

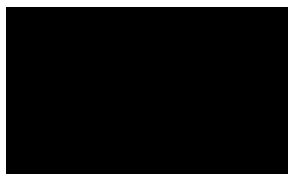
A Project entitled

*基督徒對同性戀之觀感研究：以香港的大學生為例*

*A study of the perception of Protestants on homosexuality:*

*A perspective of Hong Kong university students*

Submitted by



submitted to The Education University of Hong Kong

for the degree of Education (Honours) (General Studies) – Primary

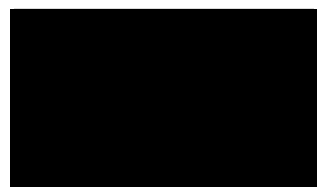
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## Declaration

I, [REDACTED], declare that this research report represents my own work under the supervision of Title and Name of Project Supervisor, and that it has not been submitted previously for examination to any tertiary institution.

Signed



18-4-2019

## 基督徒對同性戀之觀感研究：以香港的大學生為例

### **A study of the perception of Protestants on homosexuality:**

#### **A perspective of Hong Kong university students**

### **Abstract**

With an increasing voice and controversy of the issue of homosexuality among Christian circles, this research aims to deal with the rare research target group, Hong Kong university students with Christian faith, who are always considered as having higher critical thinking ability, more mature spiritual status and being more open-minded. Both quantitative and non-random sampling, qualitative methodology will be used to collect the data and explore their perception on this issue.

According to the findings, the conclusions of the research are as follows:

1. The target group generally shows a contradictory pattern of perception on the issue of homosexuality.
2. The universal values of equality and Chinese traditional values towards family affect respondents' attitude on the level of acceptance of homosexuals and their civil right.
3. Multicultural religion plays a crucial role in affecting the mindset of local university students on the issue of homosexuality.
4. Overall, the most significant factors affecting the perception include religion faith, social values and personal values, which are the force pulling each other.

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# 1. Problem Statements

## 1.1 Background

The issue of homosexuality was a sensitive topic in the past. In recent years, there is more and more voice about rising a legal rights for homosexuals as equal as heterosexual. Hence, transparency and recognition of homosexuality become higher, especially in the European and American countries, given that there is an increasing trend of western countries having legitimized same-sex marriage, including Netherlands. Again, Belgium, Spain, Canada, etc. (van den Berg, 2017). While homosexual issues seems less to be discussed in Asian countries, Taiwanese society was recently reported as the first jurisdiction in Asia to legalize same-sex marriage (Chung, 2017). Hong Kong, one of Taiwan's neighboring cities, is possibly a melting pot of Western and Eastern religious culture under the influence of religious pluralism. The views of Hong Kong citizens on homosexuality seems to be shaped by the combination of traditional Chinese religion strongly supporting one-man-one-women marriage and Protestant denominations (Lau, Lau & Loper, 2014; LIPKA, 2016). The dominant religions include Buddhism and Taoism, which are originated in the Chinese society, as well as Christianity originated in the Western society (Hong Kong Tourism Board, 2016). With the background of multiculturalism, and feature of religious freedom in Hong Kong, a culture of Religious Pluralism has been cultivated (Formichi, 2013). Among these multi-various religions, the issue of whether homosexuality is moral seems to be particularly controversial among Christian circles. A list of divergent opinions from condemnation to acceptance exist across the world (Schnabel, 2016). Therefore, Hong Kong is likely to be with diversified opinions depending on its liberal and conservative groups.

## 1.2 Significance of the research

It seems that there are data and studies indicating and explaining the views of western citizens and Hong Kong people with the religion of Christian on homosexual people (MVA Hong Kong Limited, 2006; Sumner, 2008; Lau, Lau & Loper, 2014). Yet, same type of research seems to be rare in Asian countries, including Hong Kong, due to cultural belief of maintaining the balance of “yin” and “yang” in heterosexual relationships (Tang, Lai, & Chung, 1997; Wong and Tang, 2004). What is more, the existing researches are likely to be less specifying university students, who are a particular group of pillars being expected as having higher thinking ability towards personal spiritual development compared to the younger-age adolescents, and who are receiving higher education highlighting the element of independence and critical thinking, as the respondents (賀玉英和陳更新, 2006; 岳曉東, 2011; 林靜, 2017).

Will such a specific religious environment, featuring religion pluralism caused by the colonial, influence the perception of a group of younger Christians on homosexuality? Will other factors, like the traditional role of religion, also interact with their Christian belief, forming a unique view of point on this issue, for example, particularly accepting, rejecting or having no orientation on homosexuality?

Being an undergraduate of an Education programme major in the subject of General Studies, it is likely that this research fulfils the objectives of General Studies department. For example, enriching my own knowledge towards society through reading literatures will enhance one's sense of social issues. Using qualitative research methods to collect data will strengthen the skill of inquiry in social sciences and critical thinking (EDUHK,



2017). Therefore, the present study will try to combine the religious belief of Christianity with the factor of university students in Hong Kong, to respond the above point of significance.



## 2. Literature Reviews

### 2.1 Situation of homosexuality across the world (mainly in Western countries)

In the traditional world, Christian denominations are divided into the Abrahamic religions of Judaism, Christianity and Islam. Most of them believed that anal or oral sex between people is sinful (Wolfson & Fackenheim, 1947). In contrast, though some of Christian denominations in the contemporary world still hold the traditional view, other groups are beginning to include homosexual people. For example, some Presbyterian and Anglican churches accept members regardless of same-sex sexual practices, with some provinces allowing for the ordination and inclusion of gay and lesbian clerics (Ford, 2014; Moravian Church in North America, 2014). Conservative Judaism in the US allows for lesbian and gay rabbis and same-sex unions (Cooperman, 2006). The above difference in views among Christianity denominations may lead to a sense of “nowhere to go” among some believers.

### 2.2 Situation of homosexuality in Hong Kong

With the feature of religious pluralism, regarding the potential for Hong Kong becoming a city embracing same-sex rights, there are various points of view. First, most articles appreciated a high degree of civic freedom and democracy for Hong Kong citizens to enjoy, compared with such other Asian regions as the Mainland China (Wong, 2015; The economist, 2017). Regarding the degree of social acceptance towards homosexual, some scholars argued that social acceptance in Hong Kong, especially the youth, appears to increase (Loper, Lau & Lau, 2014). While it is reported that the majority of people hold negative attitude on educating “both homosexual and heterosexual love are beautiful” and providing homosexuals with special rights

regarding marriage and employment (Zhao, 2015). About religious tolerance, negative views are due to a rather conservative-style Christian institutions in Hong Kong resistant to social change, including same-sex matters, and China-styled puritanism suppressing the self-ruling or non-mainstream thoughts (Zafirovski, 2007; Vines, 2015). Contrarily, positive opinions are attributed to the less impact of the traditional religion on attitudes of homosexuality, as well as the feature of increasing open-mindedness in today's Christian circle (Loper, Lau & Lau, 2014).

### 2.3 Views of the younger generation

Reports from Europe and China, and Hong Kong indicate that compared with the older generation, younger generations, and the highly educated, are two of demographics more supporting same-sex marriage and adoption rights for gay people (ILGA Europe, 2006; ILGA, 2012; 蕭德驤, 2015).

### 2.4 Views of the university students

It can be summarized from studies in Taiwan that though university students tend to hold more positive attitude towards homosexuality, there are certain areas they don't accept or encourage. They generally accept being friends, working, contacting, and servicing with homosexuals. Yet, they tend not to support the issue of same-sex marriage, and the situation of themselves or their own children being homosexuals. Still, they tend to accept homosexuality by respecting others' choices and laws supporting indiscrimination (張德勝、王采薇, 2009; 王素真, 陳住銘, 洪耀釧, 2014).

### 3. Research Questions and Purposes

#### 3.1 Hypothesis

- a) By analyzing literature reviews mentioned above, it seems that religion of Christianity has a certain level of impact on one's perception on homosexuality. Hence, it is expected that this study will be about finding to what extent religion of Christianity has impacted on respondents' perception on homosexuality.
- b) Given that other factors, such as personal political status affecting the opinion on the rights of homosexual, expectation from parents and family etc. will have effect on one's perception on homosexuality, it is expected that these factors, if any, will have interaction with the factor of religion belief, hence resulting into perception of various aspects.

#### 3.2 Research Questions

- 1) What is the pattern of the perception of local university students with Christian faith on homosexuality?
- 2) Which areas of same-sex issues do local university students with Christian faith (not) accept and (not) encourage respectively?
- 3) To what extent the factor of Christian faith affects their perception on homosexuality?
- 4) Does there any other factor, such as religious environment of Hong Kong (religious pluralism), interacting with Christianity, hence, influencing the perception of local university students on homosexuality?

### 3.3 Research Objectives

It is expected this study will:

1. Give a new insight into variables of “perception on homosexuality” and “university students of Christianity in Hong Kong”.
2. To understand how multicultural religion, one of the aspect of social development in Hong Kong, will affect the mindset of local university students.
3. To find out whether there are other factors interacting with religious belief (Christianity), hence, influencing the perception of local university students on homosexuality.
4. To help society discover some new insight towards today’s university students, religion belief, or the local development of multi-culture religion, if possible.

## 4. Methodology

### 4.1 Research Method

Quantitative approach have been used for research question 1 and 2, investigating the general pattern of the perception on homosexuality. Qualitative approach have been used for research question 3 and 4, highlighting the in-depth information including factors behind one's perception.

### 4.2 Research Target

For increasing the representativeness of this research, respondents should be a Christian based not on his/her religion, but on the Christian faith (Newman, 2004)<sup>1</sup>. Therefore, no baptism is required for the respondents. Second, they should be the local permanent resident who have been experiencing the context of Hong Kong, featuring religious pluralism and the value of freedom to express, for a long time.

### 4.3 Research Tool

For quantitative part, questionnaires have been used. A piloting questionnaire based on literature reviews and research purposes of this study, have been first distributed to 2 university students with Christian faith, followed by administering the questionnaires in digital format to 118 respondents, to obtain a more objective result by ensuring the sampling size as large as possible. The scale of questionnaires is divided into five perspectives: Ethic morality, Level of acceptance, Civil right, Christian faith and Factors affecting personal perceptions. Response scales include 5-point Likert scale

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<sup>1</sup> Christian faith stresses the behavior of complying religious rules, while the religion focuses on how one attaches and devotes to Jesus Christ demonstrated by the level of prioritizing the relationship with Christ in everyday life (Newman, 2004).

(Appendix 10.1).

For qualitative part, 10 of 118 respondents participating in quantitative part have been invited to have an interview for possible advantages, including obtaining more accurate and in-depth information from respondents through higher number of open-ended questions, flexibly conducting the interview depending on each one's situation, using face-to-face conversation to determine the objectivity of respondents' answers, and also allowing a swift clarification in a two-way dialogue etc. (Sofaer, 2002). Open-ended questions will cover a larger part of interview regarding the purpose of achieving deep reasoning from more realistic and humanizing opinions from respondents (Jamshed, 2014). In order to maximizing the diversity of independent variables in the research, interviewees of different background, including genders, studying university and related subjects, denominations of associated church etc., have been considered.

#### 4.4 Research Limitations

Yet, with limited manpower, time, material and financial resources, there will be three major limitations. First, the number and the variety of the profile of respondents will be limited that is less representative, for example, not each of the Christian denominations can be studied. Hence, it cannot widely represent the opinions of all university students of Christianity. Moreover, the research is less as in-depth as other research studying the difference between those having real contact with homosexual and those not having, hence, limiting the new insight of the views of today's society towards this issue. Second, in terms of validity, it is unavoidable that the research is flawed since the analysis is generally based on personal understanding, literature reviews from different regions and advice from project supervisor.

## 5. Findings

### 5.1 Ethic morality

#### 5.1.1 Homosexuality contradicts family value

Figure 1 shows the respondents in quantitative research tend to have a positive attitude on the opinion of “homosexuality contradicts family values”, in which most respondents (37.8%) agree and about one-fourth of them (18.5%) even chose “strongly agree”. In contrast, there is only a smaller amount (less than 25%) of respondents choosing negative attitude on this opinion, in which less than 20% and less than 5% respondents disagree and strongly agree respectively. Although there is a trend of holding positive attitude in this statement, there is still a group of respondents (18.5%) choosing “neutral”.

Figure 1

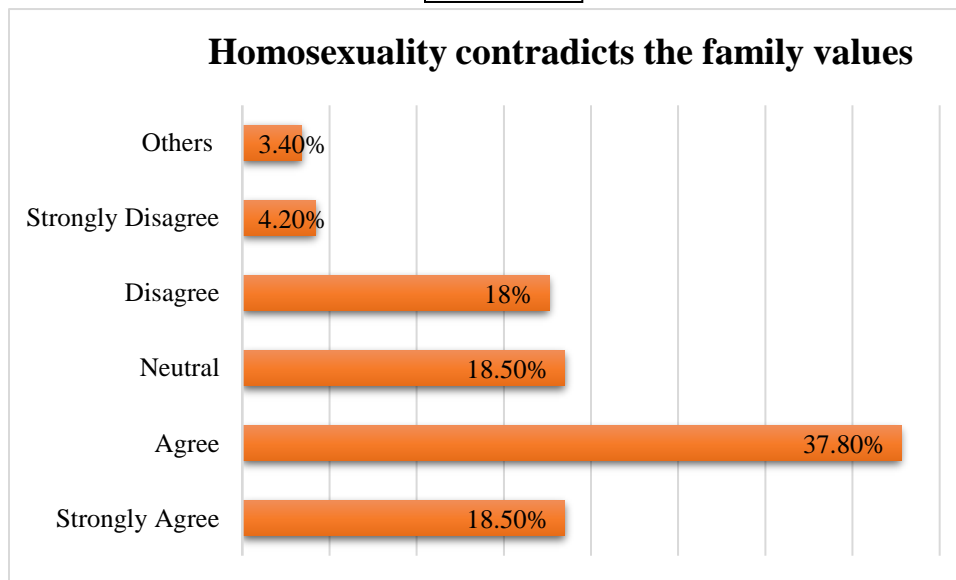




Figure 2 shows the elaboration of the opinions in the result of Figure \_ generated from interviewees in quantitative research. From the interviewees agreeing homosexuality contradicts family values, they explained that homosexuality is different from one-man-one-woman combination of people suggested by God, fails to have the next generation with blood connections, and that love received by children is based only on genders but not roles of parents. It can be concluded that reasons supporting the contradictory relationship between homosexuality and family values are mostly accorded with the inconsistency in bible teaching and the undesirable influence in the growth of the next generation. For highlighting the “neutral” group, the respondents tend to be confused with power between “homosexuality contradicts family values” and “homosexuals still have a desire of building a family”.

Figure 2

<b>Homosexuality contradicts the family values</b>			
<b>Positive attitude</b>	My belief is to emphasize the combination of a man and a woman.	God said that the combination of people is a man and a woman.	Homosexuals cannot have children and cannot have family inheritance.
<b>Neutral</b>	If parents are open-minded, communicate more with their children, and have no domestic violence, families or parents will have higher acceptance of homosexuality. However, if parents are more conservative, they have a lower acceptance toward homosexuality.	I met more and more homosexuals and found that they all wanted to be loved and eager to organize their families. Since everyone is a human being, why can't you be loved and have family? So I don't know if homosexuality and family are in conflict.	The current society tends to focus on equality between men and women, but I have learned from some homosexual friends that gay men are generally more male chauvinist. In some ways, gay men may often think that women do not have the ability to control something.
<b>Negative attitude</b>	Most people think that normal families should be consisted of a man and a woman. But does it mean that homosexuals do not need a family and feel that the family is not important? No, they may think that the structure of the family is very important, so some homosexuals want children very much.		

### 5.1.2 Homosexuality contradicts the morals of community

Figure 3 displays the respondents share a similar percentage (about 30%) on each position of “homosexuality contradicts the morals of community”. There are 34.5% respondents holding positive attitude, with 26.9% agree and 7.6% strongly agree. And there are 32.8% respondents holding negative attitude, with 26.1% disagree and 6.7% strongly disagree. Furthermore, there are 29.4% respondents choosing “neutral” position. Therefore, comparing with the perception on family values in the above, it can be concluded that the respondents share different opinions on “homosexuality contradicts the morals of community”, but overall, the pattern is similar to the perception on family values that the respondents tend to hold a positive attitude.

Figure 3

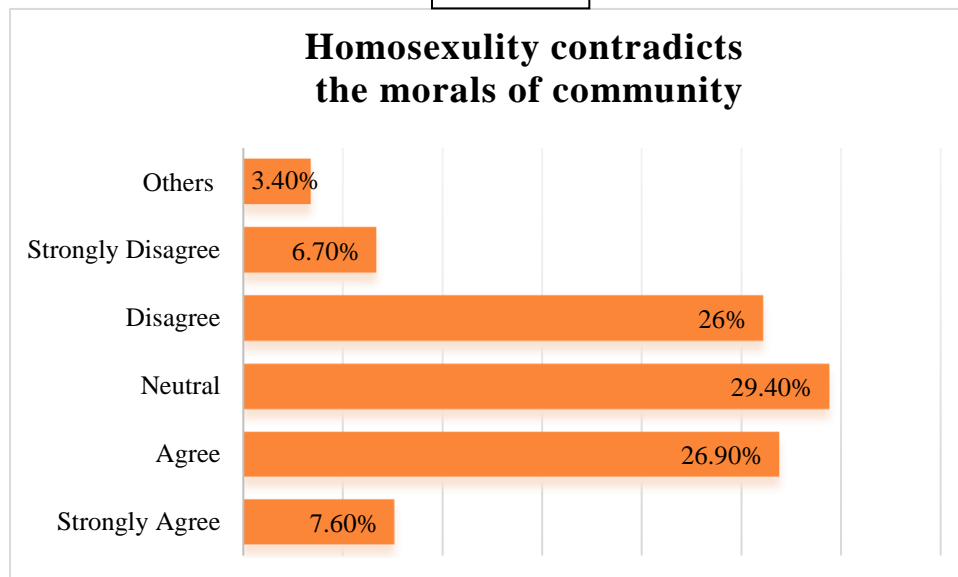


Figure 4 shows that people supporting homosexuality contradicts the morals of community is mostly based on the threat of homosexuality distorting social morals when more people have distorted values, and distorting the concept of the next generation when the children whose cognitive development has not been mature will be instilled with homosexual concepts. While those holding “neutral” position tended to be in a struggle that homosexuality will be a personal choice without hurting others if a society tends to value Egalitarianism, but will be a social morality if a society is a state religion.

Figure 4

Homosexuality contradicts the morals of community			
<b>Positive attitude</b>	The Netherlands has added the elements of homosexuality to children's story books. I think that when a child is still immature in his mind, he is instilled with these concepts. Is this ethical?	I think homosexuality violates social norms.	and the family that is caused by the same sex will pass on the wrong concept to the next generation, so more people will have distorted values, which
<b>Neutral</b>	My own meaning of social morality is vague. If homosexuality is a state religion, homosexuality is social morality. If a society tends to value Egalitarianism, homosexuality is a personal choice rather than a social function.	Although some people will criticize their practices, the society is paying more and more attention to equal treatment. So I don't know how to choose, but if I want to choose a position, I will choose not sure.	The current society tends to focus on equality between men and women, but I have learned from some homosexual friends that gay men are generally more male chauvinist. In some ways, gay men may often think that women do not have the ability to control something.
<b>Negative attitude</b>	The relationship between same-sex couples is mutual acquiescence. Two lovers, like other couples, do not hurt others, so they have not done anything wrong.	This is just a personal choice. Sometimes their sexual orientation is beyond their control.	Kong. Morals also changes with time, and sexual orientation is only a small part of the morals of community.

## 5.2 Level of acceptance

Figure 5 shows most respondents is likely to have a high willingness to accept people of different backgrounds as homosexuals. For colleagues, neighbor, superior, friends and teachers, the respondents are generally accepting them as homosexuals that the percentage of holding positive attitude is around 70%, with 40% acceptable and 30% strongly acceptable, while the total percentage of holding negative attitude (“unacceptable” and “strongly unacceptable”) is under 5%. Comparably, the respondents tend to have a lower willingness to accept their family members as homosexuals given that the percentage of holding positive and negative attitude is about 40% and 36% respectively, which is decreased and increased significantly by around 40% and by six times respectively. Therefore, it can be concluded that the respondents are mostly accepting people as homosexuals, but less accept when they are family members.

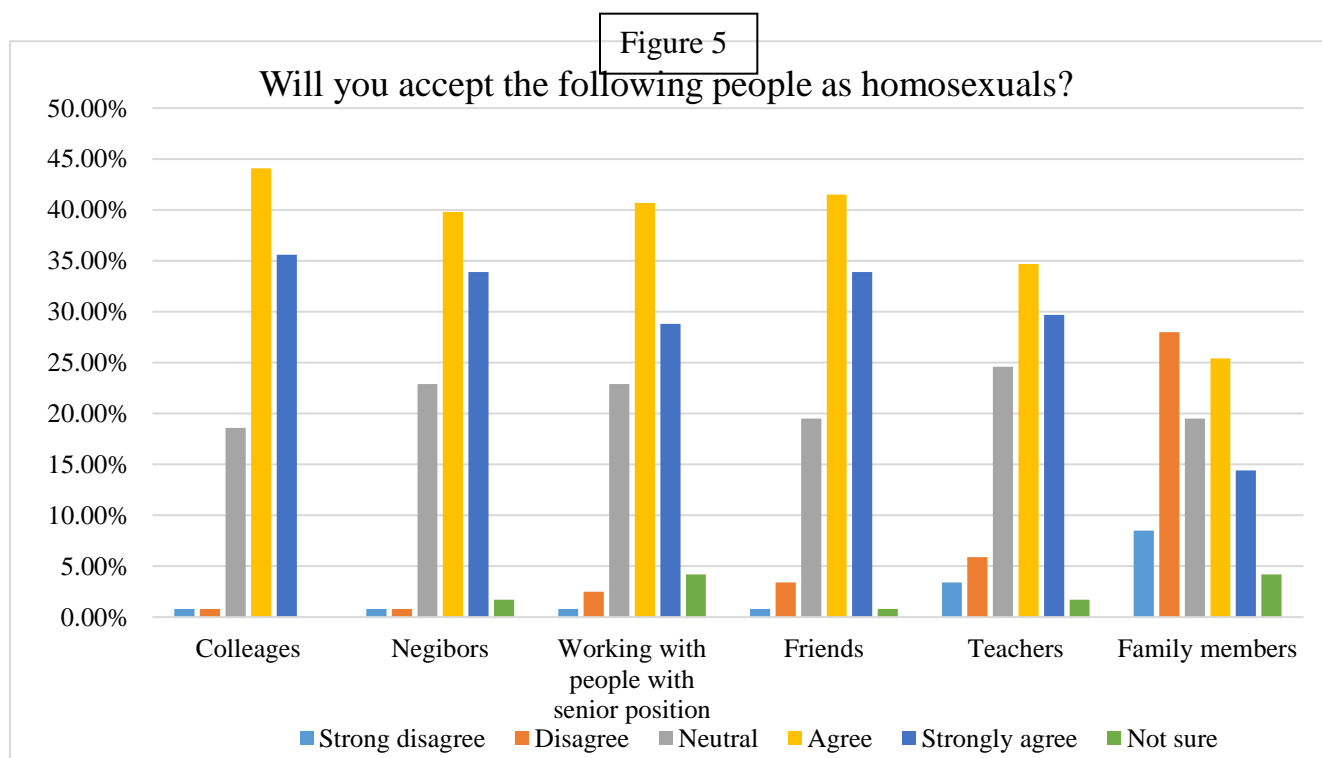


Figure 6 shows that the situation of less accepting family members as homosexuals are mostly because of withdrawing their family members to suffer psychological burden and be a sinner in terms of Christian faith under an intimate relationship with them. For people choosing neutral position, it was observed that the respondents are in confusion that though they do not wish their family members as homosexuals, they are still willing to show support to them given the “less supporting” atmosphere in Hong Kong, and will not rule out to accept this fact if the relations between two homosexual partners is good.

Figure 6

Will you accept your family members as homosexuals?			
<b>Positive attitude</b>	...Although my family has more emotional influence than bothers, it is still acceptable.	I have relatives who are lesbians. My family is very accepting her sexual orientation. My parents often talk to me about homosexuality and don't mind it. My mother's attitude is more open, she likes collecting information and exploring things everywhere.	
<b>Neutral</b>	Because I value family more, I think about organizing a complete family, and homosexuality cannot be the family I want. However...if their relationship is good and they get along well, my family and the other family also get along well. I do not rule out accepting family members to become gay.	I will accept it because it is their choice and I can't control their lives. The reason why I don't choose to accept is because when I try to replace the role of homosexuals, I feel that if the society does not accept the homosexuals, even the family does not support homosexuals, this is not good. So I am not very happy to accept the fact that my family is homosexual, but I will accept it.	
<b>Negative attitude</b>	Because I have a better relationship with them, I don't want them to suffer a lot of psychological pressure. Even if these pressures are not given from others, they will often put pressure on themselves, as their family, I am worried about their mental health, and this will affect the entire family.	I think that because homosexuals are different from most people, they may have the trait of Antisocial personality disorder; Moreover, homosexuals contradict Christian doctrine and may make homosexual Christians unable to adhere to the faith in Christ.	As soon as the family has a close relationship with me, my family is also a Christian. I don't want them to be this kind of sinner.

### 5.3 Civil right

#### 5.3.1 Right of homosexuals

Figure 7 displays that respondents usually agree homosexuals should have a right of receiving equal opportunities in community. The majority of respondents (65.5%) not only accept but also encourage which includes individual's action for promoting something happen, while less than one-tenth respondents neither accept nor encourage it. Contrastingly, regarding the right of homosexual marriage shown in figure 8, the situation is reversed that the majority of respondents (48.7%) neither "accept" nor "encourage" it, while only 22.7% respondents both accept and encourage it. Overall, the respondents largely accept homosexuals having basic human rights but not include same-sex marriage.

Figure 7

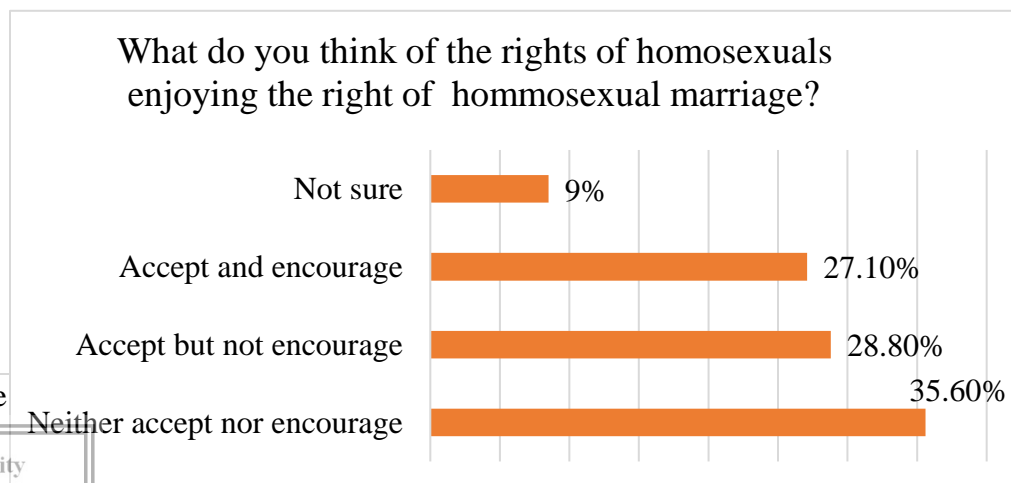
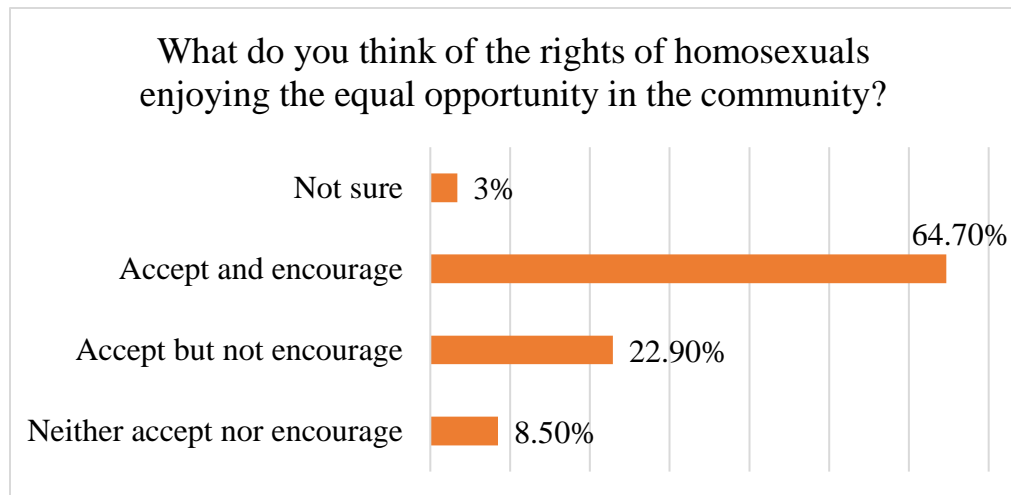


Figure 9 demonstrates that respondents mostly both accept and encourage homosexuals' rights of receiving equal opportunities because it is regarded as the basic human rights for everyone regardless of one's sexual orientation, while the reasons for rejecting same-sex marriage can be summarized as not according to God's will, distorting the growth of the next generation, social morality and harmony, and involving complex legal process.

Figure 9

	the rights of homosexuals enjoying the equal opportunity in the community	the right of homosexual marriage
Neither accept nor encourage		Can a same-sex couple really maintain a family values? If the law of same-sex marriage is passed, the morality of society will gradually accept that two men or two women is a good family value and can take care of a child.
		I will worry if the children are taken care of by homosexuals, their mental health will be very affected, they may lack the love of a certain gender, they can't know how a male father and a female mother get along with each other, they will not be clear about the concept of male and female
		It is very complicated to involve many legal procedures through the laws of same-sex marriage.
		And God will not bless the marriage between homosexuals. If same-sex couples do not pay attention to the concepts of birth, inheritance, etc., they can marry through civil union.
Accept but not encourage	If it is a basic human right, I can accept it, but when it comes to other rights, I think that since they choose to take a different path from others, they also ask others to give them the same rights as others.	Because of religious belief, the combination of a man and a woman is God's most joyful thing. I personally take homosexuality wrong. But if it is about personal choice and free will, I accept it.
		The same-sex family will influence the next generation's conception of parents, such as the integration of the two sexes and the views on marriage.
Accept and encourage	Enjoying equal opportunities is the basic human rights of everyone.	
	Homosexuals and ordinary people should be treated equally.	
	Based on the principle of "Everyone is equal", homosexuals should have equal opportunities.	

### 5.3.2 Reducing discrimination against homosexuals

Figure 10 proves that respondents are most likely willing to take the action of “Listening and sharing with homosexuals” and “Discussing with others about your own and others opinions on homosexuals” for reducing discrimination against homosexuals, in which positive attitude (“agree” and “strongly agree”) covers around 80-90%, while negative attitude (“disagree” and “strongly disagree”) is less than 4%. Comparing the action of “Legislation on sexual orientation discrimination”, positive attitude slightly decreases to around 45% and negative attitude increases to around 30%. Comparing the action of “Participating in LGBT promotion activities in/off campus” and “Participating in LGBT social movements”, positive attitude sharply decreases to around 30% and negative attitude obviously increases to around 45%. Overall, the respondents are willing to listen to and share with homosexuals but not include the participation in LGBT-like social movements.

