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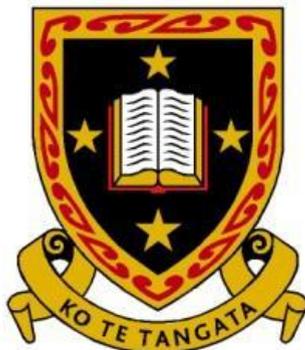
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Heterosexual Ally Identity Development **for the Non-Heterosexual Community**

A thesis submitted in fulfilment of the requirements for the
Degree of Master of Social Science in Sociology at the University of Waikato

Written by

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ABSTRACT:

This thesis is an examination of the significance that both the development of heterosexual and non-heterosexual identity plays in the perceptions of the development of an individual's identity labels, privilege, oppression, and sexuality. Firstly, through an extensive literature review, and secondly through an analysis of an in-depth survey which not only was advertised to those who self-identify as heterosexual but also to those who identify within other non-heterosexual identities.

This thesis will provide an examination of the complicated process of identity development for both the heterosexual and non-heterosexual communities with a focus on the development of heterosexual allies for the non-heterosexual community.

Heterosexual identity is often thought to be unmoving in nature however heterosexual identity, much like non-heterosexual identity, contains movement through statuses as the individual not only gains an understanding of their own heterosexual identity but also of alternatives.

The results of some of the key identity theorists of the last century will be reviewed, as well as the relationship that social constructs, societal attitudes, and Heterosexism play in the creation of heterosexual allies for the non-heterosexual community.

I propose that to understand the creation and development of heterosexual allies for the non-heterosexual community there must not only be a development in the way in which non-heterosexual identity development is researched but also in the way in which heterosexual identity is also developed.

I also propose that heterosexual allies of the non-heterosexual community play an integral part in the way that society combats not only Heterosexism but also in the way that society gains a better understanding of what it means to be heterosexual. As society gains a more developed interpretation of the negative effects that Heterosexism has on the non-heterosexual community, research associated with the development of allyship towards the non-heterosexual community will continue to not only develop but also become more accurate.

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Chapter One: Introduction

There is little research that has delved into heterosexual identity development in comparison to non-heterosexual development (Borgman, 2009; Eliason, 1995; Hoffman 2004; and Worthington et al., 2002). Those who self-identity as heterosexual are often considered to be “monolithic” in nature, secure in what they believe their identity to be (Eliason, 1995, p.821). Eliason (1995) clearly describes how heterosexual identity development relates to other non-heterosexual members of society and is often thought of by the majority as being “monolithic” in nature and as such unmoving, yet at the same time, also being clearly aware of their own identities as being heterosexual. This is important to consider as we often think of the many layers that make up the identity of the minority, in this case, those who self-identify as non-heterosexual (see Brent L. Bilodeau, Kristen A. Renn, 2005). We need to consider both identities and how they develop while considering how they interact with each other, which I believe will lead to what is needed to be considered an ally for the minority, in the case of this research project; the LGB+ community.

Like any majority, there is a need to understand and explain it so that we can then understand and explain the minority. In the case of this research project, the majority that is being analysed is the development of heterosexual identity and the minority in this situation is the development of non-heterosexual identities. Regarding non-heterosexual identities, this research project will be focusing specifically on those who have lesbian, gay or bisexual sexuality identities. This was done to ensure enough time could be spent on the sexualities of lesbian, gay and bisexual rather than simply brushing past them and not doing the many non-heterosexual sexuality identities the justice that they each deserve. By gaining a clearer understanding of how both heterosexual and non-heterosexuals develop and maintain their sexuality identities and sexual orientations, we can then delve deeper into why non-heterosexual allies are essential to not only the safety of those who are non-heterosexual but also how by which a heterosexual developing a non-heterosexual ally identity can lead to what can be considered to be a healthier heterosexual identity. This is important as there are many different interpretations of what allyship can look like. An example is how an individual can consider themselves to be an ally of the LGB+ community because they are supportive of the community and outwardly vocalise their support. However, this could also manifest in a way such as when the individual is being outspoken and supportive they could be

silencing those within the community who are trying to talk and voice their own opinions themselves. This research project will be using Kimberlé Crenshaw's (1991) Intersectionality methodology as the framework to analyse the data collected from the survey. The methodology that is Intersectionality is primarily used to address the marginalisation of disenfranchised individuals and communities by gaining an understanding of an individual's varying identity labels and how those interlink and in turn develop what can be considered to be layers upon layers of oppression not only on the Macro and Meso levels of an individual's identity but also at the Micro level as well (Crenshaw, 1991). Due to the relationship between those who are members of the majority and that of power and privilege, an intersectional approach is appropriate to understand and address this relationship as intersectional at its core was created by Crenshaw to address the institutionalised discourses wrought within relationships of power.

Jordan's (2009) proposed *Heterosexual Ally Identity Development model* (HAID) will be used within this research project to help analyse both the relevant literature and data collected from the participants that took part in the survey. Jordan's (2009) HAID model will be used within this research project in hopes that by understanding heterosexual identity development and non-heterosexual development we can clearly develop what consists of an appropriate and well-adjusted ally for the LGB+ community. The HAID model addresses that there is a need to acknowledge and accept the level of privilege that comes from identifying as heterosexual. There needs to be an understanding of where that privilege comes from, as well as how it is maintained within society (Jordan, 2012).

D'Augelli's (1994) proposed *Life Span Model of Sexual Orientation Development* will also be used within this research project to help analyse both the relevant literature and data collected from the participants that took part in the survey. The Life Span Model of Sexual Orientation Development has been used within this research project as it considers the ever-changing and overlapping social contexts of non-heterosexual identity development. Social context is necessary to consider when analysing both literature and data regarding non-heterosexual identity development as questioning individuals may move between different identity labels (such as lesbian, gay, or bisexual) as they develop their sexual identity as they may find that they have gained further knowledge regarding their own sexual orientation. The time and understanding which is needed when creating a non-heterosexual identity label much like a

non-heterosexual identity label is a complicated and prolonged process. An individual must exit their socially accepted heterosexual identity while simultaneously entering and gaining an understanding of their new identity, their non-heterosexual identity. During this process of developing an understanding and awareness of their new identity, an individual must acknowledge the differences between their new and previous identity labels by gaining an understanding of the interjected negative stereotypes that have been silently directing their life (D'Augelli, 1994). On the surface, those who identify as being non-heterosexual are forced to live in a predominantly heterosexist-culture that demands adherence to the heteronormative societal expectations through certain personal, relational and societal norms (D'Augelli, 1994). When we look below the surface, we can clearly see how the differences become expressed in their own lesbian, gay, and bisexual identity. This LGB+ identity, like any identity, has its own set of relational norms, its own communities and its own culture (D'Augelli, 1994). Much like Jordan's (2009) HAID model, D'Augelli's proposed Life Span Model of Sexual Orientation Development utilises statuses rather than stages for the same reason as the HAID model.

A news article written by Keogh (2019) titled *Hate crime: A fifth of offending in New Zealand is linked to discrimination* explains how roughly 20 per cent of crimes that have been committed within New Zealand could theoretically be considered to be hate crimes on the vulnerable. The statistics for the claim originated from a Ministry of Justice's Highly Victimised People report which is based on the results of the New Zealand Crime and Victim's Survey of 8000 people. According to the Ministry of Justice's Highly Victimised People report (2019), those who identify as being members of the LGB+ community experienced a greater risk associated with all offences and personal offences. However, according to the same report, there was not an increase in risk associated with household offences.

This chapter will outline the relevant research that has already been done regarding heterosexual and non-heterosexual identity development explaining how both correspond to this research project.

This chapter will also contain a breakdown of the acronym for the non-heterosexual community that has been used within this research project. Explaining how the acronym that was chosen to represent the non-heterosexual community was chosen for this research project over other

acronyms more commonly used to represent the community.

As our understanding of identity (both heterosexual and non-heterosexual) and the development of allies increases, more research has been designed to target the relationship between the conflicts an individual may have regarding the identity label associated with their sexual orientation and their religious beliefs.

The relationship between privilege and oppression:

Issues surrounding privilege and oppression have an undeniable impact on society primarily on how it functions (Bell, 2007). According to Hardiman, Jackson, and Griffin (2007), societal systems that perpetrate oppression and subjugation can be detrimental to groups within society who already are disenfranchised. The privileged identity labels in society are predominately the majority; White, men, and/or heterosexual. Whereas the marginalised identity labels are indigenous, LGB+, and/or having a disability. According to Edwards (2007), the unearned benefits of the majority and privileged are not earned through hard work but through the unbalanced systems within society that unfairly favour certain members of society over others.

Gender and sexual identity are both identity labels that frequently experience the negative effects of oppression and a detrimental lack of privilege (Griffin, D'Errico, Harro, & Schiff, 2007). Heteronormativity is the theory that seeks to explain how society privileges heterosexuality and attempts to promote compulsory heterosexuality. There are many different ways in which society encourages and promotes compulsory heterosexuality. As those who self-identify as heterosexual begin to develop their identity as a member of the dominant group within society their understandings of privilege and power dynamics begin to cement (Worthington, Savoy, Dillon, and Vernaglia, 2002). On the surface, those who self-identify as being non-heterosexual live in a predominantly heterosexual society that demands adherence to the heteronormative societal expectations through certain personal, relational and societal norms (D'Augelli, 1994). When we look below the surface, we can clearly see how the differences become expressed in their own lesbian, gay, and bisexual identity. This LGB+ identity, like any identity, has its own set of relational norms, its own communities and its own culture (D'Augelli, 1994).

Therefore, if those who self-identify as heterosexual were able to gain a clearer understanding of what it means to be not only heterosexual but also as a member of the dominant population, the unwelcoming misconceptions surrounding the LGB+ population could be addressed and we could create more LGB+ allies. As is evident throughout society, those who identify as (or are assumed to be) heterosexual/straight naturally have more privileges and opportunities as they hold the majority within society. If there is a population that holds more privilege then there will also be at least one population that has less privilege compared to the majority.

The Current Research:

There is very little research regarding LGB+ Ally Development within the heterosexual community. Due to this, it is extremely important and something that needs to be developed and researched. This research project aims to bridge the gaps surrounding research on the development of Allies for the LGB+ community in hopes that the research can be used to increase the amounts of allies for the LGB+ community. Throughout history, the LGB+ community has been punished, prosecuted, attacked and dehumanised by a variety of different social constructs from governmental bodies to criminal justice institutions. As most of society has moved into a more modern existence, many have realised that a person's sexuality is not a choice and needs to be respected as we are all human. This research project aims to further the valuable research and literature regarding the development of LGB+ allies within society in hopes that more people will feel safer to express their authentic selves and understand that we are all human and deserve to be treated with respect and acceptance.

Why was this particular acronym chosen for the non-heterosexual community:

This section of the chapter will go into detail regarding why the acronym used within this research project is different compared to the most common and accepted acronym for the LGB+ community. The most common acronym for the non-heterosexual community in New Zealand currently is LGBT+ which can be extended to LGBTTQIA+ (lesbian, gay, bisexual, transgender, takatāpui, intersex, queer/questioning, and asexual). The "+" is there to symbolise

and represent the diversity that the community has within it.

The non-heterosexual community is not only made up of those who have different sexual identities but also those who have different gender identities. While at the same time, an individual can occupy a different sexual identity and gender identity compared to the norm or what was assigned at birth respectively. Much like any other identity, an individual can occupy both a sexual identity, gender identity, one or the other, or neither.

The most common non-heterosexual sexuality identities within the LGBT+ community include lesbian, gay, bisexual, takatāpui, queer/questioning, or asexual. Whereas the most common different gender identities within the LGBT+ community include transgender, takatāpui, intersex, and queer/questioning.

This research project will have a primary focus on the LGB+ (lesbian, gay and bisexual) community as due to the time that this research project has before it needs to be completed is not long enough to give each sexual and gender identity within the LBGTQIA+ community the time that they deserve. I will be using LGB+ as the acronym for this research project as this research project's main focus is the creation of allies for the LGB+ community and the maintaining of those allies.

An intersectional Approach:

This research project will be using Kimberlé Crenshaw's Intersectionality Methodology as the framework to analyse the data collected from the survey as Intersectionality is often used to address the marginalisation of disenfranchised individuals and communities (1991).

Intersectionality was originally developed by Crenshaw in hopes of conveying not only the marginalisation of women of colour within the eyes of the law but also out into the wider society through politics (Carbado, Crenshaw, Mays & Tomlinson, 2013, p.303). Crenshaw (1991) then went on to further develop Intersectionality as she sought to analyse and dismantle the marginalisation that existed within the institutionalised discourses that legitimised the existing power relationships within society, while also explaining how discourses of resistance

could function as sites that legitimised the same discourses (Carbado, Crenshaw, Mays, & Tomlinson, 2013; Crenshaw, 1991).

Intersectionality is an appropriate framework to apply to an analysis of identity as Intersectionality was originally developed to examine the institutionalised discourses within relationships of power as well as how those same discourses can develop within separate factions of resistance. We must understand and address the institutionalised discourses within relationships of power to understand how an individual creates and maintains their identity. Intersectionality is often used by researchers in an attempt to understand the complexities of an individual's social and political identities. It hopes that the analyses of how an individual's social and political identity labels overlap with other identity labels to create the many complexities that exist within an individual's identity.

While someone may identify as an ally for the LGB+ community, that is not their sole identity; identity is a complex and ever-changing entity that dwells within us all. To understand why someone may identify with one identity label we must understand the other identity labels that they may also identify with. The same can also be said for those who identify within the non-heterosexual community, such as those who identify as being lesbian, gay, bisexual, transgender, takatāpui, intersex, queer/questioning, and/or asexual. An individual who identifies within the LGB+ community will also have other identity labels that they identify with at the same time. Potential labels could include being a mother, father, student, part of a religious organisation, the position they hold at work, or the iwi or Hapū you belong to. These variations of identity labels coexist with each other, creating what we perceive as identity.

Much like anything in life, nothing is fixed; during this identity questioning phase, adolescents may fluctuate between different identity labels which can cause fear of picking the 'wrong' choice or assuming the 'wrong' identity label. During adolescence, an individual begins to develop a deeper consciousness associated with what identity labels incorporate into the identity. This process will also incorporate gaining an understanding of potential identity label alternatives as individuals begin to crystallise their identity labels. The uncertainty that can be experienced by those in adolescence and their identity-questioning phase can be heightened when an individual is

also experiencing symptoms related to anxiety (Crocetti et al., 2008).

According to labelling theory, once a label is prescribed to an individual that individual will then exhibit the properties of that label. These properties tend to be the behaviours and traits associated with the prescribed label. Labelling theory is most commonly used by researchers when discussing and conducting research that targets criminals or those most likely to be labelled as criminals. By prescribing a label to an individual, the individual may then being to exhibit the traits associated with the label, potentially adopting the label and the traits associated with the label in its entirety. Labelling theory can be thought of as the self-fulfilling prophecy of stereotyping. Some identity labels may be prescribed to an individual due to how they act, who they are associated with, how they identify, and how they are perceived by society.

Chapter Two: The Construction of Identity

This chapter will discuss the complexities of identity development for both heterosexuals and non-heterosexuals with a clear focus on the work of *Anthony R D'Augelli* and *Matthew L Jordan* respectively.

Challenges related to identity development within adolescence are one of major significance which can have long-lasting effects on the individual's identity development (Erikson, 1968). The American Psychological Association explains how the "core attractions that form the basis for adult sexual orientation typically emerge between middle childhood and early adolescence" (1998, p.1). There is much complexity within the construction of an individual's identity and how they maintain those identities chosen or otherwise. We must consider how these different identity labels relate and overlap if we hope to understand the concept of identity.

Erikson (1968) explains how during adolescence the creation of identity labels is an important challenge that every individual will experience during their identity questioning phase. During adolescence, individuals may evaluate and compare different identity labels before settling on their chosen/accepted identity. This process of identity evaluation can have both positive and negative aspects. During this time of identity evaluation, the innate human need to uncover and identify their identity can be an exciting and fun experience but at the same time, this can also lead to the stresses and worry of understanding different identities by having to have to choose an identity to pass themselves off as (Palmonari et al., 1992).

A study titled *Anxiety Trajectories and Identity Development in Adolescence: a five-wave longitudinal study* (Crocetti et al., 2008). outlines two core variables of the identity formation process (which were inspired by Erikson (1968) and Marcia (1966) respectively): "exploration (actively questioning and weighing up various identity alternatives before making a decision about values, beliefs, and goals to pursue); and commitment (making a relatively firm choice in an identity domain and engaging in significant activities toward the implementation of that choice)" (p.840, 2008).

There are many different identity models which prioritise different identity labels as well as different statuses of identity within themselves. McAdams (1993, and 2001) proposed that an individual's identity is a story that further develops as the individual experiences more and more of life, eventually shaping who they are as a person.

According to Marcia's (1966) model, there are four identity statuses, which are all based on where the individual is in terms of their levels of investigation regarding possible alternatives. Achievement (the individual has formed some kind of identity commitment through the exploration of possible alternatives). Foreclosure (the individual has formed some kind of identity commitment without the exploration of possible alternatives). Moratorium (the individual will be experiencing exploration of possible alternatives to identity labels), and diffusion (when an individual is not considered to be undergoing identity exploration) (Marcia, 1966).

Gergen (1991) described the "saturated self" of contemporary postmodern society, as an identity subjected to perpetual scrutiny and redefinition. Gergen (1991) then went on to describe the self as a multitude of different identities as well as include an analysis of those who identify as lesbian, gay and bisexual.

