hypothesis for this research predicted that is that the youngest generation aged 18-34 years will have a more positive attitude towards same sex marriage where the oldest generation ages 50-65 years will have a more negative attitude towards same sex marriage. This hypothesis can be related back to previous studies such as Jones et al (2013), Collins (2014) and Oppenheimer et al (2014) who all found that

younger people tend to have a more positive attitude towards same sex marriage while older people tend to have a more negative attitude.

Results of this research have confirmed the hypothesis meaning the null hypothesis was retained. This can be seen from questions one, eleven and seventeen from called “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” (Marcia L. Pearl and M. Paz Galupo 2007). (See appendix one for full questions). The majority of these questions answered by the older generation aged 50-65 years disagreed that same sex marriage should be legal.

Results from question one doesn't show a huge significance. While the majority of both generations answered that they strongly disagree that same sex marriage undermines the meaning of a traditional family. The younger generation was six-percent more against the statement that same sex marriage undermines the meaning of traditional family. This is supported by Conway et al (2013) who explain how marriage between a male and female is becoming less traditional due to many influences. Another reason why both generations may have disagreed with this statement is due to the fact they might have a relative close to them who is seeking same sex marriage which is highlighted by Oppenheimer (2014).

Results for question eleven showed that a lot of the older adults agreed with the statement “the primary purpose of marriage is to raise children therefore only a man and woman should be married” while only a small number of younger adults agreed with the statement “the primary purpose of marriage is to raise children therefore only a man and woman should be married”. This again shows that the hypothesis has been accepted.

Even though little research has been done on same sex parenting these results are agreeing with Conway et al (2013) when they highlighted how children generally result in being less off emotionally and physically when they are brought up in an “non traditional” family. They also correlate with the findings from George et al (2010) when they agree that a “child will always be deprived of his natural mother of father” if raised by a same sex couple.

Regarding question seventeen, there was also a significant difference between the older and younger adults’ attitudes towards same sex marriage. This question was slightly different to other questions as it was directed straight to the person by using the word “I”. The question stated “I oppose the legalization of same sex marriage”. Just under half of the older generation strongly agreed with this statement while only a handful of the younger generation strongly agreed. . The interesting aspect of this is, while nearly half of the older generation were not in favor of same sex marriage, more than 50% of the total participation answered that they do not oppose of same sex marriage. These responses are in support with Collins (2014) where it was stated that people aged between eighteen and forty-nine years old were 70% in favor while only 61% of people aged fifty to sixty-four were in favor and only a shocking 38% of people aged sixty-five and over were in favor. The hypothesis also relates to Oppenheimer et al (2014) that conducted a study in America and concluded that grandchild were twice as supportive then their grandparents regarding the legalization of same sex marriage.

Over all, the results show, nearly half of the older generation is against the thoughts of same sex marriage in Ireland, while only a small amount of the younger generation don’t believe in same sex marriage. A reason for why a lot of older people are

against same sex marriage may be how they were brought up. Ireland has changed a lot over the last fifty years. Having a child out of wedlock fifty or sixty years ago was seen as a sin and people were shunned from their villages. The Older generation would have been raised in traditional families with strict morals. There would not have been any open homosexual people. Today Ireland has come along with people being born out of wedlock every day. There are a lot of parents who are raising their child alone. Younger people today just see same sex marriage as another stepping stone

Hypothesis two

The second hypothesis stated that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favor of same sex marriage. This hypothesis has a lot of similarities to previous studies such as the Public Religion Research Institute (2014), Oppenheimer et al (2014), Gay Marriage (2004) and Bacik (2004) which all agree that people who classify themselves religious hold a more negative view towards those who do not classify themselves as religious. Due to the fact that there were many different religions used for this current study, they were recorded into “religious” and “non religious”.

Results from this current study have accepted the hypothesis that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favors of same sex marriage. This is evident from questions one, four, nine, sixteen and seventeen (see appendix one).