Figure 10

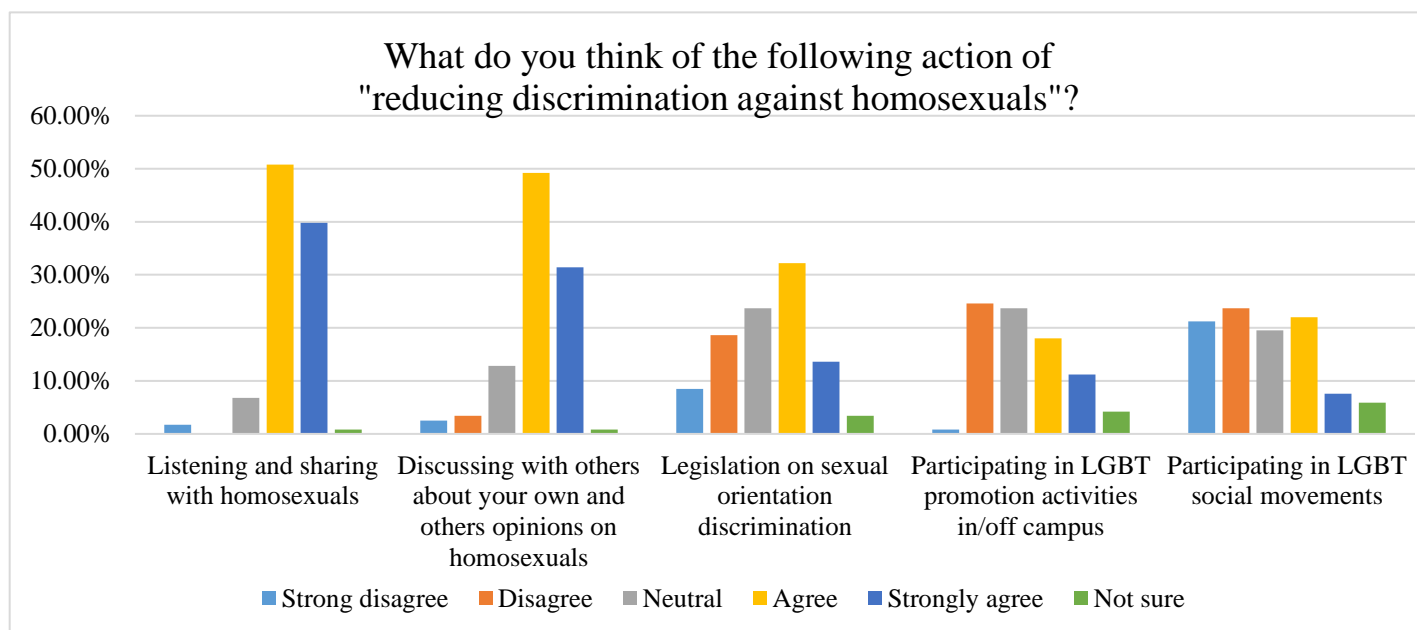




Figure 11 shows that almost all respondents believe the process of listening to and sharing with homosexuals help increase their own understanding of, hence, the sympathy towards homosexuals, while the LGBT-related promotional activities or social movements were described as involving personal positions that will cause people who have been disgusted against homosexuals become more resentful, which will deteriorate the situation of public outcry and social dispute.

Figure 11

	Listening and sharing with homosexuals	Participating in LGBT social movements
Positive attitude	Sharing with each other can make me more aware of the experiences behind homosexuals and reduce our prejudice against homosexuals.	Publicity at school or outside will help more people listen to and understand the issues of homosexuality, and think more.
		But compared with social movements, I think there is better methods evoking social concerns, such as media and talk shows.....I think it is useful to invite people to share experiences in this type of talk show, radio, etc., while the social movement always involves personal positions.
	...after chatting with them, I think they are only different in sexual orientation, but their appearance and the whole person are completely no problem. Chatting is very important,	
	At least I know what they think, why this happens, I will understand their situation better, and my own acceptance will be higher.	
	I can talk with homosexuals about the reasons why homosexuals choose homosexuality as their sexual orientation, and their difficulties in life, such as their experience of being tagged on a regular basis.	
Negative attitude		It depends on what the group supports. If they support same-sex marriage, I will not participate. And I don't think these activities or movements can change a person's perception on homosexuals.
		If it is a group of people who oppose homosexuality, same-sex social movements will make them more resistant to homosexuals, and people who participate in these movements are creating chaos.
		The same-sex social movement will let more people understand the issue of homosexuality and the demands of homosexuals, but this has the opportunity to make people who have been disgusted or discriminated against homosexuals more resentful, which does not help reduce discrimination against homosexuals.

## 5.4 Christian faith

Figure 12 evidences that respondents have a tendency to hold a positive attitude on “Homosexuality contradicts the moral of Christianity” (74.6% respondents choosing agree and strongly agree). On the other hand, the majority of respondents, 66.4% and 64.9% of them, hold a positive attitude on accepting, and encouraging homosexuals as Christian respectively.

Figure 12

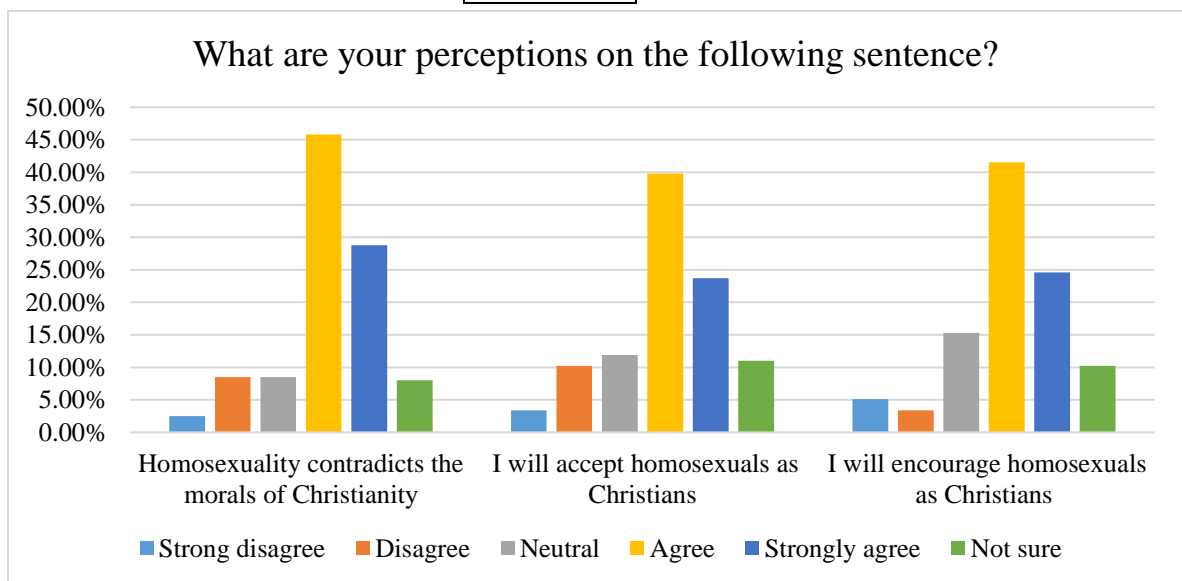


Figure 13 explains that respondents believe homosexuality violates the union of a man and a woman as taught by bible or church, though, there are reasons supporting them the thinking of continuously accepting and encouraging homosexuals as Christians. First, they still hope they can be like Christ who loves others as oneself by accepting and understanding homosexuals more. Second, religion is considered as helping homosexuals overcome their adversity, and lastly, encouraging others as Christians is one of the mission of those respondents.

Figure 13

Homosexuality contradicts the morals of Christianity	I will accept/encourage homosexuals as Christians
I believe that Christianity as a whole does not support homosexuals, but will accept them.	We also have sin. Everyone is a sinner in front of God. So I don't label him/her and refuse homosexuals to become Christians because he/she is homosexual. If someone thinks or does like this, I don't think they are qualified to be a Christian.
Although Christianity does not accept homosexuality, it will support them and help them.	...they should have religious freedom, I encourage them to become Christians because it is like my mission in religious belief, taking the initiative to evangelize.
God is not happy with the behavior of homosexuals, but will accept homosexuals.	I believe that faith can help gay people face psychological pressure, and the church can understand their needs more, so as to help them according to their needs, growth, and personal experiences, and help them understand the concepts of the two sexes, but the belief will not force them to change.
	After homosexuals understand that God is not happy with these things, they will not continue to develop relationships with homosexual partners, but beliefs may not change their own sexual orientation, it may require a little more time.
	A: I will accept, but whether homosexuals will change does not care if I want them to change, I even want Christ to change them because I can't handle the situation of my friends and family. If I force them, I will only make them feel harder, so changing them is God's work, not my job. Encouragement means that I will stay with homosexual people while giving them encouragement.

### 5.5 Factors affecting personal perceptions

Figure 14 shows three of the most significant factors affecting the perception on homosexuality of respondents. The factor of “Religious belief” (55.5%) ranks the highest, “Personal values” (48.7%) and “Social atmosphere” (45.4%) ranks the second and the third respectively.

Figure 14

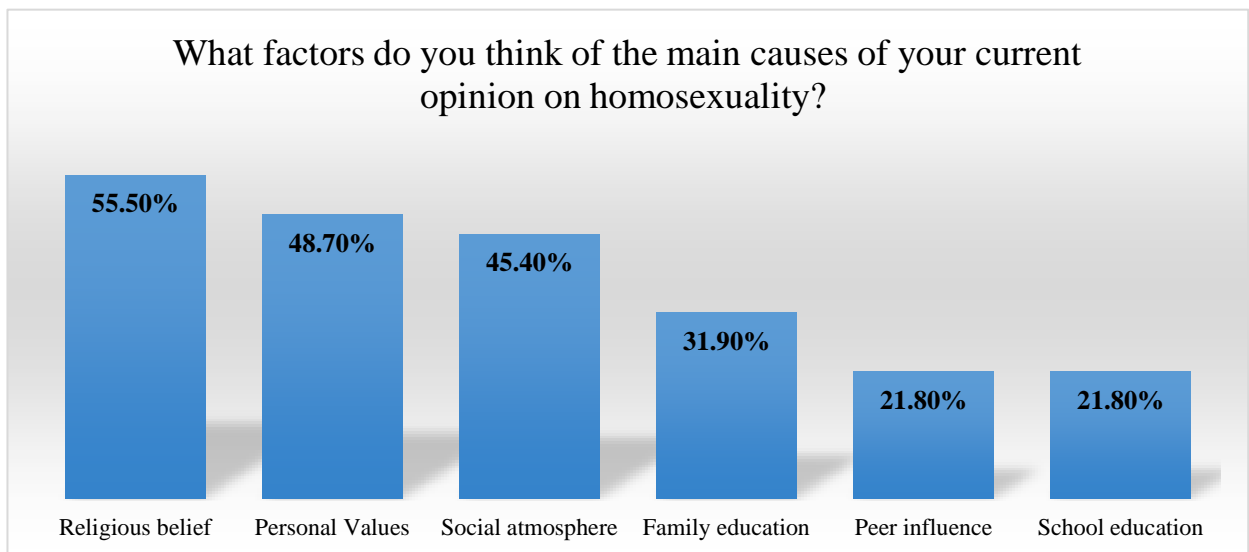


Figure 15 illustrates that the factor of “religious belief” is always considered by the respondents as an important value guiding their life, an objective and clear direction assisting the process of decision making and distinguishing right from wrong. Moreover, the factor of “Personal values” is often related to one’s personality including open-mindedness, personal prejudice towards homosexuals/homosexuality, the importance to respecting others etc. Lastly, the factor of “Social atmosphere” describes the influence of the general rule in Chinese traditional values i.e. Males and females are not allowed to touch their hands in giving and receiving, and the impact of the behavior and attitude of celebrities on the respondents’ attitude on homosexuality.

Figure 15

Religious Belief	Social atmosphere	Personal values
I value religion very much, and the Bible is objective and has a clear direction.	From the experience of my growth, the society has continuously emphasized the concept that “males and females shall not allow their hands to touch in giving or receiving anything” and “there will be families with men and women”.	I am more open and like asking questions.
Religious beliefs is very important to me. Faith is the guide of my life. Sometimes when there are many voices in the society, I can’t distinguish what right and wrong is, and faith can help me.	I know that foreign singer - TROYE FICAN expresses his thoughts with lyrics. It makes me understand that if homosexuals want to disclose their sexual orientation, it strongly requires courage, added that the words and news of the Internet let me learn more about the life experience of different homosexuals.	I personally don’t like homosexuality.
Faith is important to me. He has given me a lot of power in many of my personal experiences.	Hong Kong is a Chinese society. The traditional family concept is very strong. My personal sexual orientation and the friends around me are mostly heterosexual. It makes me feel that heterosexuality is the most suitable sexual orientation.	I personally have a strong opinion. On the issue of homosexuality, I tend to respect homosexuals, but I will not understand it. I don’t know the views among homosexuals. For example, some people say that love is not based on gender, I don’t understand how they understand love.
I have been involved in church since I was a child, and my parents are Christians. I have believed and trusted Christ since I was a child.		Although my mother’s idea is more extreme, that homosexuals are “big sinners”, I think that even if my friends are homosexuals, they should respect each other.
The teachings of the Bible support my ideas. The pastor also explains the content of the Bible. Moreover, my church is open-minded that supports my thoughts. If I have a different position from my church, I will feel very uncomfortable and will not share the topic of homosexuality very openly.		Many opinions are subjective. I have a very beautiful picture in my mind that it is a family of one male and one female. The same-sex family will make me resist.

## 6. Discussion

### 6.1 Research Question 1 - Pattern of perception on homosexuality

There are certain similarities between the result of this research and that of literature reviews.

First, it can be seen that the situation of acceptance level on homosexuals of respondents in this research is close to the situation for university students from other regions i.e. Taiwan that both of the targets tend to accept most types of people as homosexuals. But what slightly different is that research target in this research generally less accepts their family members as homosexuals compared with other groups of people. Referring to the result that the more respondents perceived family members as someone having a closer relationship with respondents themselves, the more the respondents' emotions will be affected accordingly by their family members, thus, the more the respondents refuse to witness their family members to suffer unfair treatment and pressure from society. This kind of inequality can be explained by an example, sexual stigma, that inferior any types of homosexuals' desire and conduct, which is probably leading to one's negative mental well-being, including distortion of self-image, an increased risk of mental disease, and even committing suicide (Herek, 2009). Specifically in Hong Kong where Chinese culture emphasizes the value of collectivism highlighting family responsibility and sacrifice, there would be a larger psychological suffering towards homosexuals given that prejudice towards homosexuality from society may force homosexuals to change their own sexual orientation for avoiding the loss of family's dignity (Triandis, 2018). Added that family is generally acting as one's

source of economic and emotional support more than other groups of people including friends, neighbors etc., it can be explained that there are more unique considerations for family members than other groups of people, which cause most of the respondents less accepting their family members as homosexuals (White, Sandfort, Morgan, Carpenter, & Pierre, 2016).

Second, both research targets in current literature reviews and this research support the importance to including rights enjoyed by homosexuals regarding the non-contradictory relationship between one's sexual orientation and rights to enjoy equality. Similarly, homosexual marriage is a particular right excluded from equality by the targets groups of university students from different countries, including respondents in this research. The reasons behind will be explained in 6.2.

## **6.2 Research Question 2 - Impact of factor of Christian Faith on the perception on homosexuality**

It can be said that the factor of Christian faith significantly affects the perception on homosexuality of respondents. For example, respondents explained how bible has strengthened their thinking of "homosexuality contradicts family values" (Finding 5.1), how "the understanding of what God likes" has reinforced on their refusal towards same-sex marriage (Finding 5.3), and how a sense of mission from Christian faith has supported their welcoming attitude and action of encouraging homosexuals as Christians (Finding 5.4). Having organized these findings, it is likely to respond to the Finding 5.5 that the respondent regard religion as the basis in their life, including

involving the perspective of religious belief into the issue of homosexuality. It can be explained that religious faith is always playing an important role of strengthening one's spirituality. First, it acts as one of the central foundations of pain relief and tranquility helping one overcome hurting life experiences, hence, increasing respondents' attention and dependence on religion faith, meanwhile, motivating them to share this kind of "blessing" as many people as possible (Finding 5.4) (Williams & Sternthal, 2007). Furthermore, religious faith itself can be said to be something for explaining social disorder. It is mostly based on the word "sin" that all displeasing experience are due to the absence of God, which is likely consistent with what the respondents implied that homosexual, which is not one-man-one-woman, is one of the sin opposing Bible, hence opposing the value of family and right of same-sex marriage (Smith & Denton, 2004). Overall, it is possible that the more one values his/her religious faith, the more the factor of "religious belief" will influence one's perception and action in his/her own daily life.

### **6.3 Research Question 3 - Impact of factor of other factors on the perception on homosexuality**

From Finding 5.5, it can be concluded that there are two other factors interacting with the factor of Christian faith, together affecting the perception on homosexuality of respondents.

The first factor is social atmosphere. For example, the influence of social atmosphere can be demonstrated by the concept of "equality for all" explained by most of the respondents (Finding 5.3.1) who encourage basic human rights for homosexuals,



together with Finding 5.4 showing that the value of religious freedom supports respondents' willingness to encourage homosexuals as Christians. In this case, the influence of universal values in Hong Kong society, which strongly insists the protection of freedom and human rights, and the value of equality, tends to affect the perception of respondents on the issue of civil rights for homosexuals (Lam, 2004; HKSARG, 2017; Ip, 2018). Besides, Chinese culture, which emphasized that one is responsible for reproducing offspring to continue his/her family ancestry, is somehow affecting how respondents define the moral of community, and its relationship between homosexuality (Finding 5.2) (Lee, Stefanowska, & Wiles, 2015; TEON, 2016). Furthermore, the role of mass media may help people across regions increase their understanding of homosexuals (Finding 5.5).

The second factor interacting with the factor of Christian faith is personal values. From the explanation of respondents, personal values can be further divided into three perspectives. The first perspective can be the priority of certain values in their life. It can be summarized from the result that most respondents prioritize the value of respecting others' sexual orientation, choice, and rights for enjoying equality, over the contradiction in their own family values, social morality, and the morals of Christianity, leading to a greater acceptance of "homosexual should have basic human rights" (Finding 5.3.1), and a higher willingness to contact with homosexual (Finding 5.4). There are also large number of respondents prioritizing a 'complete and perfect' family based on one man and one woman over a homosexual family, giving rise to a strong recognition for the contradictory relationship between homosexuality and family values (Finding 5.1), while there are also some respondents not able to

prioritize different value, i.e. equity for homosexuals and social norms, leading to a contradictory perception on whether homosexuality contradicts the moral of society. The second perspective is possibly a personal feeling on the issue of homosexuality. This kind of feeling includes subjective opinions i.e. disgust, on homosexual sexual behavior and homosexual relationship (Finding 5.5). The third perspective is likely to be one's personality. It is observed that a trait of open-mindedness plays a main role in increasing one's acceptance of homosexuality.

## **6.4. Other Implications**

### **6.4.1 Taking homosexuality personal**

Though there are certain correspondences among the result of this research and current literature reviews, it is likely that the respondents in this research are particularly taking homosexuality personal. For instance, the perception or position of respondents will be particularly different when it involves people who are deeply concerned by the respondents, i.e. family members, causing a lower acceptance of their family members as homosexuals compared with other group of people. Another example is that when there are types of activities having the opportunity to disclose personal position in public, i.e. LGBT-related social movements, respondents were generally showing a lower eagerness in participating in these activities compared with other types of actions helping reduce discrimination regarding sexual orientation, i.e. listening to and sharing with homosexuals.

#### 6.4.2 Contradictory pattern of perception

Instead of having similar or black-and-white opinions on the same issue, it is found that the pattern of respondents' perception on the issue of homosexuality is particularly contradictory.

First, this kind of contradictory pattern of perception can be demonstrated by a group of people choosing “neutral position”. For example, from the perspective of family values, those respondents were concerning that the desire of homosexuals to be loved and build a family of homosexuals should not be denied despite its contradictions in mainstream family values. Similarly, from the perspective of the moral of community, some respondents explained that they can't give a clear position since on one hand, they personally accept homosexuals, but on the other hand, they know it contradicts what the society always prefer. In these cases, it can be seen that the struggle of respondents is caused by the dilemma of personal values and social values of homosexuality. Moreover, some respondents showed their confusion about the relationship between homosexuality and the morals of community, since the meaning of the moral of society is possibly dependent on whether a state is with preferred religion, which mostly favours a particular state religion, or without any favoured religion, which will treat all religions equally (Pew Research Center, 2017). In this case, how a state's position in religion, is likely a part of the norms of a society, which is a social expectation that proposes people's behaviour, yet, the scale of the norms will be changed according to how people value conformity and self-autonomy (Schwartz, 2012). Therefore, it is similar to respondents' dilemma that they are

struggling in following mainstream values of rejecting homosexuality under the influence of state religion, and respecting choices of one's sexual orientation in non-state religion, which implies that the factor of social atmosphere, personal values and religion faith are interacting together that arouses a sense of disorientation for respondents.

Second, the contradictory pattern of perception can also be showed by the tendency towards a conditional response. From Finding 5.2, 5.3, 5.4, the conclusions are “accepting most of the people as homosexuals but less accept when they are family members”, “accepting equal opportunity of homosexuals but not include same-sex marriage”, and “accepting listening to and sharing with homosexuals but not include LGBT social movement”, which are probably a conditional pattern that gives a dependence relations between one thing and another thing. Besides, the explanation behind the answers given by respondents also seems to include a conditional pattern. For instance, although some respondents less accept their family members as homosexuals, they explained that their acceptance level will be varied by the relationship between the homosexual's family and his/her partner (Finding 5.2). They would not rule out accepting family members to become homosexuals if the overall relationship is good. Some respondents choosing “accept but not encourage the participation in LGBT social movements” also pointed out that the effectiveness of social movements is dependent of the background of the subject, i.e. social movements helps one understand the issue if one's awareness of homosexuality is lower, oppositely, social dispute will be deteriorated if one has already held negative attitude towards homosexuals. Meanwhile, the willingness of one participation in public

activity is possibly reliant on the nature of the activity, i.e. willingness will be higher if it is an in-group activity (e.g. in a church) sharing opinions on the issue of homosexuality, willingness will be lower if it is public activity requiring individuals to disclose the position on the issue of homosexuality. In these cases, the respondents tend not to perceive the issue of homosexuality as a one part, but divide it into different aspects while having different opinions on each part.

#### 6.4.3 Meaning behind the contradictory pattern

Overall, the above situation can be summarized as an idea suggested by scholars in the field of Christianity – “already but not yet”. It is to describe a spiritual tension existing in Christian believers that though Christians believers have known the redemption from Jesus Christ has already experienced in this life (what “already” means”), the process of living in the world while waiting for the day when Christ would come back (what “not yet” means”), makes their present period an “uneasy time between the ages” (Dunlap, 1992). From the research, it is found that the target group, university students in Hong Kong university students with Christian faith, is also living in this kind of lifelong tightness. It seems that most of them have understood what Christ has done for them, what He prefers the combination of human, what the mission a Christian is, given that they pointed out the importance of one-man-one-woman relationship to Christ, had their mission in Christ by showing the willingness to encouraging homosexuals as Christians etc. Yet, the feeling of “uneasy” is somehow caused by a kind of inner conflict, which is a pulling force among different matters in

this world – personal values, social values and religious faith. It may result in a condition that this target group has attached a great importance of Christian faith to their life (Discussion 6.2), while is easily affected by external values that gives rise to those mentioned “neutral position” and “conditional answers” shown in a particular contradictory pattern of perception on homosexuality (discussion 6.4.1 and 6.4.2).

#### 6.4.4 Views of and views on the younger generation

Referring to the recent news reporting the public comments on university students in Hong Kong, university students in Hong Kong are always described as “just playing”, “destructing the routine”, “losing discipline”, and “not understanding respect” etc. (rthk.hk, 2019). However, what this research shows may contradict with the current views on Hong Kong youngster.

Regarding literature reviews 2.3, although it is pointed that younger generations with higher education level have a more positive attitude and be open-minded on the issue of homosexuality (ILGA Europe, 2006; ILGA, 2012; 蕭德驤, 2015), it can be seen from this research that university students, who match the characteristic of “younger generations with higher education level”, do not definitely accept homosexuals, sometimes even have a feeling of disgusting towards homosexual behavior. Instead, they will disagree with some actions of the issue, e.g. LGBT-related social movements, which sometimes holds a similar position with the older generation. From the qualitative part of the research, it is observed that the though the respondents are sometimes attaching subjectivity to the issue (Discussion 6.4.1), to a large extent,

they made a conclusion based on in-depth analysis and evaluation of an issue, such as thinking how different factors affect their perception on the issue in a reflective and reasonable way, rather than allowing personal feelings to fully affect their own thinking, which is possibly showing a main feature of critical thinking from this target group (Lipman, 1988; Facione, 2000). It is probably providing a justification that though respondents hold negative feeling towards homosexual sexual behaviour mentioned in 6.3., this kind of negative feeling is not significantly involved the element of “prejudice” highlighting the process of maintaining one’s dominant status by suppressing others’ status (Hogg & Abrams, 1988), or “discrimination” which is always a biased behavior that deliberately disadvantage another group (Rokeach, 1968). Contrastingly, this type of target group tends to attach great importance to equality towards homosexuals. In short, it shows that the characteristics of “critical thinking” exists in most of the respondents representing youngsters, helping them to think reasonably in most of the complex issues.

## 7. Conclusion

By responding to Research Objectives (RO), the research is likely to give a new insight into variables of “perception on homosexuality” and “university students of Christianity in Hong Kong” (RO 1) that this target group is generally showing a contradictory pattern of perception on the issue of homosexuality. For RO 2, it can be summarized from discussion 6.3 that the universal values of equality and Chinese traditional values towards family are affects respondents’ attitude on the level of acceptance of homosexuals themselves and their civil right. Hence, referring to the feature of religious pluralism in Hong Kong mentioned at the beginning, multicultural religion which is one of the aspect of social development in Hong Kong plays a crucial role in affecting the mindset of local university students on the issue of homosexuality. For RO 3, Protestants of university students in Hong Kong are actively involving their own religion faith into their own life, while it can’t be denied that they are easily affected by environmental factors, including social values and personal values, together interacting with religious belief (Christianity), hence, influencing the perception of local university students on homosexuality (RO 4).



## 8. Suggestions

The contradictory pattern on the issue of homosexuality may show that university students with Christian faith in Hong Kong holds too much pessimistic attitude on the “not yet-ness” comparing with of “already-ness” in Christ’s kingdom. It can be denied that one’s own set ideas is easily affected different values from different places. Yet, it can be said that if one’s religious faith is strong enough, they will still stand firm and will not feel confused easily despite different ideas outside. In this research, for example, although the respondents fully understood the importance of one man one woman through Bible teaching, their concept and emotions will be easily affected when their peers express different ideas, even some of their peers are homosexuals who have shared their own experiences, feelings of being discriminated with the respondents. Therefore, perhaps, the more important thing for schools, churches and society is to strengthen the spiritual status of this target group, such as the concept of what Jesus Christ is, and what His love is and what He have done for us, followed by the guidance of how to apply these concepts into different cases flexibly. Once this target group understand and feel, a positive and strong spiritual status will help them to face up with all those complex social issues similar to homosexuality.

As described by the Bible, the citizens of the kingdom are not to be defeated but in victory as Satan is doomed to be eliminated forever (Revelation 20:10). Understanding the tension of “already but not yet” of this target group will provides us with the importance to rising the consciousness of how to apply the bible teachings to every aspect of the experience of our Christian.

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## 10. Appendix

### 10.1. Data collection instrument

Perspective of questions
<p><u>Profile of respondents</u></p> <ul style="list-style-type: none"> <li>• Sex</li> <li>• Age</li> <li>• Sexual orientation</li> <li>• Studying University</li> <li>• Studying year</li> <li>• Studying subject</li> <li>• Associated church</li> <li>• Have you ever been in contact with homosexuals? Family members, friends, colleagues, teachers, others</li> </ul>
<p><u>1. Homosexuality and Ethic morality</u></p> <p>What is your perception on the following sentences? Please rate from 1 to 5. (1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)</p> <ul style="list-style-type: none"> <li>● Homosexuality is inborn (not nurture).</li> <li>● Homosexuality is psychologically normal.</li> <li>● Homosexuality contradicts the family values.</li> <li>● Homosexuality contradicts the morals of community.</li> </ul>
<p><u>2. Perceptions on contacting with homosexuals</u></p> <p>To the following situation, will you accept the following people as homosexuals? Please rate from 1 to 6. (1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)</p> <ul style="list-style-type: none"> <li>• You work with a homosexual</li> <li>• Your neighbor is a homosexual</li> <li>• A homosexual holds a senior position in a organization your work for</li> <li>• A teacher is a homosexual</li> <li>• Your family member is a homosexual</li> </ul>
<p><u>3. Homosexuality and Civil right</u></p> <p>3.1. What do you think of "the rights of homosexuals enjoying the following rights"? (1: Accept and encourage 2: Accept but not encourage 3: Neither accept nor encourage 4: Not sure)</p> <p>(a) Homosexuals should have a right of receiving equal opportunities in community (b) Homosexuals should have a right on homosexual marriage (c) Homosexuals should have a right on LGBT adoption</p> <p>3.2. What do you think of discrimination faced by homosexuals in Hong Kong in different situations? (a) Homosexual students discriminated against at school (b) Refuses to employ homosexuals qualified for the job</p>

- (c) Refuses to let a flat to homosexuals
- (d) Refuses to admit homosexuals as club/association members
- (e) Discrimination against homosexuals on the ground of sexual orientation

3.3. Regarding legislation on sexual orientation discrimination, it should use legislation in

(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)

- (a) penalizing people who oppose homosexual views and research
- (b) employment for homosexuals
- (c) education for homosexuals
- (d) the provision of services, facilities or goods for homosexuals
- (e) At this stage, the government should not legislate to prohibit sexual orientation discrimination

3.4. What do you think of the following action of "reducing discrimination against homosexuals"?

(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)

- (a) To understand homosexuals through listening to their sharing
- (b) Discuss with others about how yourself and others perceive homosexuals
- (c) Impose legislation on sexual orientation discrimination
- (d) Participate in homosexuality campaigns on and off campus
- (e) Participate in LGBT social movements

#### 4. Homosexuality and Christian faith

4.1. From the perspective of your Christian faith, what do you think that how Christ sees homosexuality or homosexuals themselves? Please explain briefly.

4.2. What are your perceptions on the meaning of the following sentence?

(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)

- Homosexuality contradicts the morals of Christianity
- Homosexuality contradicts the morals of my associated church
- I will **accept** homosexuals as Christians
- I will **encourage** homosexuals as Christians
- I will **accept** homosexuals as my brothers/sisters in my associated church
- I will **encourage** homosexuals as my brothers/sisters in my associated church

#### 5. Overall perceptions on homosexuality

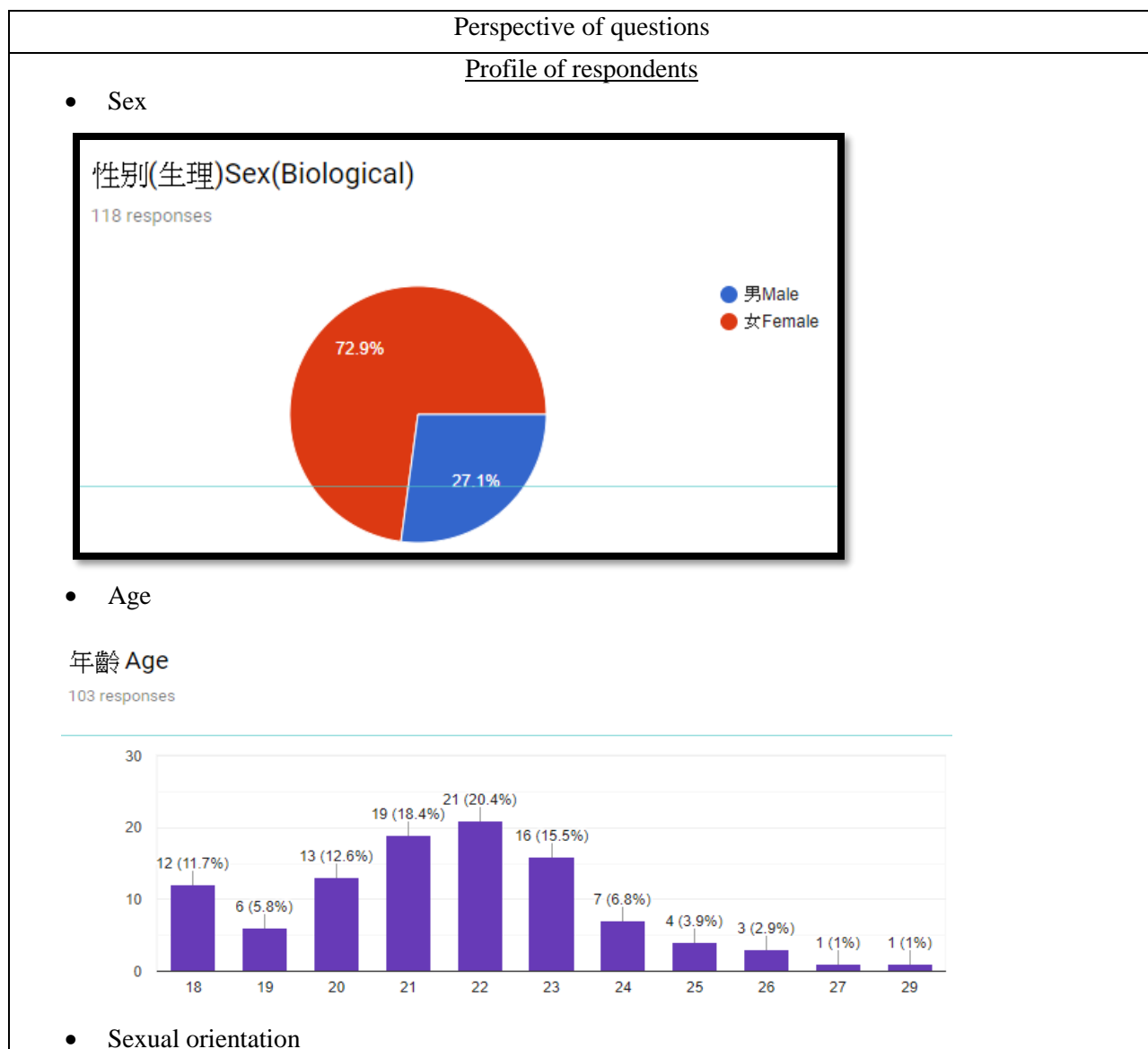
5.1. What is your perception on each aspect of homosexuality?

