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**“Being treated as an equal is how I feel supported”:
Expanding conceptualisations of “normal” to include gender, sex
characteristic, and sexuality diversity on the university campus**

A thesis
submitted in fulfilment
of the requirements for the degree
of
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Abstract

International research has a plethora of findings which show that gender, sex characteristic, and sexuality diverse (GSSD) staff and students are discriminated against and treated as ‘unwelcome’ on tertiary campuses at higher rates than their cisgender, endosex, and heterosexual (cis-endo-hetero) counterparts. Further research has demonstrated that GSSD people have greater potential to thrive academically (specific to students) and personally when universities foster campus climates that are inclusive of their identities. In Aotearoa New Zealand, there is a dearth of literature about the experiences of GSSD people on university campuses. This thesis research was conducted to help address the knowledge gap.

A community psychology and mixed methods approach was used in this study to understand GSSD staff and student perceptions of the campus climate at the University of Waikato, as well as to determine how to best achieve improvement, if needed. The first research stage included seven focus groups with GSSD staff and students, with initial analysis of the qualitative data collected from these focus groups being used to inform Stage Two: a campus climate survey. The survey was conducted with the intention to gain a broad range of views from university staff and students who identified as GSSD and as cis-endo-hetero ($N = 343$).

GSSD participants largely described The University of Waikato as a heteronormative, endonormative, and cisnormative environment. Further analysis also brought to light the mononormativity experienced by GSSD people who are non-monogamous. Full analysis of Stage One data resulted in the finding of ‘the (in)visible self’, which refers to the ways in which participants made their GSSD identities visible or invisible in the campus space at different times for varying reasons, including for the sake of their wellbeing. Participants in the focus groups also expressed the need for the university to actively include and educate about GSSD identities on campus so that GSSD people can more safely be ‘visible’ as

themselves. These Stage One findings were supported by the qualitative data generated from the Stage Two survey; however, GSSD people in the survey expressed an additional desire for their identities to not *just* be included and educated about, but to *also* be considered ‘normal’ at university. Of particular interest is that this notion of ‘normal’ did not incorporate homonormative or transnormative rhetoric.

Overall, this research expands on the limited existing literature in Aotearoa New Zealand to demonstrate there is a local need for universities to critically re-examine their practices, policies, and educational content in relation to gender, sex characteristics, and sexuality, with this thesis identifying the most promising intervention options, according to participants. People with a range of GSSD voices should be included in any intervention efforts (rather than GSSD people being treated like a homogenous group). Having GSSD voices included in any interventions is also important given my thesis research found that cis-endo-hetero people overestimated the acceptance of some GSSD groups on campus (e.g., non-binary people, bisexual and pansexual people) compared to the perceptions of GSSD participants themselves. The thorough disruption of heteronormative, endonormative, and cisnormative discourses on campus would create a climate in which being GSSD is considered *normal* (i.e., not remarkable, or forcibly [in]visible) and cisgender, endosex, and heterosexual identities are not *normative* (i.e., perceived as what should be normal) in university policy, educational content, and everyday interactions.

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Thesis Language

For the benefit of the reader, included as Appendix 1 is a glossary of terms. Each of the terms in the glossary are in blue font and underlined the first time they appear in my thesis, for example, [gender](#). If you click on any of these terms in the thesis text, you will be referred back to the relevant definition in the glossary. When relevant, terms are also described in more detail in the thesis text.

Discourses in Aotearoa New Zealand portray being [heterosexual](#), [cisgender](#), and [endosex](#) as normative. As a result, anyone with a different identity is often amalgamated and defined by community terms such as ‘[queer](#)’, ‘[LGBTQIA+](#)’, or ‘[rainbow](#)’, among others. Such umbrella terminology can be useful at times – including for research such as this thesis project, where I was interested in how normative discourses on campus affected people who were not cisgender, endosex, and heterosexual. Community terminology was/is used interchangeably throughout the literature and by participants in this research. However, the concern when using umbrella terms is that it can result in people with a wide range of identities and experiences being labelled and treated as one homogenous group, which is not reflective of reality. I had numerous meetings with my supervisors to discuss the terminology that should be used in this thesis to describe the ‘community’ within whom I was doing research. While not perfect, I chose to use the term ‘gender, [sex characteristic](#), and [sexuality diversity](#)’ ([GSSD](#)) for this thesis. GSSD was chosen as an umbrella term in part because participants did not express any explicit negativity about this term (the way some did with terms such as ‘queer’ and ‘LGBTQIA+’), and also because it incorporates all identities (albeit in an implicit way) that are not the ‘normative’ cisgender, heterosexual, and endosex. However, when appropriate, I have made every effort to refer to participants in this research by the terminology they used to define themselves. When speaking to literature that is not my own, I use terminology specific to that research, for example, discussing ‘gender and

sexuality diversity' if the research did not consider sex characteristic diversity. I amalgamate specific identities or normative discourses where relevant, for example 'cis-endo-hetero-normative' rather than '[cisnormative](#), [endonormative](#), and [heteronormative](#).' This is for ease for the reader(s) and consistency of this thesis, given that literature in this area uses a wide range of community terms and acronyms.

Not only is different terminology used interchangeably throughout the literature, but language usage also evolved over the duration of my research. One example is the term 'endonormativity', which has been used in recent research to indicate the social discourse which normalises and privileges people with endosex traits, such that anyone that is not endosex is othered (for examples, see Lundberg et al., 2021; Mestre, 2022; Schwend, 2020). Endonormativity was encompassed conceptually in my original research scope through my query regarding how the [campus climate](#) effects [intersex](#) people, but the term itself was not explicitly included until I found it utilised in the more recent literature noted above. The published articles examined for this thesis did not use consistent language/terminology. Given that I am unable to edit published articles, I have instead noted in the relevant chapters when I have used language that was relevant at the time but no longer aligns with the consistency of the wider thesis.

A final note on language, which is more a personal reflection, is that although I recognise that umbrella terminology will always be useful, I do look forward to the day normative discourses will be dismantled enough that umbrella terms such as GSSD will not be a such a necessity for defining people who are not cisgender, endosex, and heterosexual.

1. Introduction

I answered these [survey] questions based on a very specific definition of acceptance vs tolerance. I think most New Zealand institutions display a politically correct level of tolerance for the LGBTTQIA+ community, but very few make an active effort to accept and welcome sexual and gender diversity. True acceptance requires an institution to go against the grain, and do more to actively challenge a heteronormative and cisnormative culture ([Gay, agender participant](#))¹

1.1 Universities and Diversity

The institution of the university has a long history within Western cultures. While the institution has evolved over time, it has always focused on the expansion of knowledge and the development of the learner (Biesta, 2002; Karseth & Solbrekke, 2016; Tomusk, 2007). In contemporary contexts, the development of critical thinking skills is prioritised by universities around the world as a key outcome for students (Niu et al., 2013). Given this priority, one would expect these educational institutions to engage in their own process of critical reflection. One of the areas in which this critical reflection could occur is the realm of gender, sex characteristic, and sexuality within the campus space. International researchers and academics who have critically examined the climates of university campuses provide evidence that gender, sex, and sexuality diverse (GSSD) staff and students experience continued marginalisation and discrimination (e.g., Dau & Strauss, 2016; Ellis, 2009; Garvey et al., 2017). Additionally, cis-endo-hetero-normative discourses on campus have been shown to affect specific groups of people under the GSSD umbrella in distinct ways (Dau & Strauss, 2016; Taylor et al., 2019). Non-exhaustive examples of the effects such discourses have are feelings of invisibility among [asexual](#) people (Mollett & Lackman, 2020), experiences of

¹ Any quotes with this formatting at the beginning of unpublished chapters or in unpublished chapter sections come from participants in my thesis research. This research was with them and for them, and I intend to include their voices as much as feasible throughout the thesis.

marginalisation in classroom spaces among gender diverse people (Formby, 2017; Garvey & Rankin, 2015), and complex tensions that people who are GSSD and from an ethnic minority need to navigate in campus spaces (Garvey et al., 2019).

Specific to the Aotearoa New Zealand university context, the dearth of campus climate research limits our understanding of the on-campus experiences of GSSD people. The two local studies of campus climates that have been conducted highlight instances in which gender and sexuality diverse students have been marginalised (Treharne et al., 2016; Woods, 2013), although methodological issues with the campus climate studies cited here meant that the voices of intersex participants, as well as those of many other gender diverse participants, are likely missing. GSSD staff voices were also missing from both studies. Recently, there have been repeated calls for researchers to undertake studies of [local](#) campus climates, with Allen and colleagues (2020) suggesting that the investigation of issues in the local tertiary context:

requires nuanced navigation and recognition that universities are not silos, cocooned from the [homophobia](#), biphobia and transphobia that circulate in larger society. Despite the difficulty of this challenge, we propose [researchers] identifying the type of campus climate needed to curb queerphobia and some changes that might begin the work of addressing the issues participants [in their research] identify. (p. 1087)

If universities/researchers want to implement germane interventions that foster GSSD community inclusion and wellbeing, it is necessary that they gain an in-depth understanding of GSSD staff and student experiences within their specific local context (Fink & Hummel, 2015; Garvey et al., 2017; Jason et al., 2019; Olson et al., 2019; Sue, 2010). International research suggests that providing a university campus that is inclusive of GSSD staff and

students has a multitude of benefits for both GSSD people and the university. Research with young gender and sexuality diverse people in the United Kingdom showed that some participants perceived their homes and high schools as being places of closer surveillance, whereas universities were conceptualised as more tolerant spaces that gave participants greater capacity to explore their identities (Formby, 2017). Further research suggests that when campus climates are more inclusive, they can provide spaces that are safe for GSSD students to engage in critical understandings of their identities (Beemyn & Rankin, 2016; Butler, 2004; Deutsch, 2007; Garvey & Rankin, 2015; Schmitz & Tyler, 2018). Having a campus where GSSD students can safely explore their identities has been shown to be important for GSSD students for both social connection (Collins & Miller, 1994; Frattaroli, 2006) and academic success (Garvey et al., 2018; Vaccaro et al., 2015). Research specific to GSSD staff also demonstrates the value of an inclusive department for increasing staff feelings of support and their sense of belonging on campus (Vaccaro, 2012).

In summary, researchers have provided universities with many reasons to dismantle the cis-endo-hetero-normativity that has been the norm of campus cultures, outlining clear and compelling benefits to both GSSD students and staff. In the following section, I provide a more comprehensive description of the relevant normative discourses that have impacted campus climates. This overview then leads into an outline of how the aforementioned normative discourses have impacted on understandings of sexuality, gender, and sex characteristic diversity in Aotearoa New Zealand historically and currently. Exploring both normative discourses and local history gives cultural context for the thesis' focus on one specific university in Aotearoa New Zealand. This introduction chapter then concludes with an overview of the research process and the thesis itself.

1.2. Normative Discourses

Normative discourses are key concepts throughout my thesis, and integral to my overall thesis argument. Defined from a theoretical perspective, *normative* is used to specify ideals that are upheld as the morally acceptable way of being or acting (Darwall, 2001). *Discourses* is used to specify societal frameworks which provide rules that both enable and constrain how ‘knowledge, subjects, behaviour, and events are depicted and defined in statements, assumptions, concepts, themes, and shared ideas.’ (Braham, 2013, p. 58). More specific to the topic at hand, Weatherall (2016) speaks to *normative discourses* as being culturally produced systems which regulate what can be considered normal in relation to gender, sex characteristics, and sexuality; that being cis-endo-hetero people in the Western context. Normative discourses are inherently related to power, with certain subjects – heterosexuality for example – being empowered as the normal and natural way of being, thinking, and behaving (Rubin, 1984/1999; Warner, 1991; Weatherall, 2016). However, in society and culture, what is normative, what is the ‘norm’ (most common or frequent), and what is ‘normal’ (typical or unremarkable) are not always in alignment. Wade (2016) uses the example of December holidays in the United States, whereby celebrating Christmas might be the *norm* and to a degree *normative* (as a public holiday), but it is still considered *normal* that some people celebrate Hanukkah instead.

In the context of this thesis specifically, normative discourses that are fundamental to the dialogue include *cisnormativity*, *endonormativity*, and *heteronormativity*, as they have been reinforced in Aotearoa New Zealand through colonial practices and Western influences (Kerekere, 2017, Schmidt, 2017a). Additionally, it became clear when analysing the data from this research that there is also a need to discuss *mononormativity*, *homonormativity*, and *transnormativity*. Each of the six normative discourses italicised in this paragraph are defined and described in-depth in the published chapters, as was necessary for the context of the

articles in question. However, these normative discourses are also discussed throughout my thesis – including in other subsections of this chapter – so for the sake of readers who are looking at this thesis as a whole entity, I will briefly reiterate the definitions in this section.

In Chapter 7 (p. 175), I define *heteronormativity* as:

The belief that heterosexuality is the bedrock of human sexuality, in part due to the notion that ... heterosexual coupling is synonymous with reproduction (Cramer, 2014; Rubin, 1984/1999). Heteronormativity is linked to the embedded Western cultural discourse of sexual essentialism, which dictates that heterosexuality is both psychologically and biologically natural (Rubin, 1984/1999). Thus, being heterosexual is the unquestioned or natural way of being, and any other sexuality is either invisible or othered (Ingraham, 2002; Soria, 2018; Warner, 1991).

Chapters 4, 6, 7, and 9 discuss heteronormativity in more depth, presenting my critical examination of how heteronormative discourse in local and international university campus(es) affects sexuality diverse people. However, an example of experienced heteronormativity on campus from one of the participants in this research is:

More diversity [is needed] regarding sexual health services...did not understand me as a [lesbian](#) woman seeking a pregnancy test as me and my partner were beginning to start a family...had so many personal questions asked " so how did you get pregnant? Did you sleep with a man then?" (Lesbian woman)

Specific to *cisnormativity*, I define it in Chapter 7 (p. 175):

Similar to heteronormativity, cisnormativity means that people who are cisgender are considered the norm, and people of any other gender are considered ‘other’ (Ansara, & Hegarty, 2012; Riggs et al., 2015; Tan et al., 2019). While gender and sexuality are conceptually different (although related) concepts, definitions of

heteronormativity often encompass the naturalisation of both heterosexuality and normatively binary cisgender genders (Jackson, 2006; Schilt & Westbrook, 2009), resulting in these identities being privileged.

Chapters 4, 6, 7, and 9 discuss cisnormativity in more depth, interrogating how cisnormative discourse in local and international university campus(es) affects gender diverse people. However, an example of how one participant in this research described experiencing cisnormativity is:

I had gender dysphoria at a very young age, prior to puberty, and wanted to [transition](#). Dysphoria lessened when I was wasn't expected to conform to strict gender roles so have no desire to transition anymore... I don't know anyone else who identifies as [non-binary](#) and do feel that we are either invisible or get labelled attention-seekers (Woman, non-binary person)

Pertaining to *endonormativity*, it has been briefly defined in the Thesis Language section (p. 2) as:

The social discourse which normalises and privileges people with endosex traits, such that anyone that is not endosex is othered (for examples see Lundberg et al., 2021; Mestre, 2022; Schwend, 2020).

Endonormativity is a relatively new term in the literature to date (for examples, see Lundberg et al., 2021; Mestre, 2022; Schwend, 2020), but has proven extremely useful in terms of making explicit the ways in which intersex people in this research expressed how they were impacted by everyday practices on campus that normalised endosex bodies, for example:

Being the only intersex person that I know on campus, every time I share who I am people are shocked because they have never heard of intersex before. It is not

that these reactions are negative per se, but the fact that intersex is invisible to the majority of people. (Intersex person)

Mononormativity, in relation to [consensual non-monogamy](#) (CNM), is described in Chapter 8 (p. 204) as:

the discrimination that CNM people experience due to the perpetuation of the monogamous norm.

Monogamous norm(s) are described in Chapter 8 (p. 209) as

how monogamy is considered morally correct and enduring within society, whereas CNM is classed as irresponsible, sinful, and psychologically immature (Ferrer, 2018)

CNM and mononormativity were not part of the initial framing of this research project. However, they have since become key concepts in the thesis. The impact of mononormativity on consensually non-monogamous/polyamorous staff and students is discussed in depth in Chapters 8 and 9, with an example of experienced mononormativity being:

It's also my story, and I don't want it being spread as gossip without my input to correct any misrepresentations, so if I don't have time to really explain myself, I tend to not come out. At times, the explaining is also exhausting, even with the most well-meaning of people, because the way I am can challenge a lot of their assumptions about sexuality and relationships. (Non-monogamous, pansexual, queer)

A further two normative discourses are homonormativity and transnormativity. As argued in Chapter 9, a key tenet in this thesis is how GSSD participants critique concepts of normal vs normative gender, sex characteristic, and sexuality identities (on campus). GSSD

participants suggest that cis-endo-hetero-normative discourses should be disrupted so that GSSD identities are considered *normal* (i.e., unremarkable), even if they are not the *norm*. Although participants do not espouse transnormative and homonormative rhetoric, both are important discourses to discuss here, as the theoretical conceptualisation of both transnormativity and homonormativity critique the idea that GSSD people ‘should’ assimilate into the regulated confines of a cis-endo-hetero-normative society. Chapter 7 (p. 176) defines *homonormativity* as:

For some gay and lesbian people, there is an idealisation of being accepted – and thus, ‘normal’ – within the confines of heteronormativity. This assimilation to heteronormative ideals is defined as ‘homonormativity’ by Lisa Duggan (2002). Gay and lesbian people who conform to cis and heteronormative ideals such as marriage, monogamy, and procreation are considered more respectable in Western discourse compared to sexuality diverse people who do not conform to such ideals (Rubin, [1984]1999).

In the same chapter (p. 176) transnormativity is defined as follows:

Coined by Austin Johnson (2016) and relates to the discourse of the ‘ideal [transgender](#) person’ being one who fits cisnormative understandings of gender, i.e., a transgender person whose gender fits into the Western binary (man/woman) and who medically transitions to the ‘corresponding’ sex (male/female). Nova Bradford and Moin Syed further the concept of transnormativity by noting how transgender participants in their research delegitimised people with gender diverse identities which were more liminal (such as non-binary people) by suggesting they would eventually succumb and commit to being a binary gender (2019). Transnormativity does not critique transgender people who fit cisnormative ideals, but instead points out that the unreserved idealisation of such identities as being

the pinnacle of the transgender experience delegitimises and marginalises other gender and sex characteristic diverse identities.

Each of the normative discourses that have been defined in this subsection affect different GSSD people in distinct ways, both historically and in present times. The next section briefly describes normative discourses throughout Aotearoa New Zealand history, and the impact these discourses have had on GSSD people.

1.3 The Aotearoa New Zealand Context

In recognition of the fact that institutional convention can be best understood within its social and historical context, this section provides a brief overview of key elements from Aotearoa New Zealand history and legislation concerning sexuality, gender, and sex characteristic diversity.

1.3.1 Sexuality Diversity.

The 1840 signing of the Treaty of Waitangi between Māori and British officials resulted in New Zealand's adoption of English colonial law, which declared sexual activity between men illegal (Rishworth, 2007). Men convicted of engaging in sexual activity with each other experienced varying years of imprisonment – sometimes mixed with hard labour and flogging, depending on the historical period (Alice & Star, 2004). Looking forward 146 years, The [Homosexual](#) Law Reform Act of 1986 passed in the Aotearoa New Zealand parliament by a margin of 49 to 44, and saw the decriminalisation of sexual activity between men (Alice & Star, 2004; Brickell, 2008; Rishworth, 2007). The Homosexual Law Reform Act of 1986 had proposed clauses that included anti-discrimination laws, however, these clauses were not voted in because, while men having sex with men was deemed by society to no longer be *criminally* unacceptable, it was still considered *morally* unacceptable (Brickell, 2008; Rishworth, 2007). While the reform was a progressive legislative victory for sexuality diverse

people, there were still barriers to social affirmation and inclusion for men who engaged in sexual activity with men. For example, it took a further 32 years for the government to apologise to those who had been convicted and punished, and to create a process by which men might have their criminal records for same-sex sexual activity expunged (Criminal Records [Expungement of Convictions for Historical Homosexual Offences] Act, 2018). In fact, this act has arguably also failed to remove the aforementioned barriers: the expungement cannot be automatically obtained due to the problematic lack of legal distinction at the time between consensual activity and sexual assault for men who were criminally charged for engaging in sexual activity with other men. Consequentially, men with historical convictions who want their criminal records cleared must go through the degrading process of applying to the government in an attempt to prove their sexual activity was consensual (Criminal Records (Expungement of Convictions for Historical Homosexual Offences) Act, 2018).