Looking at the results from question nine, which stated “Men and Women naturally complement one another, therefore a union between two men or two women

should not be recognized in marriage”, there was a clear significance in the answers between religious and non religious participants. While nearly half of the participants who do not classify themselves as religious, strongly disagreed with the statement, while only a quarter of the religious participants strongly disagreed, with the majority of them strongly agreeing to the statement. It is clear that this hypothesis was accepted as the data is in agree with the Public Religion Research Institute [PRRI] (2014) when they stated that “Catholics’ are the least friendly religion towards lesbian, gay, bisexual and transgender [LGBT]”. It is also agreeing with Gay Marriage (2004) who found that the Catholic Church among other religions all oppose same sex marriage.

Question sixteen dealt with a statement “same sex marriage will lead to the moral decay of society”. This has shown that the majority of those who follow the catholic religion strongly agreed with the answer while only a handful of non religious participants agreed to the statement. The reason to be believed that so many religious participants answered strongly about this question may be due to the fact that the Catholic Church does not want to lose power to society. Thirty-three percent of people in Ireland find religion not to be important (Oppenheimer 2014). Bacik (2004) displayed how for the majority of the twenty century ideas around sexuality were not openly discussed due to laws of the church, which meant gay and lesbian people kept to themselves and remained quiet. Another reason why people might believe same sex marriage will lead to decay is highlighted by the Irish council for civil Liberties (1990), when homosexuality was stated as an illness which many medical professors took for granted.

Question four on the questionnaire also links in with question sixteen, as it states “the recognition of same sex marriage poses a threat to society because public schools

will be forced to teach homosexuality”. There was a great significance between these answers as more than half of the religious participants agreed to strongly agree with this statement and over three quarters of non religious participants disagreed to strongly disagreed with this statement.

A reason why this hypothesis may have been accepted may be due to the influence religion has in Ireland. Even though this sample size was quite small with 90 participants claiming they are not religious and 110 participants’ claiming they aren’t religious, in 2011 there were 3,813,187 Roman Catholics in Ireland and only 273,716 non-religious people. In Ireland people are brought up with religious influences from a small age. A lot of Primary and Secondary schools would be Catholic churches run by nuns or church. A lot of people carry these beliefs with them through life. This could be a strong reason why people who are religious are not in favour of same sex marriage. However religion is beginning to change, as can be seen from the number of participants who stated they were not religious.

Hypothesis three

The third hypothesis stated that woman will have more of a positive attitude towards same sex marriage than men. This hypothesis has similarities and differences with previous research from Barry (2014) and Barringer et al (2013) who both found women would be more likely to support same sex marriage were men would be more likely to oppose of it.

This current study did not accept the hypothesis stated that women will have a more positive attitude towards men as there was no significant difference between the males' answers and the female answers. This can be seen from questions one, two and seven (see appendix one).

It is evident that this hypothesis was not accepted by looking at the results from question two. This stated that "two loving same sex parents can provide the same quality of parenting and guidance as a man and women". More women disagreed with this question contrasting with Barringer et al (2013) who found that women are more in favor of homosexuality due to the traditional gender roles and homophobic attitudes and feelings. From this, if the traditional role of a female was to have an emotional and caring side you would think that the women would have agreed with this statement.

Looking at the results from question seven, which stated "I support individuals who are not heterosexual seeking marriage rights", it is clear that the majority of both males and females do not agree with this statement. However what is interesting to note is that more men were in agreement that same sex marriage should be available than women were. This contrasts with Barry's (2014) findings which concluded that women were more inclined to stand up for same sex marriage while men tended to hold a negative attitude towards same sex marriage.

A Main reason for this result that the hypothesis was not accepted might be due to the changing attitudes of males. Males use to be very stereotyped with strength and masculinities and were to never show their emotional or sensitive side. This was mainly due to peer pressure in society. However today it is a lot more acceptable for males to

show their sensitive side with a lot of males taking interest in fashion and in their appearance. This may be the reason why males are not as negative towards same sex marriage as shown in previous research.

Limitations

There are some limitations to this research. Limitations are inescapably with any piece of study. The main limitations of this study were regards to the sample size, number of male and female participants, over all participants.