(1: Accept and encourage 2: Accept but not encourage 3: Neither accept nor encourage 4: Not sure)

- (a) Behavior: Sexual or intimate behavior among homosexuals
- (b) Homosexual orientation identity
- (c) Homosexuals/LGBT people

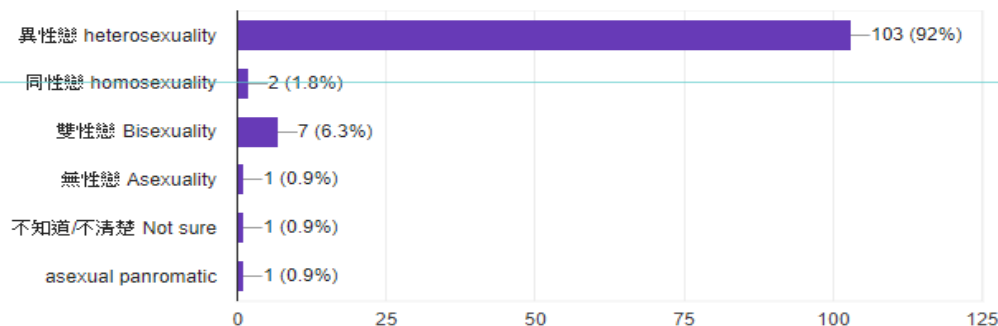
5.2. What factors do you think of the main causes of your current opinion on homosexuality? Please refer to the pictures (e.g. personal bias, preferences or dislike, family education (closer to Chinese morality, enlightened or conservative attitude), school education (critical thinking), peer influence, personal political stance, personal religious beliefs, social ethos, other factors, etc., then list the three most important factors.

## 10.2. Data collection



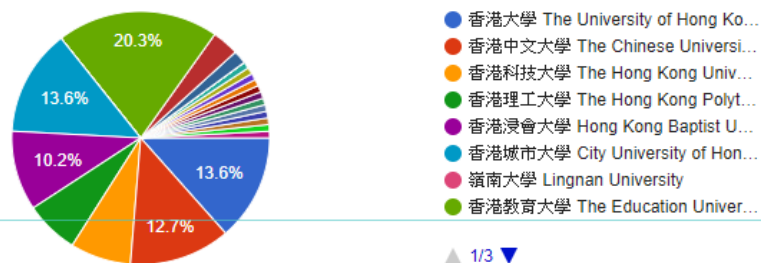
## 性別取向 Sexual orientation

112 responses



- Studying University  
就讀的大學 Studying University

118 responses



1/3 ▼

- 香港公開大學 The Open University of Hong Kong
- 香港演藝學院 The Hong Kong Academy for Performing Arts
- 香港樹仁大學 Hong Kong Shue Yan University
- Queensland University of Technology
- 東華學院
- 完了
- hkuspace
- Hkuspace

- THE UNIVERSITY OF HULL
- THEi
- 香港知專設計學院
- 香港恒生大學
- Zeta Education Group
- Others
- HSU

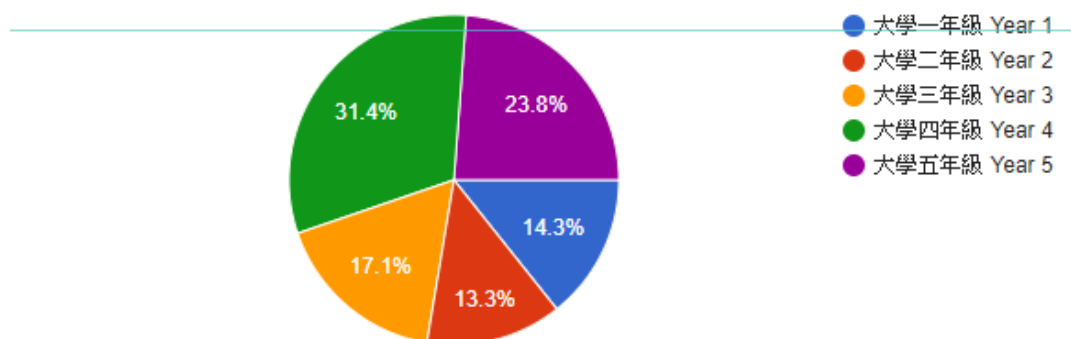
2/3 ▼

3/3 ▼

- Studying year

## 年級 Studying Year

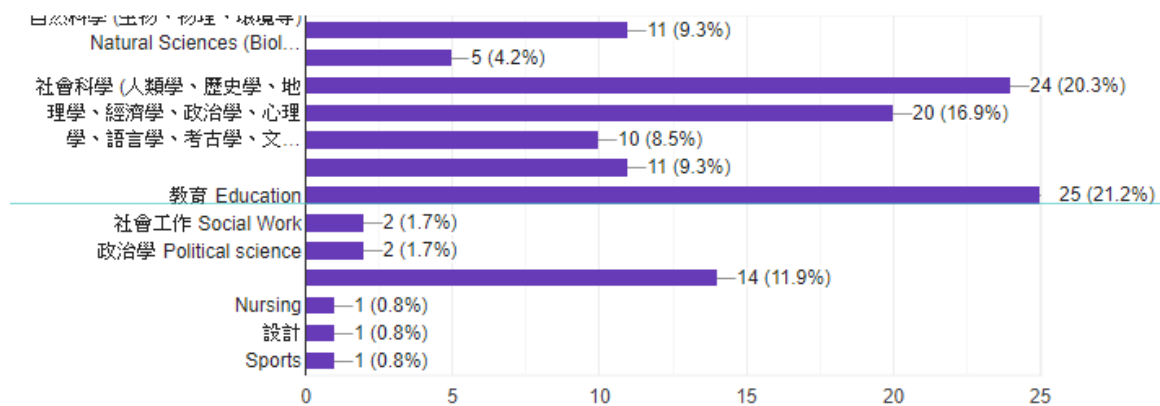
105 responses



- Studying subject

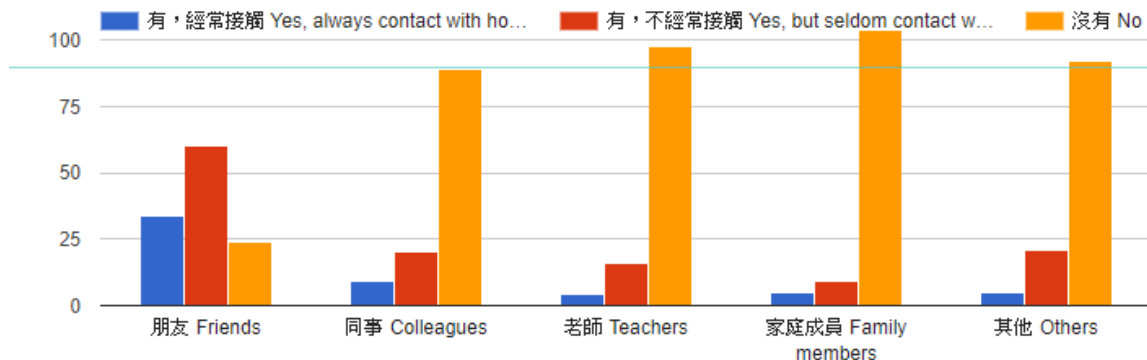
## 就讀的科目 Studying Subject

118 responses



- Associated church (Private)
- Have you ever been in contact with homosexuals?  
Family members, friends, colleagues, teachers, others

你是否曾經與同性戀者接觸/相處? Have you ever been in contact with homosexuals?



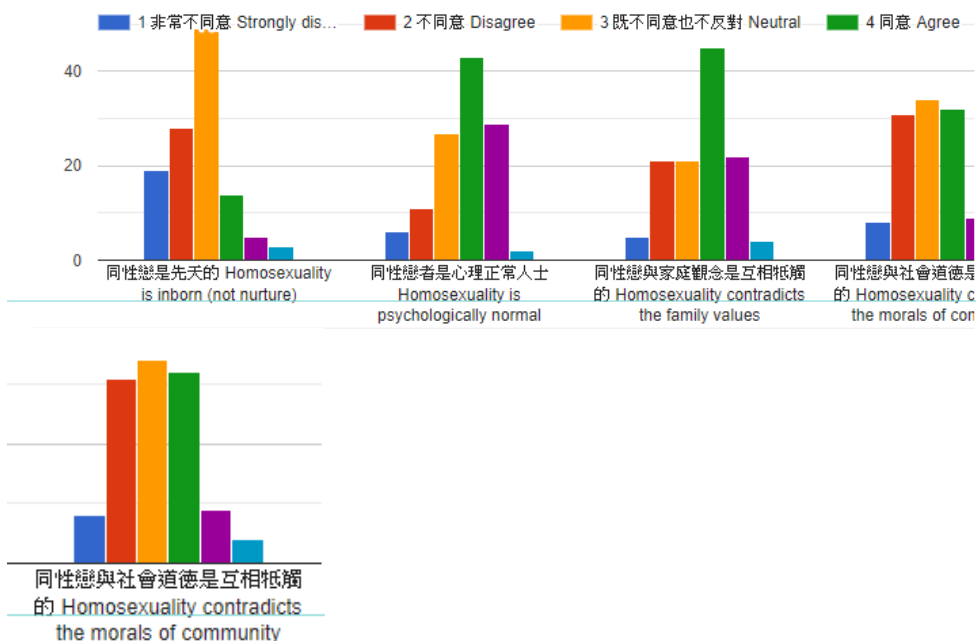
### 1. Homosexuality and Ethic morality

What is your perception on the following sentences? Please rate from 1 to 5.

(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly agree 6: Not sure)

- Homosexuality is inborn (not nurture)
- Homosexuality is psychologically normal.
- Homosexuality contradicts the family values.
- Homosexuality contradicts the morals of community.

你對以下句子的說法有甚麼看法? 請以1-5回答。What is your perception on the following sentences? Please rate from 1 to 5.

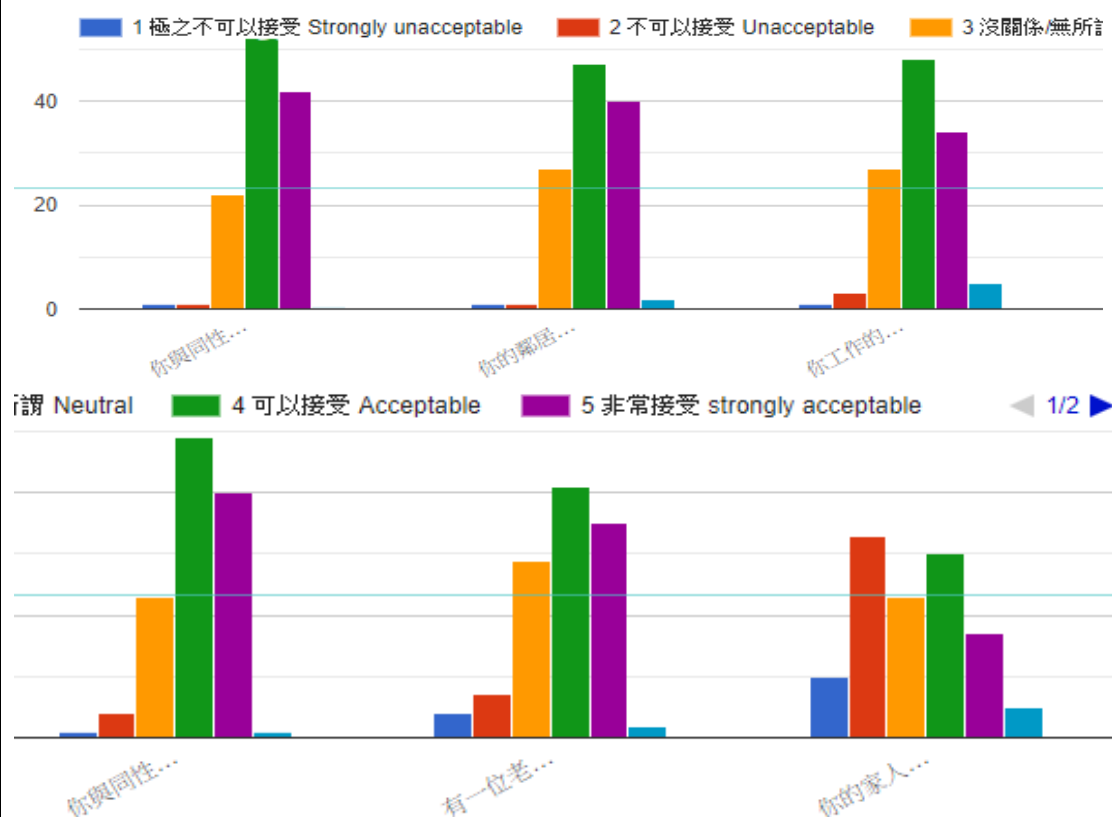


## 2. Perceptions on contacting with homosexuals

To the following situation, will you accept the following people as homosexuals? Please rate from 1 to 6.  
(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly agree 6: Not sure)

- You work with a homosexual
- Your neighbor is a homosexual
- A homosexual holds a senior position in a organization your work for
- A teacher is a homosexual
- Your family member is a homosexual

2.1. 在不同情況下，你會否接受同性戀者？請以1-5回答。 To the following situation, will you accept the following people as homosexuals? Please rate from 1 to 5.



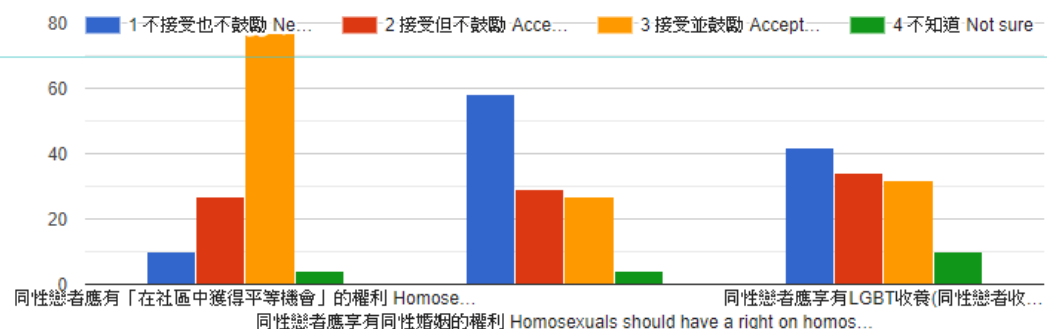
## 3. Homosexuality and Civil right

3.1. What do you think of "the rights of homosexuals enjoying the following rights"?

(1: Accept and encourage 2: Accept but not encourage 3: Neither accept nor encourage 4: Not sure)

- Homosexuals should have a right of receiving equal opportunities in community
- Homosexuals should have a right on homosexual marriage
- Homosexuals should have a right on LGBT adoption

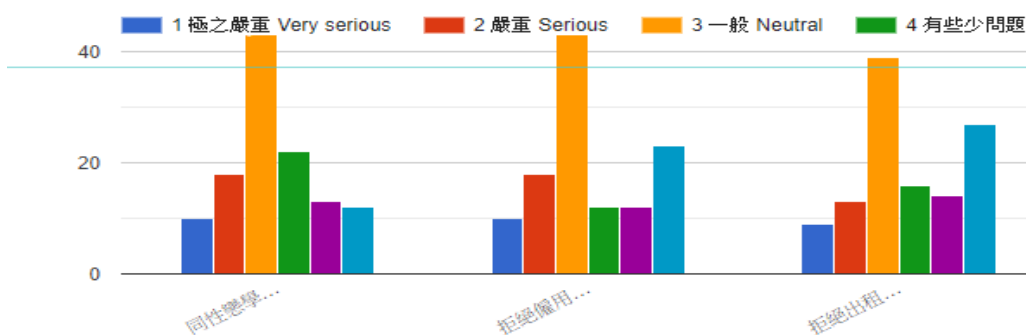
### 3.1. 你對同性戀者享有以下的權利有甚麼看法? What do you think of "the rights of homosexuals enjoying the following rights"?



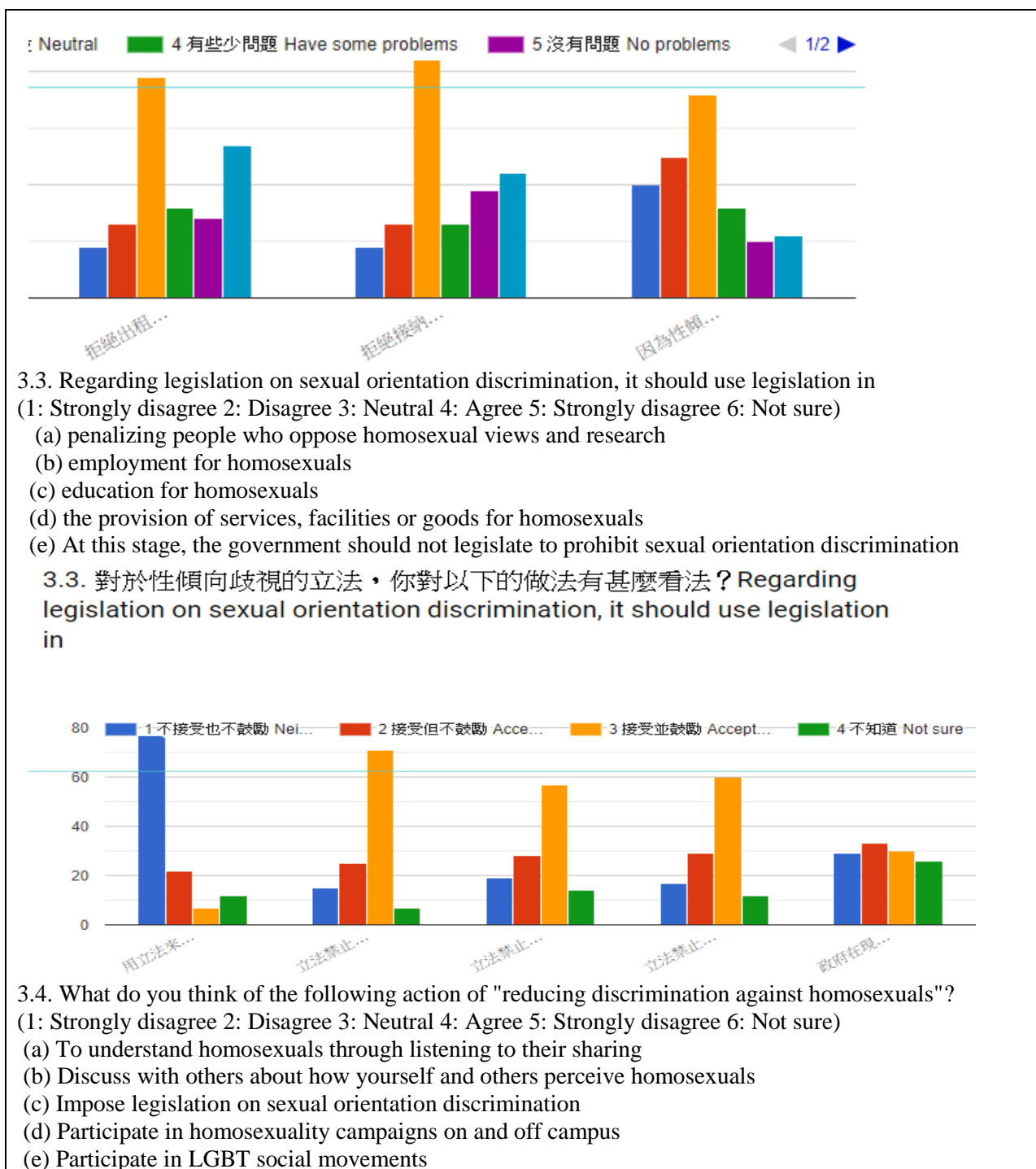
### 3.2. What do you think of discrimination faced by homosexuals in Hong Kong in different situations?

- (a) Homosexual students discriminated against at school
- (b) Refuses to employ homosexuals qualified for the job
- (c) Refuses to let a flat to homosexuals
- (d) Refuses to admit homosexuals as club/association members
- (e) Discrimination against homosexuals on the ground of sexual orientation

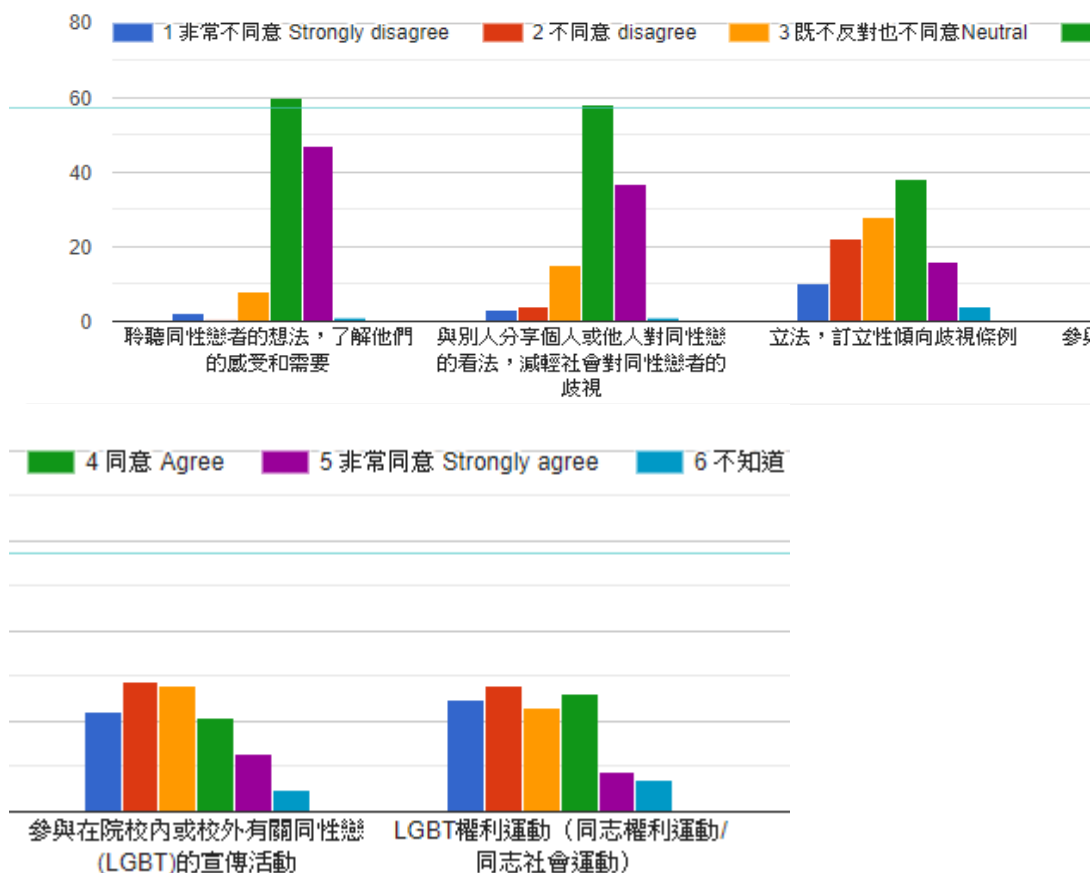
### 3.2. 在不同情況下，你對香港同性戀者所面對的歧視問題有甚麼看法? What do you think of discrimination faced by homosexuals in Hong Kong in different situations?







### 3.4. 有關以下各種「減輕對同性戀者的歧視」的做法，你有甚麼看法？ What do you think of the following action of "reducing discrimination against homosexuals"?



#### 4. Homosexuality and Christian faith

4.1. From the perspective of your Christian faith, what do you think that how Christ sees homosexuality or homosexuals themselves? Please explain briefly.

不認同

不知道

不鼓勵

/

同性戀在主眼中看為罪，因此明知故犯的基督徒乃罪加一等。非基督徒的同性戀者並未聽聞福音，因此我會向他們抱接納態度

Not acceptef

It's a challenge from God so they can overcome their sexuality with faith

同性戀雖然不是神所喜悅的，但我們也要學習接納他們

A sin, just like stealing/ lying

我認為同性戀是天生的，不是一種病。但是我不清楚同性傾向是否一種考驗，因為考驗不應該是無法解決。既然，這是天生的，他們又沒有傷害別人。他們就有自由做任何事。但是，我不同意他們有結婚的權利，如果他們要法律上的保障可以選擇民事結合。婚姻是神聖的，所以同性戀可以有同樣的權利。

不是神起初的設定

重視同性戀者的行為

It is a sin. Yet no sin is unforgivable in god's eyes.

不符合家庭觀念 - 1 男 1 女。男女的角色不同卻可以互相補足。

Will respect their choice but won't think that's the will of god

A sin induced by our lust. It is a kind of lustful desire that can be controlled.

Homosexual sexual intercourse is sin as referring to the Bible. He does not discriminate, but waits for the homosexuals to repent.

與神關係破裂，從同性戀的關係中取得滿足

不接受同性戀這行為，但接納那個人

同性戀違反上帝一男一女的結合，但我亦相信愛人如己，雖不鼓勵同性戀，但我願意接納並了解他們更多。

We don't think it's right and we won't promote lgbt. But we won't discriminate them

接納

神都愛他們,但不鼓勵

不接受同性戀，不代表不接受同性戀者。同性戀是一種罪，但每個人也是罪人，對於同性戀者不應只指責和反對

N.A.

祂同樣愛同性戀者，只是同性戀者未完全能明白神的心意，會生活得沒有喜樂

不反對亦不同意

<https://www.gotquestions.org/T-Chinese/T-Chinese-homosexuality-sin.html>

唔知道

基督愛同性戀者自身，但不接受同性戀的行為

我認為同性戀和其他聖經所說的罪是一樣的，若果願意跟隨神，最後都要面對及清理。但作為一個罪人，神亦是愛我們，接立我們的軟弱。所以我覺得他看同性戀者和我們一樣最後都要面對及清理。但作為一個罪人，神亦是愛我們，接納我們的軟弱。所以我覺得他看同性戀者和我們一樣

不認同人天生同性戀

i am not a Christian

It's a sin ?

不同意

不鼓勵別人有同性戀

Love thy neighbors as you love yourself

同性戀不是神的心意，但神愛每一個人，即使是同性戀者，神亦一直深愛他們

Im quite confused too as they seem to be discriminated while violating our belief

罪

基教有睇法指同性戀有違倫理道德等，唔應該鼓勵同性戀。但以我所知世界上有不少同性戀牧師，佢地指上天比左宜個信仰比佢地，所以應該要支持同不應反對。因此覺得基督教本身對同性戀睇法都有矛盾同冇特定指標

不接受但需要聆聽他們的聲音

接受但不鼓勵

不贊同性戀這件事但會接納同性戀者 希望透過信仰為他們作出改變

Homosexuality is perceived as unnatural and not according to God's plan for man and woman to bond. However, homosexuals are human just like all of us, God does not rebuke them, but offers redemption.

違反一男一女相愛結婚

不應接受同性戀，但應愛同性戀者，正如耶穌愛井旁婦人

應尊重但不應鼓勵

兩者不必然對立

包容但不鼓勵

不接受同性戀但接納同性戀者

要愛人如己

Accept but not encouraging

尊重別人是：i) 多讀聖經 ii) 了解基本教義 iii) 再探討基督教倫理 才下比較有根據的判斷。

It's not good, but Jesus loves the person

同性戀本身是罪，但同性戀者只是罪人，主仍愛他們。

是罪，就和作假見證、盜竊等一樣

相信神已經無條件接納並寬恕我們的所有，我覺得在祂眼中「同性戀」只不過是一種「病」，跟我們平常的傷風感冒是沒差別的；然而神最著重的是人類得著救恩：)

同性戀應否存在並非我教最看重的地方，如何在教會包容、保留這批群體，並叫大家靈性上一同成長

因生理上不造福人類所以把同性性行為定為罪，因此包括同性性行為的同性戀亦禁止

雖然我不歧視同性戀者 亦不抗拒成為朋友 但若同性戀是正常的话 那為什麼在生理上會有衝突 例如：不能生孩子 為何會產生身疾病 可見 天父是創造我們為一男一女 正如亞當夏娃一樣 人天生該是一男一女的

Not taught by bible

聖經有說過男子要離開父母並與妻子結合成為一體，所以我認為在婚姻上必定要一男一女，現已戀愛上，聖經並沒有說明必定要一男一女，故同性戀是可行的。而且神是仁慈而憐憫人的，祂做萬物時也包含了這些同性戀者，所以我認為基督是不反對同性戀，然而卻反對同性戀婚姻和同性性行為。

不認同，但不代表否定你個人價值和不接納，但不會認同這個行為

男女是不可分開的，有丈夫有妻子

不支持

錯誤，扭曲

包容 愛

我覺得神愛任何人，不論性向。性取向不會影響神對人的愛與接納。

同性戀是罪，不符合神的心意，而人不能爭取犯罪的權利。但其嚴重性不比其他罪高。同性戀者雖然應該要脫離這種罪，但是他們同樣應被愛和尊重。

從「不可與男人苟合，像女人一樣」可見，基督教明顯反對同性戀。

they should be treated the same as people that have other sexual orientation although I dont like the sexual orientation of them

神創造人是男和女結合的

基督不喜悅同性戀的行為和思想(羅 1: 26-27) 但亦因着愛，仍等待我們- 這些罪人回轉向祂

神愛世人，即使對方是同性戀者仍會接納他們，只是不會接受同性婚姻

我認為同性戀不是一種罪，基督只是把他們創造得跟別人不一樣，就跟我們每個人都有不同性格一樣，因為祂早已為我們安排。同性戀者能彰顯基督的愛，因為他們因自身的關係更能包容別人的不一樣。

很多人有不同的詮釋 但愛是一切誠命中最大的一條 只要為人處事本著愛的原則 神會帶領他的道路 所以重點在在祂愛不愛神 會不會遵從神的誠命 而不是他是不是同性戀

Homosexuality is a kind of sin, but people who is homosexual is also beloved.

不主張同性婚姻

不聖潔

這是不可避免的，若是不 互相傷害，彼此相愛，這並不是大問題

接納但不鼓勵

可包容與接納但並不鼓勵

天父爸爸賞賜的禮物

神照著自己的形象創造人

N/A

"男人也是如此，棄了女人順性的用處，慾火中燒，彼此貪戀，男和男行可恥的事，就在自己身上受這妄為當得的報應。"-羅馬書 1:27- 神不喜悅這樣的事。

在神創造人的時，為何要造一男一女？為的是可以讓他們有繁衍後代，孕育將來！而且，動物、生物也分雌雄，孕育後代！所以在神里，理應一男一女才算真正的結合吧！

Homosexual is a kind of sin.

聖經有講男女先係完美結合同上帝喜悅既，但我同時覺得上帝比得自由意志人去選擇，由佢地自己揀，教會唔應該排斥佢地，而係應該牧養同讓佢地更深咁認識基督

神創造一男一女為要互補

is incorrect

犯了罪，行了上帝不喜歡的事

i think god accept everyone no matter what sexuality one is since god loves everyone. Some says god dislike homosexuality and their erotics, and gives some "evidence" in the bible, but I treat it as the objection to debauchery.