Zurcher (1977) proposed the idea of the mutable-self; an identity that is (and should be) fundamentally plastic. Plasticity suggests that human functionality is highly related to the environment that the individual is a part of or has been a part of in their life (Zurcher, 1977; D'Augelli, 1994). Due to this relationship between an individual's functionality and the environments that they are occupying, or have occupied in the past, an individual's identity is highly influenced by physical and other biological factors (D'Augelli, 1994). Plasticity can also vary over time; "at different ages, certain components of human behavioural functioning are resistant to or responsive to differing circumstances" (D'Augelli, 1994, p.320). This is evident when the fluidity of sexuality and sexual orientation are considered; during certain times during an individual's lifetime, their sexuality and sexual orientation can be considered to be more fluid as they are developing their identities and finding themselves compared to other points in their life when sexuality and sexual orientation can be considered to be more crystallised.

Often identity models emphasise the importance that adolescence plays in the creation and development of an individual's identity. During middle childhood and early adolescence, individuals may begin to understand their sexual orientation even without any prior sexual experiences (American Psychological Association, 1998). It is clearly shown that during adolescence, we begin to consider our own identities by considering the alternatives which in turn gives us more of an understanding of our own identity and development. During adolescence, individuals may evaluate and analyse different identities before settling on an identity. This evaluation status can have a combination of both positive and negative facets. As to be expected, the experience of finding one's identity can be an exciting and thrilling experience full of endless opportunities and possibilities. However, during this process of identity development, adolescence can also experience stress and anxiety as individuals will begin to weigh-up different identity labels as they find what fits them. This can be heightened as this may create fears of not making the right choice (Palmonari et al., 1992). During adolescence anxieties and other forms of stress can be heightened which can lead to extra stresses during identity exploration.

As mentioned previously, labelling theory can play an important part in the process of identity evaluation. An individual may experience different societal expectations of the identity labels that they are consciously or subconsciously considering. A general example of this could be that an adolescent individual may begin to hang out more with a certain friend group who as a collective, are seen as individuals who commonly break school rules, leave school grounds, and smoke. Would the original adolescent individual in question then be categorised by staff members and members of the public as one of the groups that they are hanging out with or would they be categorised as a partial or completely different identity label? Another example that explains potentially unwanted identity labels being prescribed to an individual could be if an individual is heterosexual but is perceived in a way that they are more feminine than their other male counterparts. How would this individual be perceived by their other male counterparts? Would they be labelled as over-emotional, flamboyant, overly sensitive, or a cry-baby? Are these identity labels seen as unwanted due to the common misconception that males are meant to exhibit certain stereotypical traits and not exhibit traits that are more commonly associated with females? Toxic masculinity could be used to explain why these traits are so prevalent in society.

The term toxic masculinity is used to discuss the harmful expectations and behaviours of some masculine norms which can have detrimental effects not only on others but also themselves. The conception of toxic masculinity was not conceptualised to condemn males' for exhibiting traits that are commonly considered to be manly and masculine, but rather to address the potentially harmful connotation of associating toxic traits with masculinity. Identity labels may be prescribed to an individual due to how they act, who they are associated with, and how they are perceived by society.

Labelling theory:

As explained by Thompson (2014), labelling theory was heavily influenced by Cooley's 1902 *Looking Glass Theory of the Self*. Thompson explains how Labelling theory can be simplified to "we see ourselves as others see us" (p.2, 2014).

Originally, labelling theory was developed to aid in the sociological thought of the conceptualisation of a deviant identity and how labelling an individual as criminal/deviant could cause the individual to exhibit further delinquency (Barmaki, 2018; Goode 1975; and Thompson, 2014). According to labelling theory, once a label is prescribed to an individual that individual will have a higher likelihood of then exhibiting the properties of that label. By prescribing a label to an individual, the individual may become predisposed to exhibit the traits that either society or they themselves associate with the label. Labelling theory can be thought of as the self-fulfilling prophecy of stereotyping. Some identity labels may be prescribed to an individual due to how they act, who they are associated with, how they identify, and by how they are perceived by society. These properties tend to be the behaviours and traits associated with the prescribed label.

Labelling theory is most commonly used by researchers when discussing and conducting research that targets criminals or those most likely to be labelled as criminals. However, labelling theory has a clear focus on behaviours that can be considered to be deviant in nature. Deviant behaviour can be considered any behaviour that goes against the social norms of wherever the individual is at the time of the act (Barmaki. 2018). As explained by Thompson (2014), not all acts that are deviant can be considered to be criminal. An act can only be

considered to be criminal if the act breaks a law that is associated with the location of the act. Yet all criminal acts are considered to be deviant as they directly go against the social norms of the location.

Previously, when it was illegal within New Zealand to have consensual sex between men aged sixteen and older, self-identifying as gay would be considered to be deviant as it went against the social norms of the time. New Zealand's Law Reform Act of 1986 was a law that legalised consensual sex between men. New Zealand's Law Reform Act of 1986 became known as New Zealand's Homosexual Law Reform Bill as it reformed the previous Crimes Act 1961 which had criminalised identifying as gay or engaging in same-sex sex.

It is theorised that applying a deviant label to behaviours creates an identity label in which the individual will become more likely to exhibit the traits associated with the deviant label, meaning that they may begin to exhibit further traits associated with being labelled a criminal (Goode, 1975). If we consider that being non-heterosexual goes against the social norms of society as it means that whoever identifies as being non-heterosexual is not identifying as the majority, heterosexual, identifying as non-heterosexual could then be considered to be deviant.

Those who self-identify as non-heterosexual are forced by society to create their own regularities against two overwhelming challenges "social invisibility of the defining characteristics" and "social and legal penalties attached to its overt expression" (D'Augelli, 1994, p.314).

Heterosexual Identity Development:

According to Fassinger (2000), it is possible that heterosexual identity development may be outright ignored or disregarded due to the blanket assumptions surrounding heteronormativity. This is important to consider as we need to understand the majority and how they view society and the members of society so that we can, in turn, understand how those views can be shaped for the betterment of their society as well as the betterment of the minority which consists of the remainder of society. This can be done by taking a look at heterosexual identity theory as in terms of the LGB+ community, heterosexuals are clearly considered to be the majority

population within society.

It is theorised that a healthier heterosexual identity could be considered to have been conceptualised cohesively through processes of self-reflection and the consideration of other possible sexual identities (Erikson 1968; and Morgan, 2012). Heteronormativity is the idea that society privileges heterosexuality and attempts to promote compulsory heterosexuality. There are many different ways in which society encourages and promotes compulsory heterosexuality, examples include societal and culturally determined heterosexual roles within the family and society, the assumed normality of heterosexuality and gender roles.

Heteronormativity is a system that has ingrained itself so far into society that it can be used to help explain why certain groups of people act and present themselves the way that they do within society, whether it be at an individual level or community level (Habarth, 2015; Jackson, 2006; Kitzinger, 2005). It has often been viewed by scholars that heteronormativity has led to the further development and normalisation of a large variety of systemic inequalities that target populations within society that are often thought to not adhere to the normalisation of heterosexuality (Janice, et al., 2019; and Ward, Schneider, 2009).

This research project will also be using Jordan's (2012) *Proposed Model of Heterosexual Ally Identity Development model* (HAID) as a basis for the analysis of the data will be collected by the survey in hopes that by understanding heterosexual identity development and 15 non-heterosexual development we can clearly develop what consists of an appropriate and well-adjusted ally for the LGB+ community. Jordan's (2012) HAID model was developed through the combination of two previous identity development models: the *Heterosexual Identity Development Model* developed by Worthington et al. (2002), and the *Conceptual Model on Aspiring Social Justice Ally Identity Development* which was developed by Edward's (2006). Jordan's (2012) *Proposed Model of Heterosexual Ally Identity Development* incorporated the critical factors which were listed by Broido (2000). By combining these critical factors, Jordan was able to develop a new and more refined theory to explain how those who identify as heterosexual can develop an identity synonymous with that of an ally for the LGB+ community.

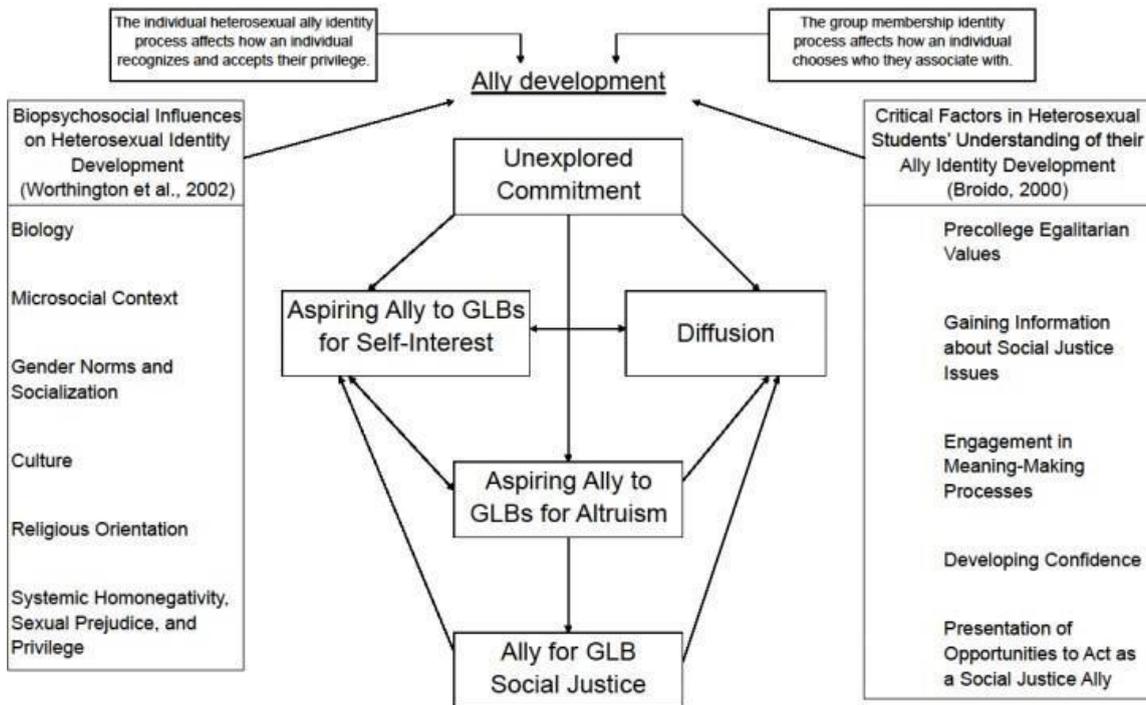
Jordan's (2012) Proposed Model of Heterosexual Ally Identity Development (HAID model) has

a combination of different qualities that makes it an appropriate choice for this research project. Firstly, this model drew from the work of Worthington and colleagues' (2002), Edwards' (2007), and the critical factors which were listed by Broido (2000). By merging these critical factors with the two previous listed theories, Jordan was able to develop a new and more in-depth theory to explain how factors such as the massive impact that privilege and oppression can have on an individual's identity development through the development of identity conflicts. Within Jordan's (2012) research on identity development, he aimed to convey how non-heterosexual students were a population that is unfortunately commonly oppressed on campuses, and as such professionals who interact with students on campuses should learn how to better accommodate and support these students.

By combining aspects of each of Worthington et al.'s (2002) *Heterosexual Identity Development Model*, Edward's (2006) *Conceptual Model on Aspiring Social Justice Ally Identity Development*, and the factors listed by Broido (2000); HAID theory is able to explain how those who identify as heterosexual can develop an identity that is not only supportive but also educated regarding the non-heterosexual community (see Figure 1).

Figure 1

Proposed Model of Heterosexual Ally Identity Development (HAID)



Note. This figure was sourced from Jordan’s (2012) *Heterosexual Ally Identity Development a Conceptual Model* (p.72).

Similar to both Worthington et al.’s (2002) *Heterosexual Identity Development Model*, Edward’s (2006) *Conceptual Model on Aspiring Social Justice Ally Identity Development*, HAID theory recognises the combined relationship between an individual’s ally identity development and the individual’s group membership.

As an ally of the LGB+ community, a heterosexual individual will develop not only an understanding but also an acknowledgement of the privilege that they possess by being a member of the dominant population within society. Those within HAID will also eventually develop a further understanding of how the privilege that they possess by being heterosexual has been used to oppress those who do not hold the same level of privilege as they do (Jordan,2012). HAID theory utilises statuses rather than stages in an attempt to display an individual’s progression (or retrogression) within HAID. Statuses were also used within Worthington et al.’s (2002) and Edward’s (2006) models of identity development. Stages would not be possible to use

within identity development theory as they would be unable to accurately represent the complex nature that is an individual's identity. Worthington et al. (2002) address how a stage-based identity model would inadequately account for moving throughout the model and potentially reverting through statuses. An individual may revert to previous statuses of their heterosexual identity and as such the identity model needs to properly allow this transition between statuses.

Jordan's (2012) HAID model outlines five identity statuses that an individual can move freely between while also, at times, potentially reverting to previous statuses.

The first status within Jordan's (2012) HAID model is **unexplored commitment**. Unexplored commitment explores individuals who still based their understandings on what they have been told by others, mirroring those behaviours and thoughts as if they were their own. As the name suggests, those within this status have yet to undergo any exploration of privilege or allyship and due to this, they do not see themselves as allies of the LGB+ community. As those within this status have yet to undergo any exploration, there is potential for them to be oppressing those within the non-heterosexual community. As a part of being unaware of this differentiation of privilege, power and opportunities, those who occupy this status are more likely to mirror heteronormative societal values while simultaneously being heavily influenced by Heterosexism.

The second status, an **aspiring ally for LGB+ for self-interest**, addresses those whose reason for presenting as an ally is to defend those they care for within the LGB+ community (Jordan, 2012). Within this status, heterosexual individuals begin their journey of understanding the existence of privilege and oppression and how that relates to their conceptualisation of heterosexuality. While those who are currently within this status may have a basic understanding of privilege and oppression, it is still only a basic understanding meaning that they a limited to not always being an effective ally.

According to Worthington et al. (2002), individuals may begin to question their own levels of privilege which means that they may begin to come to an understanding of the difference in benefits that they receive from being a member of the dominant population compared to other social groups. Edwards (2007) explains how individuals within this status are most likely to be restricted within their own knowledge as they do not have an in-depth understanding as there is a

lack of a conscious understanding surrounding systemic nature of oppression. As a result, those within this status are unlikely to shift in their understanding of identity tremendously (Jordan, 2012).

The third status of Jordan's (2012) HAID model is the status known as **diffusion**. Diffusion can be thought of as the result of some form of conflict (Marcia, 1980). The kinds of conflict that an aspiring ally of the LGB+ community could face are numerous (Jordan, 2012). An example that Jordan (2012) proposed was coming into contact with an individual, or group, who challenges the aspiring ally's positive beliefs regarding the non-heterosexual community. Through challenging of an individual's beliefs, an aspiring ally may enter diffusion as they begin to question their ally-hood of the LGB+ community. Allies of the non-heterosexual community can enter diffusion from any of the other statuses within HAID. Individuals with a more solid and rounded identity label of ally-hood for the LGB+ community are less likely to enter diffusion according to Jordan and Worthington et al. (2012, 2002). This status has a natural lack of identity within it, the only true way to move out and away from diffusion is an exploration of their heterosexual identity and then move into the second status of an aspiring ally for the LGB+ community for self-interest, where they can then re-conceptualise their identity and role of being an ally for the LGB+ community.

The fourth status is an **aspiring ally to the LGB+ community for altruism**. This status within Jordan's (2012) HAID model outlines those who have moved beyond the second status of aspiring to be an ally for the LGB+ community for self-interest, moving into an aspiring ally to the LGB+ community for altruism. As the name suggests, this status is for those who prioritise selfless concern for the wellbeing of those within the LGB+ community while also advocating for change within their heterosexual community. Those within this status have moved away from only aspiring to be an ally for those they know within the LGB+ community to an understanding that to be an ally they need to aspire to be an ally for all those within the community. There is also a heightened sense of awareness of issues related to oppression and privilege. This can also include feelings of guilt and anger relating to other members of the heterosexual community (Jordan, 2012).

According to Jordan (2012), there is all potential that individuals within this status, aspiring ally to the LGB+ community for altruism, may experience difficulties understanding how their own behaviours may also be considered to be oppressive members of the LGB+ community. They may also believe that they are “an exceptional member of the dominant group” (Edwards, 2007, p.50). This status can be seen as aspiring allies from the heterosexual community distracting themselves from their guilt of perpetrating heteronormative values and expectations by projecting it on to other members of the heterosexual community who they deem to be oppressing members of the LGB+ community. While aspiring allies for altruism have an understanding of the systems that provide additional privilege to those within the heterosexual populace, they may also have a misunderstanding that to end the oppression they need to specifically focus on heterosexuals and not on the system that perpetrates the oppression. Within this status, heterosexual individuals may begin to consider what conditions they may feel a greater degree of comfortability regarding when they would want to openly support the LGB+ community (Jordan, 2012).

The fifth and final status of Jordan’s (2012) HAID model is becoming an **ally for LGB+ social justice**. Those who reach this status have gained a greater holistic knowledge of what it means to be identity as an ally of the non-heterosexual community compared to those within the past four statuses. There needs to be a change within the personal internal monologue and understanding of privilege and oppression before they can move into the fifth status.

According to Edwards (2007), individuals moving from the fourth to the fifth status within HAID need to switch from having an individualistic approach to a collaborative approach, being inclusive with the LGB+ community. Within this status, heterosexual individuals should experience and sort of convergence of their actions, beliefs and their heterosexual identity (Jordan, 2012). Those within this status will also recognise the relationship between power and oppression, gaining an understanding that the systems of oppression not only negatively affect the minority but also those within the dominant group, although this harm cannot be considered to be equal (Edwards, 2007).