A main limitation to this piece of research was the sample size. With 200 participants involved in this research it meant each age category only had between sixty-four and seventy-two participants. These samples sizes are too small to represent an accurate account of attitudes towards same sex marriage in Dublin. Nonetheless each age category had roughly the same number of individuals which would have benefited the study.

Gender was another limitation to this research. Even though there was no significant correlation between male and female attitudes towards same sex marriage, the number of participants was unequal. 104 males took part in the current research while only 96 females were involved. If the gender ratio was equal the results of this research could have been a greater potential impact.

The selection process of this research may also have been another potential limitation. The two hundred questionnaires were handed out in a third level college canteen and then to the general public of Dublin city centre. The researcher did not know the background of these participants who took part from the general public. For instance

they might not have been well educated on the same sex marriage and homosexuality topic. If they were not educated on this topic they might have just choose any answer if they were embarrassed to ask the research what some questions meant. If this was the case, the results of this research may not have been completely accurate.

An additional limitation for this research may have been how religion was control. In this study there were different types of religion being asked in the questionnaire. However over 90% of the total participants who answered the question was Catholic. If the researcher had handed the questionnaires out to a more diverse cultures of religion they answers may have had a greater potential impact to the final results.

Implications for future study

Regarding future research, it is strongly advised that the limitations mentioned above are taken into account. A larger sample range of all the variables should be drawn, these include the generations, religion and gender. With a larger sample of these variables a more accurate result can be achieved to create a more detailed view of the attitudes in Dublin towards same sex marriage.

Another suggestion the researcher has for future research is that a question regarding a person's relationship with a homosexual person be asked and controlled. The researcher believes that a family member or a close friend of someone who is seeking same sex marriage will have a much stronger and positive attitude towards the topic. This idea came from Oppenheimer et al (2014) who discussed how a person's mind can

change about a certain topic when they have someone close to them which the topic relates too.

Conclusion

In conclusion, previous research and this current research prove that age religion and gender have a great impact regarding if ones attitudes towards same sex marriage is negative or positive. This is shown throughout this study form the hypotheses formed and the discussion section in regard to previous research.

This study proved that the hypothesis Is that the youngest generation will have a positive attitude towards same sex marriage where the oldest generation will have a more negative attitude towards same sex marriage This is in agreement with previous studies done by Jones et al (2013) and Oppenheimer et al (2014) who also discovered that older people are not in support of homosexuality. Results from this study also confirmed that the second hypothesis was accepted. The aim of this hypothesis was to determine whether religion influences an individual's opinion. This hypothesis stated that individuals who are religious will have a negative view towards same sex marriage and people with no religious views will be in favors of same sex marriage. This was supported by both this current research and previous research. The third and final hypothesis concentrated on weather gender influences a person's opinion on same sex marriage. The hypothesis said that women will have more of a positive attitude towards same sex marriage then men. This hypothesis was not supported as there was no significance between males and females when a t-test was ran. However on some questions females of this current

research were more supportive of same sex marriage which was also the results of previous research.

References

Bacik, I. (2004) *Kicking and Screaming: dragging Ireland into the 21st century*. Dublin: The O'Brien Press.

British Broadcasting Corporation [BBC] (2013, April 23) *Gay marriage around the world*. Retrieved 3 March, 2015, from <http://www.bbc.com/news/world-21321731>

Baunach, D. (2011). *Decomposing Trends in Attitudes Toward Gay Marriage, 1988-2006*. *Social Science Quarterly* (Wiley-Blackwell), 92(2), 346-363. doi:10.1111/j.1540-6237.2011.00772.x

Barringer, M. N., Gay, D. A., & Lynxwiler, J. P. (2013). *Gender, Religiosity, Spirituality, and Attitudes toward Homosexuality*. *Sociological Spectrum*, 33(3), 240-257. doi:10.1080/02732173.2013.732903

Cohler, B. J. (2004). *The experience of ambivalence within the family: Young adults "coming out" gay or lesbian and their parents*. *Contemporary Perspectives in Family Research*, 4, 255–284.