In contrast to the identities of sexuality diverse men, which were repressed by law in Aotearoa New Zealand, women's diverse sexual identities were wholly ignored² throughout most of the country's history since colonisation (Alice & Star, 2004). Consenting adult women who engaged in sexual activity with each other were never criminalised. When sexuality diverse men were advocating for the decriminalisation of sexual activity (between the 1960 and 1980s), political activist lesbian groups were supportive, but their energies were predominately focussed on fighting against assimilation into a society that rendered them marginalised and invisible due to heteronormative and patriarchal practices (Alice & Star, 2004). Although there were no legal ramifications for women who engaged in same-sex sexual activity, any woman choosing to do so for most of the 20th century in Aotearoa New Zealand could still expect to experience social exclusion and loss of housing and employment

² The Crimes Act 1961 does specify that it is illegal for women who are 21 years or older to indecently assault girls that are 16 years or younger (Alice & Star, 2004). However, given the focus on indecent assault of minors in the Act, I argue that this is not legal acknowledgment of women's diverse sexualities.

(Laurie, 2003). Even within their 'own communities' lesbians could experience exclusion; from the outset in 1967, the New Zealand Homosexual Law Reform Society conceded to including liberal heterosexual men in their fight for the decriminalisation of same-sex sexual activity, but denied lesbians who asked to join until the later 1970s (Alice & Star, 2004). Lesbians were thus historically marginalised in both heteronormative and male-dominated settings.

The historical literature and legislation in relation to diverse sexualities in Aotearoa New Zealand has largely focused on the identities of gay men, and, to a far more limited extent, lesbian identities (e.g., Alice & Star, 2004; Brickell, 2008; Laurie, 2003; Rishworth, 2007). Rendered relatively invisible in Aotearoa New Zealand historical activism and social discourse is published literature that explicitly acknowledges people of all genders with sexuality diverse identities outside of the mutually exclusive binary of homosexual/heterosexual, with a few examples being bisexual, pansexual, and asexual people. Current statistics indicate that there are actually higher population levels of [bisexual](#) people in Aotearoa New Zealand compared to numbers of gay and lesbian people, with the Household Economic Survey (Stats NZ, 2022) showing that of sexuality diverse people, 50.9% were bisexual and a further 14.5% identified as another sexuality (not defined). According to the same survey, gay and lesbian people only made up 34.9% of the sexuality diverse population. Any distinctions among the 'further 14.5%' of the population identifying themselves with additional diverse identities were not recognised or discussed in the statistics, and as such there is currently a lack of understanding of the demographic make-up and histories of many sexuality diverse identities in the Aotearoa New Zealand context.

Currently in Aotearoa New Zealand, The Human Rights Act explicitly includes protection for people with diverse sexualities (Human Rights Act, 1993), and people of any sexuality can marry each other following the Marriage (Definition of Marriage) Amendment

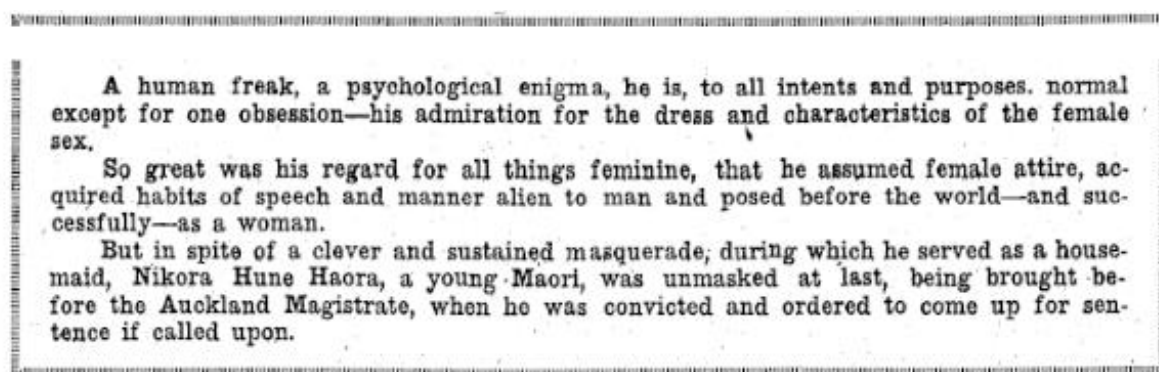
Act 2013. As such, this country is arguably progressive in terms of legislative rights for sexuality diverse people. However, slow social progress and the ongoing ramifications of past criminalisation means that sexuality diverse people are still impacted by heteronormative practices (e.g., Brickell, 2008), including in educational institutions (e.g., Treharne et al., 2016). Because most of the literature about the Aotearoa New Zealand educational context considers GSSD people as a homogenous group, an examination of normative discourses in educational settings will follow the more nuanced discussions about gender and sex characteristic diverse people, below.

1.3.2 Gender Diversity.

Literature relating to the history of gender diverse people in Aotearoa New Zealand was difficult to source. This lack of detailed history is arguably due to the cisnormative discourses embedded in Aotearoa New Zealand since colonisation, which has rendered gender diverse voices only worth mentioning in newspaper articles and court rulings that ridicule and criminalise their ‘abnormality’, as demonstrated in the following example (Figure 1):

Figure 1

Newspaper clipping from New Zealand Truth, 1929



Hansen’s (2020) history thesis comprehensively articulates what is known about the more recent history of gender diverse people in Aotearoa New Zealand between 1967 to

1989. Hansen describes how feelings of community and pride were built by and within groups of gender diverse people as a means of politically resisting cisnormative discourses that were reinforced by cisgender people in society. Specifically noted, however, is how the radical potential for a broad diversification of gender and [gender expressions](#) was stymied by some transgender men and women, who, during their activism, marginalised gender diverse people who expressed their gender in ways that did not fit within the confines of transnormative acceptability – that being binary expressions of either being a ‘man’ or a ‘woman’. Thus, cisgender people – and some transgender men and women – actively gate-kept societal expressions of gender so that they would continue to fit within the binary confines of cisnormativity and transnormativity.

Aotearoa New Zealand legislation has historically restricted what it means to be legally gender diverse, arguably as a flow-on effect of the aforementioned cisnormative gender understandings. Until 2023, [gender/sex markers](#) were only allowed to be changed on birth certificates if people had undertaken medical treatment to ‘change their gender’ (Births, Deaths, Marriages, and Relationships Registration Act 1995); the implication here being that ‘gender diverse’ was conflated with ‘wanting to medically transition’. However, as of June 2023, people will be able to apply to change their birth certificate to reflect their gender – regardless of medical history or [transition/affirmation](#) choices (Justice, 2022). This upcoming law change will be a positive step towards accessibility of identity affirming documentation given the current institutional barriers that gender diverse people face (Tan et al., 2022). This law is also progressive in that it acknowledges that there are gender diverse people who may not wish to change their bodies. Of concern, though, is that the law change does not include Māori identity terminology, and it does not apply to people born overseas – including asylum seekers and refugees (Justice, 2022); this means people who are already marginalised for their identities will be continually marginalised by this legislation. Given that gender diverse

people are not explicitly protected by Aotearoa New Zealand's Human Rights Act of 1993, there is still a way to go for gender diverse people to be afforded the same rights as cisgender people within Aotearoa New Zealand society.

1.3.3 Sex Characteristic Diversity.

Historically, sex characteristics have been seen as indivisible from gender, and as such, written history in the Aotearoa New Zealand context that is explicitly about sex characteristic diversity beyond the practice of intersex surgery practices is very limited (McDonald, 2015; Schmidt, 2021a). Initially pioneered in the U.S.A. in the 1950s, 'corrective' surgeries have been performed on intersex children and infants so they could be '[assigned a gender](#)' – a practice since adopted here in Aotearoa New Zealand (McDonald, 2015; Schmidt, 2021a). A recent critical review of intersex health care stressed that these 'corrective' medical practices are usually cosmetic rather than medically essential; and because children cannot give consent and can suffer lifelong ramifications from such procedures, performing them on children can be considered an abuse of their human rights (Roen, 2019). The practise of corrective surgeries on intersex children has also been argued to be in breach of the Aotearoa New Zealand Crimes Act 1961, although this potential has never been tested in court (McDonald, 2015).

Aside from surgical practices, there is a dearth of information on the experiences of intersex people in Aotearoa New Zealand. Many intersex adults have been denied access to their childhood medical records or have had their medical histories hidden or destroyed (McDonald, 2015), and thus may not have full understandings about their bodies. Even population estimates are unclear, as previous New Zealand censuses did not ask questions about sex characteristic diversity (McDonald, 2017, p. 5). The 2023 census, however, did ask about variations in sex characteristics (Census, 2023), but did not ask people under 15, and given the aforementioned practices through which people were not fully informed of having

diverse sex characteristics, this means there are also likely adults who will not be counted. Although it is unclear the extent to which intersex people suffer due to the endonormative discourses that are present in Aotearoa New Zealand, the fact that they do suffer is undeniable.

1.3.4 Institutions.

Described above are ways that normative discourses about gender, sex characteristics, and sexuality have shaped legislation and social attitudes in the Aotearoa New Zealand context. However, the reach of normative discourses extends beyond these spaces and into other institutions that are shaped by the social discourses that they are embedded in (Braham, 2013). Institutions are not neutral spaces, but rather spaces which play out and reinforce what is ascribed as 'knowledge' based on what is normative in a given context. As Braham (2013) explains, "in practice, discourses are often in effect "housed" in organisations and institutions that act as custodians of knowledge and authority" (p. 60).

Cis-endo-hetero-normative discourses are 'housed' in a number of institutions in Aotearoa New Zealand. For example, gender and sex characteristic diverse people are not explicitly protected in the case of any employment matters in Aotearoa New Zealand, as the Employment Relations Act 2000 relies on the wording of the Human Rights Act 1993, which, as previously noted, does not explicitly cover gender and sex characteristic diversity (but does cover sexuality diversity). The illegality of housing discrimination also relies on the rights afforded under the Human Rights Act 1993, and research specific to GSSD youth in Aotearoa New Zealand revealed that they had experienced housing discrimination based on their identities (Fraser et al., 2022). GSSD people also report experiencing institutional barriers in mental health settings due to the impact of cis-endo-hetero-normative discourses, with examples including mental health providers demonstrating a lack of competence and confidence with GSSD people, and forms and bathrooms in these settings not including

participants' identities (Fraser, 2020). Siloed research projects about healthcare more broadly in the Aotearoa New Zealand context also describe the barriers sexuality diverse people have to overcome when they seek competent healthcare (Neville & Henrickson, 2006), and those that gender diverse people face when they are looking for gender-affirming care (Veale et al., 2019). Moreover, as noted previously, intersex people have a fraught history with healthcare in the Aotearoa New Zealand context (McDonald, 2015).

As this overview of the Aotearoa New Zealand context makes clear, while people under the GSSD umbrella had experiences unique to their identities, all groups have undoubtedly been impacted by cis-endo-hetero norms established and perpetuated through historical discourse and legislation, and, in turn, within institutions. As with all institutions, educational institutions are not separate from their social context (Allen et al., 2020).

1.4 Research Overview

I intended to address the gap in local campus climate literature with my thesis research. Additionally, as in line with my chosen community psychology philosophy and approach, my aim in understanding GSSD community experiences through my research was to be able to action an informed intervention (if necessary) for the benefit of this community on campus (Jason et al., 2019). This section provides an overview of my research process, including the context in which my research was conducted (The University of Waikato), the research questions that I was asking, the different stages of the research project, and the difficulties associated with eclectic research. This section concludes with an overview of the structure of the rest of the thesis.

1.4.1 The University of Waikato

There were limited explorations of the campus climate of The University of Waikato for GSSD staff and students prior to my thesis research. Currently, there is one piece of

research that has been conducted within the University of Waikato, Meghan Croner's ethnographic piece, published in 2017, that highlighted the invisible dominance of cisgender and heteronormative understandings through both policies and public spaces, as experienced by the non-binary, [pansexual](#) researcher (Croner, 2017). My previous research found that residential staff in The University of Waikato Halls of Residence felt they were welcoming of GSSD students, but equally felt unsure of the best way to support them and help them feel included in the residential space (Brown, 2016) and there is no training offered to staff regarding GSSD education. In the intervening years since both pieces of research, there has been some attempt to develop relevant policy, with gender, sex characteristic, and sexuality diversity explicitly covered in the 2022 Equal Employment Opportunity Policy (University of Waikato, 2022a). The Bullying, Harassment and Discrimination Policy (University of Waikato, 2022b) – which is specific to staff and not to students – also explicitly covers sexuality, but does not cover gender or gender expression. Additionally, the inclusion of 'sex' in the policy does not explicitly incorporate intersex people.

With the exception of Croner's ethnographic research, and the unexpected finding about halls of residence from my previous research, there is no other published research regarding the experiences of GSSD people or the campus climate at The University of Waikato. Overall, it appears that the university does not explicitly recognise GSSD people as individuals, groups, or a community. The university also seems to lack understanding of how to be inclusive of GSSD staff and students within the campus space.

1.4.2 Research Questions

In consideration of the current context described above, the following research questions were developed:

1. How (if at all) do cisnormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?
2. If the campus climate needs improvement, how can this be done in a way that is inclusive of all gender, sex characteristic, and sexuality diverse people on campus?

1.4.3 Research Stages

The research for this thesis was originally broken into three distinct yet interwoven stages, which are highlighted in Table 1, below.

Table 1

Overview of the Thesis Research Stages

Stage of Research	Purpose #1	Purpose #2
1. Focus Groups	To gain an in-depth understanding of the campus climate as experienced by GSSD participants.	To inform the survey and the intervention.
	<i>Findings presented in Chapters 4, 5, 8, and 9.</i>	<i>Discussed in Chapters 4, 5, 8, and 9.</i>
2. Survey	To gain an overarching understanding of the campus climate from all people (including cis-endo-hetero people).	To inform the intervention.
	<i>Findings presented in Chapters 4, 5, 6, 7, 8, and 9.</i>	
3. Intervention	To respond to issues highlighted in the focus groups and survey.	To disrupt cis-endo-hetero-norms on campus in order to bring about a more inclusive campus climate for GSSD staff and students.

	<i>Discussed in Chapters 4, 5, and 9.</i>
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Although the above stages were my initial plan for my thesis research, the actual study deviated slightly in two ways. Firstly, in line with a community psychology approach (described in Chapter 3), the intention of my research was to gain an ecological perspective of the experiences of GSSD staff and students in order to promote social change in the university campus climate, if needed. Thus, as noted in the table above, Stages One and Two of the research had a shared secondary purpose of informing the intervention – Stage Three. However, Stage Three did not come to fruition as intended – although some variations of it did – and this is discussed in more depth in Chapter 5.

The second deviation in the study was the result of findings from Stage One of the research. While my original research plan was informed by existent research, there was always the intention – as in line with a community psychology approach – to make sure that the research was informed by GSSD people on campus. Having a qualitative phase for Stage One allowed for the exploration of potentially previously unconsidered aspects or elements that GSSD people consider important to my research. This purposeful research design approach proved fruitful as non-monogamy and [polyamory](#) were mentioned by a participant as being entwined with their experiences of being a sexuality diverse person on campus. Non-monogamy and polyamory were not originally an intended part of this thesis research, largely because no previous GSSD campus climate research had included consideration of relationship diversity. However, as the intention of Stage One was, in part, to inform the construction of identities that were included in Stage Two, I subsequently included it as a demographic identity marker in the survey component of the research. Given the number of participants in the survey that spoke to how their non-monogamous/polyamorous identities intersected with their gender, sex characteristics, and/or sexuality on campus in the local

context, it thus became an unexpected key point in this research that is expanded upon in Chapters 8 and 9. While I cannot be certain, I do speculate that there is the likelihood that people would not have mentioned being CNM if I had not explicitly asked about it in the survey.

1.4.4 Researching With an Eclectic Methodology in an Eclectic Topic Area

Discussed in depth in Chapter 3 is how I employed a community psychology approach for my research. Community psychology encourages researchers to lean on knowledge from different disciplines and use mixed methods, action, and evaluation to understand marginalised community groups and create change (Jason et al., 2019). A community psychology approach also emphasises the importance of research that considers the different ecological layers (individual, community, society) that have an impact on the community group involved in the research. As a result, one of my biggest challenges as a researcher was how to manage the many different areas of research, theory, and methodological practice that were combined in one project. At times, amalgamating eclectic ideas and approaches was extremely enjoyable, and at times it was, to be quite frank, quite an ordeal.

Focusing on the way(s) in which GSSD people perceive and experience the campus climate in Aotearoa New Zealand required a nuanced approach because this is an area of emerging research in a country with a colonial context framed by a constitutional Treaty between Māori and the British Crown, which rightfully necessitates that researchers in current times conduct research that is culturally ethical for Māori. For these reasons, the local campus context is in many ways different from those in the United States and the United Kingdom, where the majority of campus climate research has been undertaken to date. Pre-colonial acceptance of GSSD identities in Māori society has been heavily erased over time as a result of colonisation, and research has shown that [takatāpui](#) and Māori GSSD people were denied access to the [mātauranga](#) that described GSSD diversity as a normal part of societal discourse

(Kerekere, 2017; Te Awekotuku, 2005). In this local context, to comprehensively review the literature relevant to this study (Chapter 2 Thesis Climate), I thus endeavoured to do two things: demonstrate the wide range of people under the GSSD umbrella who have collective and distinct experiences in the campus space; and explain the colonial history that has shaped current social and institutional discourse around GSSD identities in Aotearoa New Zealand, including those of Māori. Overall, I hope I have done to the voices of the participants in this research justice, while also acknowledging the relevant aspects (and repercussions) of the colonial history of Aotearoa New Zealand for Māori people and GSSD people in our local context.

Specific to my research methodology, the decision to use a community psychology approach meant that as well as utilising research about Aotearoa New Zealand history, I drew on research and practice from a wide range of subject areas that contain GSSD voices, such as psychology, sociology, [Kaupapa Māori](#)³, education, law, and policy. The research plan included both qualitative and quantitative components, as well as an intended element of evaluation of the intervention. The eclectic amalgamation of different methodologies and literature as well as the necessary balance of GSSD and Māori voices, meant that there was a wealth of literature that were somewhat relevant to the various elements of my research, but no literature that I could draw on to help guide my research in a more comprehensive and overarching way.

Because of the eclectic nature of this thesis, I thought it would be wise to have a supervision panel made up of three academics with expertise in different theoretical and methodological areas that my research would engage with. Dr Jaimie Veale is a trans woman

³ To clarify: a Kaupapa Māori research approach was not used by me as [Pākehā](#) researcher. Rather, Kaupapa Māori research was drawn on from the literature to ensure that Māori voices were describing the impact of colonial history, particularly for Māori GSSD people (admittedly, with my Pākehā paraphrasing).

with an academic background in psychology. Her key areas of expertise (of relevance to this thesis) include psychology, quantitative research methods, and transgender people's health and well-being. Dr Johanna Schmidt came to the thesis with an academic background in sociology, with her key areas of expertise (of relevance to this thesis) being sociology, qualitative research methods, gender, sexuality, and Pacific transgender populations. Dr Bridgette Masters-Awatere (Te Rarawa, Ngāi te Rangi, Tūwharetoa ki Kawerau) has an academic background in community psychology and Kaupapa Māori research, with her key areas of expertise (of relevance to this thesis) being community psychology practices, Māori health and well-being, and evaluation within indigenous contexts. I do not think my supervisors would say it is unfair of me to state that at times our range of perspectives created healthy debate and dissent between the four of us. Ultimately, I believe these discussions made my research much more rigorous, as it meant that all the decisions made in my research were interrogated from a range of perspectives.

1.5 Thesis Overview

The structure of this thesis is a little unconventional and divergent from the norm – not dissimilar from the research topic or identities of the research participants (and the researcher!). Rather than having a typical literature review for Chapter 2, I provide a shorter 'Thesis Climate' chapter: a macro-level overview of international and local contextual literature. I chose this structure to allow for the fact that each published thesis chapter comprises a stand-alone article or report, and thus provides a more in-depth review of the literature (including international literature) that is relevant to the findings from that section of the project. Throughout the Thesis Climate Chapter, when relevant, I refer the reader to the more specific literature reviews in the subsequent chapters that feature standalone articles or reports (the article chapters).

Another distinguishing aspect of the structure of this thesis is the way it more freely expresses voice. Contrary to what might be expected, I do not go into great detail on researcher positionality in this introduction. As a community psychology student, I entwined my positionality with the research process approach; this is discussed comprehensively in the methodology section (Chapter 3) and included through ‘my voice’ at relevant points in the thesis. Similarly, participant quotes can be found throughout the thesis, including at the beginning of some chapters, to reinforce my chosen approach of ‘research alongside’ rather than ‘research on’ the participants – their voices guided this research from methodology to reporting.

Table 2 presents an overview of all chapters of this thesis, and includes reference to publication where appropriate. In the thesis itself, chapters that feature standalone articles or reports (Chapters 4–8) include a preface that provides publication and additional contextual information. Each chapter that has been externally published preserves the journal formatting requirements.