According to Harro (2000), these allies will now be accountable for their own individual previously unacknowledged oppressive socialisation. At this status, individuals begin to understand how different forms of oppression are interlinked, realising how simply pursuing heteronormativity is only the beginning (Jordan, 2012).

The fifth status should not be thought of as the final goal of Jordan's (2012) HAID model. Jordan (2012) explains that the information that will be obtained through the status of aspiring ally for LGB+ for self-interest becomes increasingly important as an individual will combine what they learnt with the fifth status to fully gain an understanding of what it means to be an ally for the LGB+ community. Those that pass through the second status and then head straight towards the fifth status have a higher chance of reverting to a previous status compared to those that pass through each status. Conflict and major confrontation could also lead an individual to experience diffusion.

Non-Heterosexual Identity Development:

Much like those who identify as heterosexual, those who identify as non-heterosexual will also move through various statuses of identity development usually around the years of adolescence to early adulthood (Bilodeau, & Renn, 2005). During this identity development stage within the years of adolescence to early adulthood, one of the many different identity labels that can be considered is that of sexual orientation and sexual identity.

Sexual orientation is a term that is used to explain someone's sexual attraction towards different sexes and different genders. Whereas sexual identity is a term that is used to describe someone's recognition and identification with their own sexual orientation (Morgan, 2012; Mohr 2002; and Worthington et al., 2002).

During this time of questioning one's identity, members of the LGB+ community may begin to develop defensive strategies in attempts to block out any potential recognition of same-sex attraction (Bilodeau, & Renn, 2005). Some potential defensive strategies that may become developed by the questioning individual can include denial, mirroring the behaviours of

members of the same sex around members of a different sex, and escapism. This process of denial and minimizing feelings can have negative effects on the questioning individual's emotional wellbeing as well as their psychological development (Bilodeau & Renn, 2005). This is often done as a kind of natural defensive mechanism to protect the individual and make them seem more normal and part of the majority rather than stand out. This idea of minimising behaviours that could be traits commonly associated with same-sex attraction is a common defensive mechanism and can clearly be linked to toxic masculinity and Heterosexism.

It is important to address the difference between an individual's sexuality/sexual orientation and their sexual identity. While some tend to use the two interchangeably, it is important to understand what they are individually and how they relate to each other.

The American Psychological Association (1998) describes sexual orientation as: a repeating pattern of either, or a combination of emotional, romantic and/or sexual attraction towards either or both sexes.

D'Augelli (1994), explains that those who self-identify as lesbian, gay and bisexual identity processes must be described and analysed by using a conceptual model that allows us to go into depth regarding the many complicated factors that clearly consider how people develop their identities over historical time.

The most suited conceptual model that allows theorists to comprehend the complexities of the lesbian, gay and bisexual identity processes would be consistent with a life-span human development perspective (Baltes, 1987; and Lerner, 1991).

D'Augelli (1994) illustrates that to comprehend the many complexities of the lesbian, gay and bisexual identity processes there needs to be a focus evident in the patterns of dynamic interactions between multiple factors over time.

Lesbian, gay and bisexual identity labels while being uniquely private, are also uniquely conditioned by fear and shame. D'Augelli (1994) demonstrates the relationship between the

“hidden curriculum of Heterosexism” and those Lesbian, gay and bisexual identity labels. The hidden curriculum of Heterosexism is taught to everyone within society, even those who children who will later assume the identity label of being lesbian, gay, or bisexual. Unlike other minorities, lesbian, gay, or bisexual individuals have grown up absorbing a destructive methodology before they fully understand what the rhetoric means to them personally (D’Augelli, 1994).

This research project will use D’Augelli’s (1994) proposed *Life Span Model of Sexual Orientation Development* as it takes deliberates the ever-changing and overlapping social contexts of identity development. It is important to include social context into the non-heterosexual sexual orientation development model as questioning individuals may move between different identity labels (such as lesbian, gay, or bisexual) as they develop their sexual identity as they may find that they have gained a better understanding of their sexual orientation. Questioning individuals may also come to the realisation that they may be heterosexual and were exploring possible identity alternatives which have been linked to having a healthier conception of heterosexual identity compared to those who do not explore alternatives (Erickson, 1968). According to Futterman and Williams (1990), during the years of adolescence to early adulthood individuals may self-identify with identity labels such as lesbian, gay, bisexual, or questioning without undergoing any sexual or romantic practices.

According to D’Augelli (1994, p.313) “becoming” lesbian, gay, or bisexual requires two processes; the first being a “conscious distancing from heterosexual essentialism”, secondly, the individual must also “create and assume a new identity label oriented around homosocial and homosexual dimensions.” D’Augelli (1994) explains how assuming the identity label of identifying as lesbian, gay or bisexual demands identity diffusion while simultaneously understanding the functionality of identity differentiation and plasticity.

Individuals who self-identify as lesbian, gay, or bisexual will need to not only address the “social invisibility of the defining characteristics” but also address the “social and legal penalties attached to its overt expression” (D’Augelli, 1994, p.314).

D'Augelli (1994) describes why those who self-identify as being lesbian, gay, and/or bisexual are unique in the way in which their identity label, their sexual orientation, is not necessarily visible in comparison to other minorities. Due to the expectation that an individual is heterosexual, an individual's non-heterosexual sexual orientation can be thought of as being invisible to society while the individual considers their sexual orientation. Even once a non-heterosexual identity has been realised by an individual, given the private nature of sexual orientation, it is still very possible that those with a non-heterosexual identity label to have a uniquely private identity (D'Augelli, 1994). Lesbian, gay and bisexual identity labels while being uniquely private, are also uniquely conditioned by fear and shame. D'Augelli (1994) demonstrates the relationship between the "hidden curriculum of Heterosexism" and those Lesbian, gay and bisexual identity labels. The hidden curriculum of Heterosexism is taught to everyone within society, even those who children who will later assume the identity label of being lesbian, gay, or bisexual. Unlike other minorities, lesbian, gay, or bisexual individuals have grown up absorbing a destructive methodology before they fully understand what the rhetoric means to them personally (D'Augelli, 1994).

The process of creating a non-heterosexual identity label is a complicated and prolonged process. An individual must exit their socially accepted heterosexual identity while simultaneously entering and gaining an understanding of their new identity, their non-heterosexual identity. During this process of developing an understanding and awareness of their new identity, an individual must acknowledge the differences between their new and previous identity labels by gaining an understanding of the interjected negative stereotypes that have been silently directing their life (D'Augelli, 1994).

Taking that step of gaining a conscious understanding of the pervasiveness of heterosexual socialisation can be a difficult task as it demands gaining a clear understanding and awareness of what can be considered to be the historical nature of identity development including an understanding of the unpredictability of identity concepts (D'Augelli, 1994).

D'Augelli (1994) illustrates that to comprehend the many complexities of the lesbian, gay and bisexual identity processes there needs to be a clear focus on the overlapping factors of time on

identity development of the complexities that would need to be addressed to formulate a more comprehensive knowledge of non-heterosexual identity development include the development of gender and sex identities, the individual's social networks, the individual's neighbourhood and communities, institutional settings, culture, and psychical and psychological changes in stability. These complexities clearly relate back to Kimberlé Crenshaw's Intersectionality as they demonstrate the complex nature of lesbian, gay and bisexual identity development. Crenshaw (1991) goes into depth regarding how Intersectionality can be used to analyse and dismantle the marginalisation that existed within the institutionalised discourses that legitimised the existing power relationships within society.

As mentioned previously within this research project, we must understand and address the institutionalised discourses within relationships of power to understand how an individual creates and maintains their identities this is evident within D'Augelli (1994) life-span model of identity development. Some of the complexities that would need to be addressed to gain a more comprehensive understanding of non-heterosexual identity development include the development of gender and sex identities, the individual's social networks, the individual's neighbourhood and communities, institutional settings, culture, and psychical and psychological changes in stability. These complexities clearly relate back to Kimberlé Crenshaw's Intersectionality as they demonstrate the complex nature of lesbian, gay and bisexual identity development. Crenshaw (1991) goes into depth regarding how Intersectionality can be used to analyse and dismantle the marginalisation that existed within the institutionalised discourses that legitimised the existing power relationships within society.

D'Augelli's (1994) proposed a Life-Span Model of Sexual Orientation Development that consists of six statuses. Exiting heterosexuality, developing a personal LGB+ identity, developing an LGB+ social identity, becoming an LGB+ offspring, developing an LGB+ intimacy status, and entering an LGB+ community. According to D'Augelli's model, an LGB+ individual may experience a longer period of time in one of the six statuses compared to the other five as they come to an understanding of their sexual orientation and sexual identity.

Much like Jordan's (2012) HAID model, D'Augelli's (1990) Model of Lesbian, Gay and Bisexual Identity Development does not implement stages as stages would not be an accurate fit for an identity development model as they would be unable to represent the complexity of movement through the development of an identity and they would not be able to fully portray the effects of conflict on the development of an individual's identity. As mentioned previously, an individual may revert to previous statuses of their lesbian, gay or bisexual identity and as such the identity model needs to properly allow this transition between statuses.

The first of the six interactive processes proposed by D'Augelli (1990) is **exiting heterosexual identity**. This interactive process involves the recognition of the alternatives to heterosexual identity. During this interactive process, an individual will begin the process of coming to an understanding of how their attractions may not be considered to be straight or heterosexual. This interactive process of exiting heterosexual identity can be thought of as the beginning of an explorative journey of considering alternatives to a heterosexual. This can also lead to the individual introducing and presenting themselves as being within the LGB+ community.

The second interactive process proposed by D'Augelli (1990) is **developing a personal lesbian/gay/bisexual identity status**. This status is an interactive process of gaining a "sense of personal socio-affective stability that effectively summarises thoughts, feelings, and desires" (D'Augelli, 1990). During this interactive process, an individual will also undergo a process of challenging myths and misconceptions regarding identifying as a member of the LGB+ community. At the same time, individuals who are new to the LGB+ community will begin to develop a personal identity label that will become further developed by those within the non-heterosexual community who can explain and portray what it means to be a member of the non-heterosexual community.

The third interactive process proposed by D'Augelli (1990) is **developing a lesbian/gay/bisexual social identity**. This interactive process can be described as the interactive process of creating a net of support and reassurance from people close to the individual who not only accept but support the non-heterosexual's sexual orientation.

The fourth interactive process proposed by D'Augelli (1990) is **becoming a lesbian/gay/bisexual offspring**. This interactive process is essentially *coming out* to the LGB+ individual's parents and/or guardians. According to D'Augelli (1990), establishing a positive relationship with one's parents and/or guardians can be time-consuming but is possible with patience and education. This developmental stage can be very difficult for younger individuals within the LGB+ community who are more likely to be financially dependent on their parents and/or guardians.

The fifth interactive process proposed by D'Augelli (1990) is **developing lesbian/gay/bisexual intimacy status**. This interactive process can be rather multifaceted in comparison to those who develop heterosexual intimacy statuses (D'Augelli, 1990). According to D'Augelli (1990), the sheer lack of understanding of culture and behaviours of the LGB+ community can create complications and uncertainty for those within the community, yet simultaneously can lead to the development of a new set of norms and behaviours within the community.

The sixth and final, interactive process proposed by D'Augelli (1990) is **entering a lesbian/gay/bisexual community**. While this is the sixth and final interactive process of this identity model, some individuals may never take this final step. This interactive process involves various degrees of commitment and social action.

D'Augelli (1994), explains that lesbian, gay and bisexual identity processes must be described and analysed by using a conceptual model that allows us to go into depth regarding the many complicated ways in which individuals develop their identities over historical time. The most suited conceptual model that allows us to understand the complexities of the lesbian, gay and bisexual identity processes would be consistent with a life-span human development perspective (Baltes, 1987; and Lerner, 1991).

Christian-Conservatism versus Perceptions of Privilege:

As explained by Arnold (2001), research has indicated a relationship between Christian beliefs and a lack of understanding towards those who self-identify as non-heterosexual.

Borgman's (2009) study was one such study that delved into the relationship between Christian religious beliefs and the likelihood of adopting an ally identity label. Borgman (2009), aimed to examine the experience of becoming a Christian LGB+ ally. This was done by utilising a phenomenological approach so that Borgman would be able to collect data relating to the descriptions of the participants' lives, and how those experiences are perceived and understood by participants. Participants were asked to define themselves as holding the dual identities of being both Christian and an ally of the LGB+ community while explaining their personal experiences regarding both identities.

Borgman's (2009) study then goes on to explain as participants developed their dual identities of being both Christian and an ally of the LGB+ community participants tended to have strong feelings of confusion, loneliness, and thoughts of their sexuality and sexual orientations. During this time of ally identity development, Borgman's participants questioned much of what they considered to be their core beliefs, one participant questioned if they "were a good Christian" because they held positive feelings towards the LGB+ community (pg. 511).

Schlosser (2003) explains how the level of privilege which is evident in identifying as Christian could be linked to the oppression and silencing of lesbian, gay and bisexual individuals. This is important to address as this relates back to the works of Bell (2007),

Hardiman, Jackson, and Griffin (2007), and Edwards (2007), regarding the impact of both privilege and oppression on the function of society. Systems of oppression can be very damaging to the many marginalised groups that make up society. While specific Christian beliefs have been utilised to oppress non-heterosexual individuals, not all Christian faiths or traditions could be considered oppressive towards the LGB+ community. Examples of the oppression felt by those within the LGB+ community through the medium of Christian beliefs can include homophobic judgement, and continuing the alienation and rejection of LGB+ individuals, and relationships (Borgman, 2009; and Boswell, 1980). The sheer lack of awareness that can be exhibited by those within positions of power and privilege from some members of dominant groups is a continual issue that can lead to the creation and upkeep of unwelcoming environments which can lead to the further oppression of already marginalised social groups.

The negative bias towards lesbian, gay and bisexual individuals has extensively been documented. This also includes the long-documented history of the impact that Christian beliefs have and continue to have on the development of non-heterosexuals (e.g., Barret & Barzan, 1996; Rodriguez & Ouellette, 2000).

While it has been noted that religion can strongly impact an individual's development of their heterosexual identity and the likelihood of an individual's development as an ally, developmental models of heterosexual identity tend to not reference or note this impact (Borgman, 2009).

Chapter Three: The Development of Allyship

An Explanation of Allyship:

This research project based its definition of Jordan's (2012) ally definition from his research regarding *Heterosexual Ally Identity Development on a Conceptual Model*: by describing an ally as someone who experiences privilege through their own identity and advocates for those who do not hold those same privileges. The definition that I decided to use for this research project was as follows:

An ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege.

This definition of an ally was intentionally left as being rather broad. This was done as there is the idea of being an ally can be applied to any individual who experiences privilege through their own identity and advocates for those who do not hold those same privileges. Other examples of groups that would benefit from having allies include those who experience less societal privilege through their own identity. Identities that can be used as examples include gender, sex, sexuality, race, class, religion, disability, and indigeneity.

At this stage, the relationship between being an ally and Crenshaw's Intersectionality Methodology should be clearly evident. As mentioned previously in this research report, Intersectionality is often used by researchers in an attempt to understand an individual's various identity labels and how those intersect creating different instances of discrimination and privilege (Crenshaw, 1991). Intersectionality is the frame work that I will be using during the analysis of identity as Intersectionality is primarily used to address the institutionalised discourses within relationships of power which we must understand if we ever hope to address the inequality of privilege associated with those identities.

Hubbard, Snipes, Perrin, Morgan, DeJesus and Bhattacharyya (2013) discussed the issue that for someone to become an outspoken ally they may end up putting themselves in danger of receiving negative reactions from other heterosexuals. This could be seen as a deterrent as to why some allies may not be outspoken (or as outspoken as others). These negative reactions

could include blatant forms of discrimination directed towards the ally such as violence and harassment directed by the ally due to their stance of support for the non-heterosexual community. The findings reported from this same study include the participant's morality and values were considered to be some of the main reasons why someone would become an ally and then act as an unspoken ally.

The findings of this study aligned with Russell's (2011) study which acknowledged an individual's values as being a significant factor in someone who identifies as an ally of the LGB+ community. Russell (2011) further proposed that a person's basic moral compass can heavily sway their likelihood of becoming an ally of the LGB+ community.

Broido (2000) explains how social justice allies are "members of dominant social groups who are working to end the system of oppression that gives them greater privilege and power based on their social group membership" (p.3). Edwards (2007) conceptualised a framework to assist with explaining how those who are seeking to become allies of the LGB+ community can become even "more effective, consistent, and sustainable" (p.41).

Edwards (2007) proposed an identity development model for aspiring social justice allies which contains three statuses for identity development. The first status of three, an aspiring ally for self-interest, seeks to acknowledge what motivates those who identify as an ally for the LGB+ community due to having someone close to them come-out/identify as a member of the non-heterosexual community. Those within this status are unlikely to confront any forms of oppression due to their focus on the relationship that they have with the individual close to them who identifies as being a member of the non-heterosexual community (Edwards, 2007). The second status of Edwards (2007) identity development model, an aspiring ally for altruism, builds on the first status by the individual developing further awareness of the effects of privilege and where privilege can originate but can still be influenced by a strong sense of guilt. As a result, the feelings of guilt can manifest as ill-directed anger and frustration towards privileged groups rather than the systems that created and maintain heteronormativity. The third and final status of Edwards' (2007) ally identity development model, an ally for social justice, is for those who not only understand where, how and why systems of oppression and privilege were created and maintained but also work with social groups that experience oppression and work in

collaboration to combat the societal systems in place that disenfranchise minorities (Edwards, 2007).