我認為基督會平等的對待每一個人，包括同性戀者。縱然同性戀在基督的眼中是一件可憎的事，但只要同性戀者願意悔改，我相信祂會透過不同的人 and 事去改變他們。

接受他們但不認同，看他們是有需要的

尊重

不能接受，但又會去幫助他們

#### 尊重但不接受

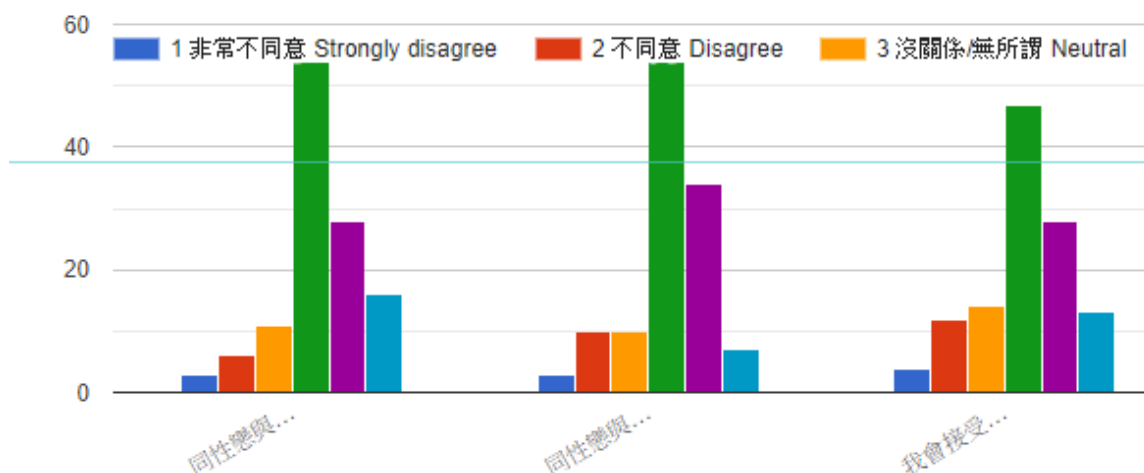
聖經提到不可與同性交合，但如果只是談戀愛本身，並沒有涉及性，那是否無罪呢？所以我對於同性戀是否有罪抱持懷疑的態度。即便是有罪也不應受到歧視，這並不是神對待罪人的態度。而且家庭應由一男一女組成

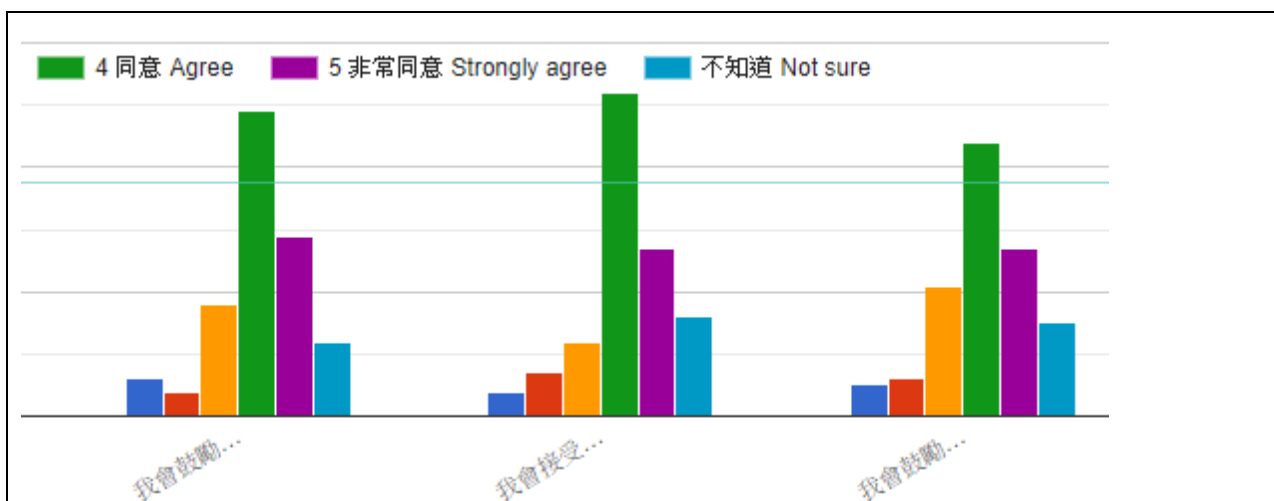
#### 4.2. What are your perceptions on the meaning of the following sentence?

(1: Strongly disagree 2: Disagree 3: Neutral 4: Agree 5: Strongly disagree 6: Not sure)

- Homosexuality contradicts the morals of Christianity
- Homosexuality contradicts the morals of my associated church
- I will **accept** homosexuals as Christians
- I will **encourage** homosexuals as Christians
- I will **accept** homosexuals as my brothers/sisters in my associated church
- I will **encourage** homosexuals as my brothers/sisters in my associated church

#### 4.2. 你對以下句子的說法有甚麼看法？What are your perceptions meaning of the following sentence?





### 5. Overall perceptions on homosexuality

5.1. What is your perception on each aspect of homosexuality?

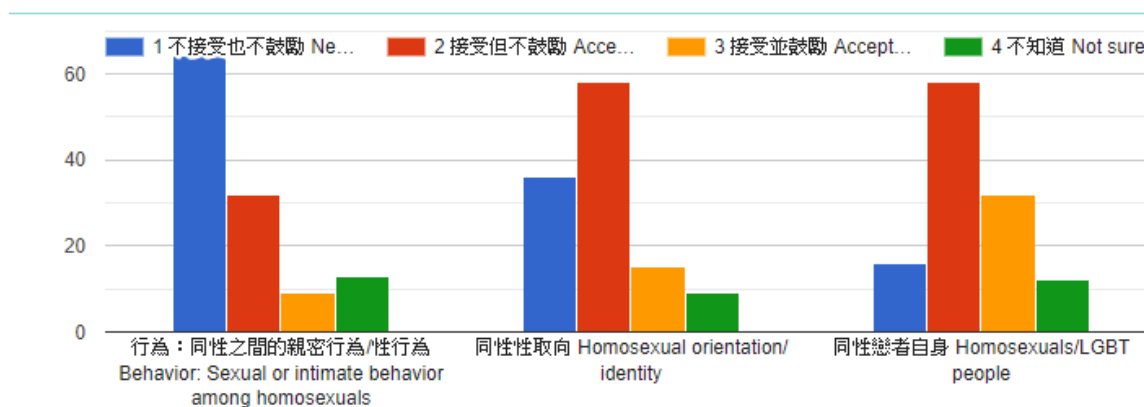
(1: Accept and encourage 2: Accept but not encourage 3: Neither accept nor encourage 4: Not sure)

(a) Behavior: Sexual or intimate behavior among homosexuals

(b) Homosexual orientation identity

(c) Homosexuals/LGBT people

5.1. 你對同性戀的以下各個方面有甚麼看法？What is your perception on each aspect of homosexuality?



5.2. What factors do you think of the main causes of your current opinion on homosexuality? Please refer to the pictures (e.g. personal bias, preferences or dislike, family education (closer to Chinese morality, enlightened or conservative attitude), school education (critical thinking), peer influence, personal political stance, personal religious beliefs, social ethos, other factors, etc., then list the three most important factors.

個人宗教信仰

宗教信仰·教育·中國倫理道德

個人價值觀、朋輩影響、學校教育
個人價值觀
/
個人價值觀、家庭教育、宗教信仰
朋輩影響
社會風氣
Christian faith
個人價值觀，宗教信仰，社會風氣
Christian faith, personal values, peer influence
個人價值觀、家庭教育、社會風氣
個人價值 家庭教育 宗教信仰
社會 宗教
For acceptance :School education in which sociology taught me to be open to multiculturalism and sexual liberalism. For disagreeing with homosexuality, my Christian faith helps me to discern that homosexuality or any other sex behavior or orientation outside of heterosexual monogamy relationship is sinful.
個人宗教信仰，個人價值觀，學校教育
Parental education, Christian faith , atmosphere of society
個人
個人偏見、朋輩影響、社會風氣
個人價值觀、個人宗教信仰、社會風氣
宗教信仰
個人偏見、喜好或厭惡、宗教
家庭 宗教 社會
完
個人,社會,家庭
社會風氣，教育
個人宗教，教育，社會道德
社會風氣、學校教育、個人價值觀
個人偏見、宗教、學校教育
社會風氣，家庭教育，學校教育
宗教，朋友，個人價值觀
成長環境 (包括家庭、學校), 在幼年被排斥、高壓、欺凌的人較易產生同性傾向。社會風氣接愛同性傾向也促使同性傾向的形成與確立。
個人價值觀，個人宗教信仰，社會風氣
個人價值觀，社會風氣，個人宗教信仰
Personal values
家庭，社會，個人
個人價值觀，社會道德，學校教育
All of the above



個人宗教信仰，個人價值觀，學校教育
社會風氣、學校教育和朋輩影響
個人，朋輩，社會
宗教原因
個人價值觀 個人性格（開放程度、成長背景）、社會風氣
社會風氣，家庭教育，朋輩影響
個人宗教信仰、家庭教育、個人價值觀
社會風氣 朋輩影響 個人價值觀
Christian faith, atmosphere of society, personal values
Atmosphere, parental edu, school
信仰、家庭教育、與同性戀者相處
朋輩，社會風氣，家庭
社會風氣、個人宗教信仰
個人價值觀、朋輩、宗教
圖表所列的各項因素均有影響
宗教信仰，個人想法，家庭倫理
家庭教育 社會風氣 學校教育
Peer influence, atmosphere of society, christian faith
信仰/朋輩。* ( 5.1 sexual orientation not equal to sexual identity) they are: 性取向&性別認同。5.2 *個人不認為社會風氣是排斥同性戀，傾向支持傳統價值。認為是剛好相反。
家庭教育、朋輩影響、個人價值觀
個人喜好或厭惡，個人宗教信仰，學校教育
社會風氣，個人宗教信仰，家庭教育
社會風氣，個人價值觀，家庭背景
宗教信仰，社會風氣，個人
個人 家庭 宗教
Personal values and religious
課堂所學習的批判性思考、個人宗教信仰以及與身邊的同性戀朋友的相處
學校教育, 宗教信仰
個人價值觀，社會風氣，家庭教育
家庭 學校 個人價值觀
個人價值觀，家庭教育，個人宗教信仰
個人價值觀 朋輩影響 社會風氣
個人宗教信仰、個人價值觀、社會風氣
個人價值觀、社會風氣、朋輩影響
個人宗教信仰,朋輩影響,社會道德
宗教

個人宗教信仰, 社會風氣, 社會道德
個人價值觀, 朋輩影響, 家庭教育
學校朋友個人
學校教育、社會風氣、個人政治立場
社會風氣, 家庭教育和學校教育
家庭教育, 個人宗教信仰, 社會風氣
宗教: 香港教會抹黑
宗教: 教會保守勢力操縱人心
個人偏見, 開放接受家庭教育
1) 個人宗教信仰 2) 個人價值觀 3) 學校教育
社會風氣、倫理道德、個人宗教信仰
family education, personal religious beliefs, social ethos
宗教, 教育, 個人價值
value education
家庭教育、朋輩影響、社會風氣
社會風氣、家庭教育、朋輩影響
家庭破碎, 缺少肯定, 關愛, 以致受傷扭曲
信仰、論理、社會
宗教, 社會道德, 倫理
宗教信仰, 朋輩, 其他 (小說, 漫畫, 電影等文化產物)
學校教育
個人價值觀, 個人信仰, 社會風氣
宗教信仰、個人價值觀、家庭教育
家庭教育、基督教界大氛圍、個人宗教信仰
社會道德、個人宗教信仰、學校教育
個人宗教信仰, 家庭教育, 個人價值觀

### Appendix 3: Interview's transcript

#### Interviewee 1

1	問：你有沒有與同性戀者相處的經驗？
	Q: Do you have any experience in contacting with homosexuals?
	答：我沒有與同性戀者相處。 A: No, I don't have.

#### 同性戀與道德 Homosexuality and Ethic morality

1	問：根據你在問卷的回應，你十分同意同性戀是天生的，可以就著這個看法作出解釋嗎？
	Q: According to your response in the questionnaire, you strongly agree homosexuality is inborn. Can you explain this view?
	答：因為我認為對一個人有沒有喜歡的感覺不是基於男或女，人生下來就沒有人教你要怎樣喜歡一個人，喜歡一個人是很自然地發生的，所以喜歡一個人不是透過學習的，基於不是學習得來的，我也認為同性戀這個與生俱來的傾向是不能變成異性戀的。 A: Because I think that whether one is interest in a person is not based on whether that person is a man or a woman. When you are born, no one teaches you how to be interested in a person. It is natural to be interested in a person. So, if you like someone, you don't need to learn, and homosexuality can't become heterosexual.
2	問：根據你在問卷的回應，你十分同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？
	Q: According to your response in the questionnaire, you strongly agree that homosexuality is psychologically normal. Can you explain this view?
	答：性傾向和心理是沒有關係。 A: There is no relationship between sexual orientation and psychological health.
3	問：根據你在問卷的回應，你同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？
	Q: According to your response in the questionnaire, you agree homosexuality is against family value. Can you explain this view?
	答：同性戀的家庭雖然有爸爸和媽媽，但不能有下一代，沒有血脈連繫。

	A: Although homosexual families have fathers and mothers, they cannot have the next generation and have no blood connections.
4	<p>問：根據你在問卷的回應，你不同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：同性戀的關係是互相默許的，兩情廂願，和其他情侶一樣，又沒有傷害別人，所以他們沒有做錯。</p> <p>A: The relationship between same-sex couples is mutual acquiescence. Two lovers, like other couples, do not hurt others, so they have not done anything wrong.</p>

#### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你在「你的同事、鄰居、朋友和老師是同性戀者」的立場是「非常接受」，可多作解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly accept that your colleagues, neighbors, friends, and teachers are homosexuals. Can you explain this view?</p> <p>答：因為我認為他們都是普通人、正常人，和異性戀的人一樣，對我們沒有影響。</p> <p>A: Because I think they are ordinary people and normal people, and like heterosexuals, they have no effect on us.</p>
2	<p>問：相比起以上你「非常接受」的對象，為何你選擇「可以接受」家人成為同性戀者？</p> <p>Q: Compare the above people you strongly accept, why do you only “accept” your family to be homosexuals?</p> <p>答：因為我和他們的相處時間比較長，感情較深厚，我不想他們犯罪。</p> <p>A: Because I have been with them for a long time and have deep feelings, I don't want them to sin.</p>

#### a) 同性戀者與公民權利 Homosexuals and Civil rights

##### 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，你接受也鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept and encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p>
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	<p>答：同性戀者和普通人一樣，性取向和被剝削權利是互相衝突的。</p> <p>A: Homosexuals like ordinary people, homosexuality and the right to be exploited are in conflict.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage, can you explain this view?</p>
	<p>答：因為同性婚姻是不能生育下一代的，而這既然不是上帝喜歡的事，同性婚姻就不是神聖的，上帝也不會祝福同性戀者之間的婚姻。如果同性伴侶不重視生育、繼承等的觀念，他們可以透過民事結合而結婚的。</p> <p>A: Because same-sex marriage is incapable of giving birth to the next generation, and since this is not something God likes, same-sex marriage is not sacred, and God will not bless the marriage between homosexuals. If same-sex couples do not pay attention to the concepts of birth, inheritance, etc., they can marry through civil union.</p>
3	<p>問：根據你在問卷的回應，你接受但不鼓勵同性戀者應有領養子女的權利，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right on LGBT adoption, can you explain this view?</p>
	<p>答：從單親兒童的角度，同性領養子女可以照顧小孩，給予教養，但不鼓勵是因為這些小孩在同性家庭的環境下成長，將來有機會被他人歧視。</p> <p>A: From the perspective of single-parent children, same-sex couples adopting children can take care of children and educate them, but it is discouraged because these children grow up in the same-sex family environment and have the opportunity to be discriminated against by others in the future.</p>

b) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為香港在「拒絕接納同性戀者為社團會員」的嚴重程度是「嚴重」，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "Refuses to admit homosexuals as club/association members" is "serious", can you explain this view?</p>
	<p>答：我從新聞得知，香港其中一名同性戀的立法會議員有被拒絕成為立法會議員的經歷，而香港的電視節目也經常將同性戀者視作會犯罪，約同性戀者污名化及標籤了同性戀者。一些教會也經常說服同性戀者改變其性傾向。</p>

	A: I learned from the news that one of the homosexual legislators in Hong Kong has been denied the chance to become a member of the Legislative Council. Hong Kong TV shows often treat homosexuals as crimes, stigma and label homosexuals. Some churches also often persuade homosexuals to change their sexual orientation.
2	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」的性傾向歧視的嚴重程度是極之嚴重，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination faced by homosexual in Hong Kong" is "have some problems", can you explain this view?</p> <p>答：拿萬必作例子，有其他議員指責他是「gag 佬」，令我覺得香港人的政見是對人不對事，而網上討論區也經常有指責同性戀者的言論，讓我覺得香港整個社會的風氣是不接受同性戀者。</p> <p>A: Take Wan (萬必) as an example. Some other Members have accused him of being "gag 佬". I feel that the political views of Hong Kong people are not right for people. The online discussion forums often have accusations of homosexuals and make me feel that Hong Kong the whole society is not accepting homosexuality.</p>

c) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受也不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：這行為使我們沒有表達意見的自由、學術自由，好像內地反共一樣。</p> <p>A: This behavior makes us have no freedom of expression and academic freedom, just like the mainland where anti-communist exists.</p>
2	<p>問：就著性傾向歧視訂立法例，你接受並鼓勵立法禁止在僱傭、教育、提供服務方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage using legislation in employment, education and provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：性取向是不會影響一個人的工作能力，同性戀者也能準時交租金的。</p> <p>A: Sexual orientation does not affect a person's ability to work, and homosexuals can also pay rent on time.</p>
3	<p>問：就著性傾向歧視訂立法例，你接受但不鼓勵政府現階段不應立法禁止性傾向歧視條例，可以就著這個看法作出解釋嗎？</p>

	Q: You accept but not encourage government should not use legislation on sexual orientation discrimination at this stage. Can you explain this view?
	答：接受不立法是因為社會仍然未有共識，不同教會之間仍有很大的爭議。不鼓勵不立法是因為社會應保障性少數的權利。
	A: Accepting no legislation is because there is still no consensus in society, and there is still a lot of controversy between different churches. I do not encourage the government not to legislate because the society should protect the rights of the minority.

d) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你非常不同意「聆聽同性戀者的想法，了解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly disagree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：雖然和同性戀者互相分享能給予他們心理支援，但他們仍然要面對社會上的歧視。</p> <p>A: Although sharing with homosexual people can give them psychological support, they still have to face social discrimination.</p>
2	<p>問：就著減輕同性戀者受到歧視的做法，你也是非常不同意「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You also strongly disagree that "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：一個小組的討論只是很少的力量，個人的力量是不能改變社會的，社會上已存在著很多根深蒂固的思想。</p> <p>A: The discussion of a group is only a small force. The strength of the individual cannot change the society. There have been already many deep-rooted ideas in the society.</p>
3	<p>問：你也非常不同意立法能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You also strongly disagree that "legislation on sexual orientation discrimination" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：立法只能治標，人們只會被迫地遵守法例，但不治本，始終要人們自律才能減輕同性戀的歧視程度。</p> <p>A: Legislation can only cure the symptoms. People will only be forced to abide by the law, but it will not cure the problem of discrimination. People must always be self-disciplined to reduce the degree of discrimination of homosexuality.</p>
4	<p>問：你非常不同意校內或校外有關同性的宣傳活動能減輕對同性戀者的歧視，當中的原因是？</p>



	<p>Q: You strongly disagree that "participation in homosexuality campaigns on and off campus" can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：在學校的宣傳活動也太小，影響力自然很小，就算是大學生，也並非如我們想像中般開放。</p> <p>A: The publicity activities in the school are too small, and the influence is naturally very small. Even if it is held in university, university students are not as open-minded as we imagined.</p>
5	<p>問：你非常不同意同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You also strongly disagree that LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：同性社會運動就是凝聚一班人，他們之間互相幫助，好像是給予大眾一個群眾壓力，要大眾接受他們的行為或價值觀，這樣會更惡化社會對同性戀的歧視。</p> <p>A: The same-sex social movement is to unite a group of people. They help each other. It seems to give the public a mass pressure to accept homosexuals' behavior or values, which will worsen society's discrimination against homosexuality.</p>

#### 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督怎樣看同性戀者？</p> <p>Q: As far as your Christian faith is concerned, what do you think that how Christ sees homosexuality?</p> <p>答：我認為同性戀是天生的，不是一種病。但是我不清楚同性傾向是否一種考驗，因為考驗不應該是無法解決。既然，這是天生的，他們又沒有傷害別人。他們就有自由做任何事。但是，我不同意他們有結婚的權利，如果他們要法律上的保障可以選擇民事結合。婚姻是神聖的，所以同性戀可以有同樣的權利。</p> <p>A: I think homosexuality is inborn, not a disease. But I don't know whether it is a test for homosexuals, because I think the test should not be unsolvable. Since homosexuality is inborn, and homosexuals do not harm others, they have the freedom to do anything. However, I do not agree that they have the right to marry. If they want legal protection, they can choose civil union. Marriage is sacred, so homosexuals can have the same rights.</p>
2	<p>問：你同意同性戀是與你教會和基督教的道德是互相矛盾的，可以多作解釋嗎？</p> <p>Q: You agree "homosexuality contradicts the morals of your church and Christianity", can you explain more?</p> <p>答：聖經強調一夫一妻，一生一世，一些保守派認為經文指出了兩男一起睡是罪，自由派的教會也認為同性戀是罪。</p>



	A: The Bible emphasizes monogamy and life. Some conservatives believe that the scriptures point out that it is a sin for two men to sleep together. The liberal church also believes that homosexuality is a sin.
3	<p>問：根據你在問卷的回應，你非常接受同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: You strongly accept homosexuals as a Christian, can you explain more?</p> <p>答：同性戀者有宗教自由，他們和我們一樣都有罪，應有相同的懲罰。</p> <p>A: Homosexuals have religious freedom. They are as guilty as us and should have the same punishment.</p>
4	<p>問：根據你在問卷的回應，你對鼓勵同性戀者為基督徒的立場是「沒關係」，可以多作解釋嗎？</p> <p>Q: Your position of "encouraging homosexuals to become a Christian" is "neutral". Can you explain more?</p> <p>答：是否成為同性戀者是個人選擇，他們應知道如何進入天堂和地獄，所以他們應為自己的選擇承擔後果。</p> <p>A: Whether you are a homosexual is a personal choice. Homosexuals should know how to enter heaven and hell, so they should bear the consequences for their choice.</p>
5	<p>問：根據你在問卷的回應，你也接受和鼓勵同性戀者為你教會的弟兄姊妹，可以多作解釋嗎？</p> <p>Q: Why will you also accept and encourage homosexuals become brother/sister in your church?</p> <p>答：我的教會的弟兄姊妹較多元化，我相信同性戀者可以和我們互相分享，幫助靈命成長。</p> <p>A: The brothers and sisters of my church are more diverse. I believe that homosexuality can share with us, which helps their spiritual growth.</p>

#### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：可以解釋為何你接受但不鼓勵同性之間的親密或性行為，以及同性戀這個性取向嗎？</p> <p>Q: You accept but not encourage behavior: Sexual or intimate behavior among homosexuals, and homosexual sexual orientation, why?</p> <p>答：接受是因為所有生物都應該有性行為，但不鼓勵是同性之間的性行為可能會有生理方面的危險，例如男性同性之間的性行為會引致排泄器官的撕裂。</p> <p>A: I accept because all living things should have sexual behavior, but it is discouraged that sexual behavior between same sex may have physiological risks. For example, sexual behavior between male homosexuals may cause tearing of excretory organs.</p>
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	<p>問：可以解釋為何你接受並鼓勵同性戀者自身？</p> <p>Q: You accept and encourage homosexuals, why?</p> <p>答：我會鼓勵同性戀者不用隱瞞自己的性取向，應坦誠分享。</p> <p>A: I will encourage homosexuals not to hide their sexual orientation and should be honest.</p>
2	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：第一是個人價值觀，因為我自己比較開放，喜歡提出問題。第二是社會風氣，我知道外國歌手-TROYE FICAN 用歌詞表達自己的想法，讓我明白到同性戀者公開自己的性傾向是十分需要勇氣，加上網上的言論、新聞，讓我了解更多不同同性戀者的人生經歷和所見所聞。</p> <p>A: The first factor is personal values, because I am more open and like asking questions. The second factor is social atmosphere. I know that foreign singer - TROYE FICAN expresses his thoughts with lyrics. It makes me understand that if homosexuals want to disclose their sexual orientation, it strongly requires courage, added that the words and news of the Internet let me learn more about the life experience of different homosexuals.</p>
3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <p>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</p> <p>-大學生：具有批判性思考</p> <p>-基督徒：重視一男一女是上帝的創造</p> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <p>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</p> <p>- University students: Critical thinking</p> <p>-Christian: Paying attention to the creation of a man and a woman is God's creation</p> <p>答：我覺得中西方對同性戀的看法未必是矛盾，其實現時內地接受同性戀的態度比香港更開放。一些流守兒童因為父母長期在外地工作，他們對家庭的觀念愈來愈不重視，增加了他們對同性戀的接受程度。大學生的因素會令這班對象思考背後原因，而且大學生比上一代年輕，思想較開放。</p> <p>A: I think that the views of homosexuality between China and the West are not necessarily contradictory. When it is realized, the attitude of accepting homosexuality in the Mainland is more</p>

	open than that of Hong Kong. Some left-behind children have become less concerned about homosexuality because their parents have been working in the field for a long time, which may increase their acceptance of homosexuality. The factors of university students will make this class think about the reasons behind, and the students are younger and more open-minded than the previous generation.
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## Interviewee 2

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，但不經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：可能只是同學。</p> <p>A: maybe they are my classmates.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你同意同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is inborn. Can you explain this view</p> <p>答：我看過一些文獻，都指出同性戀是天生的，所以我相信。</p> <p>A: I have read some literature pointing out that homosexuality is inborn, so I believe that homosexuality is inborn.</p>
2	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：因為我不敢肯定他們是否心理正常。</p> <p>A: Because I am not sure if they are mentally normal.</p>
3	<p>問：根據你在問卷的回應，你十分同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly agree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：我的信仰是強調一男一女的結合。</p> <p>A: My belief is to emphasize the combination of a man and a woman.</p>
4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p>

	Q: According to your response in the questionnaire, you agree homosexuality is in conflict with the morals of community. Can you explain this view?
	答：我認為同性戀是違反了社會的規範。
	A: I think homosexuality violates social norms.

### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你在「你的同事、鄰居、朋友和老師是同性戀者」的立場是「沒關係」，可多作解釋嗎？</p> <p>Q: According to your response in the questionnaire, your position in “accepting that your colleagues, neighbors, friends, and teachers are homosexuals” is “neutral”. Can you explain this view?</p> <p>答：這是個人選擇，我不會歧視他們。</p> <p>A: This is a personal choice and I will not discriminate against them.</p>
2	<p>問：為何你不能接受家人成為同性戀者？</p> <p>Q: Why you don't accept your family as homosexuals?</p> <p>答：因為我和親人的關係較親密，我想他們知道自己的想法，希望他們會轉變性傾向。</p> <p>A: Because my relationship with my family is more intimate, I hope they know my thoughts and hope that they will change their sexual orientation.</p>

### a) 同性戀者與公民權利 Homosexuals and Civil rights 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受並鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept and encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p> <p>答：一個人的性傾向和他能否擁有公民權利是沒有衝突的。</p> <p>A: There is no conflict between a person's sexual orientation and his ability to have civil rights.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利，可以就著這個看法作出解釋嗎？</p>

	<p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage, can you explain this view ?</p> <p>答：同性戀不符合我的宗教信仰，另外同性的家庭會影響孩子的成長，不能學習以一男一女的父母的角色，而且要通過同性婚姻的法例牽涉很多法律程序，十分複雜。</p> <p>A: Homosexuality does not conform to my religious beliefs. In addition, same-sex families can affect the growth of children. They cannot learn the role of a man and a woman, and it is very complicated to involve many legal procedures through the laws of same-sex marriage.</p>
3	<p>問：為何你接受但不鼓勵同性戀者應有同性領養子女？</p> <p>Q: You accept but not encourage homosexuals should have a right on homosexual marriage, can you explain this view?</p> <p>答：以照顧的角度，我接受，但以一男一女的父母所組成的家庭的角度的話，我不鼓勵。</p> <p>A: From the perspective of care, I accept, but from the perspective of the family of a man and a woman, I do not encourage it.</p>

b) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：總括來說，你認為「因為性傾向而歧視同性戀者」的性傾向歧視的嚴重程度是一般，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “discrimination faced by homosexual in Hong Kong” is “neutral”, can you explain this view?</p> <p>答：同性戀者始終是少數，容易被人排斥。</p> <p>A: Homosexuals are always a minority and are easily rejected by others.</p>
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c) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受也不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：任何人包括同性戀者應該要有表達的權利。</p> <p>A: Anyone, including homosexuals, should have the right to express.</p>
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2	<p>問：就著性傾向歧視訂立法例，你接受並鼓勵立法禁止在僱傭、教育、提供服務方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage using legislation in employment, education and provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：因為在這些方面立法不會傷害別人。</p> <p>A: Because legislation does not hurt others in these areas.</p>
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d) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你非常同意「聆聽同性戀者的想法，了解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly agree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：互相分享可以使我更明白同性戀者背後的經歷，減少我們對同性戀者的偏見。</p> <p>A: Sharing with each other can make me more aware of the experiences behind homosexuals and reduce our prejudice against homosexuals.</p>
2	<p>問：就著減輕同性戀者受到歧視的做法，你同意立法能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You agree that "legislation on sexual orientation discrimination" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：立法能保障同性戀者的權利。</p> <p>A: Legislation can protect the rights of homosexuals.</p>
3	<p>問：你非常不同意「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You strongly disagree that "participation in homosexuality campaigns on and off campus" and LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：要看該群體支持的是甚麼，如果是支持同性婚姻的，我不會參與。而且我認為這些活動或運動都不能改變一個人對同性戀者的看法。</p> <p>A: It depends on what the group supports. If they support same-sex marriage, I will not participate. And I don't think these activities or movements can change a person's perception on homosexuals.</p>

## 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督怎樣看同性戀者？</p> <p>Q: As far as your Christian beliefs is concerned, what do you think how Christ sees homosexuals?</p> <p>答：雖然同性戀違反一男一女的結合，但我相信基督愛人如己，雖不鼓勵同性戀，但會接納並了解他們更多。</p> <p>A: Although homosexuality violates the union of a man and a woman, I believe that Christ loves others as oneself. Although he does not encourage homosexuality, he will accept and understand more.</p>
2	<p>問：根據你在問卷的回應，你接受和鼓勵同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: You accept and encourage homosexuals as a Christian, can you explain more</p> <p>答：每個人都可以信主。我亦相信「因信稱義」的道理，希望同性戀者明白基督的心意，然後作出改變。</p> <p>A: Everyone can believe in the Lord. I also believe in the principle of "justification by faith alone". I hope homosexuals can understand the mind of Christ and then make a change.</p>

## 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：第一是信仰，因為我很看重宗教，而且聖經是客觀的，有著清晰的方向。第二是個人價值觀，我個人不太喜歡同性戀。</p> <p>A: The first factor is faith, because I value religion very much, and the Bible is objective and has a clear direction. The second factor is personal values. I personally don't like homosexuality.</p>
2	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <p>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</p> <p>-大學生：具有批判性思考</p>



<p>-基督徒：重視一男一女是上帝的創造</p> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <ul style="list-style-type: none"> <li>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</li> <li>- University students: Critical thinking</li> <li>- Christian: Paying attention to the creation of a man and a woman is God's creation</li> </ul>
<p>答：中西文化會令香港的基督徒大學生對同性戀的看法比較多元，比起中國內地，香港會有較多人接受同性戀，而大學生的身份也有令這班對象的接受程度提高，但如果再加上基督徒的身份會令這班對象的想法更加不同，因為宗教的立場會更加清晰，可能令他們的立場更加確定，即更加不支持。但總括來說，我很難肯定這幾個因素加起來的結果是如何。</p> <p>A: Chinese and Western cultures will make Hong Kong's Christian university students more diverse about homosexuality. Compared with mainland China, there will be more people in Hong Kong who accept homosexuality. The identity of university students also increases the acceptance of this class, but if it is added the identity of the Christians, it will be even more different, because the religious position will be clearer and may make their position more certain, that is, even more unsupportive. But in a nutshell, it's hard to be sure what the combined effect of these factors is.</p>
<p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p>
<p>答：因為我覺得宗教這個因素比較特別，因為宗教的立場會更加清晰，而中西文化會比較有多元的意見，我覺得宗教是凌駕於其他因素，所以我認為香港的基督徒大學生是不支持同性戀的。</p> <p>A: Because I think the factor of religion is special, because the religious position will be clearer, and the Chinese and Western cultures will have more diverse opinions. I think religion is above other factors, so I think Christian university students in Hong Kong do not support homosexuality.</p>