Table 2

Overview of the Thesis Chapters and Content

Chapter 1
Introduction
This chapter provides context and rationale for the research followed by an outline of the research process and thesis structure.
Chapter 2
Thesis Climate
This chapter details key international literature at a high level only, to account for the literature that is already shared in published chapters. This chapter then explains what is known about educational climates in the local context.
Chapter 3

Methodology
This chapter explains the research methods utilised, and offers reflections on how my positionality as a researcher was entwined with the research process.
Chapter 4 Reasons for (In)Visibility on the University Campus: Gender/Sex, and Sexuality Diverse Staff and Student Experiences
Chapter 4 is an article that has been published in <i>New Zealand Sociology</i> . The focus of the article is the findings from the first stage of the research – the focus groups – which were intended to elucidate the perspectives on, and experiences of, the campus climate among GSSD staff and students.
Chapter 5 University of Waikato Campus Climate: Experiences of Gender, Sex, and Sexuality Diverse Staff and Students
Chapter 5 is an open-access report that contains descriptive findings from the second stage of the research – the campus climate survey – which was intended to consider the campus climate more broadly from staff and students of all genders, sex characteristics, and sexualities.
Chapter 6 When Umbrella Terms Conceal Disparities: Perceptions of Acceptance of Different Gender, Sex, and Sexuality Diverse Identities on the University Campus
Chapter 6 is an article that has been accepted with revisions by the <i>New Zealand Journal of Educational Studies</i> . This article is specific to the quantitative results of a section of questions from the campus climate survey that investigate perceptions of the extent to which the university campus culture is accepting of specific groups of GSSD people.
Chapter 7 Normal versus Normative: Gender, Sex, and Sexuality Diverse Tertiary Staff and Students Think Beyond Homonormativity and Transnormativity
Chapter 7 is an article that was accepted with revisions by <i>Higher Education Research & Development</i> . This article is specific to the thematic findings from a number of qualitative questions which were asked specifically of GSSD people in the campus climate survey.
Chapter 8

‘Non-monogamy is the hardest thing to disclose’:

Expressions of Gender, Sexuality, and Relationships on the University Campus

Chapter 8 is a published article in *Women’s Studies Journal*. The focus of the article is on the experiences of [consensually non-monogamous](#) and [polyamorous](#) GSSD people in the university campus context, which was an unanticipated but relevant finding from both stages of the research.

Chapter 9

Discussion

In this chapter, I consolidate the research findings from the previous chapters and detail the implications. Limitations of the research are examined, as well as recommendations for future research and for educational policy and practice in Aotearoa New Zealand.

2. Thesis Climate

2.1 Chapter Overview

I can hold hands with my girlfriend on campus without getting stared at or having derogatory comments made (so general campus population are at worst neutral about my same-sex relationship). ([Bisexual](#), pansexual, unsure but not heterosexual, woman).

I answered affirmative to not feeling safe on campus and I feel like at Waikato I have to be two different people, when I'm with friends or in class (because my classes thankfully have actually been very LGBT friendly) I can be the real me but around campus I have to put on this cisgender straight façade (Non-binary, queer person).

The overall campus environment is so broad and varied that it makes it a little difficult for me to answer this question. I would describe myself using the words cisgendered, pansexual, takatāpui, queer, and woman, and I have never personally felt unaccepted; however, I am in a straight-passing relationship so that will have affected my experiences. I will say that, like the rest of society, I feel that the overall campus culture is to assume one's heterosexuality and cisgendered, as a default. However, I have met many more different types of people in university who are living openly, and I feel that there is a lot of acceptance out there. (Takatāpui, pansexual, queer, woman)

A literature review, in simplified terms, is an evaluation of the current state of literature – the research, theories, historical context, or other factors – concerning a chosen topic (Thomas & Hodges, 2010). Similarly, *campus climate research*, in simplified terms, is an evaluation of the current state of a university – the attitudes, perceptions, inclusion or other

factors – concerning marginalised people(s) (Hart & Fellabaum, 2008). I chose to rename my literature review ‘Thesis Climate’ because this chapter interrogates literature about gender, sex characteristics, and sexuality - including the experiences of GSSD people –in educational institutions. Relevant international literature is noted in the chapters that have published articles and the wider discussion, however a high level overview of international campus climate literature is also interrogated in this chapter. This chapter also provides the limited information that is available about campus climates in the context of Aotearoa New Zealand; I describe what is known about local educational institutions in relation to GSSD staff and students, with each subsection (gender, sex characteristic, and sexuality diverse people) starting with anchor quotes to acknowledge the voices of participants in this thesis research with that identity. Lastly, I finish this chapter with a review of intersectionality literature and discuss the experiences of takatāpui and GSSD Māori, gender diverse Pasifika peoples, and non-monogamous and polyamorous GSSD people.

2.2 International Campus Climate Context

For the purpose of cohesion of this thesis, and acknowledgement of the reoccurring themes within other campus climate research, this section provides a *macro-level* understanding of campus climates on an international level. Critical and comprehensive reviews of relevant international literature are incorporated in the published articles that are presented in Chapters 4, 6, 7, and 8, and are also included in the Chapter 9 discussion. The literature in these chapters broadly covers topics such as GSSD discrimination, marginalisation, belonging, and success on campuses. Additionally, Chapter 4 focuses on GSSD identities and (in)visibility on campus in relation to these identities. Chapter 6 more specifically discusses acceptance on campus in relation to specific GSSD identities, and the impacts of having a liminal identity. Normative discourses are the key foci of Chapter 7, both

in relation to GSSD identities and with respect to GSSD peoples' experiences on campus.

Chapter 8 also reviews normative discourses, but has a specific focus on mononormativity.

2.2.1 Structural Discourses

Internationally, the persistent prevalence of heteronormative and cisnormative discourses within campus climates impedes on GSSD students' sense of belonging (Magnus & Lundin, 2016; Ripley, Anderson, McCormack, & Rockett, 2012; Yep, 2002). Lack of awareness of GSSD identities has been posited as 'doxa' by some academics, meaning that cis-hetero people perceive their reality as universal and thus do not consider how cisnormative and heteronormative discourses might impact on others (Iisahunter et al., 2015). Research in the United Kingdom shows that GSSD people do not necessarily consider these cis-endo-hetero-normative behaviours to be offensive, but rather perceive them as habitual, performed by cis-endo-hetero people unconsciously and without intent to aggravate (Formby 2017). Despite the potential lack of intended offence, further research from the United Kingdom shows that cisnormative and heteronormative discourses are exclusionary and challenging for GSSD students due to the lack of response from universities to the normative discourses that are ingrained in the campus climate (English & Fenby-Hulse, 2019). This lack of response leads to GSSD students being frustrated by the fact that they have to continually respond to and challenge normative assumptions themselves. While GSSD students might be able to respond to cis-endo-hetero-normative discourse on campus at the level of individual interactions, it is unrealistic to expect students to be able to disrupt or remove discourses that are engrained structurally within an institution.

Universities have cis-endo-hetero-normative discourses built into their spaces, learning content, policies, and practices (Keenan, 2018; Marzetti, 2018). Research shows a wealth of notable examples, including lack of gender-neutral toilets, exclusion of non-normative identities on university forms, and lack of knowledge about GSSD identities by

staff, particularly in teaching content (Allen et al., 2020; Dau & Strauss, 2016; Formby, 2015; Garvey et al., 2015). Marginalisation of GSSD people through structural discourses - such the previously mentioned examples - has been linked to a negative effect on student academic progress and holistic wellbeing (Dau & Strauss, 2016; Ferfolja et al., 2020; Garvey & Rankin, 2015b; Gortmaker & Brown, 2006). As such, universities need to proactively work to disrupt and remove cis-endo-hetero-normative barriers within their campuses if there is to be any change created to be more inclusive of GSSD people.

One consequence of cis-endo-hetero-normativity is the impact it has on GSSD visibility - or lack thereof - on campus. GSSD students and staff report being negatively affected by cis-endo-hetero-normativity both when their identities are visible and invisible to other people on campus (Eliason, 2023; Ferfolja et al., 2020; Garvey & Rankin, 2015a). Ferfolja and colleagues (2020) found that GSSD people on campus in Australia either keep their identities invisible to avoid the potential of explicit discrimination, or have their identities rendered invisible as a result of cis-endo-hetero-normativity. Similarly, Marzetti (2018) found that gender diverse people on campus are rendered invisible for similar reasons to those outlined by Ferfolja et al. (2020), but also reported the converse situation of being hyper visible due to not fitting into cisnormative ways of being. If GSSD people are having to make strategic decisions about whether to have an (in)visible identity for the sake of *better* wellbeing, then we cannot consider campus climates to be inclusive of GSSD people.

Most GSSD campus climate research primarily focuses on student experiences. However, there is literature that speaks to the unique experiences that GSSD staff have, particularly those that engage with GSSD research. For example, there is still a dearth of GSSD research from academics in some institutions due to the potential of repercussions, such in areas of Southern Africa where being GSSD is criminalised (Mogotsi et al., 2017). Recent research suggests that GSSD and other minority academics are disadvantaged at work

due to their identities, for example being tokenised and utilised to share knowledge about their identities when this is considered useful and relevant by the institution (Beagan et al., 2021; Davies & Neustifter, 2021; Pride et al., 2023; Vaccaro, 2012). Having a GSSD identity as well as an academic identity can create tension for people whereby they feel pulled between what is expected of them as academics and their personal sense of identity - for example, displaying cisnormative expressions of gender within the campus rather than expressing themselves in a way that is more aligned with their personal identity (Eliason, 2023; Pride et al., 2023). Garvey and Rankin (2018) surveyed GSSD academic employees and noted that a significant number of the respondents had considered leaving their jobs due to issues with the campus climate at the university they worked at. There are clearly unique barriers for GSSD staff within university spaces, and more research into their experiences within a local context would be beneficial, especially given that campus climate research conducted thus far in the local context reflect the focus of the international climate findings in that they have been specific to students only (Treharne et al., 2016; Woods, 2013).

2.2.2 Disrupting Structural Discourses

GSSD students have more potential to thrive academically and personally when universities foster campus climates that are inclusive of their identities (Renn, 2020, p.76). Early campus climate research suggests that GSSD people should become more visible and vocal on campus to challenge issues that they face, in order to create space for change and more inclusion (Rankin, 2005). More recent research suggests that this puts the onus on GSSD people and groups on campus to create change, which places unrealistic pressure on GSSD groups themselves to address the effects of structural marginalisation, and which is demonstrated to have a limited impact when the university is not engaged in supporting the long-term inclusivity of GSSD people (Formby, 2017). As an alternative, Formby (2017)

argues that the focus should instead be on what tertiary institutions are (or should be) doing to both support GSSD people and challenge pervasive cis-endo-heteronormative discourses.

When staff disrupt cis-endo-hetero-normative discourses and support GSSD students, these students feel seen and valued (Ferfolja et al., 2020). Kristen Renn (2020) reviewed published research that was specific to GSSD student tertiary success; notable was that staff who are educated about GSSD identities and inclusion can help support GSSD student success by interrupting cis-heteronormativity on campus. Additionally, staff have the ability to create inclusive classroom spaces and content, which helps to affirm GSSD identities and belonging. One example of tertiary staff doing this was shown with research from South Africa, where the researcher found that teaching GSSD inclusive content had the potential to disrupt cis-endo-hetero students' normative attitudes, and create positive behaviour change (Nzimande, 2017).

As shown in the examples above, positive individual encounters have a beneficial impact for GSSD students on campus. However, the overarching responsibility for student success should sit predominately with the university and the actions it takes to include GSSD people at a structural level. Researchers (Taylor et al., 2020) emphasise how there is a need to move beyond small changes and rhetoric, and suggest that tertiary institutions should focus on creating deep institutional change to the way they operate in order to create inclusive environments for GSSD staff and students. Institutional disruption to structurally engrained cis-endo-hetero-normative discourses is more likely to create long term change which will increase GSSD staff and student success and create a safe institution for any potential future staff and students (Fink & Hummel, 2015). What deep institutional change looks like, however, will vary depending on the tertiary environment and social and cultural context.

Campus specific research helps inform the best ways to be inclusive of GSSD identities so people can thrive in the campus environment (Fink & Hummel, 2015; Garvey et al., 2017; Sue, 2010). Thus, it is fitting to hear from GSSD communities in the local context about their personal experiences on specific university campuses, as this has the potential to help informed decision making about what would combat cis-endo-hetero-normative discourses that GSSD students and staff are experiencing. Ultimately, the ways that universities respond to GSSD issues and cis-endo-heteronormative discourses impact the overall campus climate. A climate can vary from unwelcoming and unsafe - which can result in lack of retention and academic success for GSSD students and feelings of wanting to change universities for staff - to being a climate that promotes a safe and inclusive space for GSSD people to visibly be themselves (should they wish to be) (Formby, 2015; Garvey & Rankin, 2018).

2.3 Aotearoa New Zealand Campus Climate Context

The purpose of including international literature in this thesis chapter is to provide a more comprehensive understanding of the impact that (un)inclusive campus climates have on GSSD people. However, community psychology research approaches hold strong to the value of considering the specific context of the community that you are conducting research with (Orford, 2007; Thomas et al., 1997). Findings from international campus climate research also support the argument that it is vital to gain an understanding of specific local contexts, as doing so provides a more nuanced understanding of issues that likely need to be addressed within a specific cultural campus context (Fink & Hummel, 2015; Garvey et al., 2017; Sue, 2010). The community I was doing research with in the instance of this thesis comprises GSSD people on the University of Waikato campus. As there has been no campus climate research conducted at the University of Waikato, the best way to credibly get a window into the likely experiences of said community prior to conducting my research is through

comprehensive local literature about the experiences of GSSD people in the wider Aotearoa New Zealand education system. As a result, in this section of my thesis, I focus exclusively on local research about GSSD people and their experiences in the Aotearoa New Zealand educational context.

There are GSSD research projects in Aotearoa New Zealand that have been specific to departments or disciplines within an educational institution (e.g., medicine). There has also been research in the local context that has investigated the experiences of GSSD staff/students in university settings without the express intention of understanding the overall ‘climate’ of a campus. The first subsection below discusses these research projects as microcosms of campus climates. The following subsections then describe campus climate research that has been conducted in the Aotearoa New Zealand context – campus climate research being that which focuses on the overall atmosphere of an educational campus for a community group through use of a large cohort (in the case of this study, for GSSD people). The local campus climate research is discussed at a granular level specific to climates for gender diverse people, sex characteristic diverse people, and sexuality diverse people.

2.3.1 Microcosms of Aotearoa New Zealand Campus Climates.

Academics in Aotearoa New Zealand have conducted pockets of research about gender, sex characteristic, and sexuality diversity within specific academic contexts, with one such example being the review by Vicki M Carpenter and Debora Lee (2015) of an initial teacher education course (ITE) through a queer lens. Repeating the same investigation in 2002 and 2009, these researchers found that heteronormative practices and attitudes of hetero staff were prevalent within the ITE course. A key finding from the research was that non-heterosexual staff who participated said they were often assumed to be heterosexual by colleagues, and as such some of the participants described going along with the status quo of heterosexuality for safety reasons. Carpenter and Lee (2015) speak to researching with

‘LGBTQ’ participants specifically in their study, however, their research findings and discussion has an exclusive focus on sexuality and heteronormativity. The inclusion of ‘T’ in their acronym potentially suggests that they unwittingly amalgamated transgender people with sexuality diverse people, or it may be that Carpenter and Lee assumed that heteronormativity directly affects all transgender people. Whatever the reason for amalgamating transgender people with sexuality diverse people, the voices and experiences of gender (and sex characteristic) diverse people in relation to those elements of their identity are unknown in this research.

Specific to the tertiary medical curriculum, Oscar Taylor and colleagues (2018) reviewed the perspectives of medical clinical training staff in relation to including GSSD content in their teaching. Participating staff in the research conveyed acceptance of and openness to gender, sex characteristic, and sexuality diverse people, but identified a ‘lack of curriculum space’ and/or ‘lack of relevance’ as key reasons for not having GSSD-inclusive content. While it is encouraging that clinical staff appear to welcome diversity, their notion that GSSD content lacks relevance sits in stark contrast with other research findings which have shown that GSSD people have identified a deficiency of knowledge and understanding among health providers as a significant barrier to care (e.g., Fraser, 2020; Tan, 2021; Veale et al., 2019). This finding is not only applicable to university medical curricula, but also to university student service settings in Aotearoa New Zealand, given that the universities in this country offer health services to students.

Perhaps the most recent research project of relevance to this thesis was conducted by Louisa Allen and colleagues (2020) at an unnamed university in Aotearoa New Zealand. GSSD participants in their photo-elicitation interview research shared the ways in which they experienced discrimination and exclusion on the campus space while simultaneously describing feeling ‘safe’, overall, on campus. International research would suggest that this

paradox arises from GSSD people potentially minimising their exclusionary experiences on campus based on their perceptions of universities being more tolerant overall than wider society (Formby, 2017). However, Allen and colleagues contend that rather than consider GSSD perceptions of safety to be illusionary, researchers and universities should take from these findings that campuses are multifaceted spaces where GSSD people can sometimes feel safe (e.g., through anti-discrimination policies) and, at other times, unsafe (e.g., unable to come out/fully express their identities). Allen and colleagues (2022) conducted a further review of their research in relation to material and spatial elements of the campus. Doing this added depth to their initial conceptual positing, which led them to suggest that "the multiple and fluid nature of campus space, and specific configurations of materiality and spatiality which participants 'dwell with', generates this paradoxical affect" (p. 769). In this instance, the 'paradoxical affect' is the feelings of safety – or paradoxically lack thereof – that GSSD people in their research had when they perceived, occupied, and experienced both material and spatial spaces on campus. Overall, Allen and colleagues suggest researchers and universities take a nuanced and holistic approach to understanding GSSD experiences on local campuses. Their proposition of a nuanced and holistic approach aligns well with the community psychology and mixed methods approaches that I chose to use when conducting my research (described in Chapter 3).

2.3.2 Campus Climates: What do we Know?

Only two explicitly campus climate research projects have been conducted in Aotearoa New Zealand, and both focused on students under the GSSD umbrella. The campus climate study undertaken in 2014 by Gareth Treharne and colleagues (2016), was specific to one university and explored the experiences of 'students with diverse sexual orientations and/or gender identities'. Toni Woods (2013) conducted the other campus climate study in 2012 at a polytechnic, which is somewhat synonymous with a vocational college in the

international context. Woods' research aimed to compare the experiences and perceptions of lesbian, gay, bisexual, transgender, intersex, and [questioning](#) students with those of heterosexual students. The findings of both studies focused on the experiences of students only, and key findings of relevance to my research are discussed in detail in the following subsections. In the following review of these studies, I often critique the terminology and methodology choices of the authors in relation to current understandings of gender, sex characteristics, and sexuality. However, it must be emphasised that terminology in this space has progressed rapidly in recent years, and I want to absolutely acknowledge that these two research projects by Woods (2013) and Treharne and colleagues (2016) were progressive, landmark studies at the time that they were conducted, and both provided a solid basis for my own thesis research.

2.3.2.1 Campus Climate: Gender Diverse People.

It is a lot easier to express sexuality than it is gender. ([Transgender woman](#))

These [[microaggressions](#) on campus] contribute to making a pretty intimidating environment ([Transgender man](#))

It's so much easier for me to tell people I'm gay than it is to say I'm non-binary, because being non binary comes with the weight of having to explain myself and not being respected or not being understood (Non-binary person)

Comprehensive insights which reflect the experiences of gender diverse people do not feature in the aforementioned studies by Treharne et al. and Woods, both of which have limitations with respect to clearly illuminating the experiences of gender diverse students on Aotearoa New Zealand university campuses. This key limitation in relation to gender diverse insights arose from the ways in which both studies collected demographic information. The Treharne et al. study only offered the mutually exclusive options - i.e., you could only tick one - of 'female', 'male', and 'other (please specify)' as choices for participants to identify

their gender and did not ask about people's [sex assigned at birth](#). Any gender diverse people who utilised the categories of 'female' and 'male' were then included in the category of cisgender participants, and thus the only gender diverse participants that were acknowledged in the study's 'LGBTAQ' cohort were people who had noted in the 'other' textbox option that they had diverse gender identities. Similarly, the wording of Woods' (2013) campus climate survey invited participants to identify their gender from among the mutually exclusive options of 'female', 'male', 'transgender ([Fa'afafine](#), Whakawahine)', and 'intersex'. Thus, because it was possible that some gender diverse people felt more aligned with the terminology 'female' or 'male' than the terms 'transgender (Fa'afafine, Whakawahine)' or 'intersex' for describing themselves, they would then be counted as cisgender in the data analysis. Additionally, this limitation in Woods' survey meant that intersex people were amalgamated with gender diverse people in her categorisation, analysis, and findings. Despite the limitations of these studies, findings from both illuminate unique experiences of gender diverse people on campus.

Of the three participants who ticked 'transgender' for their gender in Woods' study (2013), none reported either feeling a need to conceal their identity for fear of intimidation, nor any form of harassment due to their gender identity (Woods, 2013). However, the limitation of the wording of Woods' survey questions (without asking other contextual gender questions), is that these transgender participants may not have been explicitly identifying as transgender on campus. If their gender expression aligned with what normative discourse assumes to be that of cisgender men and women (for example, using gendered [pronouns](#) and dressing in ways that society typifies as aligning with said pronouns), then people around them would not assume otherwise. This possibility is acknowledged to a degree by a transgender participant in Woods' survey who mentioned that, although they had not experienced negativity, their fa'afafine friends had been harassed on campus – which may be

due to the fact that fa'afafine 'live at the intersection of Samoan and Western understandings of sex, gender, and sexuality' (Schmidt, 2005, p. 7). As such, the gender expression of fa'afafine disrupts the cisnormative understandings of gender expression that dominate in Aotearoa New Zealand, which may be the cause for them experiencing negativity on campus in relation to their identity.