Collins, S. (2014). 67% support the introduction of same-sex marriage in Ireland. *The Irish Times* Retrieved October 12, 2014, from <http://www.irishtimes.com/news/social-affairs/67-support-the-introduction-of-same-sex-marriage-in-ireland-1.1960929>

Conway, E., & Van Nievwenhove, R. (2013) Same-sex marriage debate. *The Irish Catholic*. Retrieved Feb 19, 2015, from <http://irishcatholic.ie/article/same-sex-marriage-debate-0>

Duncan, M. L., & Kimmelmeier, M. (2012). Attitudes Toward Same-Sex Marriage: An Essentialist Approach. *Analyses Of Social Issues & Public Policy*, 12(1), 377-399. doi:10.1111/j.1530-2415.2012.01290.x

Gay and Lesbian Equality Network [GLEN] (2010). Submission to the Law Reform Commission on Legal Aspects of Family Relationship. Retrieved Feb 21, 2015, from http://www.glen.ie/attachments/Submission_to_the_Law_reform_commission_on_legal_aspect_of_family_relationships.pdf

Giris, S., & George, R., Anderson, R. (2013). What is Marriage? Retrieved 4 March, 2015, from <http://www.harvard-jlpp.com/wp-content/uploads/2013/10/GeorgeFinal.pdf>

Huffington Post (2012) The Role Marriage Inequality Plays in Anti-Gay Bullying.

Retrieved May 31, 2012, from [http://www.huffingtonpost.com/robyn-harper/the-role-marriage equalit_b_1555544.html](http://www.huffingtonpost.com/robyn-harper/the-role-marriage-equalit_b_1555544.html)

Jones, R., & Cos, D., & Navarro Rivera, J. (2013) A Shifting Landscape: A Decade of Change in American Attitudes about Same-sex Marriage and LGBT Issue. Retrieved 5 March, 2015, from

http://publicreligion.org/site/wpcontent/uploads/2014/02/2014.LGBT_REPORT.pdf

Leane, M., & Kiely, E. (2014) *Sexualities and Irish Society*. Dublin: Orpen Press.

Meagher, J. (2013, Jun 21). 'Attitudes may have changed but gay-bashing still happens'.

The Independent. Retrieved 22 Feb, 2015, from

<http://www.independent.ie/lifestyle/attitudes-may-have-changed-but-gaybashing-still-happens-29358960.html>

Monsma, S. (2014). (Re)Defining Marriage: Changes and Challenges. *Journal for The Sociological Integration Of Religion & Society*, 4(1), 23-32.

McNamee Sheils, M. (2015, Jan 19). Timeline: A History of Gay Rights in Ireland. *The Journal*. Retrieved 10 March, 2015, from <http://www.thejournal.ie/gay-rights-ireland-history-varadkar-history-1890129-Jan2015/>

O'Carroll, I., & Collins, E. (1995). *Lesbian and Gay Visions of Ireland*. London: Cassell

O'Carroll, S. (10313, April 23) 14 Countries that Allow Gay Marriage. *The Journal*. Retrieved 3 March, 2015, from <http://www.thejournal.ie/the-14-countries-that-allow-gay-marriage-882227-Apr2013/>

O'Dowd, N. (2014, October 1). Will Ireland Vote For Gay Marriage. *Irish Central*. Retrieved 4 March, 2015, from <http://www.irishcentral.com/news/irishvoice/Will-Ireland-vote-for-gay-marriage.html>

O'Keane, M. (2014, March 3) Same sex marriage referendum will make Ireland 'a beacon of light' *The Irish Examiner*. Retrieved 10 March, 2015, from <http://www.irishexaminer.com/ireland/same-sex-marriage-referendum-will-make-ireland-a-beacon-of-light-260607.html>

O'Mahony, C. (2015, Jan 22) Same-sex marriage referendum: a legal review. *The Irish Times*. Retrieved Feb 19, 2015, from <http://www.irishtimes.com/news/crime-and-law/same-sex-marriage-referendum-a-legal-review-1.2074579>

Olson, L. R., Cadge, W., & Harrison, J. T. (2006). Religion and Public Opinion about Same-Sex Marriage. *Social Science Quarterly* (Wiley-Blackwell), 87(2), 340-360.
doi:10.1111/j.1540-6237.2006.00384.x