## Interviewee 3

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，但不常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：我純料知道他們是同性戀者，並不是朋友的關係。</p> <p>A: I know that they are homosexuals, and they are not my friend..</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree homosexuality is inborn. Can you explain this view?</p> <p>答：有些人說他們是天生喜歡同性的，有些人會認為是後天因素例如家庭經歷，可能有些父母因為太渴望有兒子，但最後生了女兒，這些父母便有機會對待女兒如般兒子一樣，這些兒女可能潛移默化地有同性戀的傾向。所以我覺得有不同方面的意見，自己也不太肯定。</p> <p>A: Some people said that they are naturally interested in people who are homosexual with them. Some people think that there are acquired factors such as family experiences. Some parents may be too eager to have sons, but in the end they have daughters. These parents have the opportunity to treat their daughters like sons. Similarly, these children may have a tendency to be homosexual. So I think there are different opinions and I am not sure.</p>
2	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：我覺得心理正常是指心理健康的，如果同性戀是天生的，我覺得同性戀者是心理正常的，如果是其他外來因素所造成的，同性戀者的思想可能是扭曲了，心理有些不正常。</p> <p>A: I think that psychologically normality refers to mental health. If homosexuality is inborn, I think that homosexuals are psychologically normal. If it is caused by other external factors, homosexuals' thoughts may be distorted, and their psychological health is somewhat abnormal.</p>

3	<p>問：根據你在問卷的回應，你十分同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly agree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：我本來就認為一個家庭只有一個爸爸一個媽媽，一男一女所結合的家庭才是家庭觀念，我認為一男一女這麼重要都是基於宗教原因，神說過人的結合是一男一女。</p> <p>A: I originally thought that a family has only one father and one mother. The family that combines one man and one woman is the concept of family. I think that a man and a woman are so important because of religious reasons. God said that the combination of people is a man and a woman.</p>
4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：同性戀會影響下一代、家庭觀念、學校的教育，例如荷蘭已將同性戀的元素加入兒童故事書當中，我認為當一個小孩在思想上仍未成熟時，就被灌輸這些概念，這樣到底符合道德嗎？</p> <p>A: Homosexuality affects the next generation, family values, and school education. For example, the Netherlands has added the elements of homosexuality to children's story books. I think that when a child is still immature in his mind, he is instilled with these concepts. Is this ethical?</p>

#### 對同性戀者的接受程度 Perceptions on contacting with homosexual

1	<p>問：根據你在問卷的回應，你在「你的同事、鄰居、朋友和老師是同性戀者」的立場是「沒關係」，可多作解釋嗎？</p> <p>Q: According to your response in the questionnaire, you position in "accepting your colleagues, neighbors, friends, and teachers are homosexuals" is "neutral". Can you explain this view?</p> <p>答：沒有一個喜好，我不會一個人的性取向而對一個人有偏見，因為性取向是同性戀者的個人選擇，不會太影響到我，而我不會選擇「接受我的同事、鄰居、朋友和老師是同性戀者」是因為我和他們沒有關係。</p> <p>A: There is no preference. I don't prejudice one person because of one's sexual orientation. Because sexual orientation is the personal choice of homosexuals, it will not affect me too</p>
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	much, and I will not choose “accepting my colleagues, neighbors, friends and the teacher is homosexuals” because I have nothing to do with them.
2	<p>問：為何你不能接受家人成為同性戀者？</p> <p>Q: Compare the above people, why don't you accept your family to be homosexuals?</p> <p>答：不接受是因為我和家人是有關係的，同性戀者所面對的事情有很多。我認為我家人不是天生是同性戀的，如果他們真的是同性戀者，可能是其他環境因素所引致的，所以我希望我可以改變他們。</p> <p>A: I don't accept it because I have a relationship with my family. There are many things that homosexuals will face. I think my family is not inborn to be homosexual. If they are really homosexual, it may be caused by other environmental factors, so I hope I can change them.</p>

### 同性戀者與公民權利 Homosexuals and Civil rights

#### a) 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受但不鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p> <p>答：我接受同性戀者有職業、接受教育的基本人權，但不接受某些方面的權利，例如在洗手間的場合，有些同性戀者聲稱他們是女性，但他們的生理性別是男性，所以便享用女性洗手間服務，這些我不能接受。</p> <p>A: I accept that homosexuals have basic human rights to occupations and education, but do not accept certain rights. For example, in the case of toilets, some homosexuals claim that they are women, but their biological sex is male, so that they can enjoy female restroom services. I can't accept these.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利和同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage and a right on LGBT adoption, can you explain this view?</p> <p>答：不接受同性婚姻也是根據剛才提及的一男一女的重要性，而不接受同性領養子女是因為我認為小朋友的成長是很受家人或照顧者影響，所以我會擔心如果由同性戀者照顧小朋友，小朋友的心理健康會很受影響，可能會缺乏某一個性別的愛，他們不能知道一男一女的爸爸媽媽相處的模式，對男和女的概念不清楚，例如兒子會</p>

	<p>因沒有一個生理性別是男性的爸爸而不清楚性器官、不知道如何處理夢遺等，總之男和女本來就有分別。</p> <p>A: Not accepting same-sex marriage is also based on the importance of a man and a woman as I just mentioned, and does not accept the same-sex adoption of children because I think that the growth of children is very influenced by family or carers, so I will worry if the children are taken care of by homosexuals, their mental health will be very affected, they may lack the love of a certain gender, they can't know how a male father and a female mother get along with each other, they will not be clear about the concept of male and female, for example, the son will not clearly know about the sexual organ and will not know how to deal with dreams because there is no a father who is biologically male providing him with guidance, etc. In short, there is a difference between men and women.</p>
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a) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：總括來說，你認為香港在學校、職場、教育、提供服務時、「因為性傾向而歧視同性戀者」的性傾向歧視的嚴重程度是一般，立場都十分一致，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination faced by homosexual students at school in Hong Kong, occupation, education and the provision of service" is "nentral", can you explain this view?</p> <p>答：以前在中學我都知道有些同學是同性戀者，我不認為老師和其他同學會歧視他們。</p> <p>A: I used to know that some of my classmates of secondary school were homosexuals. I don't think teachers and other classmates would discriminate against them.</p>
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b) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受也不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：同性戀者不能說出他們的感受，沒有言論自由。</p> <p>A: Homosexuals can't tell their feelings and have no freedom of speech.</p>
2	<p>問：就著性傾向歧視訂立法例，你接受但不鼓勵立法禁止在僱傭、教育、提供服務方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p>

	<p>Q: You accept but not encourage using legislation in employment, education and the provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：接受是因為同性戀者也需要在在僱傭、教育、提供服務方面的權利也到保障，不鼓勵是因為我本身不鼓勵同性戀這個行為。</p> <p>A: I accept because the rights of homosexuals needs to be protected in terms of employment, education, and service. I don't encourage it is because I do not encourage homosexuality.</p>
3	<p>問：就著性傾向歧視訂立法例，你接受並鼓勵政府現階段不應立法禁止性傾向歧視條例，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage government should not promote legislation on sexual orientation, can you explain more?</p> <p>答：我認為立法所衍生的問題會比不立法的多。現在沒有甚麼方法可以讓同性戀者證明自己是有同性戀這個性傾向，都是自己聲稱的，在洗手間、私隱的情況來看，我認為同性戀者的權利會影響他人的，會造成更多的混亂，包括社會上持不同方面的人的爭執及當中的意見分歧。</p> <p>A: I think that the problems arising from legislation will be more than the situation without legislation. There is no way to allow homosexuals to prove that they are homosexual. They all claim to be homosexual. In the case of toilets and privacy, I believe that the rights of homosexuals will affect others and cause more confusion. This includes disputes between people in different aspects of society and differences of opinion among them.</p>
c) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals	
1	<p>問：就著減輕同性戀者受到歧視的做法，你非常同意「聆聽同性戀者的想法，了解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly agree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：如果同性戀者的思想是比較開放的，我覺得互相和他們分享是可以的。如果是有朋友的基礎，我才會主動和同性戀者分享，並不會刻意。</p> <p>A: If the mind of homosexuals are relatively open, I think it is okay to share with them. If there is a basis for friends, I will take the initiative to share with homosexuals, but I will not do it deliberately.</p>
2	<p>問：就著減輕同性戀者受到歧視的做法，你既不同意也不反對「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p>



	<p>Q: You neither agree nor disagree that "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：討論能讓大家知道他人的想法，但不能動搖其他人的立場，因為一個人本身有自己的既定立場。</p> <p>A: Discussions can let everyone know the thoughts of others, but they cannot shake the position of others because one has its own established position.</p>
3	<p>問：你不同意「參與校內外有關同性戀的宣傳活動」能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You disagree that "participation in homosexuality campaigns on and off campus" can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：我覺得校內外有關同性戀的宣傳活動的作用不大。香港本來不是對同性戀的議題感到陌生，並不是資訊不流通，而認識同性戀者的情況不代表會動搖一個人的想法。</p> <p>A: I don't think the promotion of homosexuality inside and outside the school has much effect. Hong Kong was not unfamiliar with the issue of homosexuality. It is not that information is not circulated. And knowing the situation of homosexuals does not mean that one's thought will be shaken.</p>
4	<p>問：你非常不同意同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You strongly disagree that LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：同性社會運動會讓更多人了解同性戀這個議題和同性戀者的訴求，但這樣有機會令已對同性戀者反感或歧視的人更反感，這對事情沒有幫助。</p> <p>A: The same-sex social movement will let more people understand the issue of homosexuality and the demands of homosexuals, but this has the opportunity to make people who have been disgusted or discriminated against homosexuals more resentful, which does not help reduce discrimination against homosexuals.</p>

#### 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督怎樣看同性戀者？</p> <p>Q: As far as your Christian faith is concerned, what do think that Christ sees homosexuality?</p>
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	<p>答：在神的角度，所有人都是罪人，但神都會愛我們每一個人。雖然我們這班基督徒都會犯罪，但我們有悔改的心。所以我認為同性戀仍然有信主的權利，神都會愛他們，只是他們作了神不喜歡的事。</p> <p>A: From the perspective of God, everyone is a sinner, but God will love each of us. Although Christians also have sin, we have a heart of repentance. So I think that homosexuals still have the right to believe in the Lord, and God will love them, but they do things that God does not like.</p>
2	<p>問：你同意同性戀是與你教會的道德是互相矛盾的，可以多作解釋嗎？</p> <p>Q: You agree "homosexuality contradicts the morals of your church", can you explain more?</p> <p>答：神是不喜悅同性戀者的行為，但會接納同性戀者這個人。</p> <p>A: God is not happy with the behavior of homosexuals, but will accept homosexuals.</p>
3	<p>問：根據你在問卷的回應，你接受和鼓勵同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: You accept and encourage homosexuals as a Christian, can you explain more?</p> <p>答：同性戀者都有信仰的權利。同性戀者的罪和我們的罪都是一樣，只是表達的方式不一樣。而信主後，我認為同性戀者明白神不喜悅這些事情之後，他們不會和同性戀者的伴侶繼續發展關係，但信仰未必可以改變他們本身的性取向，可能需要多一點時間。</p> <p>A: Homosexuals have the right to believe. The sin of homosexuals is the same as our sin, but the way of expression is different. After trusting the Lord, I believe that after homosexuals understand that God is not happy with these things, they will not continue to develop relationships with homosexual partners, but beliefs may not change their own sexual orientation, it may require a little more time.</p>

#### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：可以解釋為何不鼓勵亦不接受同性之間的親密或性行為，以及同性戀這個性取向嗎？</p> <p>Q: You neither accept nor encourage behavior: Sexual or intimate behavior among homosexuals and homosexual sexual orientation, why?</p> <p>答：接受是因為我尊重同性戀者和我們不一樣，但不鼓勵是因為我不會高舉這件事。</p> <p>A: I accept because I respect that homosexuals are different from us, but I don't encourage it because I won't exalt it.</p>
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2	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：第一是信仰，因為本身信仰對我很重要，信仰是我人生的引導者，有時社會上有很多聲音時，令我不能分辨對與錯時，信仰都能幫助我。第二是個人價值觀，我本人比較有主見，在同性戀這個議題上，我傾向尊重同性戀者，但我會有點不明白，我不清楚同性戀者之間的看法，例如有人說到愛是無分性別的，我不明白他們如何理解愛。</p> <p>A: The first factor is faith, because religious beliefs is very important to me. Faith is the guide of my life. Sometimes when there are many voices in the society, I can't distinguish what right and wrong is, and faith can help me. The second factor is personal values. I personally have a strong opinion. On the issue of homosexuality, I tend to respect homosexuals, but I will not understand it. I don't know the views among homosexuals. For example, some people say that love is not based on gender, I don't understand how they understand love.</p>
3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <p>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</p> <p>-大學生：具有批判性思考</p> <p>-基督徒：重視一男一女是上帝的創造</p> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <p>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</p> <p>- University students: Critical thinking</p> <p>-Christian: Paying attention to the creation of a man and a woman is God's creation</p> <p>答：我認為大學生都是年青的一輩，又接受過教育，會有較高的批判性思維，不會完全相信別人的論點。基督徒是多了一個因素影響這班對象對同性戀的看法，不只有社會風氣。我認為中國傳統文化的影響會有一定的影響，例如同性戀者不知道如何向家人交代，但比起以前的社會，現在的文化的影響不大。</p> <p>A: I think that university students are younger generations and have received education. They will have higher critical thinking and will not fully believe in other people's arguments. Christians have one more factor that influences the attitude of this group of people towards homosexuality. It is not only a social atmosphere. I think that the influence of Chinese traditional culture will have a certain impact. For example, homosexuals do not know how</p>

to explain to their families, but the current culture has little influence compared to the previous society.
<p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p>
<p>答：我覺得大部分香港的基督徒大學生會尊重同性戀者，因為大學教育都十分強調尊重，就算身邊的朋友或其他人表明他們的同志身份時，這班對象也不會反感，也不會覺得出奇，但整體來說，這班對象不會很支持、也不會很鼓吹、也不會反對這件事，所以他們的立場都是中立。相比起外國，即使有些人是異性戀者，他們也會為同性戀者爭取權利，而香港的大學生比較少會這樣做，可能香港人比較容易說出「會接受同性戀者」，但會行動的人很少。</p> <p>A: I think most Christian students in Hong Kong will respect homosexuals because university education emphasizes respect. Even if friends or other people around you show their comradeship, this class will not be disgusted and will not feel surprising., but overall, this class will not be very supportive, will not be very advocating, and will not object to this matter, so their position is neutral. Compared with foreign countries, even if some people are heterosexuals, they will fight for the rights for homosexuals. Hong Kong's university students are less likely to do so. It may be easier for Hong Kong people to say "I will accept homosexuals" but there are very few people really acting according to their belief.</p>

## Interviewee 4

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，並經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：中學時沒有聽說過有同學或朋友是同性戀者，上大學後便遇到很多同性戀的同學，已經習以為常。</p> <p>A: I have never heard of classmates or friends who are homosexuals in high school. After I went to university, I met many homosexual students and I have become accustomed to it.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你非常不同意同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly disagree homosexuality is inborn. Can you explain this view?</p> <p>答：首先，上帝創造萬物時是按照一男一女的原則，所以同性不是上帝的旨意。另外，後天因素更具影響力，例如社會氛圍的影響、朋輩影響：認為同性戀十分獨特、與眾不同、「型」、家庭不和諧，以致一個人缺乏愛及愈來愈討厭男/女性。說同性戀是天生的只是藉口，嘗試合理化他們所作的事。</p> <p>A: First of all, God created the things according to the principle of one man and one woman, so same sex is not God's will. In addition, acquired factors are more influential, such as the influence of social atmosphere, peer influence: the belief that homosexuality is unique, different, "cool", family disharmony, so that a person lacks love and increasingly hates men/women. Those who said that homosexuality is inborn is trying to rationalize what they are doing.</p>
2	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：他們的思維歪曲，所以在我看來是有點不正常。</p> <p>A: Their thinking is distorted, so it seems to me that homosexuals are a bit abnormal.</p>
3	<p>問：根據你在問卷的回應，你同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p>

	<p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：我認為正常的家庭是由一男一女組成的，而同性並非一男一女。</p> <p>A: I think that a normal family is made up of one man and one woman, and the same sex is not a man or a woman.</p>
4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：同性之間整來不能有下一代，而且由同性造成的家庭有機會將錯誤的觀念傳給下一代，社會上便有更多人有歪曲的價值觀，同時也增加社會上的紛爭。</p> <p>A: There will be no next generation between the same sex, and the family that is caused by the same sex will pass on the wrong concept to the next generation, so more people will have distorted values, which increases social disputes.</p>

#### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, and friends are homosexuals. Can you explain this view?</p> <p>答：雖然他們是同性戀者，但我不拒絕他們，希望自己能給他們作好見證。</p> <p>A: Although they are homosexuals, I don't reject them. I hope I can give them a good testimony.</p>
2	<p>問：對比以上你能接受的對象，為何你認為老師成為同性戀者是沒有關係，而非持接受的態度？</p> <p>Q: Compare the above people you can accept, why your position on "accepting teacher to be homosexuals" is "Neutral"?</p> <p>答：我認為老師的性取向是私生活的一部分，學生未必知道老師的性取向，因而較為不會受影響。但我始終認為教育工作者有責任傳授正確的價值觀給下一代。</p> <p>A: I think that the teacher's sexual orientation is part of a private life. Students may not know the teacher's sexual orientation and will not be affected. But I always believe that educators have a responsibility to teach the right values to the next generation.</p>

3	<p>問：對比以上你能接受的對象，為何你不接受你的家人成為同性戀者？</p> <p>Q: Compare the above people you can accept, why don't you accept your family to be homosexuals?</p>
	<p>答：一來家人和自己有親密的關係，二來我的家人也是基督徒，我不想他們犯這樣的罪。</p> <p>A: As soon as the family has a close relationship with me, my family is also a Christian. I don't want them to be this kind of sinner.</p>
	<p>問：假設你的家人真的成為同性戀者，你會如何回應？</p> <p>Q: If your family really became a homosexual, how would you respond?</p>
	<p>答：我仍然會坦誠分享我對他們的感受和看法，希望改變他們。</p> <p>A: I will still share my feelings and opinions about them, and hope to change them.</p>

## a) 同性戀者與公民權利 Homosexuals and Civil rights

## 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受但不鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p> <p>答：基於「人人平等」的原則，同性戀者應該有平等機會的權利。但不鼓勵立法，一旦通過某些法例，社會上由一男一女結合的數目便減少，這樣會增加社會的紛爭和衝突。</p> <p>A: Based on the principle of "Everyone is equal", homosexuals should have equal opportunities. However, legislation is discouraged. Once certain laws are passed, the number of the combination of men and women in the society will decrease, which will increase social disputes and conflicts.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利和同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage and have a right on LGBT adoption, can you explain this view?</p> <p>答：不支持同性婚姻是因為兩者並非一男一女，而「同性夫婦」是沒有分開爸爸和媽媽，不是一個好的榜樣，這樣會影響小孩的價值觀。</p>

	A: I don't support same-sex marriage because the two are not a man or a woman. The "same-sex couple" is not a separate father and mother. It is not a good example. It will affect the children's values.
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b) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為「拒絕僱用符合入職條件的同性戀者」的嚴重程度是一般，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "Refuses to employ homosexuals qualified for the job" is "neutral", can you explain this view?</p> <p>答：我知道有不少體育教練也是同性戀者，她們（生理性別）也是較為男性化裝扮。</p> <p>A: I know that there are many sports coaches who are also lesbian. They always dress in masculine way.</p>
2	<p>問：你認為「拒絕租出單位給同性戀者」的嚴重程度是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "Refuses to let a flat to homosexuals" is "have some problems", can you explain this view?</p> <p>答：業主有時都會疑惑租戶是否「gay」。</p> <p>A: The owner sometimes wonders if the tenant is gay.</p>
3	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination against homosexuals on the ground of sexual orientation in Hong Kong" is "have some problems", can you explain this view?</p> <p>答：社會上總會有一部分人是堅持己見，不支持同性戀的觀念，這和支持同性戀觀念的人互相矛盾。</p> <p>A: There will always be some people in the society who insist on their own opinions and do not support the concept of homosexuality. This contradicts with those who support the concept of homosexuality.</p>

c) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	問：就著性傾向歧視訂立法例，你不接受並不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？
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	<p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：這樣是違犯宗教自由和言論自由。</p> <p>A: This is a violation of religious freedom and freedom of speech.</p>
2	<p>問：你接受但不鼓勵立法禁止在教育、僱傭及提供服務、設施及貨品方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept but not encourage using legislation in education, employment and provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：我接受每個人在社會上應有好的待遇，但立法並不是好的方法來保障異性戀者和同性戀者的權利，立法只會增加同性戀者的權勢。</p> <p>A: I accept that everyone should have receive a good treatment in society, but legislation is not a good way to protect the rights of heterosexuals and homosexuals. Legislation will only increase the power of homosexuals.</p>

d) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你既不反對也不同意「聆聽同性戀者的想法，了解他們的感受和需要」和「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither agree nor disagree that "listening to the feelings of homosexuals, understanding their feelings and needs" and "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：我不會分享一些帶批評性的想法，這樣可能更惡化環境氣氛。分享的對象要根據當事人的意願而定，我傾向願意和基督教徒分享，如果要和同性戀者分享，我可能有些保留。</p> <p>A: I will not share some critical ideas, which may worsen the atmosphere. The object of sharing depends on the wishes of the parties. I tend to share with Christians. If I share with homosexuals, there may be some reservations.</p>
2	<p>問：你不同意「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You disagree that "participation in homosexuality campaigns on and off campus" and LGBT movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：在校內進行宣傳活動如大學不能改變學生的既定想法。同性社會運動只會令更多人支持同性戀，增加社會矛盾和衝突，尤其是小孩子，他們還未完全明白何謂正確的價值觀時，便間接迫他們接受同性戀。A: Conducting publicity activities on campus, such as universities, cannot change the students' established ideas. The same-sex social movement will only make more people</p>



	support homosexuality and increase social conflicts. Especially when children do not fully understand what the right value is, the society indirectly forces them to accept homosexuality.
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### 同性戀與基督教信仰 Homosexuality and Christian faith

1	問：就著你的信仰，你認為基督看同性戀是犯了罪，行上帝不喜歡的事，可以多作解釋嗎？  Q: As far as your faith is concerned, you think that Christ is guilty of seeing homosexuality, and being homosexuals is doing things that God does not like, can you explain more?
	答：神創造一男一女的結合，才能生育，而同性為了生下一代，會增加代母、人工受孕等的情況出現，歪曲神的創造。  A: God creates a combination of a man and a woman to give birth, and the same sex, in order to give birth to the next generation, will increase the situation of surrogacy, artificial conception, etc., which distort the creation of God.
	問：那神仍然會愛這班犯了罪的同性戀者嗎？  Q: Will God still loves this sinful homosexual?
	答：神仍會愛他們，給予他們機會，而我自己也會作好見證，讓同性戀者明白神美好的創造。  A: God will still love them and give them opportunities, and I will also be a good testimony to let homosexuals understand God's wonderful creation.
2	問：你認為同性戀者和你教會的道德及基督教的道德互相抵觸，可以多作解釋嗎？  Q: You agree "homosexuality contradicts the morals of your church and Christianity", can you explain more
	答：這跟我剛才提及的一樣，我教會和整個基督教都認為同性戀是罪。  A: This is the same as what I just mentioned. My church and Christianity all believe that homosexuality is a sin.
3	問：根據你在問卷的回應，你不接受也不鼓勵同性戀者為基督徒，可以多作解釋嗎？  Q: You neither accept nor encourage homosexuals as a Christian, can you explain more ?
	答：我在接受程度有界線之分。我認為若接受同性戀者等於接受他的行為。聖經教導對神的信心不只有從口中表達，也從行為中表達出來，同性戀者所作的行為並不是帶有信心的行為。  A: There is a boundary to my level of acceptance of homosexuality. I think that accepting homosexuality is equivalent to accepting his/her behavior. The Bible teaches that faith in God is

	expressed not only from the mouth but also from the behavior. The behavior of homosexuals is not an act of faith.
4	<p>問：為何你不接受同性戀者成為基督徒，但鼓勵同性戀者為你教會的分兄姊妹？</p> <p>Q: Why don't you accept homosexuals as Christians, but encourage homosexuals to be the brothers and sisters of your church?</p>
	<p>答：我希望自己作好見證，感動同性戀者相信耶穌基督，幫助他們走向正確的方向。</p> <p>A: I hope that I can bear witness and move homosexuals to believe in Jesus Christ and help them walk in the right direction.</p>

### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：可以先解釋為何不鼓勵亦不接受同性之間的親密或性行為嗎？</p> <p>Q: You neither accept nor encourage behavior: Sexual or intimate behavior among homosexuals, why?</p>
	<p>答：我覺得同性之間的行為尤如人和動物般違反常理。</p> <p>A: I feel that the behavior between same sex is like a human being and an animal. It is against common sense.</p>
	<p>問：可以解釋為何你接受但不鼓勵同性戀自身嗎？</p> <p>Q: You accept but not encourage homosexual sexual orientation, why?</p>
	<p>答：我會把性取向當作我朋友的選擇，會尊重他們的選擇，但基於宗教理由我不鼓勵。</p> <p>A: I will regard sexual orientation as my friend's choice. I will respect their choice, but for religious reasons, I do not encourage it.</p>
2	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p>
	<p>答：首要因素是宗教信仰，我從小便開始參與教會，而且父母都是基督徒，使我從小便很相信及信靠基督。排行第二的因素個人價值觀，是雖然我媽媽的想法比較偏激，認為同性戀者是「很大的罪人」，但我認為即使我的朋友是同性戀者也應互相尊重。第三是朋輩影響，我身邊的朋友都是基督徒，而且我的中學是基督教，使我和身邊的人有著相近的價值觀，這樣使我更肯定自己的價值觀。</p>

	<p>A: The primary factor is religious belief. I have been involved in church since I was a child, and my parents are Christians. I have believed and trusted Christ since I was a child. The second factor is personal values, although my mother's idea is more extreme, that homosexuals are "big sinners", but I think that even if my friends are homosexuals, they should respect each other. The third is the influence of peers. The friends around me are all Christians, and my high school is Christian. It makes me and people around me have similar values, which makes me more certain of my values.</p>
3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <ul style="list-style-type: none"> <li>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</li> <li>-大學生：具有批判性思考</li> <li>-基督徒：重視一男一女是上帝的創造</li> </ul> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <ul style="list-style-type: none"> <li>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</li> <li>- University students: Critical thinking</li> <li>-Christian: Paying attention to the creation of a man and a woman is God's creation</li> </ul> <p>答：我認為西方文化的影響力較大，香港人的崇洋心態常使香港人認為「為何香港不如外國在同性方面的立法制度般成熟？」相比之下，中國的家庭觀念如男尊女卑、尊重父母、禮儀觀念的影響較小。我認為大學的老師仍有點避忌談及同性戀的話題，有時怕學生的反應過大，大學教育的影響不大。</p> <p>A:: I think the influence of Western culture is great. The Hong Kong people's attitude of worshipping the Western culture often makes Hong Kong people think that "Why is Hong Kong not as mature as a foreign legal system in the same-sex issue?" In contrast, China's family values are like men's respect and respect. The influence of parents and etiquette is small. Peng I think that the teachers at the university still have some avoidances about the topic of homosexuality. Sometimes they are afraid that the students' reaction is too big, and the influence of university education is not great.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p>

	<p>答：我認為香港的基督徒大學生會特別認同同性戀這個價值觀，對於反同性戀者特別偏激，大學生傾向為自己爭取權利，這和我們也想為自己爭取權利。在大學生的思想都十分開放，例如接受婚前性行為。</p> <p>A: I think Christian college students in Hong Kong will especially agree with the value of homosexuality. They are particularly extreme for anti-gay, and university students tend to fight for their rights. We also want to fight for rights for ourselves. The thinking of university students is very open, such as accepting premarital sex.</p>
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## Interviewee 5

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，並經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have frequent contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：我有一個同性戀的朋友，我和她的關係比較親密。</p> <p>A: I have a homosexual friend. My relationship with her is relatively close.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你不同意同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree homosexuality is inborn. Can you explain this view?</p> <p>答：我覺得是個人經驗，以前的年代的人很少提及性的話題，又或是現在時代進步，人的心態開放了，生活上遇到缺乏時，會有種「不需要異性」的感覺，所以有時是生活上的經驗使一個人改變他們的性取向。同時我也不能否定先天因素沒有影響一個人的性取向，我認為後天因素的影響比較大。</p> <p>A: I think it is a personal experience. People in the past have rarely mentioned sexual topics, or the progress of the times is now, people's mentality is open, and when there is a lack of life, there will be a kind of idea - "no need for the opposite sex.". So life experiences sometimes make a person change their sexual orientation. At the same time, I can't deny that innate factors affect a person's sexual orientation, but I think the influence of acquired factors is relatively large.</p>
2	<p>問：根據你在問卷的回應，你同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p>

	<p>Q: According to your response in the questionnaire, you agree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：我覺得根據社會標準他們未必是心理正常的，因為他們不符合一男一女的原則。但他們的心理狀態、情緒等都是健康的，不過也不排除有些同性戀因為一些經歷令自己的情緒有特別需要。</p> <p>A: I think they are not psychologically normal according to social standards because they do not meet the principle of one man and one woman. But their mental state, mood, etc. are healthy, but it does not rule out that some homosexuals have special needs because of their experiences.</p>
3	<p>問：根據你在問卷的回應，你同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：因為同性戀不是由一男一女結合，同性戀者不能生育，不能有著家庭的承傳。</p> <p>A: Because homosexuality is not a combination of a man and a woman, homosexuals cannot have children and cannot have family inheritance.</p>
4	<p>問：根據你在問卷的回應，你不同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：同性戀沒有作出甚麼傷害性的行為，只是個人的選擇，有時他們的性取向也是自己不能控制的。</p> <p>A: Homosexuals do not do any harmful behavior. This is just a personal choice. Sometimes their sexual orientation is beyond their control.</p>

#### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友、老師是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, friends, and teachers are homosexuals. Can you explain this view?</p> <p>答：他們的性取向是個人的選擇，我會尊重他們的選擇。</p> <p>A: Their sexual orientation is a personal choice and I will respect their choices.</p>
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2	<p>問：對比以上你能接受的對象，為何你不接受你的家人成為同性戀者？</p> <p>Q: Compare the above people you can accept, why don't you accept your family to be homosexuals?</p>
	<p>答：我和家人比較親近，我不能想像他們有一天成為同性戀者，我的接受程度會較低。另外，因為我自己的家庭觀念比較重，想組織一個完整的家庭，而同性戀並不能成為我想要的家庭。不過我是否接受我的家人成為同性戀者都要視乎結果，例如同性戀家人和他/她伴侶的關係，假若他們的關係好，相處得開心，我家人和對方的家人又相處得好，我不排除會接受家人成為同性戀者。</p> <p>A: I am close to my family. I don't want to imagine that they will become homosexuals one day. My acceptance of this matter will be lower. In addition, because I value family more, I think about organizing a complete family, and homosexuality cannot be the family I want. However, whether or not I accept my family to become homosexuals depends on the outcome, such as the relationship between the homosexual's family and his/her partner. If their relationship is good and they get along well, my family and the other family also get along well. I do not rule out accepting family members to become gay.</p>

## a) 同性戀者與公民權利 Homosexuals and Civil rights

## 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受但不鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p>
	<p>答：同性戀者也是社會的一分子，他們的權利不應被剝削。</p> <p>A: Homosexuals are also part of society, and their rights should not be exploited.</p>
2	<p>問：根據你在問卷的回應，你接受並鼓勵同性戀者應有同性婚姻的權利，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept and encourage homosexuals should have a right on homosexual marriage, can you explain this view?</p>
	<p>答：婚姻是兩個人的事，是他人的自由，我不會反對。</p> <p>A: Marriage is a matter for two people. It is the freedom of others. I will not object.</p>
3	<p>問：根據你在問卷的回應，你接受但不鼓勵同性戀者應有同性領養子女的權利，可以就著這個看法作出解釋嗎？</p>



	Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right on LGBT adoption, can you explain this view?
	答：因為涉及下一代已不是只有兩人的事，同性家庭會影響下一代對父母的觀念，例如兩性結合、對婚姻的看法等。
	A: Because this has already involved the next generation, it is no longer a matter of two people. The same-sex family will influence the next generation's conception of parents, such as the integration of the two sexes and the views on marriage.

b) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為「同性戀學生在學校受到歧視」、「拒絕僱用符合入職條件的同性戀者」和「拒絕同性戀者成為社團會員」的嚴重程度是一般，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “discrimination faced by homosexual students at school in Hong Kong”, “Refuses to employ homosexuals qualified for the job” and “Refuses to admit homosexuals as club/association members” is “neutral”, can you explain this view?</p> <p>答：現在大學的教育提升，開放性也愈來愈高，愈來愈人接受同性戀。工作方面，僱主一開始未必知道被僱人士的性取向，就算知道也不會影響僱主對該同性戀者的工作能力的看法。</p> <p>A: Nowadays, the education of the university has improved and the openness has become higher and higher. More and more people accept homosexuality. In terms of work, the employer may not know the sexual orientation of the employed person at first, and even knowing it will not affect the employer's perception of the work ability of the homosexual.</p>
2	<p>問：你認為「拒絕租出單位給同性戀者」的嚴重程度是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “Refuses to let a flat to homosexuals” is “have some problems”, can you explain this view?</p> <p>答：一般人都接受同性戀者的性取向是個人選擇，但不能接受住在一起，例如我有鄰居是同性戀者，有其他鄰居擔心這樣的環境因素會教壞他們的小朋友。</p> <p>A: Most people accept that homosexuals' sexual orientation is personal choice, but they cannot accept living together. For example, I have neighbors who are homosexuals, and other neighbors worry that such environmental factors will have a negative impact on their children.</p>
3	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是嚴重，可以就著這個看法作出解釋嗎？</p>

	<p>Q: You think of the situation of “discrimination faced by homosexual in Hong Kong” is “serious”, can you explain this view?</p>
	<p>答：雖然香港的社會愈來愈開放，但上一代、老一輩通常不理解同性戀者，對他們的接受程度較低，他們認為同性戀者的關係不是由男女造成，只是「玩玩下」，與傳統觀念有衝突，也不懂尊重他們。</p> <p>A: Although the society of Hong Kong is becoming more and more open, the people of the previous generation and the older generation usually do not understand homosexuals. They have lower acceptance of homosexuality. They think that the relationship between homosexuals is not caused by men and women, and think that they are just "Playing" and are conflicting with traditional ideas, so the up-and-coming people do not respect homosexuals.</p>

c) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受並不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：因為立法是指真的犯了錯，雖然社會上經常出現很多歧視但都沒有立法。立法反而會令一班本來不接受同性戀的人更加抗拒同性戀，而且歧視這件事是十分難定義的，視乎不同人的感官、想法而定，所以立法並不能減輕歧視。</p> <p>A: Because legislation means that some people have made a mistake. Although there is often a lot of discrimination in the society, there is no legislation. Legislation will instead make a group of people who do not accept homosexuality more resistant to homosexuality, and it is very difficult to define discrimination. It depends on the senses and ideas of different people, so legislation does not reduce discrimination.</p>
2	<p>問：你不接受也不鼓勵立法禁止在教育、提供服務、設施及貨品方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You also neither accept nor encourage using legislation in education and provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：我認為立法的作用不大。若真的發生歧視而控告對方，是十分難去分辨當事人否歧視同性戀者，以及把「控告人」定罪，所以我覺得立法的可行性和成效都不大。</p> <p>A: I think the role of legislation is not great. If it is true that discrimination has occurred and the other party is accused, it is very difficult to distinguish whether the party has discriminated against homosexuals and to convict the "accused". Therefore, I feel that the feasibility and effectiveness of the legislation are not significant.</p>



3	<p>問：你接受並鼓勵立法禁止在僱傭方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage using legislation in employment for homosexuals, can you explain this view?</p> <p>答：我覺得這是職業上的歧視，無論對方是殘疾或其他方面，他們因為這些原因而不能被僱用，都是一種歧視，所以這並不是針對同性戀者的歧視。</p> <p>A: I think this is a discrimination in occupation. Whether the other person is disabled or otherwise, they cannot be employed for these reasons, which is a kind of discrimination, so this is not only a discrimination against homosexuals.</p>
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d) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你同意「聆聽同性戀者的想法，了解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You agree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：可以，起碼我知道他們的想法、為何會出現這種情況，明白他們的處境，自己的接受能力也會高一點。</p> <p>A: Yes, at least I know what they think, why this happens, I will understand their situation better, and my own acceptance will be higher.</p> <p>問：你有否真實和同性戀者相處的經歷，然後增加了對他們的了解？</p> <p>Q: Do you have any experience of getting along with homosexual people and then increasing your understanding of them?</p> <p>答：我有一個中學同學是同性戀者，我和他談及他由幾時開始發現自己的性取向、對同性和異性的感覺有何分別等，事後我發現原來我們也能溝通，另外，我也了解他的性取向真的是他自己不能控制，例如對女性真的沒有感覺，而且他其實是有苦衷，曾經想克制自己除去這樣想法，但都不能控制。所以我都明白他們有時候也會有「不喜歡自己」的感覺。</p> <p>A: I have a middle school classmate who is a homosexual. I talked to him about how he discovered his sexual orientation, how he felt about the same sex and the opposite sex. Afterwards, I found out that we can communicate with each other, and I also knew that his sexual orientation is really beyond his control. For example, he really has no feelings about female, and he actually has a hard time when he once wanted to restrain himself from removing such thoughts, but he could not control it. So I understand that they sometimes have the feeling of "don't like themselves".</p>
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2	<p>問：就著減輕同性戀者受到歧視的做法，你同意「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You agree that "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：都會，但前提是理性的討論，而不是大家就著反對同性戀的觀點而集體責罵同性戀者。</p> <p>A: It's all, but the premise is a rational discussion, not a collective scolding of homosexuals against the idea of homosexuality.</p>
3	<p>問：你既不同意也不反對「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You neither agree nor disagree that "participation in homosexuality campaigns on and off campus" can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：在校內進行宣傳活動的作用不大，我也不太確定。同性社會運動的成效取決於一個人的立場。如果對象是一班對同性戀的認知程度不太高、沒有立場、中立等的人，這些運動會幫助他們了解同性戀的議題，有機會增加他們對同性戀者的接受程度。如果是一班反對同性戀的人，同性社會運動會使他們更抗拒同性戀者，認為參與這些運動的人在製造混亂。</p> <p>A: The role of publicity activities in the school is not great, and I am not sure. The effectiveness of a homosexual social movement depends on one's position. If the subject is a group of people who are not very knowledgeable about homosexuality, who have no position, neutrality, etc., these activities and movements will help them understand the issue of homosexuality and have the opportunity to increase their acceptance of homosexuals. If it is a group of people who oppose homosexuality, same-sex social movements will make them more resistant to homosexuals, and people who participate in these movements are creating chaos.</p> <p>問：整體來說，你會主動參與校內外有關同性戀的宣傳活動和同性社會運動嗎？</p> <p>Q: On the whole, will you actively participate in homosexual propaganda activities inside and outside the school and same-sex social movements?</p> <p>答：我不會，因為自己不是同性戀者。</p> <p>A: I won't because I am not a homosexual.</p>

同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督看同性戀是不接受同性戀但接納同性戀者，可以多作解釋嗎？</p> <p>Question: As far as your belief is concerned, do you think that Christ does not accept homosexuality, but will accommodate homosexuals. Can you explain more?</p> <p>答：就拿我的教會作例子，弟兄姊妹的思想較開放，我們會一起理性討論同性戀的話題，也不會排斥和指責同性戀者，也不會覺得他們不配得成為基督徒，不會強迫他們變成異性戀者，而是和他們一起面對。</p> <p>A: Take my church as an example. The brothers and sisters are more open-minded. We will discuss the topic of homosexuality rationally together, and we will not exclude and blame homosexuals. We will not feel that they are not worthy to become Christians. We will not force them to become heterosexuals, and we help homosexuals face up with their difficulties.</p>
2	<p>問：你認為同性戀者和基督教的道德互相抵觸，可以多作解釋嗎？</p> <p>Q: You agree "homosexuality contradicts the morals of Christianity, can you explain more?</p> <p>答：整體來說是互相抵觸的，雖然是不接受同性戀這個行為，但會支持他們，給予他們幫助。</p> <p>A: On the whole, it is contradictory. Although Christianity does not accept homosexuality, it will support them and help them.</p>
3	<p>問：根據你在問卷的回應，你會接受和鼓勵同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: You accept, and encourage homosexuals as a Christian, can you explain more?</p> <p>答：我認為信仰可以幫助同性戀者面對心理的壓大，教會也可以更理解他們的需要，從而根據他們的需要、成長、個人經歷作出幫助，幫助他們了解兩性的概念等，但不會強迫他們改變。</p> <p>A: I believe that faith can help gay people face psychological pressure, and the church can understand their needs more, so as to help them according to their needs, growth, and personal experiences, and help them understand the concepts of the two sexes, but the belief will not force them to change.</p> <p>問：為甚麼不會強迫他們改變？</p> <p>Q: Why does faith not force them to change?</p> <p>答：因為很難迫他們改變自己的性取向，雖然我們會很盼望他們有一天會成為異性戀者，但就算最終他們不能改變也沒關係，是神的時間。</p>

	A: Because it is difficult for them to change their sexual orientation, although we will hope that they will become heterosexuals one day, it does not matter if they can't change in the end. It is God's time.
4	問：你也接受和鼓勵同性戀者為你教會的分兄姊妹，可以多作解釋嗎？ Q: Why will you also accept and encourage homosexuals become brother/sister in your church? 答：因為我自己的教會也有很多同性戀者，我習慣了與他們相處。 A: Because my own church also has many homosexuals, I am used to getting along with them.

#### 對同性戀的整體看法 Overall perceptions on homosexuality

1	問：根據你在問卷的回應，無論是同性性行為、同性性取向、同性戀者自身，你都是持不鼓勵亦不接受的態度，可以為此多作解釋嗎？ Q: According to your response in the questionnaire, you are not encouraging or accepting intimate behaviour between homosexuals, homosexual sexual orientation and homosexuals themselves. Can you explain more? 答：我接受它們是因為這些都是個人的選擇和自由，對於性行為更是人的生理需求，不鼓勵是因為我本來不支持這種行為，或因為個人觀感，我不刻意鼓勵這些行為。 A: I accept them because these are personal choices and freedoms. Sexual behavior is the physiological needs of people. I don't encourage it because I didn't support this kind of behavior, and because of personal perception, I don't deliberately encourage these behaviors.
2	問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。 Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor. 答：首要因素是個人觀感和家庭，因為我是個很重視家庭的人。排行第二的因素是宗教信仰，信仰本來對我很重要，祂在我很多個人經歷上給予不少力量。 A: The primary factor is personal perception and family, because I am a person who values family. The second factor is religious belief. Faith is important to me. He has given me a lot of power in many of my personal experiences.

3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <p>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</p> <p>-大學生：具有批判性思考</p> <p>-基督徒：重視一男一女是上帝的創造</p> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <p>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</p> <p>- University students: Critical thinking</p> <p>-Christian: Paying attention to the creation of a man and a woman is God's creation</p> <p>答：我覺得大學生的身份是受著大學教育，思想變得愈來愈開放，中西文化這方面的影響較小，反而隨著科技進步，傳媒的影響力會更大。基督徒通常是不支持同性這個行為，但會包容。</p> <p>A: I think that the identity of university students is subject to university education, and their thoughts are becoming more and more open. The influence of Chinese and Western cultures is relatively small. On the contrary, with the advancement of science and technology, the influence of the media will be even greater. Christians usually do not support the same-sex behavior, but they are tolerant.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p> <p>答：我認為如同剛才所說的，是不支持同性這個行為，但會包容。</p> <p>A: I think that as I said earlier, I do not support the same-sex behavior, but I will accommodate it and it will be tolerant.</p>
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## Interviewee 6

1	問：根據你在問卷的回應，可以解釋你的性取向的類別嗎？ Q: Can you explain the type of your sexual orientation based on your responses to the questionnaire?
	答：Asexual panoramic 不只有包括雙性戀，還包括對跨性別人士感興趣的性取向。 A: Asexual panoramic includes not only bisexuality, but also sexual orientation that is of interest in transgender people.
	問：你對這個性取向有甚麼感覺？ Q: What do you feel about this sexual orientation?
	答：我跟別人不一樣，也知道自已沒有跟隨聖經的教導。 A: I am different from others and I know that I have not followed the teachings of the Bible.
	問：你是基督徒，會不會因為自己的性取向感到很矛盾、難受？ Question: You are a Christian. Will you feel contradictory and uncomfortable because of your sexual orientation?
	答：會呀，但我選擇不逃避身份，認為這種經歷都是一種福份。 A: Yes, but I chose not to evade my identity. I think this kind of experience is a blessing.
	2 問：根據你在問卷的回應，你有與同性戀者相處的經驗，不經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？ Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?
	答：有朋友是同性戀者，她已移民，偶爾會見面。 A: Some friends are homosexuals. She has immigrated and I occasionally meet her.

## 同性戀與道德 Homosexuality and Ethic morality

1	問：根據你在問卷的回應，你既不同意也不反對性戀是天生的，可以就著這個看法作出解釋嗎？ Q: According to your response in the questionnaire, you neither agree nor disagree homosexuality is inborn. Can you explain this view?
	答：我認為部分是天生的，因為基因的因素，也有部分因素是後天的，例如家庭離異的經歷增加一個人對異性的不信任。 A: I think part of it is natural. Because of genetic factors, some factors are acquired. For example, the experience of family divorce increases one's distrust of the opposite sex.
2	問：根據你在問卷的回應，你十分同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？ Q: According to your response in the questionnaire, you strongly agree that homosexuality is psychologically normal. Can you explain this view?
	答：同性戀者有意識的，他們能思考，知道自己的想法。 A: Homosexuals are conscious, they can think and know their own ideas.
3	問：根據你在問卷的回應，你既不同意也不反對同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？ Q: According to your response in the questionnaire, you neither agree nor disagree homosexuality is in conflict with family value. Can you explain this view?



	<p>答：如果父母是持開放性的態度，多與子女溝通，沒有家庭暴力，家庭或父母對同性戀的接受程度會較高，但如果父母的態度較保守，他們對同性戀的接受程度較低。</p> <p>A: If parents are open-minded, communicate more with their children, and have no domestic violence, families or parents will have higher acceptance of homosexuality. However, if parents are more conservative, they have a lower acceptance toward homosexuality.</p>
4	<p>問：根據你在問卷的回應，你也是既不同意也不反對同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you also neither agree nor disagree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：社會是傾向接受一男一女的，排除同性戀，而我是可以接受兩男或兩女的。</p> <p>A: The society is inclined to accept one man and one woman, exclude homosexuality, and I can accept two men or two women.</p>

### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都非常接受你的同事、鄰居、朋友、老師和家人是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, friends, teachers and family are homosexuals. Can you explain this view?</p> <p>答：我覺得要尊重每個人的選擇，而且神愛世人，不論是好人或壞人。</p> <p>A: I feel that we must respect everyone's choices, and God loves everyone, regardless of good or bad people.</p>
2	<p>問：有人認為老師是同性戀者會影響學生、其職業認受性等，你怎樣看？</p> <p>Q: Some people think that if teachers are homosexuals, it will affect students and teachers' professional recognition, etc. What do you think?</p> <p>答：我認係有同性戀傾向的老師不會教壞學生，而且這是老師自己的個人喜好，而老師也不能強迫學生改變他們的性取向。</p> <p>A: I believe that teachers with homosexual orientation will not instill wrong concepts in students, and this is the teacher's own personal preferences, and teachers can't force students to change their sexual orientation.</p>
3	<p>問：有些人認為家人和自己較親密，特別不接受家人成為同性戀者，你怎樣看？</p> <p>Q: Some people think that family members are more intimate with themselves, so they especially don't accept family members to become homosexuals. What do you think?</p> <p>答：我有親戚是女同志，我家人都十分接受她的性取向，我父母也經常和我討論同性戀的話題，毫不介意。我媽媽的態度較開放，喜歡到處收集資訊和探索事物。</p> <p>A: I have relatives who are lesbians. My family is very accepting her sexual orientation. My parents often talk to me about homosexuality and don't mind it. My mother's attitude is more open, she likes collecting information and exploring things everywhere.</p>

### 同性戀者與公民權利 Homosexuals and Civil rights

#### a) 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，你接受並鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept and encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p> <p>答：享有平等機會是每個人的基本人權來的。</p> <p>A: Enjoying equal opportunities is the basic human rights of everyone.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利，但接受但不鼓勵同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage, but m accept but not encourage homosexuals should have a right on LGBT adoption, can you explain this view?</p> <p>答：同性婚姻首先不符合基督教的倫理，而且會觸犯很多負面影響和爭議，例如既然同性都可以結婚，那人和動物都可以結婚？這樣會增加社會的矛盾，多於表達對人的承諾和愛。而我接受同性領養子女是因為任何人有收養子女的權利，不鼓勵是因為我不會刻意鼓勵這件事。</p> <p>A: In the first place, same-sex marriage is not in line with Christian ethics, and it will derive many negative influences and controversies. For example, since same-sex can be married, can people and animals marry? This will increase the contradictions in society more than expressing commitment and love to people. And I accept the same-sex adoption of children because anyone has the right to adopt children. I don't encourage it because I don't deliberately encourage it.</p>

現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為同性戀者在學校受到歧視的嚴重程度是沒有問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “discrimination faced by homosexual students at school in Hong Kong” is “have no problems”, can you explain this view?</p> <p>答：透過新聞媒體，我知道現在的學校老師雖然有既定立場，但也有同性戀者願意公開自己的性取向。而大學生的思想較開放，我在校園已經見慣同性戀者拖手的畫面。</p> <p>A: Through the news media, I know that although the current school teachers have established positions, there are also homosexuals who are willing to disclose their sexual orientation. The idea of the university students is more open, and I have already seen the pictures of homosexuals holding hands on campus.</p>
2	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是沒有問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “discrimination faced by homosexual students at school in Hong Kong” is “have no problems”, can you explain this view?</p> <p>答：在地鐵我見慣同性戀者拖手的畫面，而且近年的同性戀遊行人數上升，反映支持同性戀者的聲音也愈來愈多。</p>



	A: In the subway, I have seen the pictures of homosexuals holding their hands in public, and the number of people participating parades of LGBT movements has risen in recent years, reflecting the growing voice of support for homosexuals.
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### 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受並不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：無論立場是支持還是反對，社會應尊重不同立場、觀點的人，這是學術自由。</p> <p>A: Regardless of whether one's position is support or opposition, the society should respect people with different positions and viewpoints. This is academic freedom.</p>
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### 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你非常同意「聆聽同性戀者的想法，予解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly agree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：透過互相分享我能了解同性戀者有各種想法的背後原因。如果 10 分滿分，我會給 10 分代表自己與同性戀者分享的意願程度。</p> <p>A: By sharing with each other, I can understand the reasons behind the various ideas of homosexuals. If 10 points is full, I will give 10 points to represent the degree of my willingness to share with homosexuals.</p>
2	<p>問：你既不同意也不反對「與別人分享個人或他人對同性戀者的看法」能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You neither agree nor disagree that "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：我認為這需要視乎每個人的立場。</p> <p>A: I think this depends on everyone's position.</p>
3	<p>問：你既不同意也不反對「參與校內外有關同性戀的宣傳活動」和同志社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You neither agree nor disagree that "participation in homosexuality campaigns on and off campus" and LGBT movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：這需要視乎活動的性質，如果是在街上的活動，基於被他人看到的群眾壓力，我會很避忌。如果是我與教會小組舉行的活動，歡迎任何有興趣的人士來我們教會聆聽及參與分享會，我是非常願意接受的。另外，我認為參與的意願也十分視乎個人性格，較被動的人較不願意參與大型、外面的活動。</p> <p>A: This depends on the nature of the activity. If it is an activity on the street, based on the pressure of the people seen by others, I will avoid it. If it is an event with the church group,</p>

	I would be very pleased to welcome anyone who is interested in coming to our church to listen and participate in the sharing session. In addition, I believe that the willingness to participate is also very dependent on personal character, and passive people are less willing to participate in large-scale, outside activities.
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### 同性戀與基督教信仰 Homosexuality and Christian faith

1	問：就著你的信仰，你認為基督是怎樣看同性戀的？ Q: As far as your beliefs is concerned, what do you think how Christ sees homosexuals?
	答：每個人都有罪，我們不應將同性戀者的罪放大，反而要好好保護他們。正因為我自己曾經有性取向方面的懷疑，感到有壓力，我更願意把自己的經歷成為好見證。 A: Everyone is guilty. We should not enlarge the sins of homosexuals, but protect them. Because I have been skeptical about sexual orientation and felt pressured, I am more willing to make my experience a good testimony.
	問：你是何時發現自己對性取向方面有懷疑？ Q: When did you find yourself having doubts about your sexual orientation?
	答：我是由中學開始發現的。 A: I found it when I was secondary student.
	問：你是何時開始信主？ Question: When did you start to believe in the Lord?
	答：我從小便開始參與教會。 A: I have been involved in the church since I was a child.
	問：那你家人都是基督徒嗎？ Q: Are your family also Christians?
	答：都是的，而媽媽是多神論者，她甚麼宗教都會相信和研究的。 A: Yes, and my mum is a polytheist. She will believe and study any religion.
	2 問：你非常同意同性戀者和你教會的道德及基督教的道德互相抵觸，可以多作解釋嗎？ Q: You strongly agree "homosexuality contradicts the morals of your church and Christianity", can you explain more?
	答：我記得我教會的牧師即使知道有弟兄姊妹是同性戀者，他都表明他的立場是不支持同性戀，這是令我非常深刻的。至於基督教，同性戀是和聖經所指的互相抵觸。 A: I remember that even if the pastor of my church knew that there were brothers and sisters who were homosexuals, he showed that his position is not to support homosexuality, which makes me very profound. As for Christianity, homosexuality is in conflict with what the Bible refers to.
3	問：雖然你認為同性戀和基督教教義是互相抵觸，但你仍接受，甚至非常鼓勵同性戀者為基督徒和你教會的弟兄姊妹，可以多作解釋嗎？ Q: Although you think homosexuality contradicts the morals of your church and Christianity, you still accept, and even strongly encourage homosexuals as a Christian, can you explain more?
	答：我認為同性戀者成為基督徒可以在罪中學習，將所有事交託給神，然後慢慢會似神的樣式。

	A: I think that if homosexuals become Christians, they can learn from sin and entrust everything to God, and then they will gradually resemble the style of God.
	問：同性戀者成為基督徒會不會更掙扎、更加矛盾嗎？
	Q: Will homosexuals become more struggling and more contradictory when they become Christians?
	答：我們不應放大他們的罪，神會慢慢在他們身上動工。
	A: We should not enlarge their sins, and God will gradually start working on them.
	問：你會想同性戀者信主後作出性取向的改變嗎？
	Q: Do you hope that homosexuals can change their own sexual orientation after homosexuals believe in the Lord?
	答：我不會強迫他們改變，應按他們自己的心意而行。因為同性戀的取向涉及先天和後天，是否改變不是個人的選擇，是跟從個人的身體反應而行。
	A: I will not force them to change. They should follow their own wishes. Because the orientation of homosexuality involves innate and acquired, whether or not he or she can change is not an individual's choice, but is to follow the individual's physical reaction.

### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：你對以下三方面分別有這樣的看法：可以先解釋為何接受但不鼓勵同性之間的親密或性行為嗎？</p> <p>Q: You neither accept nor encourage behavior: Sexual or intimate behavior among homosexuals, why?</p> <p>答：我接受每個人都有性行為的自由，只不過需要承擔後果。但我不鼓勵公開性行為。</p> <p>A: I accept that everyone has the freedom to have sex, but only needs to bear the consequences. But I do not encourage disclosing sexual behavior.</p> <p>問：第二，可以解釋為何你接受但不鼓勵同性性取向嗎？</p> <p>Q: You accept but not encourage homosexual sexual orientation, why?</p> <p>答：接受是因為尊重每個人的選擇，而且每個人都有不同的經歷。不鼓勵是因為這件事不是神所喜悅的。</p> <p>A: Acceptance is because I respect everyone's choices, and everyone has a different experience. It is discouraged because it is not something God is pleased with.</p> <p>問：第三，可以解釋為何你接受並鼓勵同性戀自身嗎？</p> <p>Q: You accept and encourage homosexuals themselves, why?</p> <p>答：同性戀者也是普通人，不是大奸大惡的人，他們有需要，我也會鼓勵他們。</p> <p>A: Homosexuals are also ordinary people. They are not traitors. If they are in need, I will encourage them.</p>
2	<p>問：綜合你以上對同性戀的看法，你認為社會風氣、個人價值觀和教育教育是重要的因素。請按其重要性排序，一為最重要的因素。</p> <p>答：第一是個人價值觀，例如先天和後天因素都有機會形成同性戀。第二是學校教育。透過大學教育我慢慢了解自己的性取向。另外，我記得小學上常識科時對男女生理的課題十分有興趣。第三是社會風氣，從我成長的經歷，社會不斷強調「男女授受不親」、「男女結合才會有家庭」等的概念。</p>

	<p>A: The first factor is personal values, such as innate and acquired factors have the opportunity to form the same love. The second factor is school education. Through university education, I gradually learned about my sexual orientation. In addition, I remember that I was very interested in the physiology of men and women when I was studying General Studies at the elementary school. The third factor is the social atmosphere. From the experience of my growth, the society has continuously emphasized the concept that "males and females shall not allow their hands to touch in giving or receiving anything", and "there will be families with men and women".</p>
3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <ul style="list-style-type: none"> <li>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</li> <li>-大學生：具有批判性思考</li> <li>-基督徒：重視一男一女是上帝的創造</li> </ul> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <ul style="list-style-type: none"> <li>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</li> <li>- University students: Critical thinking</li> <li>-Christian: Paying attention to the creation of a man and a woman is God's creation</li> </ul> <p>答：如果這班對象本來有很深厚的宗教根底，中西文化對他們的影響不大。另外，我覺得基督徒的身份和同性戀是沒有矛盾之處，基督徒都是罪人，同性戀也是罪人，只不過因為信奉基督的同性戀者是相信主，他們因同性戀而犯罪的時候，是比較顯而易見（例如：可能有同性伴侶公開地在街上行走）。我覺得同性戀和基督徒的關係，就好像是賊人和基督徒的關係。</p> <p>A: If the class has a very deep religious foundation, Chinese and Western cultures have little effect on them. In addition, I think there is no contradiction between Christian identity and homosexuality. Christians are sinners, homosexuals are also sinners, but because homosexuals who believe in Christ believe in the Lord, when they sin because of homosexuality, it is more obvious ( For example: there may be same-sex couples walking openly on the street). I think the relationship between homosexuals and Christians is like the relationship between thieves and Christians.</p> <p>問：你的意思是你認為基督徒這個身份本身是不明顯的，而同性戀就是比較明顯，兩件事情加起來，就是你所說的賊人和基督徒的關係，對嗎？</p> <p>Question: You mean that you think that the identity of Christians is not obvious in itself, and that homosexuality is more obvious. The two things add up, that is, the relationship between thieves and Christians, right?</p> <p>答：對。</p> <p>A: Yes.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p> <p>答：同性戀和基督徒身份不是互相矛盾，而是可以並存的。</p>

	A: Homosexuality and Christian identity are not contradictory, but can coexist.
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## Interviewee 7

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，但不經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：我有大學同學是同性戀者。</p> <p>A: Some of my university classmates are homosexuals.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你不同意同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree homosexuality is inborn. Can you explain this view?</p> <p>答：同性戀是經過與某些人的關係而影響的，比較視乎一個人的戀愛觀。另外，也基於一些經歷，包括性侵犯。</p> <p>Homosexuality is influenced by the relationship with some people, and it depends on one's concept of love. In addition, it is also based on some experiences, including sexual assault.</p>
2	<p>問：根據你在問卷的回應，你十分同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly agree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：撇除同性戀者的性取向是有點不同，我認為他們沒有精神病，沒有奇怪行為，又對答如流，心理很正常，而且我們不應基於一個人的性取向而決定一個人是否心理正常，同性戀者只是性取向有點不同。</p> <p>A: Getting rid of the sexual orientation of homosexuals, I think that they have no mental illness, no strange behavior, and they are responsive. And we should not decide whether a person is psychologically normal based on one's sexual orientation. Homosexuals are only different based on their own sexual orientation.</p>
3	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you are not sure whether homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：我知道現在有同性戀者領養子女，我認為可以接受，雖然有人會批評他們的做法，但社會上愈來愈重視平等對待，所以我不知道要如何選擇，但如果要選擇一個立場的話，我選擇不知道。</p> <p>A: I know that there are homosexuals adopting children now. I think it is acceptable. Although some people will criticize their practices, the society is paying more and more attention to equal treatment. So I don't know how to choose, but if I want to</p>



	choose a position, I will choose not sure.
4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you are not sure whether homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：因為社會道德實在太難定義，所以我選擇不知道。</p> <p>A: Because it is too difficult to define social morality, I choose not to know.</p>

### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友和老師是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, friends, and teachers are homosexuals. Can you explain this view?</p> <p>答：因為我有接觸過他們，沒有甚麼特別，不會一看見他們就反感，尤其是我有的宿友是同性戀者，習慣了跟他們相處。</p> <p>A: Because I have contacted with them, there is nothing special, I will not be disgusted when I see them, especially my friends are homosexuals, I am used to getting along with them.</p>
2	<p>問：對比以上你能接受的對象，為何你不接受你的家人成為同性戀者？</p> <p>Q: Compare the above people you can accept, why don't you accept your family to be homosexuals?</p> <p>答：假如我的父母是同性戀者，我會想為甚麼別人的父母不是同性戀者，而我的父母是。如果我的兄弟姐妹是同性戀者，因為我跟他們的關係較友親，我不想他們承受很大的心理壓力，就算這些壓力不是別人給他們，很多時他們自己都會給自己壓力，作為他們的家人，我擔心他們的心理健康，而且這樣會連累整個家庭。</p> <p>A: If my parents are homosexuals, I would think why other people's parents are not homosexuals, and my parents are. If my brothers and sisters are homosexuals, because I have a better relationship with them, I don't want them to suffer a lot of psychological pressure. Even if these pressures are not given from others, they will often put pressure on themselves, as their family, I am worried about their mental health, and this will affect the entire family.</p>

### 同性戀者與公民權利 Homosexuals and Civil rights

#### a) 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，你不知道同性戀者應否在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can</p>
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	<p>you explain this view?</p> <p>答：如果是基本人權，我可以接受，但說到其他權利，我認為既然他們選擇走與別人不一樣的路，還要求別人給他們與別人一樣的權利，有點矛盾，所以我選擇表受但不鼓勵。</p> <p>A: If it is a basic human right, I can accept it, but when it comes to other rights, I think that since they choose to take a different path from others, they also ask others to give them the same rights as others. It is a bit contradictory, so I choose to accept but not encourage.</p>
2	<p>問：根據你在問卷的回應，你接受但不鼓勵同性戀者應有同性婚姻的權利，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but encourage homosexuals should have a right on homosexual marriage, can you explain this view?</p> <p>答：因為這些同性戀者正在爭取與他人一樣的權利，但我不想這件事在社會太過普遍，因為宗教信仰，一男一女的結合是上帝最喜悅的事，我自己個人取態就不太接受，但如果是說到個人的選擇及自由意志，我是接受的。</p> <p>A: Because these homosexuals are fighting for the same rights as others, but I don't want this thing to be too common in society. Because of religious belief, the combination of a man and a woman is God's most joyful thing. I personally take homosexuality wrong. But if it is about personal choice and free will, I accept it.</p>

a) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為「同性戀者在學校的歧視」的嚴重程度是一般，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination faced by homosexual students at school in Hong Kong" is "neutural, can you explain this view?"</p> <p>答：學校的同性戀者一般都不會公開說自己是同性戀者，除非是很相熟的朋友，所以我不知道很多同性戀者，就算我知道後，卻發現他們不被很多人發現他們的性取向。假設性取向的歧視真的在學校發生，我覺得很正常，因為小朋友不懂尊重人，但起碼要糾正他們的言行，不過就算發生了都不會太嚴重，因為通常大人或老師都會處理。</p> <p>A: Homosexuals in schools generally do not openly say that they are homosexuals, unless there are very familiar friends, so I don't know many homosexuals, even if I know that they are homosexuals, they are actually not found by many people about their sexual orientation. Suppose that sexual orientation discrimination really happens in school, I think it is normal because children don't understand the importance to and how to respect others, but at least their words and deeds have to be corrected, but even if discrimination against homosexuals happen, it will not be too serious, because usually adults or teachers will deal with it.</p>
2	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是有些</p>



	<p>少問題，可以就著這個看法作出解釋嗎？</p> <p><b>Q:</b> You think the situation of Hong Kong facing “Discrimination against homosexuals on the ground of sexual orientation” is “have some problems, can you explain this view?”</p> <p>答：有一些歧視的情況，包括拿同性戀者開玩笑、取笑同性戀者，有時男同性戀者作出一些女性化的行為，都會引我們發笑，或多或少因為這些人是同性戀者，很自然地他們某些行為會被放大，但我們不會刻意取笑他們。</p> <p><b>A:</b> There are some cases of discrimination, including jokes about homosexuals, teasing of homosexuals, and sometimes gay men’s behaviors will make us laugh, more or less because these people are homosexuals, naturally their certain behavior will be magnified, but most of us will not deliberately make fun of them.</p>
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**b) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination**