Treharne and colleagues (2016) found that LGBTAQ participants were significantly more likely than cis-hetero students to *think* that transgender people would be harassed on campus. Their study asked each participant whether they *had* experienced harassment due to their sexual orientation/gender identity; however, differences were only analysed 'between group' on an amalgamated level (LGBTAQ vs cis-hetero) and 'within group' (LGBTAQ 'males' vs 'females' vs 'other gender identity'). Due to the aforementioned problems around self-categorisation, it is not possible to compare accurately transgender student experiences with those of either the total population or the cis-hetero population. Of note, however, is that rates of harassment were found to be higher for people of an 'other gender identity' (38.5%) within the LGBTAQ cohort compared to 'males' (29%) and 'females' (21.5%). Open-text responses shared in the research report from gender diverse participants demonstrated that binary bathrooms were a key issue among this group, due to both the personal discomfort they experienced in these spaces, as well as the fears they had about personal safety (Treharne et al., 2016).

It is evident from this subsection that it is timely and necessary to gain a more nuanced understanding in Aotearoa New Zealand both of how people in campus contexts identify their gender and of how different ways of expressing gender on campus can affect their experiences and feelings of safety and comfort. A more nuanced understanding of whether certain gender diverse people are experiencing the campus space differently depending on

how much their visible expression of gender fits within cisnormative understandings could inform strategies to make the campus space more inclusive, if this is needed.

2.3.2.2 Campus Climate: Sex Characteristic Diverse People.

The biggest issue I would say has been toilets. Nothing has happened, but I am always afraid something might. I try to hold [my bladder] and use safe gender neutral toilets, though they are not everywhere, so sometimes this causes difficulty... (Intersex person)

No respondents to the Treharne et al. (2016) campus climate survey identified as 'intersex'. Woods (2013) had one intersex participant, but offered no findings specifically related to that individual. As such, there is no current academic literature about how intersex people in Aotearoa New Zealand experience campus climates. This echoes international research which describes intersex people who are in university campus spaces as invisible due to the fact that this group is often overlooked in campus climate research (Dockendorff, 2020). Thus, there is clearly a gap in local and international campus climate research in relation to intersex people that needs to be filled.

2.3.2.3 Campus Climate: Sexuality diverse People.

I feel uncomfortable when there are expectations placed on my sexuality. For instance, if I'm homosexual assuming I know fashion, like certain music, act feminine, or cross-dress. This often happens with females or others in my own community. (Gay man)

[I] have had many forms of subtle harassment throughout my time at the university. These include in the halls having males that I live with, following my ex girlfriend and myself around and implying that they wished for a threesome despite how clearly uncomfortable and unwilling we were... although these experiences have made me feel alienated, in general I find the campus climate especially the staff and students to be very accepting of lesbian identities. (Lesbian woman)

I struggle with all the labels. I feel that bisexual women are sometimes an inconvenient truth (not lesbian, not straight). (Bisexual woman)

I mostly identify as pansexual and sometimes even those in the community aren't convinced my sexuality is valid. (Pansexual woman)

Explaining what my sexuality was to a classmate then having to explain how no, it wasn't a mental or health condition. (Asexual woman)

As can be seen in the above quotes from the participants in my study, people who sit under the umbrella term *sexuality diverse* have unique experiences when they express their specific sexualities. The paragraphs in this section speak to existing research findings in Aotearoa New Zealand on the on-campus experiences of people with different sexuality diverse identities, as much as is feasible given the aforementioned methodological limitations.

The campus climate study conducted by Treharne and colleagues (2016) grouped gay men with takatāpui [people] and lesbian women, so there was no way to illuminate the specific perceptions and feelings gay men or lesbians had about the campus. However, there were questions in Treharne et al.'s (2016) survey that asked about these groups as separate identities, with all respondents being asked how likely gay men are to be harassed on campus, and how likely lesbians are to be harassed on campus. Among the LGBTAQ participants, 41.1% thought it was *likely* or *very likely* for gay men to be harassed on campus, which was significantly higher than the percentage of cis-hetero participants (27.7%) who thought that gay men were *likely* or *very likely* to be harassed. Similarly, 34.2% of the LGBTAQ participants thought it was *likely* or *very likely* for lesbian women to be harassed on campus, significantly higher than the 23.4% of cis-hetero participants who thought that lesbian women were *likely* or *very likely* to be harassed. It is unclear what the relationship is between perceived harassment and lived experience, however, given that the *experienced* rates of

harassment of gay men and lesbian women were amalgamated into one group in the study, alongside takatāpui. However, the amalgamated rate of harassment reportedly experienced by these three groups - within the last 12 months specifically - was 34.4%, which is notably higher than the rate of harassment (although there was not a timeframe for this question) - as *perceived* by cis-endo-hetero people against either lesbian women or gay men. Woods' (2013) survey used a different methodology to that of Treharne and colleagues (2016). As a result, there is the possibility of identifying rates of harassment experienced by lesbian women and gay men. There were 10.3% of gay male participants who reported they had been harassed on campus in the previous 12 months. In contrast, a higher percent of lesbian participants – 16.7% - reported having been harassed on campus in the past 12 months. People being harassed for their identity is problematic, but what is also concerning is that a review of the qualitative responses show that many gay and lesbian participants in Woods (2013) and Treharne and colleagues (2016) studies were concealing their identity on campus, which means that rates of harassment would likely be higher if all gay and lesbian people's identities were visible on campus.

Treharne et al. (2016) amalgamated bisexual and pansexual people, and 24.3% of the people in this group reported having experienced harassment in the past 12 months due to their identity. In comparison to the lived experiences of bisexual and pansexual people, cis-endo-hetero participants under-perceived the amount of harassment that bisexual people (exclusively) would likely receive on campus, with only 15.7% thinking it was *likely* or *very likely*. Sexuality diverse identities beyond those labelled as lesbian women, gay men, and bisexual people were not discussed in Woods' (2013) campus climate report, so there is no means for understanding the experiences of, for example, asexual or pansexual people. However, Treharne and colleagues (2016) looked at the experiences of asexual students and found that, compared to all other groups under their defined LGBTAQ umbrella, they

experienced significantly lower rates of harassment, and concealment of their identities to avoid intimidation. Additionally, there were no asexual participants who reported fearfulness for their physical safety, and no asexual participants who reported having been denied opportunities due to their identity. Treharne and colleagues (2016) do not speculate on why there might be such a difference for asexual people, although Brickell's (2000) research into heterosexuality and homosexuality within public and private spheres in Aotearoa New Zealand may provide insight. Brickell (2000) suggests that, in this country, homosexuality is perceived as sexual in nature and carries a visible markedness to it in social discourse, whereas heterosexuality is an unmarked – and thus the normative – way of being rather than 'sexual'. Thus, I hesitantly speculate that heteronormative discourse may not mark asexuality in the same way as homosexuality, because asexuality is not perceived as sexual in nature.

In summary, it is clear from the campus climate studies discussed in this section (Treharne et al., 2016; Woods, 2013) that sexuality diverse people experience varying levels of harassment in their respective campus climates, and that cis-endo-hetero people perceive levels of harassment as different, depending on a person's sexuality identity. If my thesis research intends to understand the experiences of GSSD students and staff on campus, then there is a clear need to (aim to) recruit people of different sexuality diverse identities to gather insight into their unique experiences. Additionally, the methodology for reporting on sexuality diverse identities (e.g., the amalgamation of some and the exclusion of others) in prior campus climate studies has resulted in a gap in knowledge that needs to be addressed in order for researchers and universities to better understand the tertiary environment in Aotearoa New Zealand for different groups of sexuality diverse people.

2.4 Intersectionality

Although this thesis primarily focuses on gender, sex characteristics, and sexuality, the research methodology also takes into consideration *intersectionality*, the framework coined by

Crenshaw (1989) to describe the distinctive interdependent oppression(s) that people can experience based on more than one facet of their identity. Crenshaw originally spoke to the intersection between being Black and being a woman, however, decades of research has helped the concept of intersectionality evolve to include other identity markers that people may be oppressed in relation to, such as marginalised class or socioeconomic groups, people with disabilities, minority ethnicities and cultures, and non-normative sexualities, sex characteristics, genders, relationships, and other social categories (Cho et al., 2013). While there are many groups that could be discussed in this subsection, intersectionality is discussed specifically in relation to Māori GSSD people including takatāpui, Pasifika GSSD people, and non-monogamous and polyamorous people. Māori and Pasifika GSSD literature is discussed due to community psychology in the Aotearoa New Zealand context valuing a research approach that acknowledges cultural pluralism and awareness (Institute of Community Psychology Aotearoa, n.d.). Non-monogamy and polyamory are discussed due to the topic becoming of relevance to this thesis based on the research findings.

2.4.1 Intersectionality: Māori GSSD people, including Takatāpui

Being predominantly takatāpui, it really makes it more difficult in the conservative climate that this university has. (Takatāpui, non-binary, [gender queer](#), bisexual person)

I would like it if [Student Services] didn't assume that I was white, straight, and monogamous, and I would like it if all the service providers were more educated in what it means to be non-white, non-straight, and non-monogamous, so that I would feel more safe in [coming out](#) when I need to (Pansexual, queer, polyamorous or non-monogamous, takatāpui, woman)

Described in more detail in Chapter 6, the pre-colonial chronicling of Māori culture implies that there was a societal acceptance of takatāpui and GSSD people in Aotearoa New Zealand prior to its establishment as a Crown colony. However, the Māori mātauranga that

understood gender, sex characteristic, and sexuality diversity as a natural part of life was forcibly removed through the colonial discourses rendering GSSD identities as ‘other’ or non-normative (Kerekere, 2017; Te Awekotuku, 2005). Kerekere’s (2017) landmark work found that research participants now utilise the term *takatāpui* as a means to decolonise Māori GSSD identities. While I acknowledge Kerekere’s finding as important, I continue to use *takatāpui and GSSD Māori* in my writing because the Māori participants in this thesis research did not always use the term *takatāpui* to describe themselves.

Due to the colonial denial of *mātauranga* and the erasure of evidence of *takatāpui whakapapa*, some Māori people have taken on board colonial discourse that has led to the persecution and shaming of their *takatāpui* and GSSD [whānau](#) within cultural settings (Kerekere, 2017). This has had a detrimental impact in that, for many *takatāpui* and GSSD Māori, it has created a disconnect from *whānau* and cultural identity (Kerekere, 2017). This disconnect has also severed *takatāpui* and GSSD Māori from the history of their GSSD ancestors, which if re-established could be a point of pride and validation for *takatāpui* and GSSD Māori (Kerekere, 2017). As a consequence of the loss, erasure, persecution, cultural shaming, and disconnect they have experienced, some *takatāpui* and GSSD Māori have experienced intergenerational trauma that has ongoing and wide-ranging effects, including hindering their expression of diverse gender, sex characteristic, and sexuality identities (Hutchings & Aspen, 2007; Kerekere, 2017; Te Awekotuku, 2005). There is evidence, however, that *takatāpui* and GSSD Māori *mātauranga* is starting to be re-established, with one community example being an annual national *takatāpui* [hui](#) that started in recent years which seeks to (amongst other objectives) address cis-endo-hetero-normative narratives that affect the identities of *takatāpui* and GSSD Māori people (Porter, 2022; Verschaffelt, 2022). In the research landscape, Elizabeth Kerekere’s (2017) landmark thesis on *takatāpui* identity (discussed above) provided a qualitative foundation for a more recent large scale mixed-

methods Kaupapa Māori research project called Honour Project Aotearoa (Pihama et al., 2020). Honour Project Aotearoa looked at takatāpui health and wellbeing holistically, with one key finding of the research being that sense of identity and feelings of connection are both important for takatāpui health and wellbeing.

Previous research on campus climates in Aotearoa New Zealand offer no clear way to understand the experiences of takatāpui and Māori GSSD people. For example, 'takatāpui' was included in brackets following 'gay' and 'lesbian' in the sexuality demographic options in Woods' (2013) survey, and Treharne et al. (2016) included takatāpui as a standalone option in their sexuality question but then amalgamated responses in this section with gay and lesbian identities for analysis and reporting. These methodological decisions by Woods and Treharne et al. are problematic for two reasons. The first reason relates to concerns around amalgamating identities and only having mutually exclusive options in demographic components of surveys, which is discussed in more detail in Chapter 9. The second and more germane reason is that *takatāpui*, as a term, accounts for both gender and sex characteristic diversity as well as sexuality diversity, and thus it is exclusionary to consider takatāpui as including only those who identify as sexuality diverse. Additionally, no questions in either survey were asked specifically about or of takatāpui and Māori GSSD people as a cohort, and no findings were reported as a cohort.

The only glimmer of understanding of takatāpui and Māori GSSD experiences can be seen in the Treharne et al. report (2016), in which they are amalgamated with the experiences of gay men and lesbian women. A review I conducted of non-campus climate literature identified a study with young GSSD Māori about their exploration of identity (Laurence, 2020). Although this study was not specific to the university setting, a few participants noted that university had been a positive place to explore their identities as GSSD Māori people, as campus was considered more accepting of diverse identities than high school. These

participants also said that the ability to explore their identities at university had provided them with a sense of whānau or belonging when on campus.

2.4.2 Intersectionality: Gender Diverse Pasifika Peoples

Given that Aotearoa New Zealand is a Pacific nation (Fraenkel, 2012), it would be remiss to not mention that the Western context of Aotearoa New Zealand has been found to have had an impact on gender diverse Pasifika peoples who live in this country (Schmidt, 2021b). The cultures of the South Pacific have generally been accepting of gender diversity, with many socially and, in some cases, legally recognising the existence of more than two genders, as reflected by the inclusion of additional gender terms in language to describe this. Prominent examples⁴ include *fa'afafine* in Samoa, [*fakaleiti*](#) in Tonga, and [*yaka sa lewa lewa*](#) in Fiji (Schmidt, 2021b). Gender diverse Pasifika people who have migrated to Aotearoa New Zealand have described the difficulties of having to navigate both a new cultural context in general as well the binary understanding of gender in this new culture (Schmidt, 2010; Schmidt 2021b). Although not specific to tertiary settings, one piece of Aotearoa New Zealand research found that *fa'afafine* and *fakaleiti* who went to an all-boys secondary school experienced cisnormativity and bullying from both students and teachers (Howell & Allen, 2020). One would hope that this would not be the case in tertiary climates, however, I could not find any research about the experiences of GSSD Pasifika people in Aotearoa New Zealand university settings.

2.4.3 Intersectionality: Non-monogamous/Polyamorous People

My sexuality, homosexual, is easier for people to come to terms with than other components of my sexuality, specifically that I'm polyamorous. Sexuality isn't

⁴ While some people with these identities *also* identify as sexuality and/or sex characteristic diverse, the identities themselves are specific to gender diversity.

always simple and acceptance for sexuality rarely includes different forms of relationships. (Gay, polyamorous or non-monogamous, man)

Also of relevance to the topic of intersectionality are consensual non-monogamy and polyamory. A comprehensive review of relevant international literature about the experiences of consensually non-monogamous and polyamorous GSSD people – including those experiences of being marginalised – is given in the published article in Chapter 8. What is important to note here is that, at the time of writing, no research had been done with consensually non-monogamous people in the Aotearoa New Zealand context, and certainly not in the Aotearoa New Zealand tertiary context, prior to my thesis research.

2.4.5 Intersectionality Summary

Currently, no literature explicitly discusses intersectionality or intersecting identities in relation to the experiences of GSSD people in tertiary climates in Aotearoa New Zealand, and there is a need for research that understands the experiences people with intersecting identities have in campus climates in this country. My research – both the review of the literature and the findings – only briefly covers a few groups of GSSD people that experience additional marginalisation due to other aspects of their identities. For example, GSSD people with autism are briefly mentioned in the findings of my research. Unfortunately, it was not within the scope of my thesis to delve into the analysis of data from very small subsets of participants, such as the groups of GSSD people who mentioned having a disability. As such, I would encourage other researchers to take up the challenge of looking into the intersecting identities of GSSD people and exploring how these identities relate to their experiences in the Aotearoa New Zealand (campus climate) context.

2.5 Thesis Climate Summary

The unique voices and lived experiences of all people under the GSSD umbrella – including those with intersecting identities – must be incorporated into campus climate

research. Ensuring a range of GSSD voices are recognised and included in any interventions that take place will help to ensure that universities are inclusive and affirming of all students and staff. Given that the two existing campus climate studies described above focused specifically on the experiences of students, there is an absence in understanding about staff perspectives of campus climates in Aotearoa New Zealand that are also worthy of similar exploration to achieve the same goal.

The most recent survey published from Statistics New Zealand that collected demographic data about gender and sexuality – the New Zealand Household Economic Survey 2021 – did not include intersex status (Stats NZ, 2022). Analysis of the survey showed that one in three gender and sexuality diverse people (33.9%) held a tertiary degree, more than within the cis-hetero population (27.7%). This higher rate of educational attainment increased at postgraduate level, with 19.3% of gender and sexuality diverse people holding a postgraduate qualification compared with only 12.2% of cis-hetero people. Tertiary education is a space in which GSSD people clearly engage and achieve at high levels. However research findings, while limited, indicate that Aotearoa New Zealand universities are cis-endo-hetero-normative in nature. It is clearly an opportune time to investigate this paradox by undertaking a critical analysis of the perceptions and experiences of GSSD staff and students with the aim of making universities better places for all GSSD people to succeed.

3. Methodology

Thank you for this. This is such an important [kaupapa](#), and I am really grateful not just for the survey, but the way it was written. There is a sensitivity and understanding in the questions, both in what they are and how they are asked, that I wish would be represented in the wider university approach to rainbow people (takatāpui, pansexual, queer, woman)

3.1 Chapter Overview

This methodology chapter starts with an outline of how community psychology philosophy and values underpinned my thesis research. To be true to community psychology values, I then share my positionality as a researcher. Subsequently, I describe the mixed methods design I used for my research, as a community psychology approach supports the use of methodological pluralism. This chapter then concludes by noting where information can be found about the data collection and analysis elements of my research, as they are specifically noted in individual published chapters.

I reiterate my research questions here so they can be considered in relation to my methodology:

1. How (if at all) do cisnormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?
2. If the campus climate needs improvement, how can this be done in a way that is inclusive of all gender, sex characteristic, and sexuality diverse people on campus?

3.2 Community Psychology

My research project was built on the foundation of community psychology approaches to research. Community psychology focuses on the wellbeing of individuals within the context of their community and societal systems, with a key outcome of community psychology research being increased quality of life for a community through explicit

interventions (Jason et al., 2019; Wolfe et al., 2019). Literature about community psychology approaches mention a broad range of available themes, models, and practices on which researchers can draw (Jason et al., 2019). The specific approaches vary on the basis of the research aims and the community group in question. For example, community psychology approaches to health promotion and public policy are less relevant to my research topic, given that my research focuses on experiences within a specific educational setting which has its own institutional policies. Elements of community psychology that are central to my research project and are explained in more detail below are an ecological approach, a social justice orientation, and living the values of respect for diversity and researcher reflexivity.

Rather than following the more traditional approach in psychology of focusing on the individual, community psychology is instead interested in the interconnected nature of individuals, communities, and societies (Jason et al., 2019). This ecological perspective typifies the ways in which these layers (individual, community, society) are interdependent. Alongside this perspective, community psychologists recognise that macro-level layers (societies and institutions) hold the power to construct and embed discourses that affect micro-level layers (communities and individuals). Additionally, individuals and communities can and do adapt to the institutions and societies that they inhabit (Jason et al., 2019). Thus, all levels of the ecological system need to be considered when conducting community psychology research, because creating change for marginalised and oppressed communities requires an understanding of not only the community group(s) in question, but also the context of the social and political systems in which they live (Jason et al., 2019; Wolfe et al., 2019). As mentioned in previous chapters, researchers who have looked at GSSD staff and student experiences on tertiary campuses have recognised that campus climates are best understood within their own local social context (Allen et al., 2020; Garvey et al., 2017). Using an ecological perspective in my research would require consideration of the impact of

institutionally embedded cis-endo-hetero-normative discourses on GSSD staff and students on campus, and of how GSSD staff and students may have adapted to effectively negotiate the campus space.

In addition to taking an ecological perspective, I also approach my research from a social justice orientation (Jason et al., 2019) that recognises how oppressive discourses and structures sustain the perpetuation of social problems for, and inequities of, community groups (Jason et al., 2019, Jimenez et al., 2019). Community psychology approaches should help challenge and dismantle systems and discourses that oppress specific community groups (Jason et al., 2019). In order to understand the systems and discourses that might affect a community group, community psychologists must engage in dialogue with the specific community itself, the members of whom best understand the challenges and issues that they experience (Olson et al., 2019). Brad Olson and colleagues (2019) describe it as an iterative process:

Community psychologists work with community members to mutually educate each other in order to reach more complete understandings of the issues they are facing, and the nuanced impact of these issues (p. 344).