Much like any identity, many different identity labels create an individual's identity. These different identity labels can include gender identity, sex, sexual identity, sexualorientation, race, class, religion, disability, and how they are perceived by others. The layering of these many identity labels creates an individual's identity. We can envision identity as an onion: the entirety of the onion is the individual's identity; each segment of the onion is a different identity label that has been prescribed or assumed by the individual.

Broido (2000) describes how an ally for a minority population, being a member of the majority population, will vary depending on the other identity labels that contribute to the individual's identity. For example, an Indigenous woman will experience a different journey of identifying as an ally of the LGB+ community compared to a European woman. Much like how someone who identifies as a member of the LGB+ community, someone who identifies as heterosexual will have many other identity labels that make up their identity. Such as an individual's race, gender identity, socioeconomic background, and education.

Why are Allies Needed:

As mentioned previously, the definition of an ally that was used for this research project defined an ally as someone who experiences privilege through their own identity and advocates for those who do not hold those same privileges.

This section of this research project is dedicated to answering the first of the three research questions, *why does the LGB+ community need heterosexual allies?*

The answer to this research question can be explained by the definition of an ally of the LGB+ community that has been used within this research project, *an ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege*. A breakdown of this definition explains that an ally is “*someone who experiences privilege through their own identity*” **and** “*can relate it to individuals who do not hold that same*

privilege.”

This relates to this section of this research project as allies are needed as there are individuals and groups of individuals who hold greater privilege and opportunities in comparison to other individuals or groups of individuals. If one group holds a different level of privilege and/or opportunities compared to another group, the other group could automatically be seen to be at a disadvantage compared to the other group.

The first research question, *why does the LGB+ community need heterosexual allies*, was of importance to the creation of non-heterosexual allies as if we hope to understand the creation of allies, we must gain an understanding as to why allies are needed for the LGB+ community. The American Psychological Association (1998) explains how sexual orientation discrimination can manifest in a variety of different forms, including homophobic prejudice and violence. This is shown within the Ministry of Justice's Highly Victimized People report, those who self-identified as Lesbian, Gay or Bisexual had a heightened risk rate of experiencing crime and personal offences.

Bell (2007) explained how issues surrounding privilege and oppression have an undeniable impact on society primarily on how it functions. While these issues surrounding privilege and oppression can vary dramatically, they can still have extremely negative effects on those that do not hold the power, the minority populations. The privileged identity labels in society are predominately the majority; White, men, and/or heterosexual. Whereas the marginalised identity labels are indigenous, LGB+, and/or having a disability. According to Edwards (2007), the unearned benefits of the majority and the privileged are not earned through hard work but through the inequitable systems that favour certain social groups over others.

Allies play a vital role in challenging both Heterosexism and homophobia while simultaneously moving societal attitudes and behaviours towards the affirmation of non-heterosexual individuals within society (Arnold, 2001; Brodio, 2000; Borgman, 2009).

Chapter 4: Methods and Problems

Ethical guidelines this project followed:

This research project followed the Internet Research: Ethical Guidelines 3.0, Association of Internet Researchers ethics guideline as the basis for the data collection portion of this project. The Internet Research: Ethical Guidelines (IRE 3.0), was created with a clear focus towards research conducted by students who are conducting (or looking to conduct) internet research (The Association of Internet Researchers, 2020). IRE 3.0 has a clear emphasis on both the importance of ethical pluralism and cross-cultural awareness.

Both the concepts of ethical pluralism and cross-cultural awareness are important regarding this research project as both needs to be considered when developing the survey/data collection component section of this research project so that it could be ensured that the survey/data collection could not harm any of the participants or make them feel uncomfortable while participating with the research project. Ethical pluralism refers to the idea that there are many different theories and ideas about what is considered to be right and wrong which may differ from our moral norms. Ethical pluralism is of great significance to this research project in particular as what I may consider, as the researcher, to be right and wrong may vary from the participants as they may self-identify as having a different sexual orientation and/or sexual identity. Cross-cultural awareness is used to explain the act of understanding and respecting those who may have different views, values, behaviours and cultures compared to the researcher conducting the research project. Both ethical pluralism and cross-cultural awareness are important to consider for this research project as this research project has the potential for participants to be from varying different sexual orientations, sexual identities, sexualities, cultures, genders and sexes. IRE 3.0 raises the issue of gaining informed consent from participants while conducting an anonymous online survey.

Researchers have often taken a variety of different techniques in obtaining informed consent from participants while conducting an anonymous online survey. Due to the types of data that was compiled within the data collection portion of this research project, the data was pseudonymised to ensure the protection of the participant's potentially sensitive data. To protect participant's potentially sensitive data the data was stored on my Qualtrics account and my

personal computer as I am the only one that has the account information and passwords for both the Qualtrics account and my computer account. The data stored on my computer was also pseudonymised by separating any keys from the actual dataset and by removing any identifying characteristics of data (such as any names and locations). By separating the data's keys and removing any identifying characteristics of data the data will become unidentified except by myself, as the researcher. This was done to ensure that the potentially sensitive data is protected and by extension, the participant's right to anonymity of their sensitive data is protected.

The data collection segment of this research project received informed consent from participants as a page was displayed to participants that were not able to be skipped unless agreed to become participants in this research project. This page was dedicated to informing the participants of the nature of the research project, what their data will be used for, how their data will be used, and how their data will be protected and pseudonymised. Participants were free to make their decision once learning about the research project and if they wished to continue with the survey or if they wished to no longer take part in the survey. This was done to ensure that the research project could gain informed consent from participants as by accepting the agreement and moving to the question portion of the survey, the participant has fully understood the parameters of the research project and are willing to participate in the study. The page that was displayed for informed consent also displayed contact information for a private email address which led solely to me, the researcher, so that participants or potential participants could ask any questions or if they may be seeking further clarification regarding the survey and the nature of the research project.

The population:

The population that was selected was the general population meaning that there was no community that was intentionally excluded from participating in this research project. Initially, I had intended to use either the heterosexual community or the LGB+ community. However, after completing my literature review, I then came to a realisation that to understand the identity development of an LGB+ ally, I needed to understand the identity development of both the heterosexual community and the LGB+ (non-heterosexual) community and how they relate to each other. Heterosexual allies of the non-heterosexual community will vary in the way in which they have personally developed their identity label of being an ally, how they personally

defined what it means to them to be an ally, and how they act with their definition of what it means to be an ally in mind. Due to this, there needs to be an emphasis placed on the developmental statuses of becoming an ally and the identity of both heterosexual and non-heterosexual communities. We need to consider both identity labels and how they develop while considering how they interact with each other, which I believe will lead to what is needed to be considered an ally for the minority, in the case of this research project; the LGB+ community.

This research project utilised Jordan's (2012) HAID model as a basis for the development of many of the heterosexual and ally development questions with the survey. The HAID model was selected for this research project as it not only focuses on the development of a healthy heterosexual identity but also combines the identity development of allies.

D'Augelli's (1994) *Life Span Model of Sexual Orientation Development* was used as a basis for many of the questions which targeted the LGB+ participants. D'Augelli's (1994) Lifespan Model was intentionally selected for this research project as it placed a clear emphasises on the social contexts of those who may be questioning their sexual orientation (heterosexual versus non-heterosexual).

There was potential for some of the participants to be close friends of mine given the nature of this research project. I have worked within the LGB+ community and the University of Waikato for the last 5 years, 4 of which I was president of UniQ Waikato (the LGB+ support club on the Hamilton campus). During this time, I have made many friends and met many people who either identify with the LGB+ community or are supportive of the LGB+ community. As a result, there is potential that I have taken on a dual relationship with some (if not many) of the participants. This is important to consider as a multitude of researchers have remarked on the relationship between the vast variations in levels of power and privilege different identity labels can have between individuals (Allen & Baber, 1992; and Harding, 1987). This is clearly evident in the relationship between the researcher and the researched, the innate variations in levels of power and privilege these identity labels can have can cause unnecessary biases to occur as well as heightened levels of being uncomfortable for those being researched (Allen & Baber, 1992; and Harding, 1987). This research project combats the potential dual relationships with participants by ensuring the anonymity of participants by not asking the participants for their name but rather

an alias that their data could be associated with so that it could be removed at their request if they so desired while the research project was being completed.

LaRossa, Bennett, and Gelles (1981) raise the issues regarding participant compliance distribution of power between a participant and the researcher "relative powerlessness of the subject vis-à-vis the researcher" (p.306). I sought to mitigate this power variance by ensuring that the participants would be aware, through the information sheet which was presented to participants at the beginning of the survey, that the survey would ensure their anonymity by being anonymous except for their alias that they themselves provided at the beginning of the survey. The alias was a required question within the survey to ensure that participants could contact me through email and request their data be removed from the research project. I felt that this was a necessary procedure to include within the survey giving the potential sensitivity of the data that this survey could collect from the participants. Participants had 3 weeks from the start of their survey to withdraw if they wish to through email.

As mentioned above, there was a chance that I may know the participants in this research as there is a high chance that I may have a dual relationship with my participants. This also influenced the decision to include the option for participants to create their own alias that would be used within this research project. While this also enabled participants to request the removal of their data, it also ensured that I would be less likely to recognise the names of participants that I may know.

Research shows that the presence of the researcher can never truly be removed or mitigated from the research because of this, we need to be aware of any issues or biases that could be presented within the research/data etc.

Insider Research:

Insider research is a term used within research to explain the nature of a researcher conducting research within a community that they are personally accepted as a member of (Brannick & Coghlan, 2007). Whereas in contrast, research taken by an 'outsider' who is not considered to be apart of the community that they are researching have an in-depth understanding of that

community in which the research is taking place is commonly known as outsider research (Brannick & Coghlan, 2007).

In the past, outsider research was the more commonly accepted form as it was seen as being more objectively accurate compared to insider research. According to Brannick and Coghlan (2007), insider research often became harshly criticised as it was thought of as not following the same amount of rigour as outsider research as it was believed that the researchers' personal position of being a member of the community being researched would impact the objectivity of the research. Some researchers consider the distance from participants to be necessary regarding the validity of the research.

While insider research carries many benefits within higher education contexts, researchers who engage with insider research will still encounter a multitude of challenges. It becomes of greater significance that the relationships between the researcher and participants are considered. By understanding this relationship, researchers can begin to comprehend their dual relationship of being a researcher and a member of the community being researched. As mentioned previously in this chapter, there is an inherent power imbalance between researcher and research participants that needs to be understood and addressed in hopes to mitigate the imbalance (Allen & Baber, 1992; and Harding, 1987).

Brannick and Coghlan (2007) demonstrated that a benefit of insider research is that the researcher can bring their own knowledge and understanding of the community to the design stage of the research project. From this dual-relationship of being both a researcher and a member of the chosen community that is being researched, the researcher is able to create research questions that are not only a line within the research but also a line within the community itself. This is an important advantage that insider research has over other forms of research as researchers begin with a clearer understanding of the community and the research topic being researched.

It is important to address that insider research is innately required to have awareness of researcher bias compared to a researcher conducting outsider research. Researcher biases can arise from a researcher's own values and opinions affecting how the data is collected and

analysed (Chavez, 2008). Taking this into consideration is of great importance to any researcher conducting insider research as steps need to be taken in hopes of reducing the impact of researcher bias throughout the research processes.

The Survey:

The survey contained three demographic questions. Demographic questions are designed with the purpose of assisting the researcher(s) to determine what factors may influence a respondent's answers to the survey that they are completing. By collecting data from demographic questions, a researcher is then able to create a more developed sense of the community that is being researched within the survey. Collecting demographic data allows the researcher(s) to compare different subgroups to see how participants' responses varied (if they varied at all). The three demographic questions which were included within the survey were: participants were asked their preferred term to describe themselves (Male, Female, Intersex, Transsexual, Transgender, Takatāpui, Non-binary, Agender, Genderqueer, and Other), their age, and their sexuality (Heterosexual/Straight, Lesbian, Gay, Bisexual, and Other). These demographic questions were designed and included in the survey to create subgroups to better understand the participant's responses to later questions. These specific subgroups (participants' preferred terms to describe themselves, age, and sexuality) were selected as they allowed their data to be separated into different subgroups for analyses, to better understand their data.

Advertisement:

The survey was advertised through Facebook, Instagram, posters and word of mouth. Contact was made with various organisations in hopes that they would consider advertising the survey to their members/followers. These organisations included UniQ Waikato, Waikato Students' Union, and other LGB+ organisations and clubs throughout New Zealand (such as other UniQs' at other university campuses throughout New Zealand) in hopes that they will be able to advertise/share the survey with their members and staff.

Informed Consent:

Informed consent was gained through the first page of the digital survey. The informed consent page contained information on the procedures and benefits of participating in the survey, an explanation of where the results of the survey will be stored, who will have access to the stored information, voluntary participation, and contact information of the researcher and supervisor for this research project. The survey received informed consent from participants by displaying a page dedicated to informing the participants of the nature of the research project, what their data will be used for, how their data will be used, and how their data will be protected and pseudonymised. Participants had the choice of continuing with the survey or opting out and closing the computer window. This ensured that the research project gained informed consent from participants. By accepting the agreement and moving to the question portion of the survey, the participant fully understood the parameters of the research project and is willing to participate in the study.

Qualtrics:

The survey was created and distributed on the digital platform Qualtrics. Qualtrics is a web-based survey platform that was made available via a site license possessed by The University of Waikato. Qualtrics was used as there was no need for participants or potential participants to create an account to complete the survey. This was done in hopes that it would not deter any possible participants from completing the survey.

The survey also utilised skip logic branching so that those who answered in a certain way would receive the questions which were appropriate to them. Such as if a participant indicated that they identified as “*Heterosexual/Straight*” the survey would automatically skip other questions such as “*What have you done that might help those around you who identify as heterosexual/straight to become allies for the LGB+ community?*”

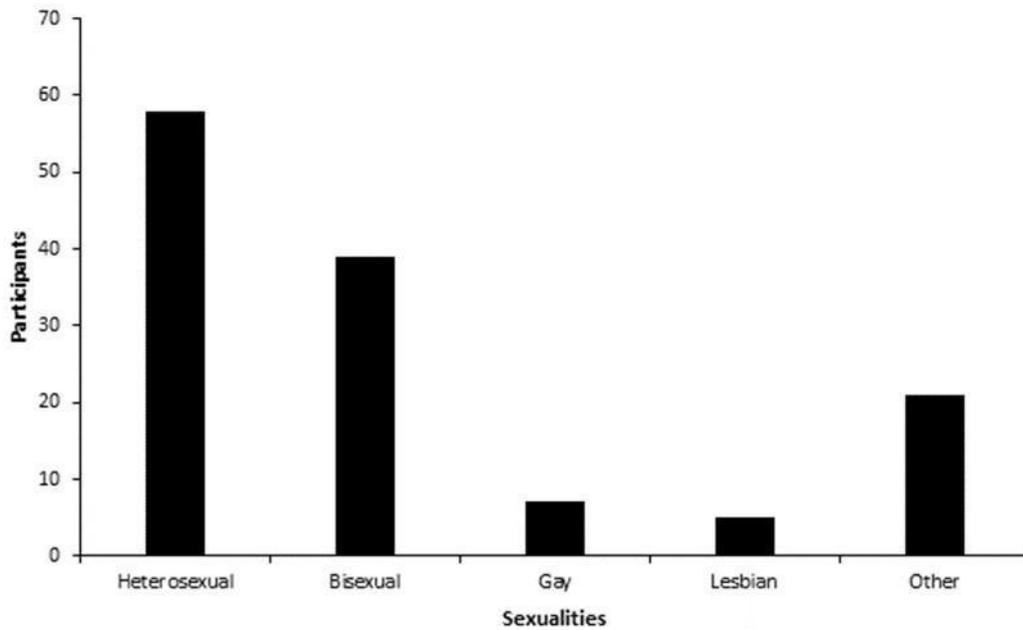
Chapter 5: Results Section

Demographic results:

The survey was open to any participant to freely participate in the survey. Due to this, there was a disproportionate number of female participants. The majority of participants indicated that they were female (71.5%) compared to those who had identified as male (20.8%). The remaining seven (7.7) per cent identified as a combination of the following gender identities: Transgender (0.8%), Takatāpui (0.8%), Non-binary (2.3%), Agender (1.5%), Genderqueer (0.8%), and Other (1.5%). The category *other* was left open to participants to specify how they would like to be identified if the other labels did not accurately represent how they identified themselves. Out of the 130 participants, 2 participants had selected *other* and identified themselves as “Questioning” (0.8%) and “Non-Binary Transmale” (0.8%). Zero participants identified as the remaining Intersex, and Transsexual.

The age of participants ranged between 16 and 70. The majority of participants were within the age bracket of twenty-one to twenty-five (38.5%). The remaining participants consisted of the following age brackets: sixteen to twenty (15.4%), twenty-six to thirty (20%), thirty-one to thirty-five (6.9%), thirty-six to forty (5.4%), forty-one to forty-five (4.6%), forty-six to fifty (3.9%), fifty-one to fifty-five (3%), sixty-one to sixty-five (1.5%), and sixty-six to seventy (0.8%).

Figure 2
Sexuality as a Function of Participants



As shown in *figure 2*, participants who had indicated that they considered themselves to be Heterosexual/Straight made up the majority of forty-four (44.6) per cent. Bisexuality (30%), was the second-highest sexuality that participants indicated. Followed by Gay (5.4%) and Lesbian (3.9%). The remaining sixteen (16.2) per cent of participants had selected *other* as their sexuality. Responses to *Other* included: Asexual (5.4%), Pansexual (3.1 %), Heterosexual- Questioning (0.8%), mostly interested in women (0.8%), Straight-ish (0.8%), Heterosexual-Asexual (0.8%), and Panromantic-Asexual (0.8%).