1	<p>問：就著性傾向歧視訂立法例，你接受但不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p><b>Q:</b> You accept but not encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：從執法者角度，如果要阻止歧視，立法是有其阻嚇性，但從研究人員角度，學術自由很重要。我不排除立法有其作用，我覺得要視乎懲罰的嚴重性，如果是社會服務令我可以接受，但如果是罰款、監禁我覺得太誇張。</p> <p><b>A:</b> From the perspective of law enforcement, legislation is deterrent if it is to prevent discrimination, but from the perspective of researchers, academic freedom is very important. I do not rule out that legislation has a role. I think it depends on the seriousness of punishment. If it is social service, I can accept it. But if it is fine, imprisonment, I feel these are too exaggerated.</p>
2	<p>問：你接受並鼓勵立法禁止在僱傭方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p><b>Q:</b> You accept and encourage using legislation in employment for homosexuals, can you explain this view?</p> <p>答：因為職業和家庭有關，我認為僱傭方面的性傾向歧視的嚴重性較大，同性父母的職業可能影響他們的子女的生活。</p> <p><b>A:</b> Because occupation is related to family, I think that discrimination of sexual orientation of employment is more serious, and the same-sex parents' career may affect the lives of their children.</p>
3	<p>問：你接受並鼓勵立法禁止在教育方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p><b>Q:</b> You accept and encourage using legislation in education for homosexuals, can you explain this view?</p> <p>答：因為歧視這件事本來就是不對的，所以更加應該在教育中灌輸這個概念給學生，假如教科書出現歧視的情況，學生會覺得為何教科書的內容指出要包容同性戀者，但社會就不包容他們，這是不對稱的。</p>

	A: Because discrimination is inherently wrong, it is more important to inculcate this concept in education. If there is discrimination in the textbook, students will feel why the content of the textbook indicates that we have to be inclusive of homosexuals, but society isn't inclusive of them. This is asymmetric.
4	<p>問：你接受並鼓勵立法禁止在提供服務方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage using legislation in provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：這是基本人權。</p> <p>A: This is the basic human rights.</p>

c) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你同意「聆聽同性戀者的想法，了解他們的感受和需要」和「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You agree that "listening to the feelings of homosexuals, understanding their feelings and needs" and "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：因為我起碼能讓同性戀者知道我不會歧視他們，因為同性戀者本來就容易被用批評的目光對待，而透過分享我能讓他們知道我是接納他們的，讓他們有一個心靈上的支持。而基於朋輩影響很重要，所以我認為「與別人分享個人或他人對同性戀者的看法」能影響他們的看法，所以我覺得是有助減輕性取向方面的歧視。</p> <p>A: Because I can at least let homosexuals know that I do not discriminate against them, because homosexuals are easily treated with critical eyes, and by sharing I can let them know that I accept them and give them a spiritual support. Based on the influence of peers, I think that "sharing personal or other people's views on homosexuals" can influence my peers' views, so I think it helps to reduce discrimination in sexual orientation.</p>
2	<p>問：就著減輕同性戀者受到歧視的做法，你不同意立法能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You disagree that "legislation on sexual orientation discrimination" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：我覺得立法不是減輕同性戀者受到歧視的做法，而是讓他人不表露自己的想法。立法就好像沒有言論自由，你不是不想說，心裡是想說的，但因為知道了立法，所以不敢表達，這沒有解決到問題的根本。</p> <p>A: I think that legislation is not to alleviate the practice of discrimination against homosexuals, but to let others not reveal their own ideas. Legislation is like there is no freedom of speech. You won't say it is not because you don't really want to say it, you still intend to say intrinsically, but because you know the legislation, you dare</p>

	not express it. This does not solve the problem basically.
3	<p>問：你不同意「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You disagree that "participation in homosexuality campaigns on and off campus" and LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：這些宣傳活動都沒有聽眾，沒有太多人了解，成效不是那麼大。同性社會運動需要視乎籌劃者以甚麼方式舉行，如果是遊行，這純粹是一班公眾團體出來引起媒體的注意，讓人留意標題，然後訪問不同人對這議題的意見，但這不會改變公眾對同性戀的看法，因為當中沒帶出甚麼訊息。</p> <p>A: These publicity activities have no audience, not many people aware of the homosexuals, so that the effectiveness of these activities is not so great. The effectiveness of LGBT social movement needs to depend on how the planners launch it. If it is a procession, it is purely a group of public groups that come out to draw the attention of the media, let people pay attention to the title, and then invite different people to comment on this issue. But the perception of homosexuality will not change because there is no message.</p>

#### 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督看同性戀是上帝不喜歡的事，但基於個人意志，神都會給予我們選擇，但同性戀不是神喜歡的事，可以多作解釋嗎？</p> <p>Q: As far as your Christian faith, you think that Christ sees homosexuality is something that God does not like, but based on personal will, God will give us choices, but homosexuality is not something God likes. Can you explain more?</p> <p>答：上帝既然給予人類自由意志和選擇，自然會衍生罪這個副產品，只不過是要自己承擔後果。我自己也認為一男一女的結合是挺完美的，加上這也是社會的主流，所以我也會以一男一女的結合為標準。</p> <p>A: Since God gives human free will and choice, it will naturally derive a by-product of sin, but people must bear the consequences themselves. I also think that the combination of a man and a woman is perfect, and this is also the mainstream of society, so I will also use the combination of a man and a woman as the standard.</p>
2	<p>問：你認為「同性戀者和你教會的道德互相抵觸」是「沒關係」，可以多作解釋嗎？</p> <p>Q: Your position of "homosexuality contradicts the morals of your church" is "neutral", can you explain more?</p> <p>答：我自己教會的牧師不是很引導同性戀者明白聖經提及到同性戀是罪，而是首先了解他們為何會有這性取向，耐心地解釋聖經是怎樣想的。我不知道牧師是否想這些同性戀者變成異性戀者，但起碼牧師不會首先拒絕他們，或令同性戀者抗拒回教會，而是給予心靈牧養。</p> <p>A: The pastor of my own church does not guide homosexuals to understand that</p>

	the Bible mentions homosexuality as sin, but first understand why homosexuals have this sexual orientation, patiently explain to them what the Bible thinks. I don't know if the pastor wants these homosexuals to become heterosexuals, but at least the pastor will not reject them first, or the homosexuals will resist the return to the church, but will give homosexuals spiritual pastoral care..
2	<p>問：你同意「同性戀者和基督教的道德互相抵觸」，可以多作解釋嗎？ Q: You agree "homosexuality contradicts the morals of Christianity", can you explain more?</p> <p>答：因為我教會的關係，我認為基督教整體是不支持同性戀者，但都會接納他們。 A: Because of the influence of my church, I believe that Christianity as a whole does not support homosexuals, but will accept them.</p>
3	<p>問：根據你在問卷的回應，你接受同性戀者為基督徒，可以多作解釋嗎？ Q: You accept homosexuals as a Christian, can you explain more?</p> <p>答：這些都是個人選擇，我們沒有權利阻止一個人選擇他/她的宗教。而且多一個人信主也不是壞的，同性戀只是罪的一種，我們也有犯罪，大家在上帝面前都是罪人。所以我不會因為一個人是同性戀者而標籤他/她和拒絕同性戀者成為基督徒，如果有人這樣想或做，我覺得他們也沒有資格信主。 A: These are personal choices and we have no right to prevent a person from choosing his/her religion. And it is not bad if more people believe the Lord. Homosexuality is only a kind of sin. We also have sin. Everyone is a sinner in front of God. So I don't label him/her and refuse homosexuals to become Christians because he/she is homosexual. If someone thinks or does like this, I don't think they are qualified to be a Christian.</p> <p>問：根據你在問卷的回應，你鼓勵同性戀者為基督徒，可以多作解釋嗎？ Q: You encourage homosexuals as a Christian, can you explain more?</p> <p>答：我會視同性戀者為一個普通人，我會鼓勵任何人信主。 A: I will regard homosexuals as an ordinary person and I will encourage everyone to believe in the Lord.</p>
4	<p>問：根據你在問卷的回應，你接受同性戀者成為你教會的基督徒，可以多作解釋嗎？ Q: You accept homosexuals as brother/sister in your church, can you explain more?</p> <p>答：這樣可能會更好，如果真的有同性戀者成為我的弟兄姊妹，我們會更親密，更讓我了解他們的想法、需要，如何仔可以令大家相處得舒服一點。 A: This may be better. If there are really homosexuals who become my brothers and sisters, we will be more intimate and let me know more about their thoughts and needs, and how we can do for getting along well.</p> <p>問：你接受同性戀者成為你教會的基督徒，卻不鼓勵同性戀者成為你教會的基督徒，可以多作解釋嗎？ Q: You accept homosexuals as brother/sister in your church but not encourage them as brother/sister in your church, can you explain more?</p>

	<p>答：可能我教會未必是最適合的地方，又或者因我們未懂得處理而影響整個小組的關係。</p> <p>A: Maybe my church is not be the most suitable place, or it may affect the relationship of my whole care group because we don't know how to deal with it.</p>
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### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：可以先解釋為何鼓勵但不接受同性之間的親密或性行為嗎？</p> <p>Q: You accept but not encourage behavior: Sexual or intimate behavior among homosexuals, why?</p>
	<p>答：接受是因為每個人都有性需要，不鼓勵是因為同性始終是不同。</p> <p>A: I accept is because everyone has a sexual need, and I don't encourage it is because same-sex sexual behaviour is always different from heterosexual sexual behaviour.</p>
	<p>問：可以解釋為何你接受但不鼓勵同性戀這個性取向嗎？</p> <p>Q: You accept but not encourage homosexual sexual orientation, why?</p>
	<p>答：性取向是根據個人的選擇，而我不會強迫別人轉變他們的性取向。</p> <p>A: Sexual orientation is based on personal choice, and I will not force others to change their sexual orientation.</p>
	<p>問：可以解釋為何你接受但不鼓勵同性戀自身嗎？</p> <p>Q: You accept but not encourage homosexuals themselves, why?</p>
	<p>答：這個跟性取向的原因一樣，尊重他們的意願，但不會強迫他們作出選擇。</p> <p>A: This is the same reason for sexual orientation, I respect their wishes, but do not force them to make choices.</p>
2	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p>
	<p>答：首要因素是個人價值觀，很多看法都很主觀，我心目中有一個很畫面是很美麗的，就是由一男一女組成的家庭，同性家庭會使我抗拒。第二是宗教，聖經的教導支持我的觀念，牧者也會解釋聖經的內容，而且我的教會態度開放、持平，很支持我的想法，如果我和我教會的立場不同，我也會感到很不舒服，也不會很開放地分享有關同性戀的話題。第三是學校和家庭的教育，由小學到現在，教科書、教育電視都是強調一男一女的父母，而家庭的教育就是我的父母都是一男一女的。</p> <p>A: The primary factor is personal values. Many opinions are subjective. I have a very beautiful picture in my mind that it is a family of one male and one female. The same-sex family will make me resist. The second factor is religion. The teachings of the Bible support my ideas. The pastor also explains the content of the Bible. Moreover, my church is open-minded that supports my thoughts. If I have a</p>



	different position from my church, I will feel very uncomfortable and will not share the topic of homosexuality very openly. The third factor is the education of schools and families. From primary school to now, textbooks and educational televisions have emphasized the parents consisting of a man and a woman, and the education of the family is that my parents are male and female respectively.
3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <ul style="list-style-type: none"> <li>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</li> <li>-大學生：具有批判性思考</li> <li>-基督徒：重視一男一女是上帝的創造</li> </ul> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <ul style="list-style-type: none"> <li>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</li> <li>- University students: Critical thinking</li> <li>-Christian: Paying attention to the creation of a man and a woman is God's creation</li> </ul> <p>答：香港有一班人都是崇洋的，他們思想比較開放，所以平等的話題會比內地更熱烈，香港整體來說都是比內地更開放，但又未如美國那麼開放。</p> <p>A: There is a group of people in Hong Kong who are worshipping the Western culture, their thinking is more open, so the topic of equality will be more enthusiastic than the mainland. Hong Kong as a whole is more open than the mainland, but it is not as open as the United States.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p> <p>答：我覺得是中間，因為香港的同性戀者不是很常見，很少人會刻意討論同性戀這個話題，但起碼大部分人都知道有這個議題，而我身邊聽過這個議題的人都抱著中立的立場，不會很反對，不會一聽到這個話題便覺得「很不應該」。</p> <p>A: I think it is in the middle, because homosexuals in Hong Kong are not very common, there are very few people deliberately discussing the topic of homosexuality, but at least most people know that there is such a topic, and those who have heard this topic around me have a neutral position, which is not very opposing to this issue, and they will not feel "very bad" when hearing this topic.</p>



## Interviewee 8

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，並經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have frequent contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p>
	<p>答：我有朋友是同性戀者。</p> <p>A: I have some friends who are homosexuals.</p>

## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree homosexuality is inborn. Can you explain this view?</p>
	<p>答：第一個朋友是因為我之前有參加戲劇表演而認識的，我發現性格比較易於表達的男性（生理性別）通常是同性戀者。第二個朋友跟我分享過他第一個有感覺的人是男性，而不是女性，認為愛是無分性別，在乎對方能否給自己伴侶的感覺。第三個朋友認為自己天生是喜歡男性的，曾經嘗試喜歡女性但覺得很嘔心。但我又認同後天因素會對性取向有應響，如果社會愈來愈對同性戀持開放態度，假如有異性戀者認為異性伴侶對自己不好，這個社會風氣能鼓勵他/她考慮選擇同性伴侶。</p> <p>A: The first friend was known because I had participated in a theatrical performance. I found that the male (physical gender) whose personality is easier to express is usually homosexual. The second friend shared with me that his first person being interested in was a male, not a female. He believed that love is gender-neutral, and love cares about whether the other person can give his or her partner a feeling. The third friend thought that he was born to be a man. He tried to make himself being interested in a woman but felt very disgusting. But I also agree that the acquired factors will respond to sexual orientation. If the society is more open to homosexuality, if a heterosexual person thinks that a heterosexual partner is not good for himself, this social atmosphere can encourage him/her to consider choosing a same-sex partner. .</p>
2	<p>問：根據你在問卷的回應，你同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree that homosexuality is psychologically normal. Can you explain this view?</p>
	<p>答：心理與性取向是沒有衝突的。</p>



	A: There is contradiction between psychological health and sexual orientation.
3	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：從前我未上大學時，是一個異性戀者，對同性戀的話題是避而不談，很自然認為最理想的家庭是由一男一女所組成的。但升上大學後認識了愈來愈多同性戀者，發現原來他們都十分渴望被愛，渴望組織家庭，既然大家都是人，為何不能擁有被愛和家庭？所以我也不知道同性戀和家庭是否衝突。</p> <p>A: When I was not in university, I was a heterosexual. The school's topic of homosexuality was to avoid talking. I naturally think that the most ideal family is composed of a man and a woman. But after I went to university, I met more and more homosexuals and found that they all wanted to be loved and eager to organize their families. Since everyone is a human being, why can't you be loved and have family? So I don't know if homosexuality and family are in conflict.</p>
4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：我自己對社會道德的意思比較含糊，有些國家已有同性戀合法化。如果同性戀是一個國教的話，同性戀才是社會道德，如果一個社人比較平權的話，同性戀這個性取向傾向是一個個人選擇，而不是一個社會功能。因為我自己是讀文科的，我自己覺得社會是由人建構出來的，例如如果該國家是天主教為主，所有人都要參與每星期的彌撒，但這件事是否真的是社會道德呢？所以我覺得很含糊，便選擇既不同意也不反對。</p> <p>A: My own meaning of social morality is vague, and some countries have legalized homosexuality. If homosexuality is a state religion, homosexuality is social morality. If a society tends to value Egalitarianism, homosexuality is a personal choice rather than a social function. Because I am studying Liberal Arts, I personally feel that society is constructed by people. For example, if the country is Catholic, everyone must participate in the mass of each week. Is this really a social morality? So I feel very vague and choose not to agree or disagree.</p>

對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友是同性戀者，對比這些你能接受的對象，為何你認為老師和家人成為同性戀者是沒有關係，而非持接受的态度？</p> <p>Q: You accept your colleagues, neighbors, and friends as homosexuals, and why can't you accept your family and teachers as homosexuals?</p> <p>答：可能是我個人偏見，我認為老師應該是中立的，我是異性戀者，如果知道老師是同性戀者，可能我是接受的，但其他同學未必這樣想的時候，會對老師的職業認受性、教學質素有影響，所以我是沒有關係的，但如果社會不太接受時，我覺得其他人會受影響。</p> <p>A: It may be my personal prejudice. I think the teacher should be neutral. I am a heterosexual. If I know that the teacher is a homosexual, I may accept it, but other students may not think so. This will affect the teacher's career and his/her teaching quality will be questioned. I don't care, but if the society doesn't accept it, I think other people will be affected.</p>
2	<p>問：然後你對家人成為同性戀者的立場？</p> <p>Q: And for your family?</p> <p>答：我是異性戀者，當然也希望家人是同性戀者，但如果他們真的成為同性戀者，我也會接受，因為這是他們的選擇，我不能管制他們的人生。我不會選擇「不會接受」的原因是因為我嘗試代入同性戀者的角色，覺得如果社會都不太接受同戀者時，連家人也不支持，這樣很不行。所以我不是會很欣然接受家人成為同性戀者這事實，但我會接受。</p> <p>A: I am a heterosexual, and of course I want my family to be heterosexual, but if they really become homosexual, I will accept it because it is their choice and I can't control their lives. The reason why I don't choose to "can't accept" is because when I try to replace the role of homosexuals, I feel that if the society does not accept the homosexuals, even the family does not support homosexuals, this is not good. So I am not very happy to accept the fact that my family is homosexual, but I will accept it.</p>

## a) 同性戀者與公民權利 Homosexuals and Civil rights

## 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受並不鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p>
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	<p>答：同性戀這性取向和同性戀者能否享有平等機會是沒有衝突的。</p> <p>A: There is no conflict between homosexuality and whether homosexuals have equal opportunities.</p>
2	<p>問：根據你在問卷的回應，你接受但不鼓勵同性戀者應有同性婚姻的權利和同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but encourage homosexuals should have a right on homosexual marriage and a right on LGBT adoption, can you explain this view?</p> <p>答：因為婚姻是涉及到小朋友，在於我的立場一男一女的結合比較好，但在於撫養小朋友，我是接受但不鼓勵。但如果只有婚姻不涉及小朋友我也可以接受。</p> <p>A: Because marriage involves children. In my position, the combination of a man and a woman is better. In the perspective of raising children, I accept but do not encourage homosexuality. If there is only marriage and no children, I can also accept it.</p>

b) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of “discrimination faced by homosexual in Hong Kong” is “have some problems”, can you explain this view?</p> <p>答：有些少問題，始終同性戀者不能公開自己的性取向。</p> <p>A: There are some problems. Homosexual people can't disclose their sexual orientation (come out).</p>
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c) 性傾向歧視訂立法例

1	<p>問：就著性傾向歧視訂立法例，你接受但不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept but not encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：接受是因為我應該任何種類的歧視都應該受懲罰，但立法還是教育會比較適合呢？到底歧視又要怎樣定義，我覺得很含糊，可能是某些行為、不和你分享資訊，這些都是歧視，但可以怎樣立法呢？所以應該不是用立法來處理的，但如果以往孕婦方面的歧視條例較清晰我可以接受，所以我覺得立法是可以的，但不是最好的方法。</p>
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	<p>A: I accept because I feel that any kind of discrimination should be punished, but will legislation or education be more suitable? How to define discrimination in the end? I think it's very vague. Maybe some behaviors, including not sharing information with homosexuals, are discrimination, but how can we legislate? So it should not be dealt with by legislation, but if it is as clear as the discrimination regulations for pregnant women in the past, I can accept it, so I think that legislation is ok, but it is not the best way.</p>
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d) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你非常同意「聆聽同性戀者的想法，了解他們的感受和需要」和「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly agree that "listening to the feelings of homosexuals, understanding their feelings and needs" and "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：因為我有很多朋友和職場上的朋友都是同性戀者，本來就經常跟他們聊天，我不覺得有任何歧視，反而相處後我更了解他們，例如「gag」不代表娘，“les”不代表男人婆，我有些朋友雖然是女同志，但她的外表跟我一樣，是看不出來的，所以跟他們聊更後，我覺得他們只是性取向不同，但外表和整個人是完全沒有問題的，所以聊天是十分重要的。但如果一些人本來對同性戀者很抗拒，是因為他們身邊沒有同性戀者的朋友，所以我身邊的同性戀朋友對我的影響很大。</p> <p>A: Because I have many friends and colleagues who are homosexuals, I often chat with them. I don't think there is any discrimination. Instead, I know them better when I get along with them. For example, "gag" does not mean sissy, "les" does not mean Man, some of my friends are lesbians, but her appearance is the same as me, so after chatting with them, I think they are only different in sexual orientation, but their appearance and the whole person are completely no problem. Chatting is very important, but if some people are very resistant to homosexuals, it is just because they don't have friends of homosexual, the homosexual friends around me have a great influence on me.</p>
2	<p>問：你同意「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You agree that "participation in homosexuality campaigns on and off campus" can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：我覺得校內的宣傳活動是有幫助的，如果我代入同性戀者的角色，我會覺得我的身份會被這個場所接納。我的中學因為是基督教，根本不允許學生在學校談及這個話題，這樣會更令同性戀的學生更不敢分享自己的感受。而同性社會運動在香港</p>

<p>的天馬有舉行，我覺得這是一個平台，喚起社會關注，讓更多人知道同性戀者和其他人沒有分別，都需要一種權利，但對比起社會運動，我覺得有更好的方法喚起社會關注，例如媒體、清談節目，好像 viu tv、big boy clubs 的清談節目中有一個殘疾人士分享他在職業上的壓力和被人歧視的經歷，亦有帶出殘疾人士可以做到很多事情，所以我覺得這類型的清談節目、電台等邀請別人來分享經歷是有用的，而社會運動涉及立場。</p> <p>A: I think the promotion activities on campus are helpful. If I am a homosexual person, I will feel that my identity will be accepted by this place. Because my secondary school is Christian, students are not allowed to talk about this topic at school. This will make homosexual students even more afraid to share their feelings. The same-sex social movement is held in Tianma in Hong Kong. I think this is a platform to arouse the attention of the society, which lets more people know that homosexuals and other people are not different. They all need a right. But compared with social movements, I think there is more better methods evoking social concerns, such as media and talk shows. There seems to be a disabled person in viu tv and big boy clubs that inviting disabled to share his pressure in workplace and experience of being discriminated, and also bring out that people with disabilities can actually do many things. So I think it is useful to invite people to share experiences in this type of talk show, radio, etc., while the social movement always involves personal positions.</p>
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### 同性戀與基督教信仰 Homosexuality and Christian faith

<p>1 問：就著你的信仰，你認為基督看同性戀是犯了罪，可以多作解釋嗎？</p> <p>Q: As far as your faith is concerned, you think that Christ thinks homosexuality as sin, can you explain more?</p> <p>答：教會有批評過同性戀的罪，所以我覺得基督是看同性戀者愛不愛祂，有沒有做祂想做的事。</p> <p>A: My church has criticized the sin of homosexuality, so I feel that Christ values whether homosexuals love or don't love Him and whether they do what He wants to do.</p>
<p>2 問：根據你在問卷的回應，你接受和鼓勵同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: You accept and encourage homosexuals as a Christian, can you explain more?</p> <p>答：我會接受，但同性戀者是否會改變並不在乎我是否想他們改變，我更想基督令他們改變，因為我處理不到我的朋友、家人的處境，如果我迫他們的話，只會令他們更辛苦，所以令他們改變是神的工作，不是我的工作。而鼓勵是指我會留在同性戀者身邊給他們鼓勵。</p> <p>A: I will accept, but whether homosexuals will change does not care if I want them to change, I even want Christ to change them because I can't handle the situation of my friends</p>

and family. If I force them, I will only make them feel harder, so changing them is God's work, not my job. Encouragement means that I will stay with homosexual people while giving them encouragement.

### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：第一是朋友，剛才也提及我透過和身邊的同性戀取向的朋友相處，影響了自己很多價值觀。第二是個人觀念和學校，以往讀中學時，我會經常感到疑惑，不明白為什麼同性戀者會這樣想，但現在當我遇到對同性戀者的疑惑時，我會真心向他們提問，了解他們。</p> <p>A: The first factor is friend. I also mentioned that the homosexual friends around me have influenced many of my values. The second factor is personal concept and school. When I was in secondary school, I often felt confused. I didn't understand why homosexuals think in their own way. But now when I encounter doubts about homosexuals, I will really ask them questions and understand them.</p>
2	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <p>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</p> <p>-大學生：具有批判性思考</p> <p>-基督徒：重視一男一女是上帝的創造</p> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <p>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</p> <p>- University students: Critical thinking</p> <p>-Christian: Paying attention to the creation of a man and a woman is God's creation</p> <p>答：我認為宗教信仰是一個可可靠，以及這班對象支持的信念，所以基督徒的身分的影響會比較大。而香港始終是華人社會，注重傳宗接代，如果不是異性戀，就沒有生育的能力，加上香港人也比較保守。對比起「大學生的批判思考」這個因素，反而我認為朋輩的影響會較大。</p>



	<p>A: I believe that religious belief is a credible and faithful support of this class, so the influence of Christian identity will be greater. Hong Kong has always been a Chinese society, focusing on the succession of the ancestors. If it is not heterosexual, there is no ability to give birth, and Hong Kong people are also more conservative. In contrast to the factor of "critical thinking of university students", I think the impact of peers will be greater.</p>
	<p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p>
	<p>答：我認為是特別矛盾。因為隨著社會變遷，大家的想法會一直互相衝擊，尤其當自己身邊愈來愈多朋友都是好人，也是基督徒的時候，會令這班對象特別矛盾。</p> <p>A: I think they are in special contradiction. Because with the changes in society, everyone's ideas will always impact each other, especially when more and more friends around you are good people and Christians, this class will feel particularly contradictory.</p>

## Interviewee 9

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，並經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have frequent contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：我有朋友是同性戀者，會一起上課，也認識一些基督徒都是同性戀。</p> <p>A: I have friends who are homosexuals and will go to class together, and I know that some Christians are homosexuals.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you are neither agreeing nor opposing homosexuality is inborn. Can you explain this view?</p> <p>答：我也不知道，有一些情況是先天，也有一些情況是後天。有一些情況是先天的，例如性侵犯是保障女性多一點，基於懷孕對女性的生理健康造成更大負擔，所以有一些條例或取向是基於先天因素而考慮的，但有一些先天因素其實是由文化建構出來的，因為性取向也傾向是一種價值觀。</p> <p>A: I don't know, there are some situations that are innate, and some cases are acquired. Some cases are congenital. For example, sexual assault is to protect women a little more. Because pregnancy has a greater burden on women's physical health, some regulations or orientations are based on innate factors, but some innate factors are actually culturally constructed, because sexual orientation also tends to be a kind of value.</p>
2	<p>問：根據你在問卷的回應，你十分同意同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly agree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：心理質素與性取向是沒有衝突的。</p> <p>A: There is no conflict between one's psychological quality and sexual orientation.</p>
3	<p>問：根據你在問卷的回應，你不同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree that homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：如果一個人重視柏拉圖式的愛情，兩男或兩女都是一種家庭觀念。一般人都覺得一男一女才是正常的家庭，但是否代表同性戀者就不需要家庭、覺得家庭不重要？不是的，可能他們覺得家庭的結構很重要，所以有些同性戀者很想要小朋友。</p> <p>A: If one pays attention to Platonic love, two men or two women can also be a family values. Most people think that normal families should be consisted of a man and a woman. But does it mean that homosexuals do not need a family and feel that the family is not important? No, they may think that the structure of the family is very important, so some homosexuals want children very much.</p>



4	<p>問：根據你在問卷的回應，你非常不同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you strongly disagree that homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：家庭觀念可能是有少許或更少的關係，但性傾向和社會道德是非常不同。我覺得社會道德是社會大的氛圍、傳統、社會規範，但香港的道德注重平等，反而我會覺得同性戀是和香港的社會道德很吻合。而社會道德也會隨著時間而變，性傾向只是社會道德中一個很少的部分。</p> <p>A: Family values may have a little or less relationship, but sexual orientation and the morals of the community are very different. I feel that the morals of the community is the atmosphere, tradition and social norms of society. However, what the morals of Hong Kong highlights is equality, on the contrary, I feel that homosexuality is in line with the morals of Hong Kong. Morals also changes with time, and sexual orientation is only a small part of the morals of community.</p>
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#### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友、老師和家人是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, friends, teachers and family are homosexuals. Can you explain this view?</p> <p>答：其實是很複雜的。自己的朋友和自己的家人是同性戀者是很不同的，因為朋友是同性戀者的話，你可以當事實般看待，但家人的話，中間牽涉了很多情感，而朋友、同學、老師並沒有那麼多情感。雖然香港的社會愈來愈開放，很多人口中會說接受同性戀者和重視平等，但當身邊的朋友或家人或親密的人真的成為同性戀者，自己總會詫異，而詫異代表自己心裡仍有一些地方是很介意的。這就是我剛才說很複雜的地方。但總括來說，雖然家人比其他人有更大的情感牽動，但仍是可接受的。</p> <p>A: In fact, it is very complicated. It is very different for a friend and a family member to be homosexuals. Because if a friend is a homosexual, you can treat it as a fact, but in the case of family, it involves a lot of emotions, and friends, classmates, and teachers do not have so many emotions. Although society in Hong Kong is becoming more and more open, many people will say that they accept homosexuals and emphasize equality, when friends or family members or people with closer relations are really homosexuals, they will always be surprised, and the strangeness proves that they still have somethings they are very concerned. This is what I just said is complicated. But in a nutshell, although my family has more emotional influence than others, it is still acceptable.</p>
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#### 同性戀者與公民權利 Homosexuals and Civil rights