One of the key issues researchers face when trying to understand GSSD community group issues in the interest of social justice is that the label ‘GSSD’ groups (and similar groups indicated with other acronyms) comprises a very diverse range of people under one umbrella (Formby, 2017). In addition to their gender, sexuality, and/or sex characteristics, people who are considered GSSD, LGBTQIA+, or any other umbrella term, vary in age, ethnicity, class, ability, and other intersecting identity markers. Thus, what might be considered an issue by one GSSD person may not be considered an issue by another. For example binary gendered bathrooms may be an issue for gender and sex characteristic diverse

participants in this thesis research, but may not be considered personally problematic for sexuality diverse participants. Additionally, what might be considered a useful intervention for one GSSD person may not be useful for another, with bathrooms again being an example here should there be all-gender bathrooms. The one thing that GSSD people do have in common, however, is that aspects of their identities are considered not normative in relation to gender, sex characteristics, and sexuality (as discussed previously in Chapter 2).

One way to ensure that research is considering the needs of different community members is by living the core community psychology value of respect for diversity (Jason et al., 2019; Kelly & Viola, 2019; Thai & Lien, 2019). Living this value requires a multi-layered approach (Thai & Lien, 2019). It means being aware that the people you are working with are diverse and have diverse perspectives and experiences, while also being aware that people experience different systemic inequities and oppressions in relation to any social change that you are intending to influence. Recent community psychology commentary acknowledges that researchers often perpetuate binary understandings of sex characteristics and gender, as well as an inherent focus on heterosexuality (Jason et al., 2019; Thai & Lien, 2019). As a result, there is a need for community psychology researchers seeking to promote social change for GSSD community groups to live the value of respect for diversity by conducting more inclusive and expansive research. More specifically, Nghi Thai and Ashlee Lien (2019) point out that:

Respecting diversity in practice may require the formation of relationships with various members of a community who may be able to serve as a guide for working with the community in culturally valid ways (p. 153).

One of the reasons that forming relationships within a community group is important is because historically, research was often conducted by outsider researchers 'on' marginalised

communities (Mertens, 2009a, 2009b). The perspective of the outsider researcher, rather than the voices of marginalised communities, was typically shared in research findings, creating a distrust of researchers by marginalised communities. To earn back this trust, there is a need to conduct research ‘with’ marginalised communities such that their voices are amplified (Mertens, 2009a; Wolfe, 2019). Consequentially, while this research needs to bring to light the cis-endo-hetero-normative discourses experienced by GSSD people within the campus space, the issue that needs to be considered in parallel is that any intervention that is implemented must be multifaceted and consider the diverse social, cultural, and structural (e.g., staff or student) backgrounds of people under the GSSD umbrella. The benefit of taking a multifaceted approach to this research is that community interventions are more successful when they have input from the community that is being treated inequitably (Jason et al., 2019; Olson et al., 2019). Additionally, working with community groups that experience inequities places the researcher in a position of power, which requires the researcher to be more engaged and reflective in their practice – and chosen research approaches – to ensure they are addressing the inequity appropriately (Mertens, 2009a; Thai & Lien, 2019; Wolfe, 2019). Because of these concerns, there is a need for the researcher in any community psychology research to be reflexive about their own position with respect to the community with whom they are researching (Kloos et al., 2021).

3.3 Researcher Positionality

To be able to conduct research ‘with’ marginalised communities, I needed to acknowledge and reflect on the fact that I hold a position of power in my research as the person that makes meaning and publishes material based on the participants' voices (Mertens, 2009a; Thai & Lien, 2019; Wolfe, 2019). Although this position of power can never be fully mitigated, there are steps I can take as a researcher to help address some of this imbalance, including sharing my positionality in the research. As a starting point, in terms of self-

identifying my social identities, I am endosex and express my gender in a way that fits within cisnormative gender understandings in Aotearoa New Zealand. I am also [Pākehā](#), a student, and a full-time worker. I have an invisible sensory disability, good mental health, and at the time of this research was in a monogamous relationship. My sexuality is difficult to be reflexive about in a way that makes it transparent for the sake of research; oftentimes, I will use the terms *bisexual* or *fluid* in response to heteronormative discourses that are espoused by structures and people because they are the terms that people generally understand that most align with my sexuality. However, on a personal level, I do not find having a label for my sexuality (or most elements of my identity) particularly useful or relevant. All elements of my identity intersect in various ways, and most have been fairly stable throughout my life. Additionally, many elements afford me levels of structural privilege in Aotearoa New Zealand, such as being Pākehā, having a normative expression of gender, and being endosex.

Inadvertently, I feel like my research process was helped by my having experienced the campus space while having partners of different genders. Beginning this research project as a cisgender woman with a partner whom people surmised was a man (based on language I used in relation to him) meant that I was afforded a lot of heteronormative privileges and acceptance, while my sexuality was, at the same time, rendered invisible by people automatically assuming I was heterosexual. I then experienced the campus while having a partner who people surmised was a woman (again due to language use), which resulted in overt marginalisation based on heteronormative discourses, while my sexuality was, again, marginalised by people of all identities who made the assumption that I must be a lesbian. Navigating the campus space in these differing ways helped provide me with insight when starting my research and when speaking to participants about their experiences. It also highlighted the benefit of mixed methods research to help to capture some of the nuances of the lives of GSSD people.

As noted by Nikki Hayfield and Caroline Huxley (2015), a researcher's position as an insider (in-group member) or outsider (non-group member) has an impact on their research, as knowledge is co-created differently depending on which position you hold. The history of social science research is marked by assumptions that insider-outsider positioning was purely dichotomous, with researchers being either an 'insider' or member of the group participating in the research, or conversely an 'outsider' who is not a member of the group (Merriam et al., 2001; Dwyer & Buckle, 2009). An example of these positions can be seen in a comparison of the work of Louisa Allen (2006) and Valli Kanuha (2000). In her research, discussed in Chapter 9, Allen (2006) mentions the power of heteronormative discourse over her meaning-making as an outsider researcher when working with gay and lesbian youth, with an example being her (later self-corrected) assumption about lesbian participants lacking a need for abortion. In contrast, Kanuha (2000) describes being able to implicitly understand the experiences of lesbian participants without needing them to further articulate the meaning they were trying to make with their responses due to being an insider.

In more recent decades qualitative researchers have contested the dichotomy of insider-outsider positioning, and instead posit that as everyone has multiple elements to their identities, people (researchers) are never fully 'outside' or 'inside' the positionality of others (participants), but rather occupy a liminal space which might overlap with different elements of others' identities (Dwyer & Buckle, 2009; Jabiri, 2024; Merriam et al., 2001; Villenas, 1996). As noted by Dwyer and Buckle, "holding membership in a group does not denote complete sameness within that group. Likewise, not being a member of a group does not denote complete difference" (2009, p. 60). As an alternative to assuming insider/outside positionality, qualitative researchers have more recently suggested that researchers should assume 'uncertainty' in terms of where their positioning is with respect to participants, and build rapport with and beyond reference to potential shared identity markers (Muhammad et

al., 2015; Nowicka & Ryan 2015). Examples of how researchers have built rapport based on alternative identity markers can be found in the local context from two other PhD research projects that utilised qualitative research methodologies. Schmidt (2005) reflected in her PhD methodology chapter that she was able to find points of connection as a heterosexual, pālagi woman with her fa'afafine participants by discussing topics such as social pressures in relation to femininity, and having relationships with men. Similarly, Fraser (2020) conducted PhD research with 'rainbow' people, and reflected that although she could not relate to being rainbow herself, she found other areas of common ground with her participants such as being intersectional feminists, or coming from the shared perspective that gender and sexuality are socially constructed.

Although it can be argued that my social identities overlap (or do not overlap) in various ways with my research participants, this does not negate the need to consider how my positionality impacted on the research. Alongside discussions of liminal positionality, qualitative researchers have suggested that the issue for researchers to consider is not insider/outside status so much as considering power differentiation between researcher and participant(s) (Jabiri, 2024; Muhammad et al., 2015). Additionally, community psychology research posits that it is more important to reconceptualise researcher positionality in relation to how the different elements of your identity can hold (or not hold) positions of privilege in relation to the people with whom you are working (Palmer et al., 2019). One of the clear strengths of my research with respect to the collection of data about GSSD identity markers and GSSD experiences was that I am part of the GSSD community and thus had an intimate understanding of what was being shared. However, there were other identity markers that I did not intentionally or thoughtfully ask about in my research which were only incorporated into the research because people spontaneously mentioned them with respect to their own identities. As an example, I am neurotypical and did not consider the intersection between

being GSSD and neurodiverse, and thus this was not something that I specifically asked about in the survey or in the focus groups, However, neurodiversity was mentioned spontaneously by some participants in their open text survey responses. While neurodiversity was consequentially included in the research findings, it is unknown how many other participants might have mentioned this connection between being GSSD and neurodiverse if I had specifically asked about it. And despite being an 'insider' to the disability community, I also never thought to ask participants about the intersection of being both GSSD and disabled, as my own lived experience (at least to the point in time of my data collection) had never seen those two identity markers intersect in a notable way. Overall, I am not sure insider-outsider positioning is the most useful conceptualisation in relation to researcher positionality, given that our identities are ever-shifting and overlap in different ways with different people (Dwyer & Buckle, 2009; Jabiri, 2024). Thus there is instead the need to continually reflect throughout the research process on one's own positionality and privilege, rather than deciding on a fixed position at the start of the research based on personal identity markers, and then assuming that positioning remains the same throughout (Muhammad et al., 2015; Palmer et al., 2019).

3.4 Mixed Methods

Qualitative and quantitative data collection can often be siloed, with researchers having a preference for one or the other (American Psychological Association, 2020). In more recent times, a third paradigm has emerged: the use of mixed methods research designs, one of the many benefits of which is that you can employ the most appropriate data collection method(s) for specific aspects of your research. There is a consensus within the APA (2020) that the mixed methods researcher should consider the purpose of including the chosen methods and the reason for collecting data using these methods in a particular order. For this research, a sequential exploratory mixed methods approach was used, with a qualitative data

collection phase followed by a quantitative data collection phase (American Psychological Association, 2020, Braun & Clarke, 2013).

Using a qualitative phase at the beginning of a study provides the opportunity for the researcher to gain a wide range of perspectives from a specific population in a particular setting (American Psychological Association, 2020, Braun & Clarke, 2013). Additionally, undertaking qualitative research allows the researcher to gain an understanding from a cohort of the population about what questions and contextual language should be used when designing a subsequent quantitative approach. The integration of qualitative and quantitative data findings can then inform any resulting intervention with a comprehensive range of data. With respect to the suitability of mixed methods to a community psychology approach, Ed Stevens and Michael Dropkin (2019) explain:

Mixed methods provide ways to stay true to Community Psychology's values by helping to amplify the voices within the lives of unheard and historically silenced communities... This method can help us better understand the complexity of the multiple levels of analysis, including individuals, families, groups, neighbourhoods, communities, and cultures (p. 110).

Relevant to my study, researchers have also suggested that campus climate studies are more comprehensive when they use a mixed methods approach, as doing so provides a more holistic understanding of the campus (Hart & Fellabaum, 2008).

3.5 Data Collection and Analysis

Because this is a thesis with publication, each of the following published chapters (4 – 8) provides specific details about the data collection and analysis that generated the findings shared in those chapters. For the purposes of the more in-depth methodological information that is needed for a thesis, this section has some information that is repeated from those

published chapters alongside any additional information of relevance that was not included in the article chapters.

3.5.1 Focus Groups

Chapter 4 speaks to the methodology of Stage One of the research – the focus groups. The focus groups were specific to GSSD staff and students on campus to address my first research question (*How (if at all) do cisnormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?*), and to inform the survey questions for Stage Two. Appendix Two has the focus group ethical approval received from the university. Participants were recruited through fliers placed around the university campus (see Appendix Three), and via university electronic platforms. When participants made contact, they were asked to complete an electronic form indicating which focus groups they would feel comfortable attending (they could tick as many as they wished). Focus groups were organised by role (for example, staff member, student) and GSSD identities (for example, gay men, non-binary people). Staff and student focus groups were separate to avoid potential power imbalances between participants, and groups were also organised by identity where possible as some people with specific GSSD identities report facing more stigma than others, including from other people under the GSSD umbrella (Marine & Nicolazzo, 2014). Groups were also reviewed after being organised to make sure that no student tutors were placed with students from their faculty.

There were 25 staff members and/or students at the University of Waikato who participated in this stage of the study, taking part in one of seven focus groups consisting of 1-5 participants. Of the participants, six were staff members and 19 were students. For one focus group, there were multiple cancellations immediately prior which resulted in only one person attending at the designated time. As a result, I decided to give this person the option of having a one-on-one interview or coming to a future focus group. They chose the former,

resulting in one individual interview being conducted alongside the focus groups (although I refer to it as a focus group throughout this thesis for expediency). The following table shows the participant numbers for each focus group.

Table 3

Focus Group Participant Numbers

Focus Group Information	Number of Focus Group Participants
Individual interview 1 (Staff)	1 participant
Focus Group 1 (Staff)	5 participants
Focus Group 2 (Students)	3 participants
Focus Group 3 (Students)	2 participants
Focus Group 4 (Students)	4 participants
Focus Group 5 (Students)	5 participants
Focus Group 6 (Students)	5 participants

All focus groups were conducted in a private room at the University of Waikato and my positionality and the purpose of the research were explained at the start of each focus group prior to participants giving their written consent to participate. Appendices Five and Six are the focus group information sheet and consent form that were given to focus group participants prior to the focus groups beginning. The focus groups were audio recorded with two devices in case one malfunctioned. Semi-structured interview techniques were used (see Appendix Four for the focus group guide), with open-ended questions being asked in relation to participant experiences on campus, and enquiring as to what information participants thought might be useful to include in the campus climate survey. When the focus group concluded, I handed out an optional demographic questionnaire to the participants (Appendix Seven). Participants were asked open-ended questions so they could self-describe their own demographic information, rather than having to utilise identities that I had predetermined.

Participants were informed that the demographic information would not be used to identify them, but that it would be included in my thesis and publications, and also used to inform some of the identities to be included in the survey demographic questions. The following table shows the different demographic markers of the focus group participants - these are not organised by participant to preserve anonymity. Please note that numbers do not total up to the number of focus group participants that there were as some participants may have not answered particular questions, while others may have given more than one answer to particular questions.

Table 4

Focus Group Participant Demographics

Demographics	
Gender	
Female	10
Male	5
Non-binary	3
Gender diverse	2
Cisgender female	1
Feminine	1
Gender queer	1
Gender questioning	1
Takatāpui	1
Transgender	1
Woman	1
Sexuality	
Bisexual	7
Gay	5

Asexual	4
Lesbian	3
Pansexual	3
Queer	2
Fluid	1
Grey asexual	1
Homoromantic	1
Poly	1
Sex Characteristics	
Allosex	22
Intersex	1
Pronouns	
She, her	14
He, his	6
They, them	4
Ze/hir	1
Ethnicity	
NZ European	8
Pākehā	7
English	2
Asian	1
Chinese	1
European	1
Indian	1
Kiwi	1
Māori	1
Thai	1

Tongan	1
Age	
18 - 19	6
20 - 29	10
30 - 39	2
40 - 49	3
50 and over	1

Each focus group recording was transcribed, and the transcript was then sent back to the focus group participants who were given two weeks to provide any feedback or withdraw if they chose. This validation process helped to ensure that the voices of the focus group members are accurately represented, which is particularly important when working with groups who are often marginalised (Braun & Clarke, 2013). No participants advised me that they wished to change their transcripts or withdraw from the research.

A constructionist paradigm was used for the analysis of the focus group transcripts, with the understanding that “meaning and experience are socially produced and reproduced, rather than inhering within individuals” (Braun and Clarke, 2006, p.85). Therefore, this research sought to understand participant identity experiences as part of the specific sociocultural environment of the university setting. I analysed the data using Braun and Clarke’s (2006) six-phase method of thematic analysis, with NVivo 12 qualitative data analysis software being used to code the data. I created codes within interviews before developing these codes into latent themes. Themes were then reviewed across focus groups and checked for any variability and emerging patterns, before reviewing them again in relation to the original focus group transcription. The analysis of the focus group data resulted in a number of latent themes which are discussed in Chapter 4.

Of note, one main limitation of utilising focus groups is that the findings only relate specifically to individuals who are willing to contact the researchers about being GSSD, attend a focus group with other GSSD people, and discuss issues related to being GSSD in a group setting. This necessarily excludes GSSD people who would not have been comfortable in such a setting, and thus some voices may be missing from these data.

3.5.2 Campus Climate Survey

Specific to Stage Two of the research, the campus climate survey, the purpose was to gain an overarching understanding of the campus climate from people with a broad range of genders, sex characteristics, and sexualities (including cis-endo-hetero people). Appendix Eight has the survey ethical approval received from the university. The campus climate survey was a mixed design, with both qualitative and quantitative data being collected. A number of the questions included in this survey have been utilised in previous campus climate surveys and were included with permission from the relevant authors (specific details are noted in Chapters 5, 6, and 7). There were also some novel questions that were included in the survey based on the feedback given in the focus group stage of the research. The survey questions were piloted by focus group participants who had given me permission to contact them about the pilot stage, as well as a number of cis-endo-hetero students, friends, and family. Based on discussions with some of the cis-endo-hetero people who piloted the survey, I included a number of 'pop up' definitions in the survey for GSSD words to ensure all survey participants could understand the questions they were being asked. Appendix Ten includes the finalised survey questions.

Invitations to complete the survey were electronically (via email and online platforms) and physically (via pinned flyers – see Appendix Nine) distributed through university channels between September and November of 2018. To participate, people had to be 16 years or older and currently studying and/or working at The University of Waikato.

Participants could exit the survey if they wished to withdraw their participation, at which point their data was deleted by the survey software. The responses for 14 survey submissions were manually excluded as these 14 participants preferred not to answer about their sexuality, sex characteristics, and gender, which meant I was unable to categorise them as GSSD or cis-endo-hetero; this categorisation was needed to answer my research questions. Overall, a total of 343 eligible staff and students completed the survey.

Chapter 5 contains descriptive findings of the survey in the form of a technical report. The purpose of including the descriptive findings in a technical open access report was twofold: to disseminate the research findings in an accessible way for the community group with whom I was working, and to provide a comprehensive summary for the university should they wish to respond to the findings. Chapter 6 provides the findings from the inferential statistical analysis that was conducted with a subset of close-ended questions from the survey regarding acceptance of different GSSD groups in the campus, with the details of the analysis being noted in that chapter. Chapter 7 provides findings from thematic analysis conducted on a subset of open-ended questions from the survey that were asked specifically of GSSD participants. The last of the published chapters, Chapter 8, provides findings from an inductive thematic analysis that was conducted in relation to responses from CNM participants who took part in Stages 1 and 2 of the research.

3.6 Chapter Summary

Addressing the purpose of conducting community psychology research, Leonard Jason and colleagues (2019) explain that

the goals of Community Psychology have been to examine and better understand complex individual–environment interactions in order to bring about social change, particularly for those who have limited resources and opportunities (p. 5).

Thus, researchers using a community psychology perspective aim to use a germane approach to conducting research, with the intention being to address inequities experienced within specific community groups, which in turn optimises their wellbeing (Orford, 2007; Kelly & Viola, 2019). Because I hold community psychology values, the purpose of this research, first and foremost, was to voice the experiences of GSSD people on campus, as members of a marginalised community, in order to promote change. Using community psychology approaches and values provided a way for me to conduct research with GSSD people on campus while also reflecting on my positionality as a researcher holding a position of power. Using a sequential explanatory mixed methods approach enabled me to gain a more holistic and comprehensive understanding of their experiences. These data could then be utilised to share GSSD voices as well as create an intervention for change in the university space.

4. Reasons for (In)Visibility on the University Campus: Gender/Sex, and Sexuality Diverse Staff and Student Experiences

4.1 Preface

The article in this chapter reports the findings from the first stage of my thesis research, which involved conducting focus groups with GSSD staff and students on campus to gain an in-depth understanding of the campus climate based on the experiences of these participants. A community psychology approach emphasises the importance of research that considers people's lived context (Thomas et al., 1997). As noted in the Thesis Climate Chapter, there is very little local literature regarding the experiences of GSSD staff and students on Aotearoa New Zealand university campuses, and I wanted to contribute to and extend on this work. I utilised a qualitative approach – focus groups more specifically – as a starting point for my thesis research in order to gain an in-depth understanding of the lived context of this under-researched population (American Psychological Association, 2020; Braun & Clarke, 2013). Gaining qualitative insights from GSSD staff and students would contribute to answering my first research question "*How (if at all) do cisnormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?*" After data had been collected from the focus groups, it was analysed to identify common themes. A respondent validation process (or 'member checking') was then used with the themed data to ensure that I was accurately representing the voices of the focus group members (Braun & Clarke, 2013). It was vital, given the community psychology approach of working in partnership with marginalised communities, that I conduct research alongside the GSSD staff and students (rather than 'on' them), so that the findings would more accurately represent their lived experiences (Jason et al., 2019).