Perceptions of Privilege:

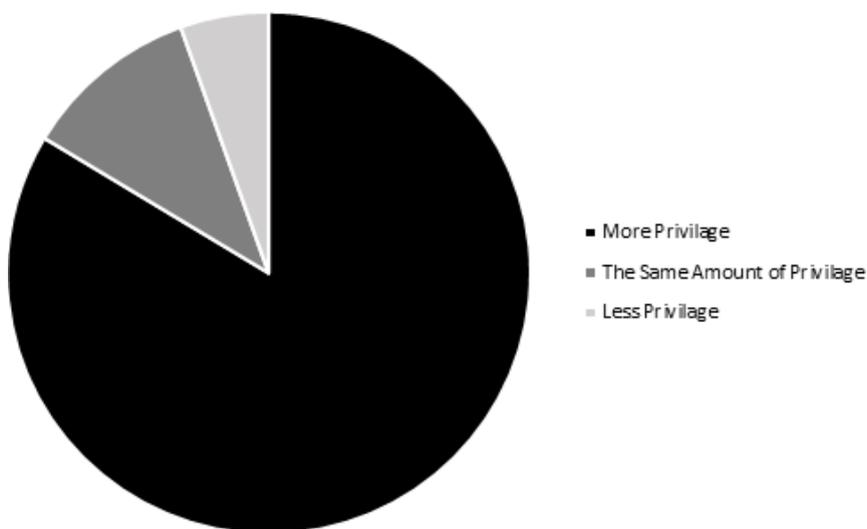
Participants were asked questions that attempted to address the perception of privilege within the heterosexual participant population. Participants were asked a multitude of questions within the survey that had the intention of collecting data on the perceptions of privilege and opportunities within the heterosexual community in comparison to the levels of privilege and opportunities in the LGB+ community. At a minimum, the questions that targeted the perception of privilege hoped to encourage open thought and dialogue within participants, giving participants prompts to consider their perceptions of privilege and how those perceptions may affect

themselves and others.

Heterosexual participants were asked if they believed that those who identify as heterosexual/straight have more opportunities and privileges than those who identify as LGB+. The data from this question is displayed in *figure 3*. This question was intended to target the heterosexual population within this survey's awareness of the differences within the levels of privilege and level of opportunities compared to the LGB+ population.

Figure 3

Perceptions of Opportunities and Privilege Regarding the LGB+ Community as a Function of Heterosexual Participants



Note. This question was only offered to participants who had indicated that they were Heterosexual for question three of the survey.

Figure 3 illustrates how eighty-three (83.6) per cent of heterosexual/straight participants had indicated that they believed that those who identify as heterosexual/straight have more opportunities and privileges than those who identify as LGB+. A little over ten (10.9) per cent of heterosexual/straight participants had selected that both the LGB+ community and the

heterosexual/straight community had the same amount or more privilege/opportunity as each other. The remaining five (5.5) per cent of heterosexual/straight participants had indicated that they thought that the LGB+ community had more privilege/opportunity compared to the heterosexual/straight community.

Those who had provided their perceptions of opportunities and privilege regarding the LGB+ community were then asked to expand on their understandings of privilege and oppression by indicating the traits that they believed a good LGB+ ally should possess. This question was left open to participants to describe the qualities that they believed an LGB+ ally should exhibit. The most common responses included: being there for people that they cared about within the LGB+ community, providing support, being inclusive, helping to provide a place for LGB+ to speak, and voting in governmental elections with the LGB+ community in mind. The most common words are displayed in figure 4 and include community, open, understanding, supportive, and privilege.

Figure 4

Word Cloud of Traits Participants Associated with Heterosexual Allies of the LGB+ Community

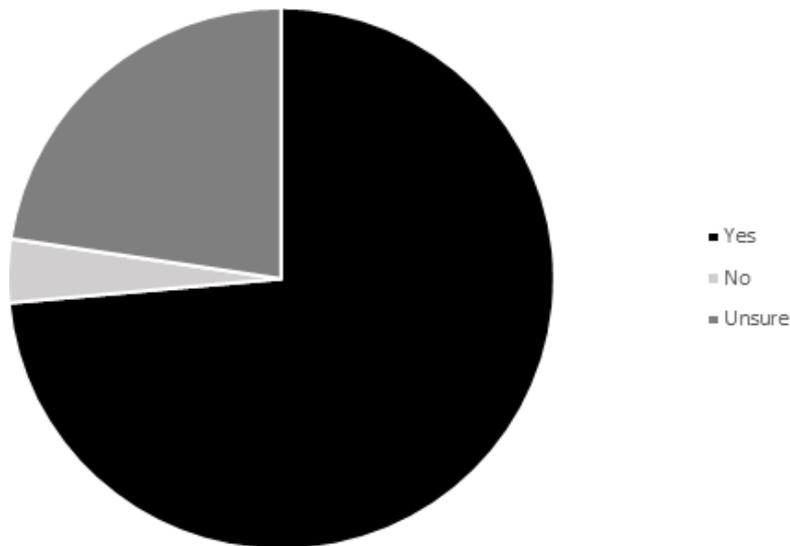


Note. Word-cloud was generated with Qualtrics from responses drawn from this research project’s survey data.

This question was used to set the scene by asking participants what traits they expected allies of the LGB+ community to exhibit. After asking heterosexual/straight participants for their thoughts on oppression and privilege, if the LGB+ community was in need of allies, what qualities those allies would need to exude, heterosexual participants were then asked if they considered themselves to be allies of the LGB+ community.

Figure 5

Heterosexual Participants that Consider Themselves to be Allies of the LGB+ Community



Note. This question was only shown to participants who had indicated that they were Heterosexual to question three.

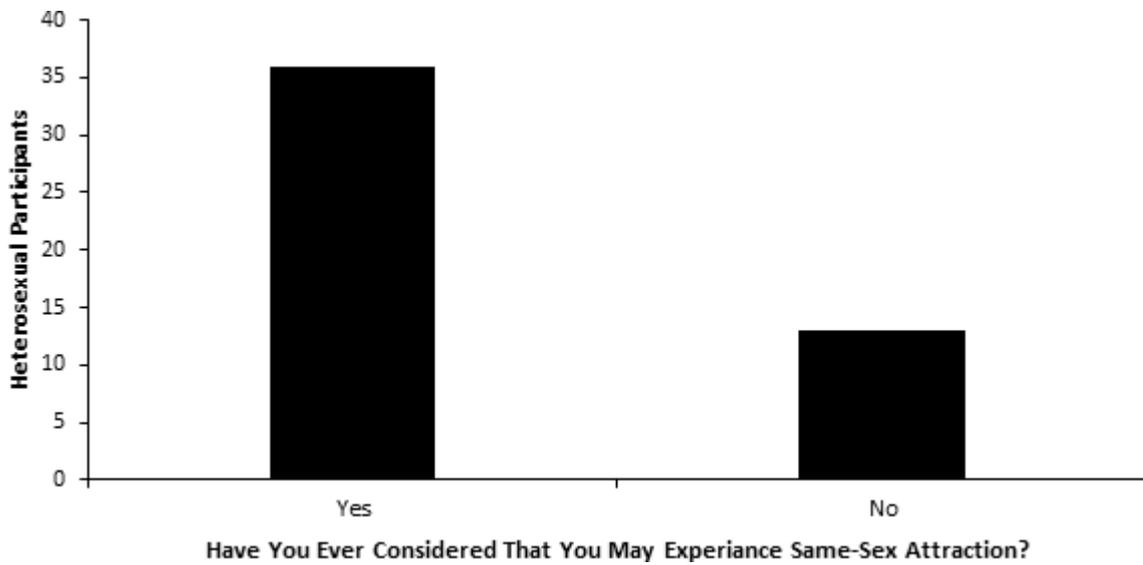
Figure 5 outlines the results of asking heterosexual participants if they personally considered themselves to be allies of the LGB+ community. The majority (73.6%) of participants considered themselves to be allies of the LGB+ community. Compared to the 3.8% who had indicated that they do not consider themselves to be allies of the LGB+ community? The remaining 22.6% were unsure if they would consider themselves to be allies of the LGB+ community.

As illustrated by *figure 6*, participants who had indicated that they were heterosexual were presented with the following question, if they had at any point considered that they may experience same-sex attraction. This question was intentionally left rather broad and open to interpretation as a participant who had considered same-sex-attraction at any stage, even if they answered that they do not experience same-sex-attraction, could still indicate that they had considered the idea at some stage. Approximately two-thirds of heterosexual participants

(73.5%) that answered this question indicated that they had considered that they may experience same-sex attraction. The other 26.5% had selected that they had not considered that they may experience same-sex attraction.

Figure 6

Heterosexual Participants' Consideration of Personal Same-Sex-Attraction



Note. This question was only shown to participants who had indicated that they were Heterosexual to questions three.

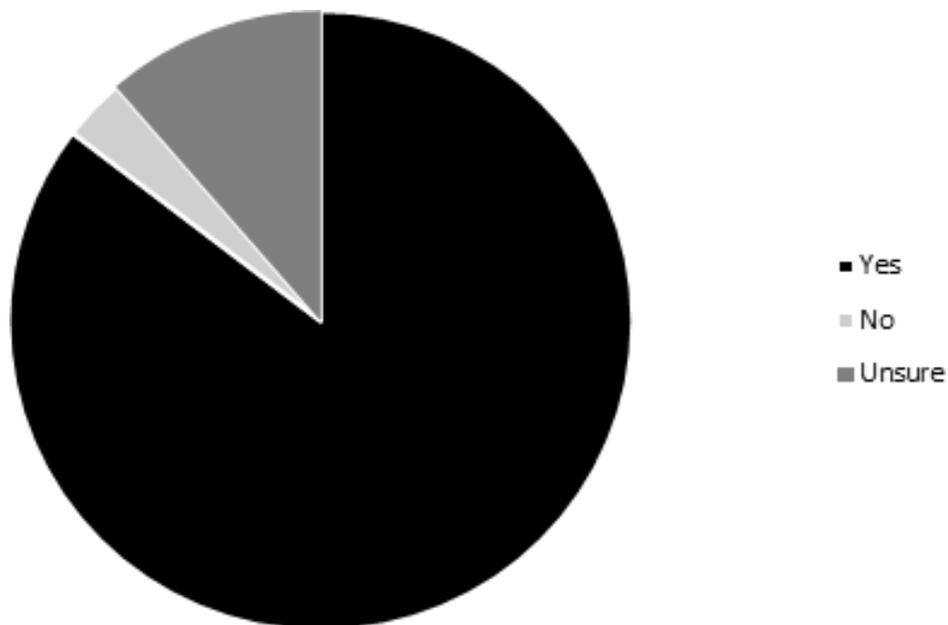
Perceptions of Allyship:

Heterosexual participants were asked if they consider themselves to have positive or negative feelings towards the LGB+ community. Over half (61.3%) of the heterosexual participants had selected that they had very positive feelings towards the LGB+ community. Less than a third of heterosexual participants (29%) had indicated that they had somewhat positive feelings towards the LGB+ community, 6.5 per cent indicated that they had neither positive nor negative feelings. The remaining 3.2 per cent had experienced somewhat negative feelings towards the LGB+ community.

Heterosexual participants who had responded when asked if they consider themselves to have positive or negative feelings towards the LGB+ community were then prompted with this research project's definition of an ally. The definition of an ally was prompted to students in the hopes that once the participants were prompted with a definition of what an LGB+ ally consists of they would be able to more accurately indicate if they were or were not an ally. The definition present to participants was: *an ally is someone who experiences privilege through their own identity and advocates for those who do not hold those same privileges*. As mentioned previously, the definition of an ally used within this research project was based on the definition used within Jordan's (2012) HAID model.

Figure 7

Participant's Opinions Regarding the need for Heterosexual Allies for the LGB+ Community



As figure 7 illustrates, eighty-five (85.4) per cent of participants selected that the LGB+ community needs heterosexual allies. Compared to the 3.3% that selected that the LGB+ community does not need heterosexual allies. Whereas the remaining 11.4% of participants were unsure if the LGB+ community needs heterosexual allies.

community, addressing derogatory comments about the LGB+ community, and being openly positive and supportive of the LGB+ community.

One respondent, Maddy, explained what they had personally done as an ally for the LGB+ community. Maddy had “participated in pride marches in Auckland... stood up for my [their] friends who have been verbally abused on a night out for being homosexual.” Maddy then went on to explain how they have been “educating my [their] parents and family on these ideas that they had previously been unfamiliar with to help them be more accepting and less judgmental.”

Another participant, Nibit, explained how they have included positive information surrounding the LGB+ community while teaching: using resources that “include and recognise gender and sexual diversity” while also “supervising students' work on related topics.” Nibit also goes on to explain how they provide “*support for my [there] family members who are LGB+*”.

Amiel was a participant who explained how they have “spoken up against derogatory speech in family and peer circles” and “consume academic writings and online discussions surrounding the issues affecting the LGBTQIA+ community.” Amiel goes on to explain how “whenever demographic concerns are discussed in my past workplaces... spoken at length with my friends who identify as anything other than cishet and listening to their stories, and treating them as nothing less than my good friends and colleagues.”

Cishet has become a common term in recent years that is used to describe those who are both cisgender and heterosexual.

Another participant who explained how they “take every opportunity to educate students about respectful ways to talk about and interact with LGB+” was Clare. Clare explains that “albeit in a generally progressive school” they “as a secondary school teacher... educate students about the LGB+ community.”

Paul goes into much detail regarding how they “regularly support all of my [their] friends, regardless of their gender or sexual orientation.” Paul explains how they “support the LGBT+ group Uni-Q on [the Waikato] campus” while taking the time to try to “understand the issues of those that are of a different orientation to myself and make sure to use their correct pronouns.”

Ricka was another participant that explained what they had done as an ally of the LGB+ community. "I [they] have on many occasions made clear that I support gay marriage, equal rights, and self-expression." Rika went into detail regarding how they have "educated myself [themselves] on non-binary and Trans issues (without expected the LGBTQ+ community to do that for me)...having open conversations with friends and family and appropriate language. While also addressing and "speaking out" regarding their own "privilege."

Sunita was a participant that explained how they had "started up [a pride organisation]" and has "produced LGB+ focussed events including [a variety of] educational workshops and forums for the transgender community." Sunita explained how they are very vocal in regards to acceptance of the community. Sunita also mentions how they are "a performing drag queen that travels the country [New Zealand] doing [events] surrounding acceptance and diversity."

Heterosexual participants who had indicated that they did not consider themselves to be allies of the LGB+ community were then asked to explain why they had indicated that they considered themselves to not be allies of the LGB+ community. This question was left open to participantsto explain why they do not support the LGB+ community. There were two responses to this question.

The first response outlined how the participant was Christian and that they believed that they were commanded by God to love people, "even people who are LGBT." This same participant went on to discuss how "LGBT is abhorrent to God, so I [they] will not support the movement."

This particular participant also compared being LGB+ to having a "mental illness" that can "cause problems later in life."

The second response outlines how they do not "support the movement" but how they love and support people even if they are LGB+. This participant then went on to explain how they "don't believe that anything should be denied to them [the LGB+ community] on account of their belief."

Heterosexual participants were then posed with the question, have you ever experienced a

negative experience due to your personal opinion on the LGB+ community. Fifty-one per cent of participants had not experienced a negative experience because of their personal stance on the LGB+ community. The remaining 49% of participants had experienced some kind of negative experience because of their personal stance on the LGB+ community. Approximately 18% of those who had experienced some kind of negative experience because of their personal stance on the LGB+ community wished to share. Compared to the 6 per cent that did not wish to share.

Heterosexual participants were then prompted to explain their above answer if they felt comfortable doing so.

Sunita, a heterosexual participant, explained how they were “*often mistaken as a transgender female*” as they performed in drag. Having “*the first-hand experience of homophobic and transphobic behaviours*” directed towards them such as “*being branded a paedophile and sex offender.*” Sunita then went on to explain how they have also faced negativity directed at them from the LGB+ community due to a belief that “*straight people should not be doing it [drag].*”

Another heterosexual participant, BP, explained how they “had to defend my [their] support for the LGB+ community to an older, traditional male who does not support the community”.

Heterosexual participants were asked if they had personally attended or supported Rainbow/LGB+ activism. The term activism was then further explained to participants as sharing a supportive video of something supportive regarding the LGB+ community, attending a pride parade/march, attending/supporting an LGB+ protest, or anything of a similar nature.

The majority of heterosexual participants (56.3%) had attended or supported some form of Rainbow/LGB+ activism. The most common Rainbow/LGB+ activism of participants included sharing LGB+ positive posts on social media, attending pride parades/marches and drag shows. The remaining 43.8% of heterosexual participants had not attended or supported some form of Rainbow/LGB+ activism.

Heterosexual participants were also prompted with the question that if given the opportunity, would they be interested in attending or supporting Rainbow/LGB+ activism. Once again,

Rainbow/LGB+ activism was then further explained to participants as sharing a supportive video of something supportive regarding the LGB+ community, attending a pride parade/march, attending/supporting an LGB+ protest, or anything of a similar nature. A clear majority of heterosexual participants (83%) had indicated that they would be interested in attending or supporting Rainbow/LGB+ activism. The remaining 17% had indicated that there were not interested in attending or supporting Rainbow/LGB+ activism.

Heterosexual participants were then asked to explain their response to the previous question if given the opportunity, would you be interested in attending or supporting Rainbow/LGB+ activism? Some of the responses as to attending or supporting Rainbow/LGB+ activism included the “events look very energising, and colourful by default so visually pleasing and fun.” Other heterosexual participants had indicated that they had been “wanting to help out but I never know how or when to do it,” “I would attend with a friend; however, I don’t often get informed when things are happening.”