Pearl, Marcia L, Galupo, Paz M (2007) Development and Validation of the Attitudes Toward Same-Sex. *Journal of Homosexuality*, Vol. 53(3) Marriage Scale

Public Religion Research Institute (PRRI) (2014). Are Millennials Leaving Religion Over LGBT Issues?. Retrieved March 31, 2014, from <http://publicreligion.org/2014/03/leaving-religion-lgbt-issues/>

Oppenheimer, D. B., Oliveira, A., & Blumenthal, A. (2014). Religiosity and Same-Sex Marriage in the United States and Europe. *Berkeley Journal of International Law*, 32(1), 195-238

Russo, C. J. (2011). RESPECT FOR ME BUT NOT FOR THEE: REFLECTIONS ON THE IMPACT OF SAME-SEX MARRIAGE ON EDUCATION. *Brigham Young University Education & Law Journal*, (2), 471-494.

Statistic Brian (2014) Gay Marriage Research, Gay Law Report, Professor's House.

Retrieved January 1, 2014, from <http://www.statisticbrain.com/gay-marriage-statistics/>

Appendix One

Questionnaire “Development and Validation of the Attitudes toward Same-Sex Marriage Scale” (2007).

This questionnaire is based on attitudes towards same sex marriage. Please answer each question honestly and do not think about each question too much. Try to answer with your first thought. There are no right or wrong answers in this questionnaire. These questionnaires are completely confidential and your answers will remain anonymous. If you require any further information concerning this research, please contact me at the email address below.

Name: Louise Pollock

Email: 1768606@mydbs.ie

Instructions: Please answer the following information by circling the appropriate answers.

1. Please circle which age category you fit into. 18-34
35-49
50- 65
2. What is your gender: _____
3. Are you religious: Yes/no
4. Are you the member of any religious group?
Yes
No
Used to be
5. What religious group is this?

Christian
 Islam
 Hindu
 Other

6. How often do you participate in religious services?

Daily
 Weekly
 Monthly
 Annually

7. How influential is religion in your everyday life:

Extremely important
 Somewhat important
 Not important
 I don't know

INSTRUCTIONS: Please read the following statements and indicate how much you agree with them by circling the appropriate number to the right of the statement as follows:

1= strongly disagree
 2= disagree
 3=neither agree or disagree
 4= agree somewhat
 5= strongly agree

1. Same sex marriage undermines the meaning of traditional family. 1 2 3 4 5
2. Two loving same-sex parents can provide the same quality of parenting and guidance as a man and woman. 1 2 3 4 5
3. A primary purpose of marriage is to provide stability in a loving relationship. Same sex partners should have this legal right available to them. 1 2 3 4 5
4. The recognition of same sex marriage poses a threat to society because public schools will be forced to teach homosexuality is normal. 1 2 3 4 5
5. Martial protections, such as security and health care benefits should be available to same sex partners. 1 2 3 4 5

6. Same sex marriage will strengthen the morals of society by supporting equalities. 1 2 3 4 5
7. I support individuals who are not heterosexual seeking marriage rights. 1 2 3 4 5
8. Because more people will have the benefits of marriage, family will be strengthened by the recognition of same sex marriage. 1 2 3 4 5
9. Men and women naturally complement one another, therefore a union between two men or two women should not be recognised in marriage. 1 2 3 4 5
10. The legalization of same sex marriage is an important step toward the acceptance of individuals who are not heterosexual. 1 2 3 4 5
11. A primary purpose of marriage is to raise children, therefore only a man and woman should be married. 1 2 3 4 5
12. Same sex marriage ensures equal rights for all relationships regardless of sexual orientation. 1 2 3 4 5
13. The legalization of same sex marriage will lead o unnecessary financial burdens, such as social security and health care benefits. 1 2 3 4 5
14. The legalization of same sex marriage will jeopardize religious freedom. 1 2 3 4 5
15. Individuals should be free to enter into marriage with another same sex consenting adult because God created all people and does not make mistakes. 1 2 3 4 5
16. Same sex marriage will lead to the moral decay of society 1 2 3 4 5
17. I oppose the legalization of same sex marriage. 1 2 3 4 5