The findings of the article in this chapter add new knowledge regarding the experiences of GSSD staff and students on campus in Aotearoa New Zealand. Additionally,

the findings contribute to both answering the first research question (noted above) in this thesis project, and contribute to some of the overarching themes outlined in the discussion section of this thesis (Chapter 9). More specifically, the findings indicate that GSSD staff and students navigate the cis-endo-hetero-normative university campus by choosing to make their identities visible or invisible, depending on factors such as their current state of wellbeing or the specific environment they were in. Additionally, GSSD staff and students clearly conveyed ways in which universities can support them to increase their feelings of safety and wellbeing on campus in relation to their identities.

4.2 Declarations

Overall, I contributed 80% to the co-authored article in this chapter, and the other co-authors contributed 20%. I designed the research process and conducted the data collection and analysis. I wrote the full draft of the manuscript and was responsible for subsequent revisions following feedback from both the co-authors and the journal reviewers. The co-authorship form for this article is Appendix Eleven.

New Zealand Sociology gave permission for this article to be included in my thesis.

4.3 Publication Status

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4.4 Article

Reasons for (in)visibility on the university campus: Experiences of gender, sex and sexuality diverse staff and students

Juliana Brown, Johanna Schmidt and Jaimie Veale

Abstract

Higher education institutions are often considered progressive and liberal. Despite this, there is much research that highlights the pervasiveness of heteronormativity and cisnormativity within colleges and universities. A university environment where gender, sex, and sexuality diverse (GSSD) identities are marginalised can impact on the sense of self of students and staff. This article presents findings from a study investigating the experiences of cisnormativity and heteronormativity for GSSD staff and students at an Aotearoa/New Zealand university. Six focus groups and one individual interview were conducted with a total of 25 participants. All participants identified as sexuality diverse, seven also identified as gender diverse and one further identified as intersex. Analysis of the focus group and interview data resulted in a latent theme of 'the (in)visible self', which refers to the ways in which participants made their GSSD identity visible or invisible in the campus space for a variety of reasons, such as for the sake of their wellbeing. This research supports other studies that demonstrate the importance of universities and colleges providing a safer space for GSSD staff members and students so that they can be 'out' or visible about their identity in the university space, which promotes wellbeing and academic success.

Keywords Sexuality; Transgender; Gay; Lesbian; Higher education; Campus experiences

Introduction

University and college campuses can be understood as microcosms of the wider society in which they are located (Nelson & Krieger, 1997). Attitudes

prevalent in a society, both positive and negative, will be reflected within university and college campus spaces. In Aotearoa/New Zealand, the history of sexuality since British colonisation has been marked by the hegemonic normalisation of heterosexual relations, framed within a Christian morality (Schmidt, 2017). Although relatively recent laws and policy acknowledge people who are gender, sex, and sexuality diverse (GSSD) in Aotearoa/New Zealand (for example, it is possible to change your gender on your official identification documents and the Marriage (Definition of Marriage) Amendment Act 2013 legalised same-sex marriage), there are still discriminatory practices that marginalise GSSD people (for example, lack of diverse gender options in the New Zealand census). Universities are often considered more progressive and liberal than other areas of society (Chun & Evans, 2018; Dau & Strauss, 2016). However, campuses in Aotearoa/New Zealand continue to reflect the hegemonic norms of the wider society in relation to GSSD people (Croner, 2017; Gunn & Smith, 2015; Treharne et al., 2016).

This article offers new evidence to support this argument, drawing on qualitative data from the University of Waikato campus. To set the current study in context, we first review the limited literature on GSSD people within university/college campuses then, more specifically, GSSD staff and student experiences of identity, inclusion, and safety within universities internationally. The literature emerging from the Aotearoa/New Zealand context is then explored before the current study is outlined. Findings are organised around the four reasons for (in)visibility offered by GSSD staff and student participants.

GSSD people and the university and college campus

International research demonstrates that GSSD university and college students and staff can face distinct challenges and discrimination compared to their heterosexual and cisgender peers, which can affect their mental and physical wellbeing and hinder the ability for students to succeed in tertiary education (R. Brown, Clarke, Gortmaker & Robinson-Keilig, 2004; Cress, 2008; Dau & Strauss, 2016; Magnus & Lundin, 2016; Rankin, Weber,

Blumenfeld & Frazer, 2010). While university and college campus climates have generally become more progressive over time (Garvey, Sanders & Flint, 2017), GSSD university staff and students still face higher rates of discrimination, adverse experiences and being treated as ‘unwelcome’ on the university campus compared to heterosexual and cisgender staff and students (Rankin et al., 2010; Stotzer, 2010; Wagner, 2014; Warren & Grime, 2016). Not only does the general campus climate affect GSSD people’s experiences on campus but there is also evidence to suggest that there are different attitudes towards the GSSD community across different disciplines within campuses (R. Brown et al., 2004; Garvey et al., 2017).

Identity, inclusion and safety

Within the campus space (and elsewhere), the concept of ‘safety’ is readily understood to denote physical safety (although individual conceptualisations of this can vary). However, it can also relate to emotional safety and sense of identity: the safety of being oneself without repercussion (Belmonte & Holmes, 2016). For example, sharing that you have a GSSD identity can have negative outcomes for staff members and students if their campus is not inclusive enough for them to do so safely (Garvey & Rankin, 2015; Pryor, 2015; Swank, Fahs & Frost, 2013). Although hiding one’s GSSD identity can prevent people from experiencing negative repercussions (Garvey & Rankin, 2015; Gortmaker & Brown, 2006; Rankin, 2003; Rankin et al., 2010), contextual closeting can have a negative impact on some GSSD peoples’ wellbeing (Diaz, Ayala, Bein, Henne & Marin, 2001; Meyer, 2003) and hinders understanding of GSSD identities (Beemyn & Rankin, 2016; Butler, 2004; Deutsch, 2007; Schmitz & Tyler, 2018). An accepting space gives GSSD people the liberty to explore their understandings of their own identities and self-expression without worrying about negative repercussions.

The benefits of having an all-encompassing sense of safety in the campus context are multiple. Academic success has been shown to be positively correlated with a student’s sense of safety on campus (Aguirre & Messineo, 1997; Fink & Hummel, 2015; Whitt, Edison, Pascarella, Terenzini & Nora, 2001). Having inclusive learning environments for groups that are

traditionally marginalised helps to promote tertiary success and sense of belonging on campus, including for GSSD students (Hill & Grace, 2009; Sue, 2010). The benefit of this for a university as an institution is both increased success for its staff and students, and being recognised by marginalised groups as a safe institution to attend (Fink & Hummel, 2015).

While some universities and colleges provide safe physical spaces for specific marginalised groups (for example, GSSD rooms on campus), such spaces do not necessarily promote acceptance of these groups across the campus more generally. Ballard, Bartle and Masequesmay (2008) conducted research in a large public university in the United States that had a safe space within the university for GSSD people. Although participants said that this space contributed towards GSSD people feeling safer, that did not change the intolerance experienced within the general campus environment. Moreover, certain subgroups, such as transgender people, may still be marginalised within these safe spaces (Beemyn & Rankin, 2016; Marine & Nicolazzo, 2014). While all GSSD people report facing different levels of stigma based on their specific identities (Dau & Strauss, 2016; Rankin, 2005), transgender people report more discrimination on campus than other members of the GSSD community (Rankin, 2005). It is thus important to consider the experiences that different members of the GSSD community may have, including in relation to other facets of identity such as ethnicity, disability, and socioeconomic status (Brown et al., 2004; Cress, 2008; Garvey, Squire, Stachler & Rankin, 2018). Safe spaces, networks and programmes have been shown to be beneficial for some community members (Jacobson, Matson, Mathews, Parkhill & Scartabello, 2017; Woodford, Kolb, Durocher-Radeka & Javier, 2014). But there also needs to be further promotion of understanding and acceptance within all parts of the university and college campus.

Rankin (2005) suggested that GSSD people should become more visible and vocal on campus to challenge issues that they face, implying that this opens dialogue for change. Rankin (2005) acknowledges that encouraging GSSD people to be more vocal is not an easy task, and that change must also occur within the power and structural systems of universities. Further research supports this sentiment and suggests that there is significant benefit when members of groups who may be considered privileged (such as staff, and

heterosexual and cisgender people) talk about minority issues, particularly as these groups are often in positions of power (Ballard et al., 2008; Brown, 2020; Evans, 2001). Therefore, it seems fitting to talk to communities that are currently marginalised about their personal experiences on campus to help inform researchers and academic institutions of the best ways to support these communities to thrive in the campus environment (Fink & Hummel, 2015; Garvey et al., 2017; Sue, 2010). While GSSD groups are best positioned to create spaces of social inclusion, receiving support from privileged groups and having their needs recognised within institutional policies and practice can make this process less challenging (Ballard et al., 2008; Beemyn & Rankin, 2016; Cress, 2008). Such social acceptance and structural change help increase awareness and acknowledgement of GSSD people, creating a more inclusive space for staff and students (Cress, 2008; Denny et al., 2016; Wagner, 2014).

The Aotearoa/New Zealand context

Overseas, there is a relatively large body of research about university campus climates and initiatives to make campus spaces more inclusive for GSSD students (for example, Ballard et al., 2008; Dau & Strauss, 2016; Garvey et al., 2017; Rankin et al., 2010). At the time of writing this article, however, there is very little academic literature in the Aotearoa/New Zealand context about GSSD experiences in educational settings. We could locate only three larger-scale research projects with published results relating to tertiary institutes in New Zealand. A researcher at the Unitec Institute of Technology conducted a campus climate survey in 2012 that had 355 respondents (Woods, 2013). The Unitec campus climate was found to be not overtly hostile towards GSSD people but GSSD participants reported more concerns—for example, fear of disclosing that they are GSSD in case they are marginalised or perceived differently by others—within the campus space than cisgender and heterosexual students. A campus climate study at the University of Otago in 2014 had similar findings. While participants ($n=1234$) thought the campus climate was friendly overall, GSSD participants reported more issues within the campus space compared to cisgender and heterosexual participants,

including—but not limited to—concealing their identity, fearing for their safety and higher levels of harassment, threats, and assault (Treharne et al., 2016).

Current study

The data on which this current article is based are the result of focus groups that were conducted as part of a broader research project. There were three stages to this research project: focus groups; a campus-wide survey; and developing a preliminary framework for a potential intervention. The focus groups were designed to gain an understanding of cisnormativity and heteronormativity at the University of Waikato and to begin to assess the campus climate for GSSD staff members and students. As certain GSSD subgroups report facing more stigma than others, it is important to consider the experiences that are specific to these subgroups (Marine & Nicolazzo, 2014). Consequently, we aimed to have focus groups with specific GSSD subgroups, especially further-marginalised groups such as the transgender community. The focus group data then informed a campus-wide survey, the results of which can be read in Brown (2020). The results of both the focus groups and survey are currently being used to construct an intervention in the campus space. The purpose of the intervention is to address any issues and challenges that were mentioned in the previous research stages.

While we can draw on the information provided from international campus climate research, it is beneficial to understand the specific experiences of the GSSD staff and students in Aotearoa/New Zealand. A study conducted in one Aotearoa/New Zealand university faculty showed pervasive heteronormativity within the staff environment and teaching curriculum (Carpenter & Lee, 2015). For example, heteronormativity meant that often GSSD staff members were assumed to be heterosexual and, as a result, a number of GSSD staff found the idea of being visibly ‘out’ challenging. It was also noted that teaching of diversity within the curriculum did not often extend to topics such as sexuality and gender. The authors suggested that reviewing practices in other Aotearoa/New Zealand institutions is “necessary, and long overdue” (Carpenter & Lee, 2015, p.206). Staff and students who identify as GSSD can have vastly different experiences in their university, depending on how welcoming or unwelcoming the university’s climate is towards them

(Brown et al., 2004; Cress, 2008; Dau & Strauss, 2016; Magnus & Lundin, 2016; Rankin et al., 2010). Gaining an understanding of specific policies, practices and experiences at the University of Waikato allows for an informed approach in creating a targeted intervention that combats underlying issues in this specific university space. At the time of writing, one piece of autoethnographic research conducted by a non-binary pansexual researcher within the University of Waikato campus climate highlighted the invisible dominance of cisgender and heteronormative understandings through both policies and public spaces (Croner, 2017). Although this earlier research provided some insights, our research intended to understand what experiences GSSD staff and student were having within our university campus.

Research process

The focus groups on which this article is based were conducted between May and July 2018. The research project was reviewed and approved by the Psychology and Research Ethics Committee of the University of Waikato (Aotearoa/New Zealand).

There were 25 staff members and/or students at the University of Waikato who participated in the study, taking part in one of seven focus groups comprising of 1-5 participants. There were multiple cancellations immediately prior to one focus group, which resulted in only one person attending at the designated time. The focus group facilitator (the lead author) decided to give this person the option of having a one-on-one interview or coming to a future focus group. They chose the former, resulting in one individual interview being conducted alongside the focus groups. For expediency, this interview and the resultant data are included in all subsequent mentions of 'focus groups'.

Of the participants, six were staff members and 15 were students. There were also four students with non-permanent staff contracts who were subsequently considered students in the focus group organisation and data analysis due to the nature of their university employment. Demographic questionnaires were handed out at the end of each focus group. In the questionnaires, participants were asked open-ended questions so they could

self-describe their own demographic information. Participants ranged in age from 18 to 54 years old (mean 27 years), with one participant not responding to the question about age. Participants were predominantly Pākehā (New Zealand European). Further ethnicities listed were: Māori (2), European (2), English (3), Indian (1), Tongan (1), Asian (1), Chinese (1) and Thai (1). A broad range of sexualities were listed, with no participants being heterosexual. There were seven participants who did not identify as cisgender, including one participant who is intersex.

Focus groups were the most fitting approach for the qualitative stage of this research, as they gave participants the opportunity to discuss their minority experiences with other people who are 'like them' in a way that may be more comfortable than speaking one on one with a researcher (Braun & Clarke, 2013). Participants were recruited through fliers placed around the university campus and via university electronic platforms. Focus groups were organised by role (for example, staff member, student) and GSSD identities (for example, gay men, non-binary). Staff and student focus groups were separate to avoid potential power imbalances between participants. When participants made contact, they were given an electronic form to fill out which asked which focus groups they would feel comfortable attending (they could tick as many as they wished). Groups were reviewed after being organised to make sure that no student tutors were placed with students from their faculty.

One main limitation of this study is that its findings only relate specifically to participants who were willing to contact the researchers about being GSSD, attend a focus group with other GSSD people and discuss issues related to being GSSD in a group setting. It is likely that we missed hearing from people within the university campus space that are not as comfortable with being 'out' or visible.

All focus groups were conducted by the first author in a private room at the University of Waikato and the first author's positionality and the purpose of the research were explained at the start of each focus group prior to participants giving their written consent to participate. The focus groups were audio recorded with two devices in case one malfunctioned. Semi-structured interview techniques were used, with open-ended questions being asked in relation to participant experiences on campus, as well as what information

participants thought might be useful in the second stage of the research (the campus climate survey). Participants were given the option in this research to either have their real name used—which some chose to do—or be given a pseudonym.

Analysis

Each focus group was transcribed by the lead author and the transcript was then sent back to the focus group participants who were given two weeks to provide any final feedback or withdraw if they chose. This validation process helps to ensure that the voices of the focus group members are accurately represented, which is particularly important when working with groups that are often marginalised (Braun & Clarke, 2013). The lead author also reminded participants of their decision to use a pseudonym or their real name and gave the participants the opportunity to change their decision if they so wished after seeing the focus group transcription. Two participants opted to change from their real name to a pseudonym (or vice versa) and there were no participants who wished to change their transcripts or withdraw from the research.

We chose to use a constructionist paradigm, with the understanding that “meaning and experience are socially produced and reproduced, rather than inhering within individuals” (Braun and Clarke, 2006, p.85). Therefore, this research sought to understand participant identity experiences as part of the specific sociocultural environment of the university setting. The first author analysed the data using Braun and Clarke’s (2006) six-phase method of thematic analysis, with NVivo 12 qualitative data analysis software being used to code the data. The lead author created codes within interviews before developing them into latent themes. The lead author then reviewed the themes across focus groups and checked for any variability and emerging patterns, before reviewing them again in relation to the original focus group transcription. The analysis of the focus group data resulted in a number of latent themes. Given the overall focus of this research on heteronormativity and cisnormativity in the campus context, the overarching theme of ‘The reasons for (in)visibility’ is of particular relevance and forms the basis of the following discussion. There are a number of subthemes which address various

and important aspects of the campus experience and these are discussed in detail below. The themes not addressed in this article were used to inform the second stage of the research process (campus climate survey).

The reasons for (in)visibility: Findings

Participants who were ‘visibly out’ in the university campus space listed several reasons for feeling comfortable with this ‘visibility’, although there was always the potential for marginalising experiences. Other participants who were not visible or ‘out’ in the campus space also provided reasons for their decision. The overarching theme of ‘The reasons for (in)visibility’ is categorised by four subthemes to reflect these specific discussions: (1) because of cisnormativity and heteronormativity; (2) because a space is relatively safe; (3) to make a space safe; and (4) personal wellbeing. Each of these subthemes has specific but also interrelated implications regarding the overall campus climate and are discussed in turn below.

Because of cisnormativity and heteronormativity

In this section, we describe participants’ experiences where because of the ignorance and/or marginalisation from structures or other people, they felt the need to make themselves visible within the campus space. In these circumstances, this was regardless of whether or not they felt comfortable with this visibility. At a structural level, multiple participants shared their disappointment about the university bathrooms. Most bathrooms at the University of Waikato are (binarily) gendered and participants outside of that binary experienced a variety of issues.

There are places on campus where there are only binary toilets ... and I always stand there and think about what I’m wearing that day, and realise I can’t go into the men’s bathroom today because I would not look the way that I’m ‘supposed’ to, but I also feel so wrong to be walking into the women’s bathroom. [Gender diverse student]

As highlighted by participants, however, doing something outside of gender norms can “cause a whole bunch of issues that aren’t really worth causing” (Gender diverse student participant). Staff suggested that these cisnormative structures also extend to the classroom context: “In the

classroom students aren't getting the full spectrum of human experience and lives and identities. They get presented a particular narrative which is really a cisgendered and straight narrative about the subject that they are studying" (Sexuality diverse staff member). This participant, alongside others, felt that the university is not doing enough to challenge the cisnormative and heteronormative structures that occur within the campus. When a lecturer or tutor creates a heteronormative and cisnormative environment for GSSD students in the classroom, students can feel silenced because there is no representation or acknowledgement of them within a space that they must continue to occupy if they want to be successful in their academic work (Evans, 2001; Garvey & Rankin, 2015; Gortmaker & Brown, 2006; Rankin, 2003). Additionally, cisgender and heterosexual students are then likely to be unaware that there are GSSD people within their class. Such unawareness can create uncomfortable situations for these students, including having to decide whether to potentially 'out' themselves verbally:

Had a class recently where there was [an ice breaker related to dating] and it's like, should I say—do I want to have the '*ohhh you're gay*' thing. So it's kind of like that choice that you make, like do you want to deal with that today? Are you in that kind of mood? [Sexuality diverse student]

Or they must decide whether or not to 'out' themselves physically, as described by a takatāpui (non-binary) participant:

I had a small post-grad English class, and we were told to separate by gender, and make two groups. And it was awkward for me because I didn't know what to do, and just had to pick [which group to join].

For this participant, there was no one group that was apt for their gender. Unfortunately there is also always the potential that the lecturer/tutor may marginalise GSSD students by treating them differently in the classroom once they are visibly 'out' (Garvey & Rankin, 2015), which was also noted as an issue by student participants in our research. These heteronormative and cisnormative practices are perpetuated not only by academic staff, but also staff in the university's Student Services. Many participants mentioned issues with Student Health staff (doctors and nurses), which varied depending on the person's identity. One participant described an experience with Student Health:

Student Health, there's a doctor who said really inappropriate things. He was like, 'You're probably wearing a dress because of your relationship with your father' ... I was there about anxiety over workload and stuff; it had nothing to do with my appearance.
[Gender diverse student]

An asexual student participant shared a different experience:

A nurse at reception tried to tell me that I needed a smear test, and I prepped myself mentally for being invaded before having a discussion with the nurse about how I'm not actually sexually active, and never have been. The nurse gave the impression that she was very surprised that I had never been sexually active at my age.