##### d) 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，你接受並鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept and encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p>
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	<p>答：同性戀和普通人應有平等對待。</p> <p>A: Homosexuals and ordinary people should be treated equally.</p>
2	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性婚姻的權利，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on homosexual marriage, can you explain this view?</p> <p>答：我會尊重同性戀者的想法。雖然剛才提及同性戀和家庭倫理是沒有衝突的，但同性伴侶是否真的可以維持一個家庭觀念呢？如果真的通過了同性婚姻的法例，社會的道德倫理慢慢會接受兩男或兩女都是一個好的家庭價值，都可以照顧好一個小朋友。如果這個情況的社會道德再作轉變，哪麼三男或三女又是否可行呢？再之後六個男人？我會覺得這些情況是很奇怪的。所以雖然尊重他人的性取向、權利是必然的，但同性婚姻的合法化是涉及整個社會倫理，一旦通過立法，便不只有尊重同性戀而已，同時是肯定了某些價值，而尊重和肯定一些價值觀是兩件事。</p> <p>A: I will respect the ideas of homosexuals. Although there is no conflict between homosexuality and family values as I just mentioned, can a same-sex couple really maintain a family values? If the law of same-sex marriage is passed, the morality of society will gradually accept that two men or two women is a good family value and can take care of a child. If the social morality of this situation is changed again, is it feasible for three men or three women? Then six men? I think these situations are very strange. Therefore, although respecting the sexual orientation and rights of others is inevitable, the legalization of same-sex marriage involves the whole social ethics. Once the legislation is passed, it is not only to respect homosexuality, but also to affirm certain values, and respect and affirming certain values is actually two matters.</p>
3	<p>問：根據你在問卷的回應，你不接受也不鼓勵同性戀者應有同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither accept nor encourage homosexuals should have a right on LGBT adoption, can you explain this view?</p> <p>答：如果由兩男或兩女組成家庭，子女的家庭和父母的觀念又會更含糊了，這對孩子的成長很有影響。</p> <p>A: If a family consists of two men or two women, the concept of the family and parents of the child will be vaguer, which has a great impact on the child's growth.</p>

e) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為同性戀者的學生在學校受到歧視和香港在「因為性傾向而歧視同性戀者」的嚴重程度是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination faced by homosexual students at school in Hong Kong" is "have some problems, can you explain this view?"</p>
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	<p>答：雖然大眾口中常強調尊重，但同性戀者始終是少數，在他人眼中總是特別的，當有人知道某人是同性戀者，總會「食花生」，或感到嘔心。假如你是女性，有女性向你表白你會覺得嘔心，但如果是男性可能會感到心動，我覺得這些都是歧視。</p> <p>A: Although everyone often emphasizes respect, homosexuals are always a minority. They are always special in the eyes of others. When someone knows that someone is a homosexual, they always "Get the popcorn" or feel disgusting. If you are a woman, you will feel disgusting when a woman confesses to you, but if the one is a male, you may feel heart-felt, I think these are discrimination.</p>
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f) 性傾向歧視法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受也不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p> <p>答：這樣的話，很多事情也不能達到。有些人會很認真討論，懲罰他們的話便沒有學術自由。</p> <p>A: In this case, many things can't be achieved. Some people will discuss it very seriously, and there will be no academic freedom if punishing them.</p>
2	<p>問：就著性傾向歧視訂立法例，你接受並鼓勵在僱傭方面、教育方面和提供服務、設施或貨品方面立法來禁止性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept and encourage using legislation in employment for homosexuals, education for homosexuals and provision of services, facilities or goods for homosexuals, can you explain this view?</p> <p>答：這些都是在保障同性戀者的權利。</p> <p>A: These are all rights to protect homosexuals.</p>
3	<p>問：就著性傾向歧視訂立法例，你接受但不鼓勵政府現時不應訂立性傾向歧視條例，可以就著這個看法作出解釋嗎？</p> <p>Q: You accept but not encourage "the government should not legislate to prohibit sexual orientation discrimination, facilities or goods for homosexuals at this stage", can you explain this view?</p> <p>答：接受是因為我覺得同性戀者的權利必須要受保障，但不鼓勵那麼快便達到同性立法，因為香港的社會仍較少討論性別倫理，未必一個好好的風氣，對比起台灣，我覺得香港的阻力較大，例如人民對同性戀議題不是有很深入的認識和接觸，覺得同性戀者好像是隱形的。</p> <p>A: I accept because I feel that the rights of homosexuals must be protected, but it is not encouraged to reach same-sex legislation so quickly, because Hong Kong society still has less discussion on gender ethics, it may not be a good atmosphere. Compared with Taiwan, I feel that Hong Kong has greater resistance, for example, people do not have a deep understanding and contact with the homosexual issue, and it seems that homosexuals are invisible.</p>

g) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你非常同意「聆聽同性戀者的想法，了解他們的感受和需要」和「與別人分享個人或他人對同性戀者的看法」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You strongly agree that "listening to the feelings of homosexuals, understanding their feelings and needs" and "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p>
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	<p>答：我有真實地經歷過，跟同性戀者分享後，我的看法是有不同的，而且慢慢增加了對同性戀者的同情，不以對與錯的角度、不以性取向的角度看同性戀者，而是用聖經的角度去看他們，看他們是一個怎樣的人，如果他們是有同性戀取向，但同時是一個好的基督徒，我們應該要怎樣看待他們？</p> <p>A: I have actually experienced it. After sharing with homosexuals, my views becomes different, and I gradually increase my sympathy for homosexuals. I don't look at homosexuals from the perspective of right and wrong, not from the perspective of sexual orientation, but look at them from a biblical point of view and see who they are. If they are homosexual, but at the same time they are good Christians, what should we think of them?</p>
2	<p>問：就著減輕同性戀者受到歧視的做法，你既不同意也不反對立法能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither disagree nor agree that "legislation on sexual orientation discrimination" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：立法只是滿足最低的要求，但不是好的方法，所以很多人認為以教育的方法會更好，就如最低工資，僱主就只會給員工 35 元，但會給 40 元嗎？所以立法永遠只能給予人的最低要求，但不能給予更多，這就是立法對任何事情的壞處。</p> <p>A: Legislation only meets the minimum requirements, but it is not a good method. Therefore, many people think that the method of education will be better. Just like the minimum wage, the employer will only give employees HKD 35, but will give 40 yuan? Therefore, legislation can only fulfill people's minimum requirements, but it can't give more. This is the bad point of legislation for anything.</p>
3	<p>問：你同意「參與校內外有關同性戀的宣傳活動」和同性社會運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You agree that "participation in homosexuality campaigns on and off campus" and LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：在學校或外面的宣傳活動有助更多人聆聽及了解同性戀的議題，會思考更多。</p> <p>A: Publicity at school or outside will help more people listen to and understand the issues of homosexuality, and think more.</p> <p>問：你會參與這些宣傳活動或運動嗎？</p> <p>Q: Will you participate in these promotions or movements?</p> <p>答：要視乎是甚麼群體，如果他們的價值觀或立場與我不一樣，我不會參與。</p> <p>A: It depends on what group they are, if their values or positions are different from me, I will not participate.</p>

### 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督怎樣看同性戀者？</p> <p>Q: From the perspective of your Christian faith, what do you think that how Christ sees homosexuality or homosexuals themselves? Please explain briefly.</p> <p>答：我覺得作為基督徒，我們很容易跌入審判別人的陷阱，我們會傾向先找出同性戀者的問題，或要針對性地找出婚姻的經文、同性戀者的經文，但這不是最好的第一步，聖經根本沒有指出同性戀是錯，所以我們應該要跳出這個討論，從整體的角度出發，先了解到底聖經的教義是甚麼，然後我們會明白耶穌看的不是人的對與錯，不是人的行為，而是看一個人是一個怎樣的人。</p> <p>A: I think that as a Christian, we can easily fall into the trap of judging others. We will tend to find out the problems of homosexuals first, or to find out the verses of marriages, homosexuals, but this is not the best</p>
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	from the point of taking the first step, the Bible does not point out that homosexuality is wrong, so we should jump out of this discussion. From a holistic point of view, we should first understand what the teachings of the Bible are, and then we will understand that Jesus does not see if human is right or wrong, and not see human behaviour, but see what kind of person a person is.
2	<p>問：你不同意同性戀是與基督教互相矛盾，可以多作解釋嗎？ Q: You disagree homosexuality contradicts the morals of Christianity, can you explain more?</p> <p>答：基督徒向來強調愛，只不過世上會有不同的人，基督的門徒也不完美，但基督仍愛他們，所以就算同性戀被當作有問題，同性戀也不是與基督教互相矛盾。 A: Christians have always emphasized love, but there are different people in the world. The disciples of Christ are not perfect, but Christ still loves them, so even if homosexuality is regarded as a problem, homosexuality does not contradict Christianity.</p>
3	<p>問：根據你在問卷的回應，你非常接受和鼓勵同性戀者為基督徒，可以多作解釋嗎？ Q: You strongly accept and encourage homosexuals as a Christian, can you explain more?</p> <p>答：作基督徒本來就是多了一個身份，就是認識基督，傳福音，這些東西和性取向是沒有衝突的，也有教會是專注性取向的，包括易服癖、妓女等。但我不會認為同性戀者一定要改變他們的性取向的，這樣的想法意味著我們不明者同性戀者的處境，要他們改變是因為人們覺得他們有問題，但有時未必是同性戀者有問題，就算他們有問題也有他們的處境，例同一些教會支持妓女，有人會批評，但有些妓是學歷低的新移民，性服務可能是她們唯一的路，你會想她們餓死還是繼續做妓女？所以我接受和鼓勵同性戀者成為基督徒是要回應他們的處境。 A: As a Christian, there is an additional identity, that is, to know Christ and to preach the gospel. There is no conflict between these things and sexual orientation. There are also churches that are focused on sexual orientation, including cross-dressing, prostitutes, etc. But I don't think homosexuals must change their sexual orientation, such an idea means that we are unidentified to the situation of homosexuals. A thought of "their sexual orientation must be changed" is because of the fact that people think homosexuals have problems, but sometimes homosexuals don't necessarily have problems. Even if they have problems, they have their own situation. For example, some churches support prostitutes. Some people will criticize this. But some prostitutes are new immigrants with low academic qualifications, sexual services may be their only way. Do you want them to starve to death or continue to be prostitutes? Therefore, I accept and encourage homosexuals to become Christians in order to cope with their situation.</p>

#### 對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：你不接受也不鼓勵同性戀者之間的親密或性行為，為甚麼？ Q: You neither accept nor encourage behavior: Sexual or intimate behavior among homosexuals, why?</p> <p>答：整個社會氛圍、基督教都不鼓勵性行為這件事，我自己也不喜歡。 A: The whole social atmosphere and Christianity do not encourage sex. I don't like it either.</p>
2	<p>問：你接受但不鼓勵同性戀這個性取向和同性戀者自身，為甚麼？ Q: You accept but not encourage homosexual sexual orientation and homosexuals themselves, why?</p>



	<p>答：一個人是同性戀或異性戀對我沒有關係，只不過我不會刻意叫他們投入同性戀這個性取向。</p> <p>A: It doesn't matter to me whether a person is homosexual or heterosexual, but I don't deliberately ask them to devote themselves to homosexuality.</p>
3	<p>問：綜合你以上對同性戀的看法，你認為哪些是重要的因素，構成你對同性戀這議題的價值觀？請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：第一是朋輩，因為對比起宗教信仰，朋輩有一個更好的切入點，透過直接接觸和相處，我知道同性戀者的存在感，可以親身和同性戀者相處，了解他們的需要，而宗教本身需要更多時間去了解，而我只是碰巧在聖經上有更多的了解。不過，其實朋輩和宗教的影響是互相牽引的，很難分開，只是朋輩在我身邊更有助我了解聖經。</p> <p>A: The first one is peers, because peers have a better entry point than religious beliefs. Through direct contact and getting along with peers, I know the sense of existence of homosexuals. I can get along with homosexuals and understand their needs. Religion itself needs more time to understand. And I just happened to have more understanding in the Bible. However, in fact, the influence of peers and religion is mutually traction, it is difficult to separate, but the peers are more helpful for me to understand the Bible.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p> <p>答：強硬的會更強硬，支持的會更支持，沒有人想在矛盾當中，當大家對議題的了解多了，會更深化自己的想法，便愈想因著自己的信念而行動。</p> <p>A: Those who hold a hard-line stance will hold a more "hard-line" stance, those who take a supportive stance will hold a more supportive stance. No one wants to be in contradiction, when everyone knows more about the topic, it will further deepen their own thoughts, and the more they want to act because of their own deepened beliefs.</p>

## Interviewee 10

1	<p>問：根據你在問卷的回應，你有與同性戀者相處的經驗，並經常接觸，可以解釋你和所相處的同性戀者有甚麼關係嗎？</p> <p>Q: Based on your responses to the questionnaire, you have seldom contact with homosexuals, can you explain how you relate to the homosexuals you are dealing with?</p> <p>答：有朋友是同性戀者，但較少甚至避忌談及同性戀的話題，因為會很尷尬，也害怕因為說錯話而傷害同性戀的朋友。</p> <p>A: Some friends are homosexuals, but I don't even talk about homosexuality with them because I'm embarrassed and afraid of hurting homosexual friends because of the wrong words.</p>
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## 同性戀與道德 Homosexuality and Ethic morality

1	<p>問：根據你在問卷的回應，你不同意同性戀是天生的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you disagree homosexuality is inborn. Can you explain this view?</p> <p>答：首先，基於宗教理由，我認為上帝創造的萬物都是美好的，祂按著一男一女來創造男女，因此一男一女才是最美好的，而同性戀絕非上帝的心意，所以它並非天生的。第二，從我以往在學校讀書時的經歷，我從一些同性戀同學得知他們有同性戀的原因是基於他們曾被異性的伴侶傷害，以致對異性者失去信任。</p> <p>A: First of all, based on religious reasons, I believe that everything created by God is good. He creates men and women according to a man and a woman. Therefore, a man and a woman are the best, and homosexuality is not God's intention, so it is not inborn. . Secondly, from my previous experience in school, I learnt from some homosexual students that they are homosexual because they have been hurt by a partner of the opposite sex, and they have lost trust in the opposite sex.</p>
2	<p>問：根據你在問卷的回應，你既不同意也不反對同性戀者的心理是正常的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you neither agree nor disagree that homosexuality is psychologically normal. Can you explain this view?</p> <p>答：性取向與心理健康是沒有衝突的，同性戀者仍然有機會是心理正常人士。但我仍有保留，因為我猜測不到他們內心的真實想法。</p> <p>A: Sexual orientation and mental health are not in conflict, and homosexuals still have the opportunity to be mentally normal. But I still have reservations, because I can't guess the inner thoughts of them.</p>
3	<p>問：根據你在問卷的回應，你同意同性戀是和家庭倫理是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with family value. Can you explain this view?</p> <p>答：我認為正常的家庭是由一男一女組成的，由同性伴侶建立的家庭架構並不健康。雖然同性伴侶可以用他們的方式給予小孩子愛，但父愛、母愛不是基於角色，而是基於性別。</p> <p>A: I think that a normal family is made up of one man and one woman. The family structure established by same-sex couples is not healthy. Although same-sex couples can give children a love in their way, father-in-law and maternal love are not based on roles, but on gender.</p>

4	<p>問：根據你在問卷的回應，你同意同性戀和社會道德是互相衝突的，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you agree homosexuality is in conflict with the morals of community. Can you explain this view?</p> <p>答：現在的社會趨向重視男女平等，但我從一些同性戀朋友得知男同性戀者普遍較大男人主義，在某些方面，男同性戀者可能經常認為女性沒有能力駕馭。</p> <p>A: The current society tends to focus on equality between men and women, but I have learned from some homosexual friends that gay men are generally more male chauvinist. In some ways, gay men may often think that women do not have the ability to control something.</p>
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#### 對同性戀者的接受程度 Perceptions on contacting with homosexuals

1	<p>問：根據你在問卷的回應，你都能接受你的同事、鄰居、朋友和老師是同性戀者，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you can accept that your colleagues, neighbors, friends, and teachers are homosexuals. Can you explain this view?</p> <p>答：我認為一個人的工作能力與性取向是沒有衝突。再者，工作時講求合作，這與一個人的性格比較有關。而老師是否同性戀者也沒有關係，老師的教書能力才是最令人關注的地方。</p> <p>A: I don't think there is a conflict between a person's ability to work and sexual orientation. Furthermore, work is about cooperation, which is more related to a person's personality. It doesn't matter if the teacher is homosexual or not. The teacher's ability to teach is the most concerning.</p>
2	<p>問：對比以上你能接受的對象，為何你認為工作機構的高層人士成為同性戀者是沒有關係，而非持接受的態度？</p> <p>Q: Compare the above people you can accept, why your position on "accepting senior position in the organization you work for to be homosexuals" is "Neutral"?</p> <p>答：上司是另一個身份，因為我是下屬的關係，我必須多聆聽或聽從他們的指示。我可以接受上司偶爾談及同性戀的話題，但若他們經常談及同性戀的話題，並指示我做我不接受的事，而我又不能在他們面前直接了當地表達自己的意見，我會有點不好受。</p> <p>A: The boss is another identity, because I am in a subordinate relationship, I must listen to them or listen to their instructions. I can accept that the boss occasionally talks about homosexuality, but if they often talk about homosexuality and instruct me to do things that I don't accept, and I can't directly express my opinions directly in front of them, I will not be a bit not very good.</p>
3	<p>問：對比以上你能接受的對象，為何你不接受你的家人成為同性戀者？</p> <p>Q: Compare the above people you can accept, why don't you accept your family to be homosexuals?</p> <p>答：我想像如果我自己的子女是同性戀者，他們有機會不能組織家庭及傳宗接代。另外，我不希望自己的家人因性取向與眾不同而經常承受大的心理壓力，而且我認為同性戀者因為是與大多數人不同，他們有機會有「反社會人格」的特質。而且，同性戀者是與基督教的教義互相矛盾，可能使同性戀的基督徒不能堅守對基督的信仰。</p> <p>A: I imagine that if my own children are homosexuals, they may not organize their families and pass on their families. In addition, I don't want my family to suffer from great psychological pressure because their sexual orientation is different from the mainstream. I think that because homosexuals are different from most people, they may have the trait of "Antisocial personality</p>



	disorder" Moreover, homosexuals contradict Christian doctrine and may make homosexual Christians unable to adhere to the faith in Christ.
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## 同性戀者與公民權利 Homosexuals and Civil rights

### a) 同性戀者的權利 The rights of homosexuals

1	<p>問：根據你在問卷的回應，接受但不鼓勵同性戀者應在社會享有平等機會，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but not encourage homosexuals should have a right of receiving equal opportunities in community, can you explain this view?</p> <p>答：我接受同性戀者都是人，應享有基本人權。但不鼓勵立法，一旦通過某些法例，社會需要為很多衍生的問題再作制定，這樣會引致社會混亂。</p> <p>A: I accept that homosexuals are all human beings and should enjoy basic human rights. However, legislation is discouraged. Once certain laws are passed, the society needs to formulate a number of derived issues, which will lead to social chaos.</p>
2	<p>問：根據你在問卷的回應，你接受但不鼓勵同性戀者應有同性婚姻的權利，但不接受並不鼓勵同性領養子女，可以就著這個看法作出解釋嗎？</p> <p>Q: According to your response in the questionnaire, you accept but encourage homosexuals should have a right on homosexual marriage, but neither agree nor encourage homosexuals should have a right on LGBT adoption, can you explain this view?</p> <p>答：婚姻是兩個人的事，我接受他們有選擇伴侶的自由，當然亦不鼓勵同性戀這件事。但領養子女不只是兩個人的事，還涉及下一代。同性的家庭有機會給孩子錯誤的觀念，影響他們成長，而且同性家庭本身有違自然。</p> <p>A: Marriage is a matter for two people. I accept that they have the freedom to choose a partner, and of course do not encourage homosexuality. But adopting children is not just a matter for two people, but also for the next generation. Same-sex families have the opportunity to give children wrong ideas, influence their growth, and same-sex family itself is against nature.</p>

### h) 現時香港的同性戀者面對歧視的情況 The current situation of homosexuals in Hong Kong facing discrimination

1	<p>問：你認為同性戀者在學校受到歧視的嚴重程度是有些少問題，可以就著這個看法作出解釋嗎？</p> <p>Q: You think of the situation of "discrimination faced by homosexual students at school in Hong Kong" is "have some problems", can you explain this view?</p> <p>答：我認為在小學和中學的情況可能有些少嚴重，平日同學與同學之間會在交談間拿同性戀同學來開玩笑。但這個情況在大學較少見，因為大學生普遍較易接受同性戀者。</p> <p>A: I think that the situation in primary and secondary schools may be less serious. Sometimes students and classmates will make jokes with homosexual students during the conversation. But this situation is less common in universities because university students are generally more likely to accept homosexuals.</p>
2	<p>問：總括來說，你認為香港在「因為性傾向而歧視同性戀者」這情況是有些少問題，可以就著這個看法作出解釋嗎？</p>

	<p>Q: You think of the situation of “discrimination faced by homosexual students at school in Hong Kong” is “have some problems”, can you explain this view?</p>
	<p>答：我認為在香港這個社會，年紀較大的一群不太接受同性戀者，因為他們受到中國傳統的家庭觀念影響，重視傳宗接代。他們不明白同性戀者的背後故事及個人經歷，包括家庭背景、與異性相處的經歷等，以致不懂尊重同性戀者，反而只是強迫同性戀者改變性取向。</p> <p>A: I think that in the society of Hong Kong, the older group does not accept homosexuals because they are influenced by the traditional Chinese family concept and attach importance to the succession. They don't understand the stories and personal experiences behind homosexuals, including family backgrounds, experiences with the opposite sex, and so on, so that they do not understand the importance of respect to homosexuals, but only force homosexuals to change their sexual orientation.</p>

i) 性傾向歧視訂立法例 Legislation on sexual orientation discrimination

1	<p>問：就著性傾向歧視訂立法例，你不接受並不鼓勵用立法來懲罰反對同性戀觀點和研究的人，可以就著這個看法作出解釋嗎？</p> <p>Q: You neither accept nor encourage using legislation in penalizing people who oppose homosexual views and research, can you explain this view?</p>
	<p>答：我認為這樣不是尊重思想、言論及學術自由。</p> <p>A: I don't think this is a respect for freedom of thought, speech, and academic freedom.</p>
2	<p>問：你同樣不接受並不鼓勵立法禁止在提供服務、設施及貨品方面的性傾向歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You also neither accept nor encourage using legislation in provision of services, facilities or goods for homosexuals, can you explain this view?</p>
	<p>答：我認為職員與同性戀者接觸的時間較短，不會影響他們對同性戀者提供的服務的質素。</p> <p>A: I think that staff members are in contact with gays for a short period of time and will not affect the quality of the services they provide to gays.</p>

j) 減輕同性戀者受到歧視的做法 Reducing discrimination against homosexuals

1	<p>問：就著減輕同性戀者受到歧視的做法，你同意「聆聽同性戀者的想法，予解他們的感受和需要」能有效減輕歧視，可以就著這個看法作出解釋嗎？</p> <p>Q: You agree that "listening to the feelings of homosexuals, understanding their feelings and needs" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p>
	<p>答：我可以透過交談了解同性戀者自身選擇同性戀這個性取向的原因，以及他們在生活上的難處，例如他們平日被標籤的經歷，一位同性戀的同事曾和我分享，當老闆知道他是同性戀者後，做改變了對他的態度，包括減少與他溝通和接觸，甚至質疑他的工作能力。</p> <p>A: I can talk with homosexuals about the reasons why homosexuals choose homosexuality as their sexual orientation, and their difficulties in life, such as their experience of being tagged on a regular basis. A homosexual colleague shared with me when the boss knew that he was gay,</p>

	the boss did changes to his attitude, including reducing communication and contact with him, and even questioning his ability to work.
2	<p>問：你既不同意也不反對「與別人分享個人或他人對同性戀者的看法」能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You neither agree nor disagree that "sharing others' opinions about homosexuals with others" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：分享看法始終不是自己第一身接觸同性戀者，不是那麼有效減輕一個人對同性戀者的看法，甚至歧視。</p> <p>A: Sharing opinions is not always my first contact with homosexuals, it is not so effective in alleviating one's perceptions of homosexuals and even discrimination.</p>
3	<p>問：你不同意「立法」能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You disagree that "legislation on sexual orientation discrimination" can effectively alleviate discrimination against homosexuals. Can you explain this view?</p> <p>答：立法只是硬性措施，使本來對同性戀議題或同性戀者反感的人更反感。</p> <p>A: Legislation is only a hard measure, making people more resentful to people who are already offensive to homosexual issues or homosexuals.</p>
4	<p>問：你既不同意也不反對「參與校內外有關同性戀的宣傳活動」能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You neither agree nor disagree that "participation in homosexuality campaigns on and off campus" can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：宣傳活動不排除能減輕一個人對同性戀者的反感，但假設接收到這些訊息後，出去外面有機會害易受環境因素影響個人對同性戀者的觀感。</p> <p>A: Promotional activities do not rule out a person's resentment against homosexuals, but assuming that after receiving these messages, there is a chance to go out and feel vulnerable to environmental factors affecting the individual's perception of homosexuals.</p>
5	<p>問：你也不同意同志權利運動能減輕對同性戀者的歧視，當中的原因是？</p> <p>Q: You also disagree that LGBT social movements can alleviate discrimination against homosexuals, can you explain more on this view?</p> <p>答：香港也有相關的運動，例如「彩虹」團體，但事實上並非有效，傳媒報導的範圍不大，通常只有蘋果報導同志團體運動相關的新聞，很少從明報得知。而且，參與這些運動的人很少，得不到很大的社會回響。</p> <p>A: There are also related movements in Hong Kong, such as the "Rainbow" group, but in fact it is not effective. The media coverage is not very large. Usually only <i>Apple</i> reports on the comrade group movement, and it is rarely known from <i>Ming Pao</i>. Moreover, there are very few people involved in these movements and there is no great social response.</p>

### 同性戀與基督教信仰 Homosexuality and Christian faith

1	<p>問：就著你的信仰，你認為基督看同性戀是罪，如作假見證，盜竊一樣，可以多作解釋嗎？</p> <p>Q: As far as your Christian faith is concerned, you think that Christ sees homosexuality as a crime, as a fake testimony, as a theft, can you explain more?</p> <p>答：我認為同性戀本身是罪，並不是重罪，只是作了神不喜悅的事，他們應認罪，才能得寬恕，就如我教會某個有同性傾向的傳道人一樣，選擇認罪，投入事俸，慢慢脫離同性取向的困擾。</p>
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	<p>A: I think that homosexuality is a sin, but not a felony. It is just that homosexuals do things that God does not like. They should plead guilty and be forgiven, just as a homosexual preacher at my church, who chose to plead guilty and commit into God's service, and slowly getting rid of the same-sex orientation.</p>
	<p>問：你所說的認罪是指要改變自己的性取向還是相信耶穌基督，成為基督徒？</p> <p>Q: Does "plead guilty" mean changing one's sexual orientation or believing in Jesus Christ and become a Christian?</p>
	<p>答：是指相信耶穌基督。</p> <p>A: It means believing in Jesus Christ and become a Christian.</p>
	<p>問：如果那個同性戀者是基督徒，即代表已認罪，但仍然選擇同性性取向，你認為基督是怎樣看他？</p> <p>Q: If the homosexual is a Christian, that means he/she has pleaded guilty, but still chooses the same-sex orientation, what do you think Christ sees him?</p>
	<p>答：如果那個有同性傾向的基督徒對信仰的信心是足夠，他自然不會作這樣的事。</p> <p>A: If the same-sex Christian is confident enough in faith, he will naturally not do such a thing.</p>
2	<p>問：你同意同性戀者和你教會的道德及基督教的道德互相抵觸，可以多作解釋嗎？</p> <p>Q: You agree "homosexuality contradicts the morals of your church and Christianity", can you explain more?</p>
	<p>答：這跟我剛才提及的一樣，我教會和整個基督教都認為同性戀是罪。</p> <p>A: This is the same as what I just mentioned. My church and Christianity all believe that homosexuality is a sin.</p>
3	<p>問：雖然你認為同性戀和基督教教義是互相抵觸，但你仍接受，甚至非常鼓勵同性戀者為基督徒，可以多作解釋嗎？</p> <p>Q: Although you think homosexuality contradicts the morals of your church and Christianity, you still accept, and even strongly encourage homosexuals as a Christian, can you explain more?</p>
	<p>答：我接受同性戀者成為基督徒是因為他們應該有宗教自由，而更加鼓勵他們成為基督徒是因為這如同我在宗教信仰上的使命，主動和人傳福音。</p> <p>A: I accept that homosexuals become Christians because they should have religious freedom, I encourage them to become Christians because it is like my mission in religious belief, taking the initiative to evangelize.</p>
4	<p>問：為何你會非常接受和鼓勵同性戀者為你教會的分兄姊妹？你的教會有著特別的特質嗎？</p> <p>A: Why will you strongly accept and encourage homosexuals become brother/sister in your church? Does your church have special qualities?</p>
	<p>答：我的教會也是一間正常教會，都準備好接受同性戀的基督徒。況且其實同性戀者就像普通人一樣，我也接受和鼓勵更多未認識耶穌基督的人信主。</p> <p>A: My church is also a normal church and is ready to accept homosexual Christians. Moreover, in fact, homosexuals are just like ordinary people. I also accept and encourage more people who do not know Jesus Christ to believe in the Lord.</p>

對同性戀的整體看法 Overall perceptions on homosexuality

1	<p>問：你對以下三方面分別有這樣的看法：可以先解釋為何不鼓勵亦不接受同性之間的親密或性行為嗎？</p> <p>Q: You neither accept nor encourage behavior: Sexual or intimate behavior among homosexuals, why?</p> <p>答：一男一女才能結合。另外，基於個人觀感的原因，同性之間的親密或性行為很令我反感。</p> <p>A: Only a man and a woman can be combined. In addition, based on personal perception, intimacy or sexual behaviour between same sex people is very repugnant.</p> <p>問：第二，可以解釋為何你接受但不鼓勵同性性取向嗎？</p> <p>Q: You accept but not encourage homosexual sexual orientation, why?</p> <p>答：接受是因為尊重每個人的選擇，而且每個人都有不同的經歷。不鼓勵是因為這件事不是神所喜悅的。</p> <p>A: I accept because I respect for everyone's choices, and everyone has a different experience. It is discouraged because it is not something God is pleased with.</p> <p>問：第三，可以解釋為何你接受並鼓勵同性戀自身嗎？</p> <p>Q: You accept and encourage homosexuals themselves, why?</p> <p>答：同性戀者也是普通人，不是大奸大惡的人，他們有需要，我也會鼓勵他們。</p> <p>A: Homosexuals are also ordinary people, not gangsters, they have their need, and I will also encourage them.</p>
2	<p>問：綜合你以上對同性戀的看法，你認為社會風氣、個人宗教信仰和家庭教育是重要的因素。請按其重要性排序，一為最重要的因素。</p> <p>Q: Combine your views on homosexuality, what do you think of important factors constituting your values for the issue of homosexuality? Please sort by their importance, the first one is the most important factor.</p> <p>答：首要因素是宗教信仰，我從小便開始參與教會，受著聖經的教導而逐漸形成一些觀念，如一男一女才是神所喜悅的。排行第二的因素是社會風氣，香港是華人社會，傳統的家庭觀念的氛圍十分濃厚，加上我個人的性取向和身邊的朋友大多都是異性戀，更讓我覺得異性戀才是最適合的性取向。第三重要的是家庭教育，雖然我和家人甚少討論或談及同性戀的事情，但至少我從家庭中獲得足夠我的愛，起碼不會因為缺乏家人的愛而與同性朋友成為伴侶，來補償從家人身上得不到的愛。</p> <p>A: The primary factor is religious belief. I have been involved in the church since I was a child. I have gradually formed some ideas through the teachings of the Bible. For example, the combination of a man and a woman is the joy of God. The second factor is the social atmosphere. Hong Kong is a Chinese society. The traditional family concept is very strong. My personal sexual orientation and the friends around me are mostly heterosexual. It makes me feel that heterosexuality is the most suitable sexual orientation. The third important factor is family education. Although I rarely discuss or talk about homosexuality with my family, at least I get enough love from my family. At least I will not be a partner with my same-sex friends because of the lack of family love, in which I don't have to search love that is not available from family members.</p>



3	<p>問：根據這個問卷的研究對象-香港的基督徒大學生，你認為以下這些因素影響這班對象對同性戀者或這個議題的看法嗎？</p> <ul style="list-style-type: none"> <li>-香港中西文化：中國傳統的家庭觀念重視傳宗接代、西方的開放性思想</li> <li>-大學生：具有批判性思考</li> <li>-基督徒：重視一男一女是上帝的創造</li> </ul> <p>Q: According to the research object of this questionnaire - Christian students in Hong Kong, do you think the following factors affect the views of this group of people on homosexuals or this topic?</p> <ul style="list-style-type: none"> <li>- Hong Kong's Chinese and Western Culture: Chinese Traditional Concept of Family, open-mindedness of Western culture</li> <li>- University students: Critical thinking</li> <li>-Christian: Paying attention to the creation of a man and a woman is God's creation</li> </ul> <p>答：我認基督徒因為明白聖經的教導而接受但不鼓勵同性戀，而大學生的身份會提高這班對象對同性戀的接受程度，起碼不會那麼死板。雖然中國傳統文化一般較為「硬性」，沒有解釋，但香港始終是由西方文化主導，西方和中方文化的比例大概是 7:3/6:4。</p> <p>A: I believe that Christians accept but do not encourage homosexuality because they understand the teachings of the Bible, and the identity of university students will increase the acceptance of homosexuality in this class, at least not so rigid. Although traditional Chinese culture is generally "hard" which has no explanation, Hong Kong is always dominated by Western culture. The ratio of Western and Chinese culture is about 7:3/6:4.</p> <p>問：綜合以上因素，你認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是甚麼？特別支持/特別反感/特別矛盾/其他？</p> <p>Q: Based on the above factors, what do you think of the general position of university students in Hong Kong with Christian faith on homosexuals or this issue? Especially support / Especially dislike / Especially in contradiction / other?</p> <p>答：我認為香港的基督徒大學生對同性戀者或這個議題普遍的立場是特別矛盾，他們一邊明白要尊重每個人的選擇和自由，包括性取向，一邊知道同性戀是違反聖經教義。</p> <p>A: I think that University students with Christian faith in Hong Kong are generally having a position of "particularly contradictory" on homosexuals or on this topic. They understand that they should respect each person's choices and freedoms, including sexual orientation, while knowing that homosexuality is a violation of biblical teachings.</p> <p>問：你會如何在這種矛盾中作出選擇？或傾向有哪些想法？</p> <p>Q: How would you choose in this contradiction? Or tend to have what idea?</p> <p>答：我會傾向選擇順從聖經的真理，因為我相信神為我預期的一定是最好的，不會有錯。</p> <p>A: I will tend to choose to obey the truth of the Bible, because I believe that God must have prepared the best for me, there will be no mistake.</p>
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