Some heterosexual participants had indicated opinions aligning more with addressing concerns of the systems of oppression: “It’s a chance to fight for basic human rights. I [they] will stand behind, besides, or in front of the LGB+ community if it meant we could all live as equals.” “The louder the voice we stand for the LGB+ group, the more possible could be heard by the authorities and the public.” And “provided it uplifts the LGB+ community in a way they deem appropriate and doesn’t put others down, then I’m [they’re] all for it.”

Participants were able to explain why they were not interested in attending or supporting Rainbow/LGB+ activism, the responses included not “*actively taking sides for LGB+ or any other form of identity activism*”, “*not being a passion*”, and simply outright not supporting the movement. There was also one participant included within the 17% who explained that “*I’m more neutral than no, usually because I am not a social media user to share information, and generally do enjoy any big event or events that are activism on any topic, even including environmental.*”

Heterosexual participants were then asked if they felt comfortable supporting and being outspoken for the Rainbow/LGB+ community. The majority of participants (53%) felt some

degree of comfortability when supporting and being outspoken for the LGB+ community. Thirty per cent (30.6%) of heterosexual participants felt very comfortable supporting and being outspoken for the LGB+ community. The other 22.5% of heterosexual participants felt comfortable supporting and being outspoken for the LGB+ community.

Almost half of the participants (40.8%) felt a combination of both having felt comfortable and uncomfortable supporting and being outspoken for the LGB+ community. Approximately six per cent of heterosexual participants indicated that they felt some degree of uncomfortably supporting and being outspoken for the LGB+ community. Two per cent felt uncomfortable supporting and being outspoken for the LGB+ community. The remaining 4% felt very uncomfortable supporting and being outspoken for the LGB+ community.

The following question was open to heterosexual participants who had indicated that they felt some degree of comfortability supporting and being outspoken for the LGB+ community (either: *very comfortable, comfortable, or both comfortable and uncomfortable*). Heterosexual participants were then asked if there were certain times when they would deliberately not be as outspoken or supportive regarding the LGB+ community.

For the heterosexual participants that this question was offered to there was a perfect 50-50 for each response. Fifty per cent had indicated that there were certain times when they would deliberately not be as outspoken or supportive regarding the LGB+ community. The remaining fifty per cent had indicated that there were not certain times when they would deliberately not be as outspoken or supportive regarding the LGB+ community. Some of the responses as to why participants had selected yes to having certain times when they would deliberately not be as outspoken or supportive regarding the LGB+ community included: if participants were experiencing a lot of stress if the situation that required the participant to be outspoken could cause harm to their family member or friend, and keeping quiet unless they are being mean.

Figure 9 illustrates the relationship between participants' feelings towards the LGB+ community and their opinions on if the LGB+ community needs heterosexual allies. According to *figure 9*, not all participants who had indicated that held positive feelings towards the LGB+ community believed that the LGB+ community needed allies.

There was an increase of almost double the number of participants (eight to four-teen) who were unsure *how they felt regarding the LGB+ community and if the LGB+ community needed heterosexual allies*. Both questions had the same number of participants (eight) who indicated that they had *negative feelings directed at the LGB+ community and that the LGB+ community did not need heterosexual allies*.

Figure 9

Participant’s Feelings Towards the LGB+ Community versus Their Opinions on if the LGB+ Community Needs Heterosexual Allies.

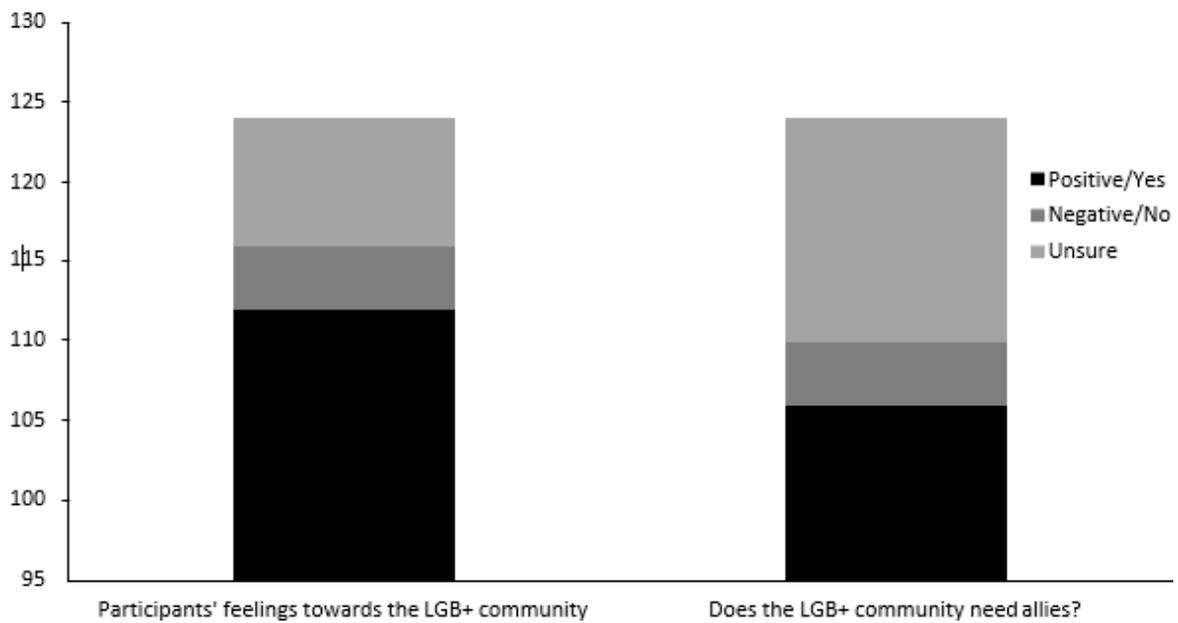
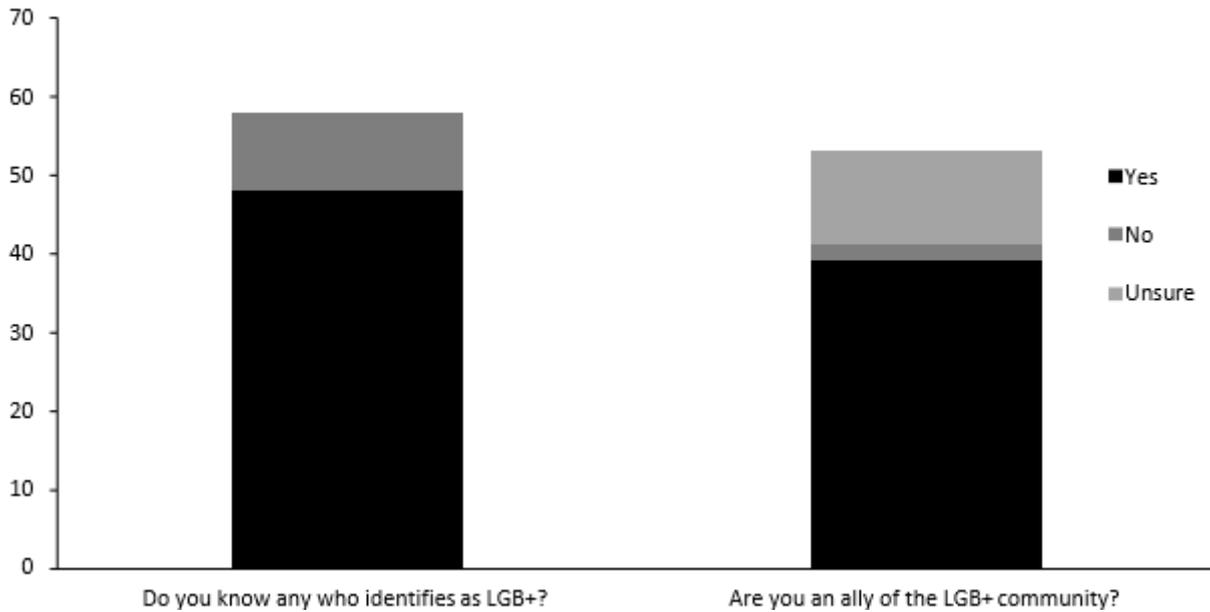


Figure 10

Heterosexual Participant's Knowledge of Non-Heterosexual Friends and Family versus Opinions Regarding the Need of Heterosexual Participants



Note. Five participants chose to not respond when asked if they considered themselves to be an ally of the LGB+ community.

As depicted by *figure 10*, the relationship between those who knew at least one person who identified as being LGB+ and if the heterosexual participants considered themselves to be allies of the LGB+ community. The majority of participants who had indicated that they knew of someone who was non-heterosexual also considered themselves to be allies of the LGB+ community. Two participants indicated that they did not consider themselves to be allies of the LGB+ community. Twenty-two (22.3) per cent of heterosexual participants had indicated that they were unsure if they considered themselves to be allies of the LGB+ community.

Chapter Six: Discussion:

This section draws on a variety of research surrounding privilege (e.g., Crenshaw, 1991; Jordan, 2012; D'Augelli; and Bilodeau, & Renn, 2005) and identity (Eliason, 1995; Worthington et al., 2002; Morgan, Elizabeth, 2012; Hoffman 2004; Borgman, 2009; Crocetti et al. 2008; and Fassinger, 2000).

Perceptions of Privilege:

The questions within this section of the survey were strongly influenced by Jordan's (2012) Proposed Model of Heterosexual Ally Identity Development model (HAID) and D'Augelli's (1994) Proposed Life Span Model of Sexual Orientation Development as societal climates are constructed by those who live there. This section also draws on a variety of research surrounding privilege (e.g., Crenshaw, 1991; Jordan, 2012; D'Augelli; and Bilodeau, & Renn, 2005) and identity (Eliason, 1995; Worthington et al., 2002; Morgan, Elizabeth, 2012; Hoffman 2004; Borgman, 2009; Crocetti et al. 2008; and Fassinger, 2000).

The lack of awareness of their own privilege from some members within dominant groups in society can be detrimental to members of minority communities (e.g., Crenshaw, 1991; Jordan, 2012; and Bilodeau, & Renn, 2005). The lack of awareness and understanding of privilege exhibited by some members of the heterosexual community is a perpetual issue that creates unwelcoming environments for oppressed social groups (Hurtado, Carter, & Kardia, 1998). Jordan's HAID model has a clear focus on the relationship between privilege and oppression and how they both relate to one's identity, as well as identity conflicts and how they affect one's development.

This section is also influenced by Kimberlé Crenshaw's Intersectionality Methodology. As mentioned previously within this research project, Intersectionality was originally developed by Crenshaw to address the marginalisation of minority groups while examining examine the institutionalised discourses within relationships of power as well as how those same discourses can develop within separate factions of resistance. Intersectionality is often used by researchers in an attempt to understand an individual's social and political identities and how those combine to create different modes of discrimination and privilege.

As evident throughout society, those who identify as (or are assumed to be) the majority naturally have more privileges and opportunities as they hold the majority within society (Crenshaw, 1991; D'Augelli, 1994). The majority in this instance is the heterosexual/straight population. If there is a population that holds more privilege then there will also be at least one population that has less privilege compared to the majority. Sexual identity is a form of social identity that commonly suffers from systemic privilege and oppression (Griffin, D'Errico, Harro, & Schiff, 2007). The dominant sexual identity in society is heterosexuality, and this privilege is expressed throughout society in the form of Heterosexism (Herek, 2004). Herek (2004) explains how Heterosexism is the system of advantage or privilege afforded to heterosexuals in institutional practices, policies, and cultural norms that assume heterosexuality as the only natural sexual identity or expression.

By applying Jordan's (2012) HAID model we can see where some members of the heterosexual/straight participants could potentially be placed in terms of the statuses within Jordan's HAID model. Those who are yet to undergo exploration of privilege or allyship, meaning that they do not see themselves as allies of the LGB+ community, would be considered to be currently within the first status of unexplored commitment (Jordan, 2012). Those within diffusion are more likely to be unaware of the differentiation of privilege, power and opportunities and as a result, are more likely to mirror heteronormative societal values while simultaneously being heavily influenced by Heterosexism. Whereas those who have indicated that they believe that those who identify as heterosexual/straight have more opportunities and privileges than those who identify as LGB+ would be considered to be of at least the second status of Jordan's (2012) HAID model, an aspiring ally for LGB+ for self-interest. Those within the second status have begun their journey of understanding the complex relationships between privilege and oppression and how that relates to their conceptualisation of heterosexuality. There is also the potential for those who understand privilege to be within a higher status such as the fourth status, aspiring ally to the LGB+ community for altruism, or even the fifth status, ally for LGB+ social justice.

As members of a dominant population, heterosexuals' (if they ever hope to become allies for a minority population) need to gain an understanding of what it means to be a part of the dominant population. There needs to be an understanding as to what the similarities are and what difference exists between the majority and minority populations. Jordan (2012) explains how as

members of the majority population, heterosexuals that wish to engage in allyship, need to acknowledge and accept their privilege as heterosexual and gain an understanding of why that privilege exists, and how it has been used to oppress members of the LGB+ community.

As depicted by *figure 3*, the majority of heterosexual participants (83.6 %) sided with the literature that heterosexuals have more opportunities and privileges than those who identify as LGB+. Ten (10.9) per cent of heterosexual participants that had indicated that they believed that both the LGB+ community and the heterosexual/straight community had the same amount or more privilege and opportunities as each other.

The remaining heterosexual participants (5.5 %) had selected that they thought that the LGB+ community had more privileges and opportunities compared to the heterosexual community. This group of participants does not fit within the definition of an ally that this research project is using. While this group of heterosexual participants may have an understanding of the levels of privilege and opportunities that they are personally able to take advantage of, they lack the understanding, or willingness to admit, the differences in privilege and opportunities that they personally have access to in comparison to non-heterosexuals.

Those within this five (5.5) per cent of heterosexual participants would be considered to be within the first of Jordan's (2012) HAID statuses, **unexplored commitment**. Unexplored commitment refers to individuals who still based their understandings on what they have been told by others. Those within this status have yet to undergo any kind of exploration of their privilege, opportunities or allyship. Those within this status do not see themselves as allies of the LGB+ community, instead, they currently remain unaware, willingly or unwillingly, of the differentiation of privilege, power and opportunities between the majority population and the minority population.

This is important for this research project to address as it clearly shows the relationship between heteronormativity and the lack of understanding of the levels of privilege and opportunities between the dominant heterosexual population and the minority LGB+ population. It has often been viewed by researchers that heteronormativity has led to bias, prejudice, and systemic inequalities experienced by sexual minority populations (Ward, Schneider, 2009; Janice, et al., 2019).

As explained previously within this research project, those who identify as members of the LGB+ community, live within a predominately heteronormative society that demands adherence to the heteronormative societal expectations through certain personal, relational and societal norms (D'Augelli, 1994). Heteronormativity is a culturally embedded system rooted in defining what is considered to be acceptable and appropriate behaviours and identities within society (Habarth, 2015; Jackson, 2006; Kitzinger, 2005).

Another reason why it is important to address the five (5.5) per cent of heterosexual participants who selected that they thought that the LGB+ community had more privilege and opportunities compared to the heterosexual community is how it relates to the construction of a 'healthy' heterosexual identity. A 'healthy' identity is one that is considered to be "significant, personally meaningful and integrated with other aspects of the individual self in relation to the social world, establishing a heterosexual identity would require mindful thought and action about one's (hetero)sexuality and, likely, a consideration or recognition of possible alternatives" (Morgan, 2012; Erickson 1968)

Christian-Conservatism versus Perceptions of Privilege:

Research has indicated that there is a clear relationship between Christian-based religious beliefs and negative attitudes of heterosexuals towards lesbian, gay and bisexual individuals (Arnold, 2001).

Both held dual identities of being both Christian and Heterosexual which result in their opinions of the LGB+ community being distorted. One refers to the LGB+ community as being "abhorrent to God" and a "mental illness" that can "cause problems later in life."

Whereas the other heterosexual Christian participant discusses how they do not personally "support the movement" but how they love and support people even if they are LGB+. This participant then went on to explain how they "don't believe that anything should be denied to them [the LGB+ community] on account of their belief."

This was of note as while this participant did not support the LGB+ community, yet simultaneously referred to non-heterosexual attraction as being a "belief." By referring to non-

heterosexual-attraction as being simply a “belief” raises concerns surrounding this participant’s views of the LGB+ community as although this participant did not present their beliefs as hostilely as the first Christian participant, they still dismissed the development of the non-heterosexual community. Schlosser (2003) explains how the level of privilege which is evident in identifying as Christian could be linked to the oppression and silencing of lesbian, gay and bisexual individuals. Lesbian, gay and bisexual identity labels are extremely private compared to the development of other minority-identity labels, being uniquely conditioned by fear and shame through the heteronormative nature of society and the spaces within society (D’Augelli, 1994).

Identity labels that are comprised of gender, sexuality and sexual orientation are identity labels that commonly suffer from systemic privilege and oppression (Griffin, D’Errico, Harro, & Schiff, 2007). The origin of systemic privilege and oppression can originate from a multitude of different identity labels such as religion (Arnold, 2001), however, they can be traced back to the concept of heteronormativity (e.g., Herek, 2004; Herdt & Boxer, 1992; and D’Augelli, 1994). Heterosexuality, as the dominant form of sexuality and sexual orientation within society, is expressed through heteronormativity.

Of the two heterosexual participants who identified as being Christian, both could be considered to be within either the first status of Jordan’s (2012) HAID model of **unexplored commitment** or the third status of **diffusion**. While it is more likely that both of these participants could be considered to be within the first of status, **unexplored commitment**, as still based their understandings on what they have been told by others, mirroring those behaviours and thoughts as if they were their own, it is also possible that experienced some form of conflict regarding their beliefs and have reverted back to mirroring the expectations of their interpretations of religion. This can be seen in their use of Christianity and God as a way to justify their dismissal of the validity of the development of the non-heterosexual community. During **unexplored commitment**, individuals are yet to undergo any exploration of privilege or allyship which results in not considering themselves to be allies of the LGB+ community and as such; they are unaware (intentionally or unintentionally) that they are oppressing members of the LGB+ community. As mentioned previously, by being unaware of the differentiation of privilege, power and opportunities, those who occupy this status are more likely to mirror heteronormative societal values while simultaneously being heavily influenced by Heterosexism.