Other participants described similar obstacles, including marginalisation by university counsellors. For example, one student noted: "I've had a couple of concerning exchanges there [about my gender] in a place where you shouldn't have to feel like that." All these narratives indicate that the participant's identity, and thus their health requirements, did not conform to the heterosexual/cisgender normative understandings of health that medical staff often have. While there is little research related to healthcare access for GSSD people in the New Zealand context, one New Zealand study looking at mental wellbeing among GSSD people found that staff in public mental health services almost never asked about gender, sex, and sexuality diversity and GSSD patients rarely felt comfortable disclosing their identity due to fear of negative repercussions (Semp & Read, 2015). Additionally, a nationwide health survey of gender diverse people in Aotearoa/New Zealand showed that almost half of respondents would feel uncomfortable or very uncomfortable discussing their gender with their GP (Veale et al., 2019).

Because a space is relatively safe

Safety was described in relation to both the wider campus, as well as specific academic departments. Some participants did not feel comfortable being 'out' in specific university spaces but did feel comfortable being 'out' in others. Previous research has suggested that heteronormativity can discourage students from being 'out' or having discussions about their identity within the classroom space (Yost & Gilmore, 2011). This finding was supported in our research, for example in the following comment:

A colleague who works in another department which is primarily white, straight males—although the university itself feels safe, the colleague doesn't feel comfortable being or sharing their identity with their colleagues in that department and are quite careful about who they talk about it with. [Sexuality diverse staff member]

There is evidence to suggest that in university spaces men are more likely to have negative attitudes towards people who are GSSD (Hinrichs & Rosenberg, 2002) and this appears to be how this staff member perceives their specific department. People may avoid coming out in university spaces that they consider hostile towards their identity (Garvey & Rankin, 2015; Gortmaker & Brown, 2006; Rankin, 2003; Rankin et al., 2010). In contrast, some staff described being visible and 'out' as a better experience if their department felt like a safe space, particularly if they were interested in doing GSSD-specific research: "I think regarding [a fellow participant] and myself, the discipline specific home was really important. And there were no other departments doing the same kind of research" (Gender and sexuality diverse staff member). The views of academic staff regarding gender/sex and sexuality can vary considerably between individuals (Yost & Gilmore, 2011), so these staff participants considered it crucial to find work at a university that had a department in their area where they were safe to visibly be themselves. Having a safe department may also impact on whether staff include gender, sex, and sexuality diversity discussions in their teaching. For example, one sexuality diverse staff member said that compared to their academic teaching in the past (at other institutions), they now had to be more careful about discussing gender, sex and sexuality because students in their department appear less accepting of diversity. In contrast, the staff member quoted above (in a 'safe' department doing gender/sex and sexuality research) was more comfortable discussing their identity in their classes.

Whether staff feel that it is safe to be visible about their identities in their departments and in their teaching has consequences, not just for the individual staff member but also for the students they teach, as staff being open about their diverse identities can create a sense of safety within a space for diverse students: "[The lecturer] did misgender me but I felt comfortable talking to her about it because she had been open about who she was" (gender diverse student). Ideally people would not be misgendered; however it is positive that the student felt comfortable correcting the staff member about

their gender because the staff member had been open about their own sexuality diversity. This suggests that students can gain a sense of belonging as a result of feeling accepted by academics in the university space (Schmitz & Tyler, 2018). If a campus space is more supportive of GSSD identities in the eyes of students, then there is a higher chance of them engaging in university life (Yost & Gilmore, 2011). Student participants mentioned that even straight and cisgender staff who are open to having a discussion about gender/sex and sexuality diversity in their teaching helped to create safer spaces for them in the classroom. For example, a student participant noted a positive experience when “in the first lecture [a straight and cisgender lecturer] actually got up and had a wee talk about sexuality and gender ... and just talked about it as if it was just open conversation”. This is an important point of note for straight and cisgender academic staff.

To make a space safe

Although the majority of participants described university spaces as being relatively safe, this was not the case for all participants. It should not be an expectation that people share their diverse identity with others but, as noted above, if people (especially those in positions of relative power) choose to do so, the effects can be beneficial for others who are marginalised. Several participants described instances where they made their own diverse identity visible to enable others on the campus space to feel safer, including academic staff who did so to make their students feel like the classroom is a safe space:

I have to come out all the time when I get a new class, if I decide to come out. And that’s always—you can hear them listening when you start to talk personally. Love that. They sort of lean in like, “What? what did the lecturer say?” [Sexuality and gender diverse staff member]

One student participant in the research described how comforting it was for them to hear a lecturer identify themselves in a class space: “[The lecturer] introduced herself by pointing out all the intersections in her life, which I thought was a really cool thing. I don’t expect it of lecturers but it was nice” (Gender and sexuality diverse student). Both the academic staff quoted above made being GSSD visible in the context of their classes. This sharing of diverse identities can help create a more equal environment in the classroom space, rendering explicit the fact that heteronormativity is a specific social discourse

rather than a taken-for-granted norm (Butler, 2004; Deutsch, 2007; Schmitz & Tyler, 2018). Taking into consideration that students are less likely to be ‘out’ when a university campus is not welcoming (Gortmaker & Brown, 2006; Rankin, 2003; Rankin et al., 2010), acts such as those by the staff above may help GSSD students feel more included at university, increasing the likelihood that they will be ‘visible’. This is of particular importance since studies have linked comfort in the university space with academic success for GSSD students (Garvey et al., 2018; Garvey, Taylor & Rankin, 2014; Rankin et al., 2010; Umbach & Kuh, 2006; Vaccaro, Russell & Koob, 2015).

There were also students who decided to be ‘out’ so that cisgender and heterosexual students would be aware that there are people around them who may be different to them. They thus aimed to make spaces safer for other diverse people:

I always try to make sure that everyone realises that there is more than one gender identity. Just because a person doesn’t necessarily fit your stereotypical view of what a gender should look like, that doesn’t mean that I conform to that. So, I always found that people naturally identify and [call me] ‘she’ and I’m like well no it’s ‘he’, and for the most part people are like, ‘Oh okay’ and sometimes people ask why, and I have to explain it. [Gender diverse student]

As described by Pryor (2015), university classrooms are almost always cisnormative and, as such, gender diverse students like the participant above often have to either ‘fit in’ to this cisnormative space or explain their identity to others in the classroom space. Explaining one’s identity can result in positive or negative responses, depending on the classroom environment and level of acceptance by fellow students and academic staff (Garvey & Rankin, 2015; Pryor, 2015). The participant above specifically used his identity to help teach others about identity diversity.

Personal wellbeing

Heteronormativity in the campus space means that people often assume that others are heterosexual and cisgender (Jourian, 2015; Ochs, 2011; Pallotta-Chiarolli, 2014). Some GSSD people conform more to the cis and heteronormative social expectations than other GSSD people and, as such, people like the following participant have the option of being invisible if they wish:

For me, I haven't had much positive or negative experience [another participant agreed] because I haven't told many people that I'm bi, and because people don't know, there is nothing for them to talk to me about in relation to it. [Sexuality diverse student]

Because there are no visible or verbal identifiers of the above participant's bisexual identity, the part of her identity that relates to same-sex attraction is elided, whereas opposite-sex attraction is assumed. This is particularly the case for people with fluid sexuality identities, or people who are pansexual and bisexual, because often only one aspect of their identity is assumed by others unless other aspects are verbally expressed (Jourian, 2015; Ochs, 2011; Pallotta-Chiarolli, 2014). In contrast, some GSSD participants had gender expressions that were visibly outside of New Zealand social norms. For them, it became an internal conflict about whether to express themselves in the way they wanted to, or whether to be invisible. One gender and sexuality diverse participant summarised this theme succinctly: "Coming out is weighing up all these things, like my comfortability vs the world. So that's also a thing to think about when staying in the closet." A small number of participants visibly expressed their gender or sex diversity in the campus space, which sometimes resulted in negative or uninformed reactions from other students and staff, such as the following incident reported by a gender diverse student participant:

I sometimes gets asked if I was dared to [wear a dress] or if I lost a bet. And when I get asked that, I'm like, "What are you talking about?" and then it takes a couple seconds to click, because it's normal for me. And it's like, "Oh no, I just wear this."

This participant felt safe enough to visibly enact their gender/sex identity in the campus space, however they did have to negotiate people's responses to their visible identity. GSSD people often report feeling this need to consider the positive and negative reactions to visibly expressing one's identity (Garvey & Rankin, 2015; Schope, 2002). Positive responses to one's self-expression have multiple benefits, including more feelings of social connection and support (Collins & Miller, 1994; Frattaroli, 2006) and higher chances of academic success (Garvey et al., 2018; Vaccaro et al., 2015). However, negative responses to gender expression can create isolation due to discrimination, harassment and intrusive questioning from uninformed strangers in social situations (Dau & Strauss, 2016; Rankin et al., 2010).

In contrast to being ‘noticeably diverse’, some participants were misgendered because of cisnormative assumptions about gender expression:

I got sick and tired of being misgendered in chemistry class so I wrote ‘he/him’ on the back of my lab coat and then walked into class ... And ever since then there’s been the occasional sorry and [the tutor] has corrected himself but it was really well perceived. (Gender diverse participant)

The tutor’s response to the participant communicating his pronouns visually meant that he had an accepting environment in class to self-identify, which helped the participant be his authentic self in the classroom space (Garvey & Rankin, 2015). In contrast, some students had negative reactions to being themselves in the campus space:

My [family member] came out and started to come to campus as a woman, and then had a really bad experience with a staff member ... and now she’s not going to come out on campus again. She’s going to wait until she graduates to do that. It was in her main subject. So she hates the subject now. She then decided to change her major. So it’s not that safe. [Sexuality diverse staff member]

Unfortunately, research shows that marginalisation by others during the vulnerable progression of coming out is commonplace and can be unhealthy for the mental wellbeing of people with GSSD identities (Garvey & Rankin, 2015; Gortmaker & Brown, 2006).

Conclusion

Participants in this research highlighted a number of tactics that they use in the university campus space to make being GSSD visible or invisible. Overall, the above experiences show that there are both positives and negatives to being ‘out’ and ‘visible’ in the campus space. As one participant said:

It’s like we’re the only queer people on campus. But then no one should have to be visible if they don’t want to be. So how do you balance that—making sure we are seen to be a university that is accepting and open without pressuring people to take steps that they aren’t ready for? ... I would like to see more visibility. But why do people need to know? But you do need role models. So it’s hard. [Sexuality diverse staff member]

Being visible on campus can result in different forms of discrimination and marginalisation, however it can also create a safer space for other diverse people and promote social connectivity and academic success. Relatedly, it

seems that there is a flow-on effect regarding feelings of safety: the safer a department is, the safer a staff member feels and thus the more likely they are to be 'out' in the university context. Of particular note are student participants emphasising the importance of cisgender and heterosexual staff being openly inclusive of gender, sex and sexuality diversity due to the feeling of inclusion and belonging that it can create. This means that students are then more likely to feel included and accepted, and the more accepted and included that students feel, the more likely they are to feel comfortable being visible in a campus space. Having a supportive university environment gives diverse students and staff the opportunity to critique normative gender and sexuality discourses and to gain a better understanding of their own identity.

A campus climate that is not welcoming for GSSD staff members and students can result in a variety of negative consequences. This research highlights that GSSD staff and students often experience spaces in the university campus where they are not completely comfortable being 'out' and 'visible'. The implications of these findings mean that there is still change that needs to take place within the university campus so that participants are able to be themselves without negative repercussions. Primarily, it appears that education regarding gender, sex, and sexuality needs to take place in the university campus space. The heteronormative and cisnormative discourses in the university space, particularly university classrooms, means that often people are not being inclusive and understanding of GSSD people. Consequentially, GSSD people are still experiencing marginalisation and discrimination. Education of staff and students is needed to help challenge heteronormative and cisnormative discourses that have become the status quo within the university space over time. This would also be beneficial for staff who currently feel they need to hide or contextualise their identity in their workplace and in their teaching due to safety concerns. More detailed information about how education can be disseminated to staff and students (alongside other recommendations) is addressed in the larger research project with support from the campus climate survey findings (see Brown, 2020).

A number of participants in this research highlighted ways that they were better able to either understand themselves or be 'out' about their identity because they had experienced a space in the university campus where

they felt safe to do so. By challenging the heteronormative and cisnormative discourses that underlie campus spaces (be they spatial or based on social attitudes or curriculums), a university is better able to create a safe space for diverse staff members and students to thrive psychologically, socially and academically by being their authentic 'visible' self.

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4.5 Additional Chapter Context

When I was beginning my thesis research, campus climate literature focussed specifically on gender and sexuality. Given that the focus groups in my research had an intersex participant, I chose to use the term 'gender/sex' in the article in this chapter when describing participants (as in line with other researchers such as van Anders, 2015). When

describing previous research, I maintained the focus on gender and sexuality, since said literature did not speak to sex or sex characteristic diversity. Subsequently, I reflected on my choice of gender/sex terminology and made the decision to address gender and sex characteristics separately in most other sections of my thesis, to account for the fact that sex characteristic diverse and gender diverse participants in my research had shared unique and distinct lived identities and experiences.

5. University of Waikato Campus Climate: Experiences of Gender, Sex, and Sexuality Diverse Staff and Students

5.1 Preface

Stage 2 of my research was a campus climate survey. A number of surveys have been utilised internationally to gain insight into the campus experiences of students who are gender, sex characteristic, and/or sexuality diverse (e.g., Brown et al., 2004; Dau & Strauss, 2016; Phoenix, 2011; Rankin, 2005). While many questions/statements from these surveys are relevant to undertaking a study with GSSD students and staff in the Aotearoa New Zealand setting, there are some questions that are not, e.g., ‘Are you a member of a fraternity or sorority?’ (Phoenix, 2011, p. 24). In the local context, the two campus climate surveys that had been conducted prior to my research included both relevant and outdated questions (examples can be found in Chapter 2, Section 3) (Treharne et al., 2016; Woods, 2013).

The findings described in the previous chapter based on data from the focus groups helped to inform this stage of my research. As noted in the Methodology Chapter, starting research with a qualitative phase provides the opportunity for the researcher to gain a wide range of perspectives from an unresearched population in a particular setting (American Psychological Association, 2020, Braun & Clarke, 2013). Gaining an understanding of the campus climate from GSSD staff and students through the qualitative approach of focus groups also helped inform what survey questions were likely relevant to ask in a wider campus climate survey which had the purpose of gaining an overarching understanding of the campus climate in relation to gender, sex characteristics, and sexuality. The focus groups also gave me a means to discern what contextual language would be more valid and robust for the survey that I was to design for Stage 2 (campus climate survey) of my research - for example, asking about halls of residences rather than fraternities and sororities. As a result, for the Stage 2 survey I ended up utilising a combination of questions from previous surveys (authors

noted in the Acknowledgement Section of the report, presented in Sub-Section 5.4 of this thesis chapter), as well as questions based on my findings from Stage 1. The piloting and data collection processes are outlined in the methodology sections of Chapters 5, 6, and 7.

This chapter is a technical report that was written for the University of Waikato about the high-level findings from Stage 2 of my research. The report outlines key findings that were specific to GSSD staff and students in the form of descriptive statistics and deductive thematic analysis generated from participants' responses to the survey questions. The purpose of the report was twofold. One aim was to provide the University of Waikato with key insights about their university space, should the university wish to respond to opportunities for improvement. The second was to acknowledge the voices and experiences of the GSSD participants who had filled in the survey, as was in line with my research approach (described in Chapter 3).

Alongside the findings in Chapter 4, the findings from this chapter contribute to answering the first research question *"How (if at all) do cisnormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?"* Additionally, the survey gathered a range of data that were specific to answering the second research question *"If the campus climate needs improvement, how can this be done in a way that is inclusive of all gender, sex characteristic, and sexuality diverse people on campus?"* Thus, the findings in this chapter link into the overarching thesis findings (Chapter 9) that argue for specific interventions on campus that would be beneficial for GSSD staff and students. More specifically, the findings highlight how different interventions and changes on campus benefit and create inclusion for people with different identities under the GSSD umbrella.

5.2 Declaration

I conducted the research, analysed the data, and developed the outline and first draft of this article. Feedback was received from my supervisors, and I made the resulting revisions. There is not a co-authorship form for this chapter, as it is a technical report written for the university, rather than an article intended for publication.

5.3 Publication Status

This is an open source technical report that was published in the university research commons. Citation:

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5.4 Report

University of Waikato Campus

Climate

Experiences of Gender, Sex, and Sexuality

Diverse Staff and Students

Initial Findings

University of Waikato Campus Climate Initial Findings: Experiences of Gender, Sex, and Sexuality Diverse Staff and Students

Juliana Brown

2020

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Of course, this report would not be possible without the survey participants. Thank you for your valuable insight into our campus climate, and the time you took to share your personal perspectives and experiences.

A number of the questions in our survey either originate from, or are adapted from, previous campus climate surveys. As such, I would like to thank the following authors for kindly giving me permission to utilise their survey questions:

- Gareth Treharne et al. (University of Otago, New Zealand)
- Duc Dau and Penelope Strauss (The University of Western Australia)
- Terri Phoenix (University of North Carolina)
- Ryan Miller (University of North Florida)

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I would also like to thank The University of Waikato for the doctoral scholarship that provided financial assistance for this research project, and Nikki Thomas for your support in getting this report launched.

Executive Summary

Heterosexual and cisgender people have been considered the norm in universities worldwide, and in Aotearoa/New Zealand. In contrast, gender, sex, and sexuality diverse (GSSD) people are often treated as different, or not the norm. Overseas universities have been reviewing their campus 'climates' to understand the experiences of their GSSD students and staff. Research primarily from the U.S.A. shows that GSSD students at university campuses report higher rates of negative experiences (e.g. discrimination, assault) compared to heterosexual and cisgender students. As a result of these campus climate studies, universities have begun implementing initiatives to help make their campus spaces more welcoming for GSSD staff and students. Universities with more support and inclusion have a higher rate of retention, satisfaction, and academic success for GSSD people on campus.

There is limited research about campus climates in the Aotearoa/New Zealand context, including at the University of Waikato. As such, I wanted to gain an understanding of GSSD experiences on the University of Waikato campus, and to learn what (if any) initiatives GSSD people would like to see in the campus space. This report presents the initial findings of a campus climate survey that was conducted at the University of Waikato. 343 staff and students participated in the survey between the 3rd of September 2018 and 2nd of November 2018. Staff and students of any gender, sex, and sexuality who were 16 years or over were able to participate in this survey.

Overall, GSSD survey participants suggested that there were a number of opportunities for improvement at the University of Waikato. The following quote from a participant highlights a key theme that was evident throughout the survey analysis:

"I think that being treated like a person like anyone else would improve my experience."
(Student)

A number of specific recommendations are given in this report based on survey participant responses, including initiatives that I intend to implement for the next stage of my PhD research.

1 Background

Universities overseas are researching their campus environments and creating initiatives to make their campus spaces more inclusive for GSSD staff and students. While overseas research is useful to consider, research needs to be conducted in specific contexts to gain an understanding of the experiences of the people in these contexts. In Aotearoa/New Zealand, there is limited research about campus climates and initiatives. Since Pākehā colonisation in Aotearoa/New Zealand, heterosexual and cisgender⁵ people have been understood as ‘normal’, and conversely, all other sexualities and genders as abnormal. In a university context, this means that gender, sex, and sexuality diverse (GSSD) staff and students are often not represented or included in their campus spaces. Currently only two tertiary institutes in Aotearoa/New Zealand have researched their campus climate.

- Research⁶ conducted in 2012 at Unitec in Auckland with 355 respondents found that the campus climate was not overtly hostile for GSSD people, but GSSD participants reported more invisibility, and feared lack of acceptance, within the campus space compared to cisgender and heterosexual students (Woods, 2013).
- In 2014, research⁷ conducted at the University of Otago with 1,234 participants had similar findings. It found that although the campus climate was friendly overall, GSSD participants reported more issues within the campus space compared to cisgender and heterosexual participants, including but not limited to: concealing their identity, fearing for their safety, and higher levels of harassment, threats, and assault (Treharne et al., 2016).

Some Aotearoa/New Zealand universities have implemented interventions to address the inequities experienced by GSSD staff and students. Three universities (Auckland University of Technology, University of Otago, and Massey University) have received the Rainbow Tick. The Rainbow Tick suggests that these universities have implemented some forms of GSSD inclusivity within their university spaces, although it is admittedly unclear what level

⁵ People whose gender aligns with the sex that they were assigned at birth, e.g., you were born with a vagina and you identify as a woman.

⁶ <https://unitec.researchbank.ac.nz/handle/10652/2883>

⁷ https://www.ousa.org.nz/files/editor/1511988992_Campus_climate_for_LGBTQA_students_at_the_University_of_Otago_-_final.pdf

of implementation is required to achieve this certification. Victoria University of Wellington has employed a Rainbow and Inclusion Advisor, and The University of Auckland has Faculty Rainbow groups for the staff and students in different faculties. The University of Waikato has one staff member employed as a Health Coordinator who works with Māori, Pasifika and GSSD students.

1.2 University of Waikato Policy and Research

At the University of Waikato, the Equal Employment Opportunity Policy is the only policy that explicitly supports GSSD staff:

"The University is committed to providing equality of opportunity in employment irrespective of a person's sex, gender, marital status, religious belief, ethical belief, colour, race, ethnic or national origins, disability, age, political opinion, employment status, family status or sexual orientation."