As those within the non-heterosexual community develop their identity labels of being non-heterosexual, a point will be reached when the individual must acknowledge the differences between their new and previous identity labels through gaining an understanding of the interjected negative stereotypes that have been silently directing their life (D'Augelli, 1994).

Currently, within New Zealand, conversion therapy has not been out-lawed. Within recent years, there has been much discussion regarding conversion therapy and religious freedom within New Zealand and how outlawing conversion therapy could be seen as the New Zealand government impeding the religious freedom of New Zealanders. Due to the many petitions which have been submitted to the New Zealand government regarding the inhuman nature of conversion therapy and that it should be out-lawed within New Zealand.

Conversion therapy is based on the belief that those who are non-heterosexual require and re-educating and to be repaired so that they can re-enter heterosexual society. LGB+ youth who are questioning their sexual orientation, sexual identity, or gender identity can experience negative social attitudes from those close to them such as family and friends which can contribute to health and behavioural disparities and affect mental health and well-being. There is not much research regarding the negative effects that can be contributed to conversion therapy however there is no research that supports the unethical treatment of those who undergo conversion therapy.

It is also important to address how the identity development status of an individual can be impacted by their social environments. During this time of identity development, individuals within social environments that are not supportive of their identity labels as they are being developed may begin to develop defensive strategies in attempts to block out traits that are commonly associated with those identity labels. This is demonstrated by Bilodeau and Renn's (2005) research regarding the development of defensive strategies in attempts to block out any potential recognition of same-sex attraction. As to be expected, this process of denial and minimising feelings can have negative effects on the questioning individual's emotional wellbeing as well as their psychological development (Bilodeau & Renn, 2005).

Personal opinions of the LGB+ community:

Heterosexual participants were asked if they have ever experienced a negative experience due to

their personal opinion of the LGB+ community. Fifty-one per cent of participants had not experienced a negative experience because of their personal stance on the LGB+ community. The remaining 49% of participants had experienced some kind of negative experience because of their personal stance on the LGB+ community. Approximately 18% of those who had experienced some kind of negative experience because of their personal stance on the LGB+ community wished to share. Compared to the 6 per cent that did not wish to share.

Heterosexual participants were then prompted to explain their above answer if they felt comfortable doing so. This was important as it provided data that supported the idea that those who are becoming heterosexual allies of the LGB+ community can be forced to face negative reactions from other heterosexuals they may not share the same views that the aspiring allies of the LGB+ community may have. While this could be seen as a deterrent as to why some allies may not be outspoken (or as outspoken as others), some allies do push past these negative experiences and in the process become stronger and more grounded LGB+ allies. While this can be considered as a form of conflict that can result in an individual entering the diffusion status of Jordan's (2012) HAID model, those with a more solid and rounded identity label of ally-hood for the LGB+ community are less likely to enter diffusion according to Jordan (2012) and Worthington et al. (2002). Those within diffusion need to further explore their heterosexual identity and then move into the second status of an aspiring ally for the LGB+ community for self-interest, where they can then re-conceptualise their identity and role of being an ally for the LGB+ community.

Sunita's recount of their negative experiences surrounding their personal stance on the LGB+ community can be considered to be a clear example of the challenges that an aspiring ally of the LGB+ community can be forced to face. Sunita, a heterosexual participant, explained how they were "*often mistaken as a transgender female*" as they performed in drag. Having "*the first-hand experience of homophobic and transphobic behaviours*" directed towards them such as "*being branded a paedophile and sex offender.*" Sunita then went on to explain how they have also faced negativity directed at them from the LGB+ community due to a belief that "*straight people should not be doing it [drag].*" Another heterosexual participant whose negative experiences can be considered to be a clear example of the challenges that an aspiring ally of the LGB+ community can be forced to face is BP. BP explained how they "*had to defend my [their] support for the LGB+ community to an older, traditional male who does not support the*

community.” Both Sunita and BP’s recounts can also be linked to heteronormativity: those who Sunita and BP had encountered perpetrated heteronormative beliefs and, in an attempt, to legitimise their own identity label of being heterosexual by causing conflict by challenging the beliefs of both Sunita and BP.

LGB+ Activism:

Those who occupy the fourth status of Jordan’s (2012) HAID model, aspiring ally to the LGB+ community for altruism, have begun to consider specific ways in which they feel comfortable openly supporting the LGB+ community, such as activism, one-to-one conversations, protesting, etc. Those within the fifth status, an ally for LGB+ social justice, will also take part in openly supporting the LGB+ community, this may also take the form of activism.

Heterosexual participants were asked if they had personally attended or supported Rainbow/LGB+ activism. The term activism was then further explained to participants as sharing a supportive video of something supportive regarding the LGB+ community, attending a pride parade/march, attending/supporting an LGB+ protest, or anything of a similar nature. This definition of activism was intentionally left to be rather broad as we have been moving into a more technologically advanced society sharing a video of something supportive regarding the LGB+ community can be considered to be activism. While there will always be a place for physical protesting, as society advances into a more technologically advanced society, activism through technology needs to be considered.

The majority of heterosexual participants (56.3%) had attended or supported some form of Rainbow/LGB+ activism. The most common Rainbow/LGB+ activism of participants included sharing LGB+ positive posts on social media, attending pride parades/marches and drag shows. The remaining 43.8% of heterosexual participants had not attended or supported some form of Rainbow/LGB+ activism.

Participants who have responded previously as having not personally attended or supported Rainbow/LGB+ activism were then asked if they would be interested in attending or supporting Rainbow/LGB+ activism if given the chance. A clear majority of heterosexual participants (83%) had indicated that they would be interested in attending or supporting Rainbow/LGB+

activism. The remaining 17% had indicated that there were not interested in attending or supporting Rainbow/LGB+ activism.

Once again participants were asked to explain their answer if they felt comfortable doing so. Some of the responses as to attending or supporting Rainbow/LGB+ activism included the “events look very energising, and colourful by default so visually pleasing and fun.” Other heterosexual participants had indicated that they had been “wanting to help out but never knowing how or when to do it,” “I would attend with a friend; however, I don’t often get informed when things are happening.”

During the fourth status, an aspiring ally to the LGB+ community for altruism, individuals will begin to experiment and consider the specific way in which they feel safe and comfortable when openly supporting the LGB+ community, this support can range from activism, one-to- one conversation, protesting, etc. (Jordan, 2012).

Perceptions of Allyship:

The questions that were within this section of the survey were designed to assess how participants perceived the ideas surrounding allyship and if they had personally acted on those beliefs and opinions.

The questions within this section of the survey were strongly influenced by Jordan’s (2012) Proposed Model of Heterosexual Ally Identity Development model (HAID) and D’Augelli’s (1994) Proposed Life Span Model of Sexual Orientation Development.

As mentioned previously in this research project, an ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege. Meaning that as members of the dominant heterosexual population, for an individual to be considered an ally of the LGB+ community they must first understand the differences in privilege and opportunities that their sexual identity and sexual orientation allow them to experience in comparison to those who experience a different sexual identity and/or sexual orientation. D’Augelli (1994) explains that taking that first step of gaining a conscious

understanding of the pervasiveness of heterosexual socialisation can be a difficult task as it demands gaining a clear understanding and awareness of the historical nature of personal identity as well as an appreciation of the arbitrariness of identity concepts

Heterosexual participants that had indicated that the LGB+ community is in need of heterosexual allies were asked to then explain what traits a good LGB+ ally should exude. This question was left open to participants to describe the qualities that they believed to be of an ally for the LGB+ community. This was a question of significance for this research project as it directly asked participants what traits they believed allies of the LGB+ community need to possess to be considered allies. This was important as it directly related to one of the three research questions that this research project was based on, *what would be considered as a 'good ally' for the LGB+ community?* According to the responses from participants, some of the traits and qualities that participants answered with included: being there for people that they cared about within the LGB+ community, providing support, being inclusive, helping to provide a place for LGB+ to speak, and voting in governmental elections with the LGB+ community in mind.

The majority of the responses to this prompt directly related to the definition of an ally that was used within this research project, *an ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege*. According to the responses from participants, an ally for the LGB+ community is expected to have a clear understanding of privilege and oppression while simultaneously advocating for those that do not hold that same level of privilege and opportunities attributed to them by their identity labels. This definition of an ally is extremely close to the definition that was used within this research project. While this could be attributed to the fact that participants were presented with this definition, it is also possible that the definition that was used aligned with what participants considered to be traits that should be exhibited by heterosexual allies of the LGB+ community.

After prompting heterosexual participants to consider their personal levels of opportunities and privilege which could be accredited to them by their membership within the dominant heterosexual population, as well as the traits that they personally attribute to someone who they would consider to be an ally of the LGB+ community, heterosexual participants were asked if they considered themselves to be allies of the LGB+ community.

As shown in *figure 5*, the majority (73.6%) of participants considered themselves to be allies of the LGB+ community. Compared to the 3.8% who had indicated that they do not consider themselves to be allies of the LGB+ community? The remaining 22.6% were unsure if they would consider themselves to be allies of the LGB+ community.

The seventy-three per cent of heterosexual participants that indicated that they personally considered themselves to be allies of the LGB+ community could be considered to be within the second status an **aspiring ally for LGB+ for self-interest**, the third status **diffusion**, the fourth status, an **aspiring ally to the LGB+ community for altruism**, or the fifth status **ally for LGB+ social justice**.

The remaining 22.6% of heterosexual participants that were unsure if they would consider themselves to be allies of the LGB+ community could be considered to be within the first of Jordan's (2012) HAID statuses **unexplored commitment** or the third status of **diffusion**. It is possible for the 22.6 per cent of participants who were unsure of their identities as allies to be in either in the **unexplored commitment** status or the **diffusion** status as both can be considered as being non-allies or in the case of diffusion, some form of conflict could have occurred which made some of the individuals question their identities as allies.

There are many different forms of conflict that can cause an aspiring ally to question themselves. Jordan (2012) describes how a conflict can be as simple as someone challenging the aspiring allies' ideas and beliefs regarding allyship, which as a result, could lead the aspiring ally into the status of diffusion.

It is worth mentioning that due to the order that the questions were presented to participants, it is possible that after prompting participants to consider their personal levels of opportunities and privilege which could be accredited to them by their membership within the dominant heterosexual population, as well as the traits that they personally attribute to someone who they would consider to be an ally of the LGB+ community prior to asking if they personally considered themselves to be allies could have influenced their responses. While this was done intentionally with the aim to promote the consideration of multiple factors such as privilege, opportunities and traits that they associate with allies of the LGB+ community, it is also possible that this could have contributed to the approximately twenty-three per cent of participants who indicated that they were either unsure if they considered themselves to be allies of the LGB+

community or that they considered themselves to not be allies of the LGB+community.

Heterosexual participants, who had indicated that they were heterosexual/straight were posed the question “do you consider yourself to be an ally of the LGB+ community?” This question was of significant importance to this research project as participants were asked if they considered themselves to be allies of the LGB+ community directly after being prompted to answer if the LGB+ community needed allies and what qualities allies needed to have. By sequencing the questions in this order, participants were forced to consider if the LGB+ community needed allies and if they believed that to be true, explain what qualities were needed to support the LGB+ community and in turn if they personally considered themselves to be allies that embodied the qualities that they had just previously listed.

Those participants who had selected that they considered themselves to be allies of the LGB+ community were then asked what they have personally done as an ally. This question was left open to participants to describe what they have personally done as allies of the LGB+ community. The most common responses focused on attending LGB+ events (such as pride parades and drag shows), advocating for equal treatment and representation for the LGB+ community, addressing derogatory comments about the LGB+ community, and being openly positive and supportive of the LGB+ community.

Heterosexual participants were asked to consider if they personally had positive or negative feelings directed at the LGB+ community. A clear majority of participants (90.3 %) had positive feelings towards the LGB+ community compared to roughly three (3.2) per cent of heterosexual participants who had indicated that they had experienced somewhat negative feelings towards the LGB+ community.

By asking participants to consider themselves to have positive or negative feelings towards the LGB+ community we can gain an understanding of the participant’s feelings and experiences towards the LGB+ community. This was an important question that was open to all those participants of the survey as it allowed me to understand how an individual’s feelings and experiences regarding the LGB+ community might affect the likelihood of them becoming allies for the community. Logically, those who can consider themselves to have more positive associations towards something compared to negative or neutral associations will naturally hold

that thing in a more positive light (as depicted in *figure 9*).

Figure 9 demonstrates the relationship between participants' feelings towards the LGB+ community and their opinions on if the LGB+ community needs heterosexual allies. Not all participants who had indicated that held positive feelings towards the LGB+ community believed that the LGB+ community needed allies. There was an increase of participants indicating that they were unsure regarding if the LGB+ community needed allies. This can be accounted for a multitude of different reasons. The first reason for the increase in uncertainty could be related to some heterosexual participants not having done any research dedicated to the disproportionate amount of privilege presented to those who identify (or are assumed to be) non-heterosexual compared to heterosexuals. Another reason that could account for the uncertainty could be that those who had selected that they were unsure if the LGB+ community needed heterosexual allies could be considered to be within the first status within Jordan's (2012) HAID model is an unexplored commitment or the third status of diffusion. Another potential reason for the uncertainty could be that while many participants had indicated that they held positive feelings towards the LGB+ community, there is also the possibility that they feel that enough work has been done and that there is no longer a need for heterosexual allies of the LGB+ community.

Figure 7 illustrates the data collected from heterosexual participants when responding to the previous question if they personally had positive or negative feelings directed at the LGB+ community and if they felt comfortable doing so. The most common responses can be seen in the word cloud (*figure 8*). Much like the previous question, regarding the variations of opportunities and privileges presented to those who identify as heterosexual/straight compared to the LGB+ community, this question could be analysed by Jordan's HAID model similarly. Some participants had indicated thoughts surrounding identity, heterosexuality, support, privilege, rights, society, minority, importance, acceptance, equality, and advocacy. All of these thoughts can be associated with being in any of the statuses other than the first status of unexplored commitment. Meaning that those whose answers were similar answers to those previously listed had undergone the start of their exploration of privilege and allyship. Whereas those who had indicated that the LGB+ did not need heterosexual allies or were unsure if the LGB+ did not need heterosexual allies would be considered as being within the first status of the HAID model, unexplored commitment. Or potentially within the third status, diffusion. Diffusion could also be

considered here for those who had indicated that they were not sure or with a definite no as they may have undergone some form of conflict, such as someone challenging their beliefs regarding the LGB+ community causing them to then become unsure regarding their potential identity label of being an ally.

Those who had indicated that they felt some degree of comfortability supporting and being outspoken for the LGB+ community (either: *very comfortable*, *comfortable*, or *both comfortable and uncomfortable*), explained when they would be deliberately less likely to be as outspoken or supportive regarding the LGB+ community. This was another important question for this research project as it gave a clear indication of instances when some allies would step aside and not be as supportive of the LGB+ community. This is important to address and understand as it shows when allies might be more likely to take a backseat and step aside rather than advocating or stand with members of the LGB+ community. Much like how the identity label of being an ally for the LGB+ community tended to be assumed by those who had someone close to them that was non-heterosexual or a member of the LGB+ community, those who were outspoken or supportive regarding the LGB+ community maybe be less so if the situation that required the participant to be outspoken could cause harm to their family member or friend (as given in more than one justification by participants).

Chapter Seven: Conclusion and Recommendations:

This thesis has explored the identity development of not only those within the LGB+ community but also those who identify as heterosexual through the use of both Jordan's (2012) *Proposed Model of Heterosexual Ally Identity Development* (HAID model), and D'Augelli's (1994) *Proposed Life Span Model of Sexual Orientation Development* and other core research related to identity development, privilege, oppression, and sexuality.

Although sexuality and sexual orientation are used by some interchangeably, it is important that we, as researchers and learners, understand the differences between the two. We must understand the difference and how they both relate back to the individual. Sexual identity is the term that is used when discussing an individual's acknowledgment and manifestation of an individual's sexuality. This can be composed of the individual's sexual values, behaviours, including their sexual orientation (Morgan, 2011; Worthington et al., 2002). Whereas sexuality refers to the identity label that is ascribed to an individual regarding who they find (or do not find) to be attractive or sexually interesting. Examples of these include straight, lesbian, gay, bisexual, transgender, takatāpui, intersex, queer/questioning, and asexual.

The non-heterosexual community is not only made up of those who have different sexual identities but also those who have different gender identities. While at the same time, an individual can occupy a different sexual identities and gender identities compared to the norm or what was assigned at birth respectively. The most common non-heterosexual sexuality identities that are commonly seen within the LGB+ community include lesbian, gay, bisexual, takatāpui, queer/questioning, or asexual. Whereas the most commonly seen gender identities within the LGB+ community include transgender, takatāpui, intersex, and queer/questioning.

The fluidity of an individual's sexuality, sexual orientation and gender identity is important to consider during the identity developmental stages of adolescence and early adulthood as during this time an individual's sexuality, sexual orientation and gender identity can be considered to be more fluid as they are developing their identities and finding themselves compared to other points in their life when sexuality and sexual orientation can be considered to be more crystallised.

This research project has used a combination of Crenshaw's (1991) Intersectionality methodology, Jordan's (2012) *Proposed Model of Heterosexual Ally Identity Development* (HAID model), and D'Augelli's (1994) *Proposed Life Span Model of Sexual Orientation Development*, when interpreting the data that was collected from participant's (both heterosexual and non-heterosexual).

Crenshaw's (1991) Intersectionality Methodology was used within this research project to assist with analysing data from participants and literature that was collected as Intersectionality is primarily used to address the marginalisation of disenfranchised individuals and communities by gaining an understanding of an individual's social and political identities by understanding how those interweave creating multitudes of different identity labels each with different levels of privilege and oppression. Intersectionality was originally developed to discuss the marginalisation of women of colour and was then later further developed to analyse and dismantle the marginalisation that existed within the institutionalised discourses that legitimised the existing power relationships within society.

Jordan's (2009) Proposed Heterosexual Ally Identity Development (HAID) model was one of the two core identity developmental models used within this research project to assist in analysing data from participants as it considers the different status of heterosexual identity development while also including information regarding the developmental status of becoming a heterosexual ally of the LGB+ community. HAID model contains five identity statuses that an individual can move freely between while also, at times, potentially reverting to previous statuses. The first status within Jordan's (2012) HAID model is unexplored commitment, followed by an aspiring ally for LGB+ for self-interest, the third status diffusion, the fourth status of an aspiring ally to the LGB+ community for altruism, the fifth and final status was becoming an ally for LGB+ social justice.

The HAID model was an ideal identity development model to use for the heterosexual identity label and the ally identity label as the HAID model addresses that there is a need to acknowledge and accept the privilege and power that comes from assuming or identifying with different identity labels while simultaneously understanding where these variations of privilege come from (Jordan, 2012). Recognising the dual identity label of self-identifying as heterosexual while also identifying as an ally of the non-heterosexual community.

D'Augelli's (1994) *Proposed Life Span Model of Sexual Orientation Development* was the second of the two core identity developmental models used within this research project to help analyse data from participants as it considers the ever-changing and overlapping social contexts of non-heterosexual identity development. Social context is important to consider when analysing data from non-heterosexual participants as questioning individuals may move between different identity labels (such as lesbian, gay, or bisexual) as they develop their sexual identity as they may find that they have gained a better understanding of their sexual orientation.

The Life Span Model of Sexual Orientation Development, which was proposed by D'Augelli (1994) explains the complicated and prolonged process of creating a non-heterosexual identity label. An individual must exit their socially accepted heterosexual identity while simultaneously entering and gaining an understanding of their new identity, their non-heterosexual identity.

Both of the two core identity models used within this research project utilised statuses over stages to show the progression of development and movement, both upwards and downwards, within the identity models. As mentioned previously, the use of stages would be an inappropriate choice as they are unable to accurately account for possible conflict that may arise and how those conflicts may impact how the identity is developed and maintained.

During the identity developmental statuses (usually within the years of adolescents to early adulthood), an individual will begin to gain an understanding of different identity labels as they find one which fits with them personally. During this process, an individual will acknowledge different identity labels (such as their sexual orientation or sexual identity) while gaining an understanding of differences as they find the best fit for them personally. During adolescence, an individual begins to gain an enhanced acknowledgement of their identity and potential alternatives.

The significance of this research:

There is little research regarding heterosexual identity development in comparison to non-heterosexual development yet if we ever hope to understand the disproportionate amount of privilege and oppression between the two sets of sexualities we need to understand the identity development of both sets. Over the last few decades, there has been an emergence of literature

and research regarding the development of allies for the LGB+ community.

Yet, despite the increasing research that support from those close to a non-heterosexual individual can have, few studies have directly examined the identity development statuses of both non-heterosexual and heterosexual individuals regarding the creation of allies.

This gap in the research is discouraging as the negative effects that an individual's fears associated with identity development and revealing that identity labels to others. This can lead to the development of defensive strategies such as denial, mirroring the behaviours of members of the people around them in hopes of blending in, and escapism which can then result in negative effects on the questioning individual's emotional well-being as well as their psychological development.

While those who identify as heterosexual are generally stereotyped to be unmoving and monolithic and unmoving by society (Eliason, 1995), there is a movement within their identity as much as any other identity label. Both identity labels need to be understood and considered when researching the development of heterosexual allies for the LGB+ community as the relationship between the two identities plays an integral role in the identity development of heterosexual allies for the LGB+ community.

Research Questions:

This research project focussed on three research questions. Firstly, why does the LGB+ community need heterosexual allies? Secondly, what would be considered as a 'good ally' within the LGB+ community? The third and final research question was what are the reasons why someone would become an ally?

The first of three research questions, *why does the LGB+ community need heterosexual allies?* was primarily answered through the research that was collected and presented within the literature portion of this research report.

Before we address why the LGB+ community is in need of heterosexual allies, we must understand what an ally for the LGB+ community actually is. The definition that was used within this research project was based on Jordan's (2012) ally definition from his research

regarding Heterosexual Ally Identity Development a Conceptual Model: by describing an ally as someone who experiences privilege through their own identity and advocates for those who do not hold those same privileges. The definition that I decided to use for this research project was as follows:

An ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege.

Heterosexual allies for the LGB+ community play a vital role by not only challenging both Heterosexism and homophobia but also simultaneously moving societal attitudes and behaviours towards the affirmation of non-heterosexual individuals within society (Arnold, 2001; Brodio, 2000; Borgman, 2009).

Based on the data collected by the New Zealand government, twenty per cent of offending within New Zealand can be interconnected with discrimination. According to the Ministry of Justice's Highly Victimised People report (2019), those who self-identified as members of the LGB+ community drastically experienced levels of crime.

Currently, within New Zealand, conversion therapy has not been out-lawed which has obvious negative effects on the LGB+ community. While there has been much discussion regarding conversion therapy and religious freedom within New Zealand, there have been many petitions which have been submitted to the New Zealand government regarding the inhuman nature of conversion therapy and that it should be outlawed within New Zealand. While there has been an increase of research surrounding the relationship between the lack of privilege that marginalised groups of society are forced to endure (e.g., Hardiman, Jackson, and Griffin, 2007; Arnold, 2001; Brodio, 2000; Borgman, 2009).

According to Hardiman, Jackson, and Griffin (2007), systems within society can cause oppression which can result in marginalised groups being harmed. The levels of privilege that an individual can gain from identifying as Christian can be linked to the oppression and silencing of lesbian, gay and bisexual individuals (Schlosser, 2003).

The links between Christian religious beliefs and damaging beliefs associated with the non-

heterosexual community are clearly evident which can be seen within therapy (Arnold, 2001). The sheer lack of awareness that can be exhibited by those within positions of power and privilege from some members of dominant groups is a continual issue that can lead to the creation and upkeep of unwelcoming environments which can lead to the further oppression of already marginalised social groups.

The second of the three research questions, *what would be considered as a 'good ally' within the LGB+ community?* was answered through the data collection stage within this research reported and supported by the research that was collected and presented within the literature portion of this research report.

Through this research project, a variety of different literature has been analysed regarding the creation and development of heterosexual allies for the LGB+ community.

To gain a clearer understanding of how not only those who identify as non-heterosexual but also those who identify as heterosexual develop and maintain their identity labels both in terms of their sexual identities and sexual orientations, we must understand and research how the identity of both non-heterosexual and heterosexual relate to each other.

By doing this, it then becomes possible to gain a deeper understanding of why non-heterosexual allies are essential to not only the safety of those who are non-heterosexual but also the creation and development of a healthier and more well-rounded heterosexual identity. This is important as there are many different interpretations of what it means to be an ally of the LGB+ community.

As displayed in *figure 4*, the traits that participants associated with allies of the LGB+ community mirrored the traits that would be exhibited by the definition of allyship that was presented within this research project. Participants indicated that heterosexual allies of the non-heterosexual community would exhibit traits such as providing support, being inclusive, helping to provide a place for LGB+ to speak, and voting in governmental elections with the LGB+ community in mind.

The third and final research question of this research report, *what are the reasons why someone would become an ally?* was answered through the data collection stage within this research

reported and supported by the research that was collected and presented within the literature portion of this research report.

Within this research project, participants indicated a variety of different reasons as to why someone would choose to identify as a heterosexual ally of the LGB+ community. As illustrated by *figure 10*, heterosexual participants who had indicated that they knew of someone who identified as being non-heterosexual have a higher chance that they considered themselves to be heterosexual allies of the LGB+ community.

Research such as that of Hubbard, Snipes, Perrin, Morgan, DeJesus and Bhattacharyya (2013) raises the issue that for someone to become an outspoken ally they may end up putting themselves in danger of receiving negative reactions from other heterosexuals.

This is important to understand as some participants had indicated that they may be certain times when they would not be as outspoken about injustices targeting the LGB+ community compared to other times. Fifty per cent of participants had indicated that there were certain times when they would deliberately not be as outspoken or supportive regarding the LGB+ community. Responses included if participants were experiencing a lot of stress if the situation required the participant to be outspoken could cause harm to their family member or friend, and keeping quiet unless they were being mean.

This could be seen as a deterrent as to why some heterosexual allies of the LGB+ community may not be outspoken against stigmatisation and Heterosexism that members of the non-heterosexual community are forced to face.

Significance of results:

There is little research surrounding heterosexual identity development in comparison to non-heterosexual development yet if we ever hope to understand the disproportionate amount of privilege and oppression between the two sets of sexualities we need to understand the identity development of both sets.

While there has been an increase in academic research around not only identity theory but also on the benefits of heterosexual allyship in the non-heterosexual community, there is still a deep need

for academic research that addresses the stigmatisation that non-heterosexual members of society are forced to face.

As more academic research is undergone by researchers, a clearer image will be able to be formed surrounding the impact that stigmatisation has not only on the non-heterosexual community but also on other minority groups as well.

As findings begin to reveal the negative impact that stigmatisation and Heterosexism can have on the non-heterosexual community as they develop their identity, more studies will begin to utilise not only non-heterosexual identity models but also heterosexual identity models.

If those who identify as heterosexual, as the majority population, were to gain a clearer understanding of their own sexuality and sexual orientation, then the unwelcomed misconceptions surrounding the LGB+ community and population could be addressed and more allies would be created.

Future Study Possibilities:

Possibilities of future research could include developing a qualitative research project where participants would be interviewed in-depth regarding how they self-identify compared to how they may be interpreted by others within their meso, macro and micro lives. Possible identities that could be incorporated to give further information include education (are they a university student or high school student), Indigeneity (do they self-identify as a member of an Indigenous population/community), groups membership (are they a member of any kind of group such as clubs or sports teams), and/or are they a refugee or asylum seeker.

While the factors listed above (including sexuality, sexual orientation and gender identity) are all important parts of an individual's identity, they by no means represent the entirety of one's identity. By not only gaining a further understanding of how someone views themselves but also how others see them a fuller, more developed identity development theory can emerge.

Another possibility of further research could include an in-depth qualitative survey of students at the University of Waikato. This research project could further expand on the research presented

in this research report by also including how assuming the identity label of being a University of Waikato student relates to how they perceive themselves and how they believe others perceive them. By considering further identity labels, such as that of a University of Waikato student, the research can be used with the aim of understanding how first year students create and interpret their identities and how the University of Waikato could better assist them during this process.

Additionally, further research that could build off this research project would be expanding on the identity labels that were used within this research project. Rather than focusing on Lesbian, Gay and Bisexual sexual orientations expand further to include more identities within the non-heterosexual community. While this would require additional time and resources the results would be able to be applied to the LGBT+ community to a better extent compared to this research project. By doing so, the data and results that would be collected and analysed could be better returned to the community in which they came from, the non-heterosexual community. This is important as what is the point of working with a community, researching them, and attempting to understand them if we (as researchers) cannot give the knowledge back to the community?

Appendix:

Questions that participants were asked:

What name/alias would you like associated with your data?

This alias will be used within the analysis portion of the research project and may be used when discussing your responses within this research project. It will also be the name which you will need to remember if you wish to have your data removed from the research project if done so within three weeks after finishing the survey.

- Male
- Female
- Intersex
- Transsexual
- Transgender
- Takatāpui
- Non-binary
- Agender
- Genderqueer
- Other (please specify)

Which age bracket do you belong to?

- 16-20
- 21-25
- 26-30
- 31-35
- 36-40
- 41-45

- 46-50
- 51-55
- 56-60
- 61-65
- 66-70
- 71-75
- 76-80
- 81 and over
- Prefer not to say

Please select your sexuality from those below:

- Heterosexual/Straight
- Lesbian
- Gay
- Bisexual
- Takatāpui
- Other (please specify)

Do you consider yourself to have positive or negative feelings towards the LGB+ Community?

- Very positive
- Somewhat positive
- Neither positive nor negative
- Somewhat negative
- Very negative

Do you think that those who identify as heterosexual/straight have more opportunities/privileges than those who identify as LGB+?

- Significantly more privilege/opportunity
- A little more privilege/opportunity
- The same level of privilege/opportunity
- A little less privilege/opportunity
- Significantly less privilege/opportunity

If you feel comfortable, could you please explain your answer to the above question in the text box below:

Do you feel that the LGB+ community needs Heterosexual/Straight allies? An ally is someone who experiences privilege through their own identity and advocates for those who do not hold those same privileges.

- Yes, the LGB+ community needs Heterosexual/Straight allies
- No, the LGB+ community does not need Heterosexual/Straight allies
- I am unsure if the LGB+ community needs Heterosexual/Straight allies

If you feel comfortable, could you please explain your answer to the above question in the text box below:

What do you consider to be traits of a good ally for the LGB+ community? Please explain in the textbox below.

Do you consider yourself to be an ally of the LGB+ community?

- Yes, I consider myself to be an ally of the LGB+ community
- No, I do not consider myself to be an ally of the LGB+ community
- I am unsure if I would consider myself an ally of the LGB+ community

Could you explain what you have done as an ally for the LGB+ community?

Is there anything that you are not supportive of within the LGB+ community? Please explain in the text box below.

If you do not support the LGB+ community would you feel comfortable explaining why?

Please explain in the text box below.

Consider the things you would like to do as an ally. Would you say that any of the following statements is true? (Tick all those that seem true for you).

- I am an ally in that I want to protect the people I know and care about
- I am an ally in that I believe in helping people in the LGB+ community
- I am an ally in that I want to openly advocate for the LGB+ community
- I am an ally in that I want to help educate those who know little about the LGB+ community
- I am an ally in that I want to be there for those I care about in the LGB+ community
- I am an ally in that I want to address the injustices that the LGB+ community faces
- I am an ally in that I believe that people should be treated equally and should not be treated differently due to their sexuality

Why do you think someone would become an ally for the LGB+ community? Please explain in the text box below:

Why do you think someone would not become an ally for the LGB+ community? Please explain in the text box below:

It may be that you know of people who identify as LGB+ (Lesbian, Gay, Bisexual, etc.). If so, what is their relationship with yourself? (If there is more than one person which you are close to who identifies with a non-heterosexual/non-straight identity please tick all that apply).

- Sibling
- Parent
- Child/Offspring
- Partner
- Cousin
- Aunt
- Uncle
- Grandparent
- Work Colleague
- Friend
- Other (please state below)

It may be that you know of people who identify as allies of the LGB+ community. An ally is someone who experiences privilege through their own identity and can relate it to individuals who do not hold that same privilege. If so, what is their relationship with yourself? (If there is more than one person which you are close to who identifies as an ally of the LGB+ community please tick all that apply).

- Sibling
- Parent
- Child/Offspring
- Partner
- Cousin
- Aunt
- Uncle
- Grandparent
- Work Colleague
- Friend
- Other (please state below)

Have you ever experienced a negative experience due to your personal opinion on the LGB+ community? What was this experience, if you feel comfortable in explaining.

- Yes (I have experienced a negative experience because of my personal stance on the LGB+ community and I wish to share)
- No (I have not experienced a negative experience because of my personal stance on the LGB+ community)
- I have experienced a negative experience due to my personal stance on the LGB+ community but I do not wish to share

Have you ever experienced a positive experience due to your personal opinion on the LGB+ community? What was this experience, if you feel comfortable in explaining.

- Yes (I have experienced a positive experience due to my personal stance on the LGB+ community and I wish to share)
- No (I have not experienced a positive experience due to my personal stance on the LGB+ community)
- I have experienced a positive experience due to my personal stance on the LGB+ community but I do not wish to share

Have you attended or supported Rainbow/LGB+ activism (shared a supportive video of something supportive regarding the LGB+ community, attended a pride parade/march, attended/supported an LGB+ protest, etc)?

- Yes (please provide details)
- No

If given the opportunity, would you be interested in attending or supporting Rainbow/LGB+ activism?

- Yes (please provide details)
- No (please explain)

Do you feel comfortable supporting and being outspoken for the Rainbow/LGB+ community?

Please explain your answer in the text box provided for each answer.

- I feel very comfortable supporting and being outspoken for the LGB+ community
- I feel comfortable supporting and being outspoken for the LGB+ community
- I feel both comfortable and uncomfortable supporting and being outspoken for the LGB+ community
- I feel uncomfortable supporting and being outspoken for the LGB+ community
- I feel very uncomfortable supporting and being outspoken for the LGB+ community

Are there certain times when you would deliberately not be as outspoken or supportive regarding the LGB+ community?

- Yes (please explain your response)
- No

What have you done that might help those around you who identify as heterosexual/straight to become allies for the LGB+ community?

- Sharing LGB+ supportive content on social media sites
- Providing information such as a pamphlet
- Bringing someone to an LGB+ event
- Other (Please explain)
- I have not done anything that might help those around me who identify as heterosexual/straight to become allies for the LGB+ community

Have you ever considered that you may experience same-sex attraction?

- Yes, I have considered that I may experience same-sex attraction
- No, I have not considered that I may experience same-sex attraction

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