The Bullying and Harassment Policy for staff only explicitly mentions sexual and racial harassment, with no mention of GSSD:

"It can include physical, degrading or threatening behaviour, abuse of power, isolation, discrimination, sexual harassment and racial harassment."

Specific to research, I have not identified any larger research projects about GSSD at the University of Waikato. One piece of autoethnographic research highlighted how heterosexual and cisgender people are treated as the norm in the University public spaces, for example with the lack of toilet options for non-binary staff and students. My previous research found that residential staff within The University of Waikato Halls of Residence were welcoming of GSSD, but unsure of the best way to support GSSD students that were moving into the residential space from high school.

1.3 Aims of this research

I am a PhD student in the School of Psychology at the University of Waikato, and my PhD is being completed under the supervision of Dr Jaimie Veale, Dr Johanna Schmidt, and Dr Bridgette Masters-Awatere. The three overarching stages to my research project are shown in the following table.

Table 5

Technical Report - Overview of the Research Stages

Stages of Research			
	Focus Groups	Survey	Planned Intervention
Purpose	To understand the campus climate as experienced by GSSD participants	To get an overarching understanding of the campus climate	To respond to issues highlighted in the focus groups and survey
Purpose #2	To inform the survey To inform the intervention	To inform the intervention	To inform staff and students about GSSD experiences on campus
Timeframe	A Semester 2018	B Semester 2018	2019 - 2020
Participants	19 students and 6 staff	343 staff and students	Yet to be confirmed

This report presents data from the survey stage of my PhD research. These results are used to suggest recommendations for the University of Waikato which are highlighted throughout the report, and they will be used to inform an intervention proposed for the third stage of my research.

2 Survey Design

Focus Groups

This report focuses on the results of the survey stage of my PhD research. The survey design was informed by the main findings of the focus groups, which were:

- Most participants described experiences of being treated differently - both positively and negatively - in the campus space because of being GSSD.
- Some participants were not open about being GSSD in the campus space because they were worried about being treated negatively.
- Some participants described negative events that occurred with specific staff or services in the campus space.

Overall, the majority of participants said that the university is not a hostile space, but it also is not visibly welcoming for GSSD people either. Due to these results, I included questions in the survey which focussed on the following points:

- How 'out' GSSD participants are in different spaces (e.g. the university, with friends, at work etc).
- How welcoming participants had found different services that the university provides.
- Welcoming and unwelcoming experiences that participants had had on campus.

The rest of the survey was based on questions used by researchers in other university campus GSSD surveys - nationally and internationally.

2.1 Method

As the lead author, I (Juliana) reviewed campus climate surveys that were conducted at other universities, and subsequently contacted some of the researchers asking for permission to utilise and/or adapt questions from their surveys. All researchers who gave me permission to use or adapt questions from their surveys are mentioned in the acknowledgement section of this report. I also queried if there were any questions that the researchers wished they had asked following the analysis of their surveys- in which instance, they were documented as well. I created further draft survey questions based on feedback from focus group participants. We conducted formal and informal consultation prior to the survey being finalised.

2.2 Ethical considerations

This research was approved by the University of Waikato Psychology Ethics Committee. Participants had to be 16 years or older to participate, and currently studying and/or working at the University of Waikato. The survey was anonymous, all questions in the survey had a 'prefer not to answer' option, and participants could exit the survey at any point. Further information regarding ethical considerations will be available in my published thesis.

2.3 Understanding the data

I provided definitions in the survey for any gender, sex, and sexuality related words. Appendix 1 lists these words and the provided definitions. These words and definitions may help readers of this report to understand the results in the following sections.

In some of the following sections, the statistical breakdowns do not add up to 343 (the total number of participants). This is because some questions were only asked of specific groups of participants (e.g., staff members) and some participants chose not to answer questions. If more than 3% of participants responded that they preferred not to answer a question, this is noted.

3. Demographics

This section shows the demographic make up of the 343 survey participants. Not all participants answered all questions, so not all sections will add up to 343 as a total. The demographics have been separated into two subsections, with the first subsection being demographic information about participant identities, and the second subsection being demographic information about participants' role at the university. You can read all the survey questions and response options in the supplementary 'University of Waikato campus climate survey' document.

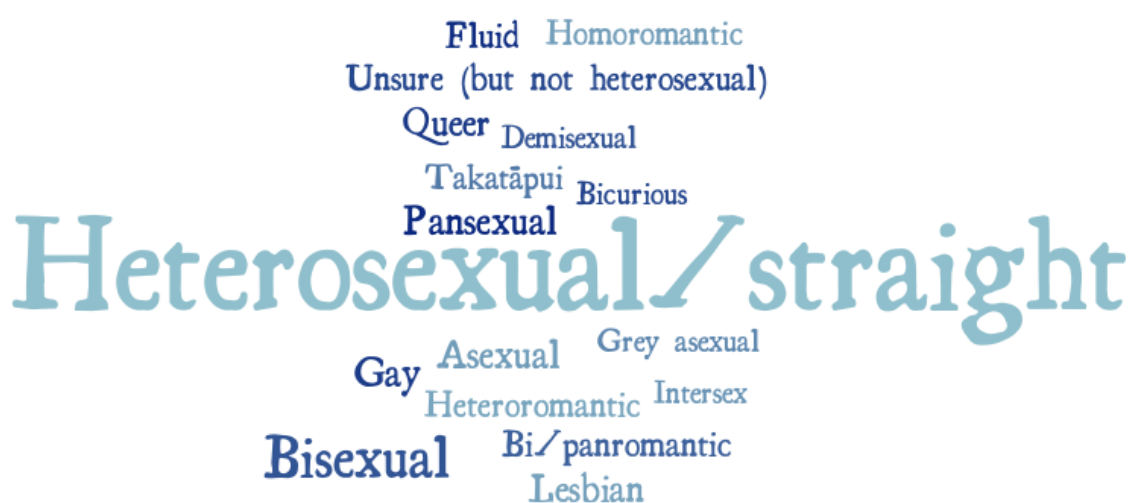
3.1 Identity demographics

Sexuality

Participants were given a list of sexuality options to choose from, and they were able to tick as many as applied to them. The following word cloud is based on the results of this question. Just over half (60%, n=194) of the participants identified as heterosexual/straight, meaning the remaining 40% (n=128) of participants identified as sexuality diverse (sexualities other than heterosexual/straight).

Figure 2

Survey Participants' Sexuality(ies)



Non-monogamy and Polyamory

Research about non-monogamy and polyamory in relation to work and study environments is limited. In this research, we also did not define non-monogamous and polyamorous people as GSSD, because some non-monogamous and polyamorous people are heterosexual and cisgender. Because of this definition, we do not discuss non-monogamy and polyamory in this report. However it is worth noting that 4% of participants identified as non-monogamous/polyamorous, and that this would be an important topic for future research due to the marginalisation that non-monogamous and polyamorous people can experience.

Gender

Participants were given a list of gender options to choose from, and they were able to tick as many as applied to them. To define people as cisgender, they needed to tick only 'man/boy/tāne/' for their gender, and that they were assigned male at birth, or they needed to tick only 'woman/girl/wahine' for their gender, and that they were assigned female at birth. Otherwise, people were defined under the umbrella of 'gender diverse'.

The majority of participants were cisgender (93%, n=313), however 7% (n=26) of participants were gender diverse, with all selected genders listed in the word cloud below.

Figure 3

Survey Participants' Gender(s)



Participants who selected a diverse gender were then given the option to select the pronouns that they use from a list of options, or to identify their own pronouns. The following table shows the responses given:

Table 6

Gender Diverse Participants' Pronouns

Pronouns selected	Number of participants
She, her	12
He, his	8
They, their	11
Ia	2
No pronouns, I ask people to only use my name	5
No preference	1

Sex Diversity

Participants were asked if they were intersex; 2 participants were, and 7 participants said they 'did not know' if they were intersex. All participants who were sexuality diverse, gender diverse, and intersex were then grouped under the label 'GSSD' for the results section of this report.

Religion

Almost two-thirds of participants, 64% (n=219), said that they were non-religious, 21% (n=72) were Christian, 2% (n=8) were Buddhist, 2% (n=8) were Muslim, and 6% (n=19) of participants listed another religion.

Age

The youngest person to complete the survey was 17 years old, and the oldest was 66 years old. The age distribution being skewed towards younger participants was not unexpected given the age of the student body.

Table 7***Survey Participants' Ages***

Age (Years)	Frequency (N)	Percentage (%)
16-19	66	26%
20-24	82	32%
25-29	45	18%
30-34	12	5%
35-39	17	7%
40-44	8	3%
45-49	13	5%
50-54	8	3%
55-59	4	2%
60-64	0	0%
65-69	1	0%

Ethnicity

Participants were able to select as many ethnicities as apply to them. The following presents the participants' selected ethnicities. I was unable to compare this to the University of Waikato 2017 data, as students are only able to choose up to three ethnicities when enrolling, and published data are based on their 'first selected ethnicity'.

Table 8***Survey Participants' Ethnicity(ies)***

Ethnicity	Frequency (N)	Percentage (%)
Pākehā/NZ European	200	61%
Māori and Pākehā/NZ European	32	10%
Pākehā and other ethnicity/ies	12	4%
Chinese	11	3%
Other European	11	3%
Māori	10	3%
Asian	7	2%
Pasifika	7	2%
Indian	6	2%
Middle Eastern and Arabic	6	2%
Māori, Pākehā, and another ethnicity/ies	6	2%
Other	20	6%
Total	328	100%

3.2 University demographics

University role

Most participants, 76% (n=260) were students only. A further 9% (n=32) selected that they were both a staff member and a student, and 12% (n=42) of participants were staff members only. Of the student participants, 86% (n=223) were domestic students and 14% (n=37) were international students.

Campus

Most participants (96%, n=326) were based on the Hamilton campus, with 3% (n=11) based in Tauranga, and 1% (n=3) based in both Hamilton and Tauranga. One participant also gave 'other' as their campus, which may be due to the University of Waikato research and satellite campuses. This report focusses on the Hamilton campus so that deductive disclosure is not possible due to the small number of respondents from other campuses.

Faculty

The table below shows how survey participants compare to the University of Waikato population in 2017 on the basis of their faculty⁸.

Table 9

Survey Participants' Faculty compared to the University of Waikato Population Faculty

Faculty	Survey Participant	University Staff and Students (2017)
FASS	51%	16%
FSE	19%	13%
LAW	7%	4%
FMIS	1%	2%
WMS	16%	18%
FED	5%	17%
FCMS	7%	8%
Other	4%	22%

There is an over-representation of FASS and under-representation of FED staff and students. The faculty labelled 'other' includes staff in student services.

⁸ This research was conducted when The University of Waikato was structured by Faculties, rather than the current Divisions.

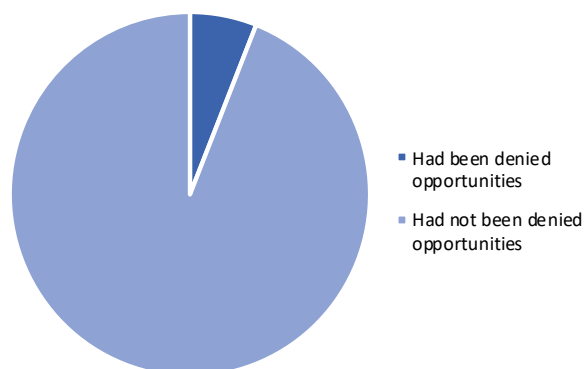
4. Results

I asked the participants questions about the University of Waikato campus space. The purpose of these questions was to see how welcoming our university is for GSSD staff and students. This section is separated into subsections that relate to specific aspects of the university experience: campus environment, campus experiences, student services, staff environment, the university overall, Māori GSSD participants, and international GSSD student participants.

4.1 Campus environment

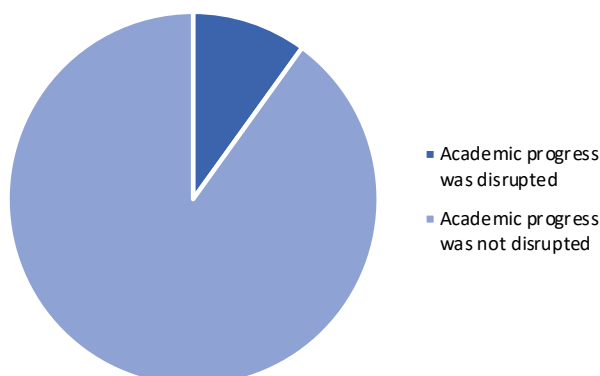
All results in this section relate to experiences that GSSD participants had had in the past year. These questions were only asked of GSSD participants (n=131) in the survey, and of these participants, 12% were staff members, 79% were students, and 9% were both students and staff members.

Figure 4 GSSD survey respondents who had 'Been denied opportunities due to [their] sexual orientation/gender identity'



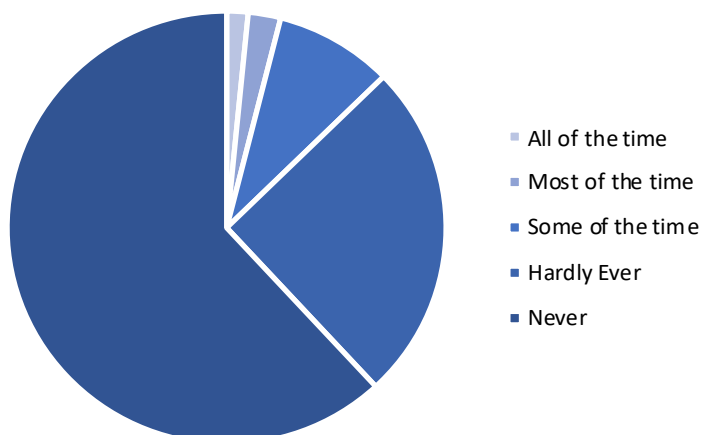
6% of GSSD participants said they had **'been denied opportunities due to [their] sexual orientation/gender identity'**.

Figure 5 GSSD survey respondents who 'Felt [their] sexual orientation and/or gender identity/expression disrupted [their] academic progress (due to the action/s of others)'



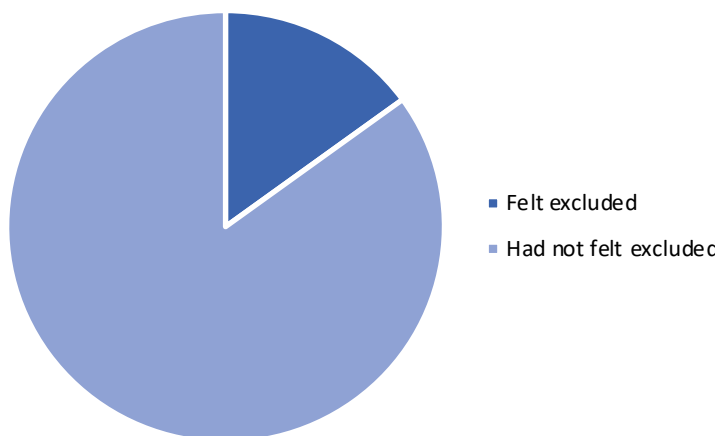
10% of GSSD student participants said they **'felt [their] sexual orientation and/or gender identity/expression disrupted [their] academic progress (due to the action/s of others)'**.

Figure 6 GSSD survey respondents who had 'feared for [their] physical safety because of their sexuality'



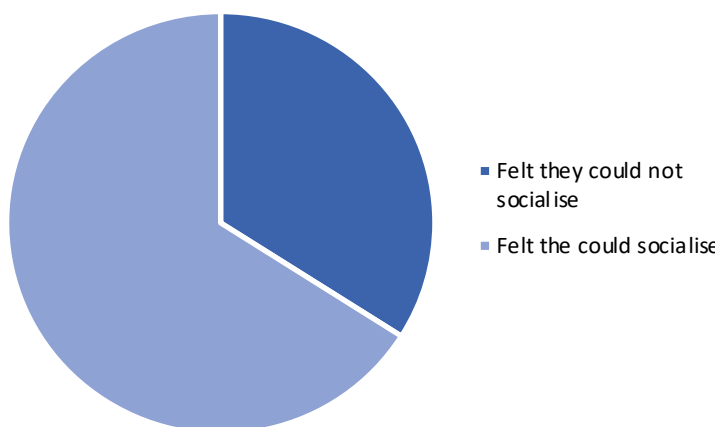
13% of sexuality diverse participants said they have **'feared for [their] physical safety because of their sexuality'** either 'all', 'most', or 'some' of the time at the University of Waikato.

Figure 7 GSSD survey respondents who had 'felt excluded from any clubs or societies at the University of Waikato because of [their] sexual orientation and/or gender identity/expression.'



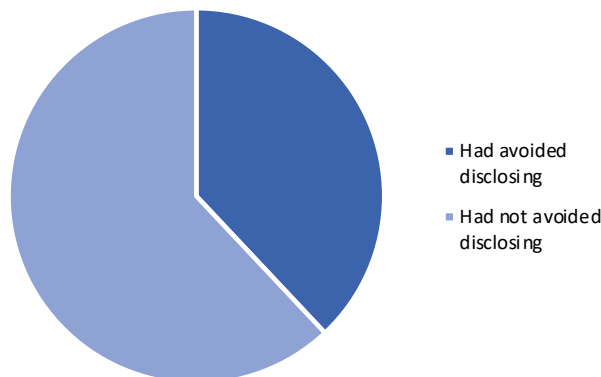
15% of GSSD student participants said they had **'felt excluded from any clubs or societies at the University of Waikato because of [their] sexual orientation and/or gender identity/expression.'**

Figure 8 GSSD survey respondents who 'felt that [they] couldn't socialise due to concerns about how [they'd] be treated in relation to [their] sexual orientation and/or gender identity/expression at the University of Waikato.'



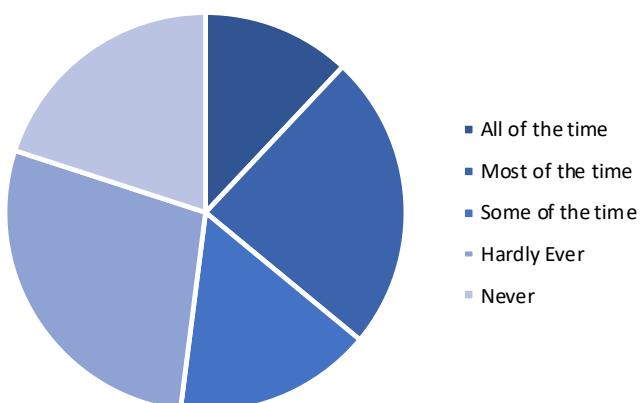
34% of GSSD participants said they **'felt that [they] couldn't socialise due to concerns about how [they'd] be treated in relation to [their] sexual orientation and/or gender identity/expression at the University of Waikato.'**

Figure 9 GSSD survey respondents who 'avoided disclosing [their] sexual orientation/gender identity to a lecturer, supervisor, administrator, or student support person due to fear of negative consequences, harassment, or discrimination?'



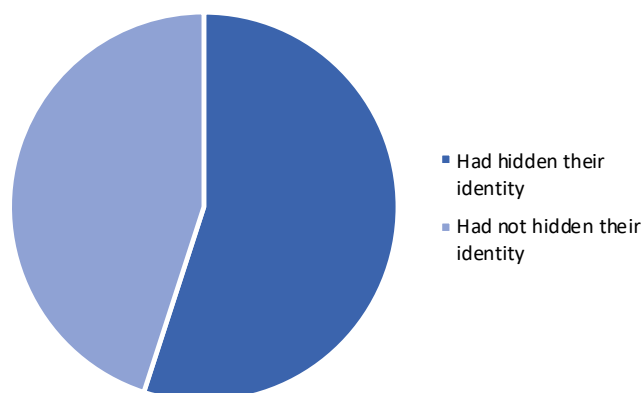
38% of GSSD student participants said they had **'avoided disclosing [their] sexual orientation/gender identity to a lecturer, supervisor, administrator, or student support person due to fear of negative consequences, harassment, or discrimination'**

Figure 10 GSSD survey respondents who 'feared for [their] physical safety because of their gender'



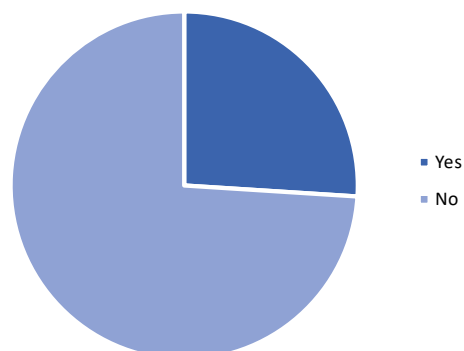
52% of gender diverse participants said they have **'feared for [their] physical safety because of their gender'** either 'all', 'most', or 'some' of the time at the University of Waikato.

Figure 11 GSSD survey respondents who had 'hidden [their] sexual orientation and/or gender identity/expression in the University of Waikato campus space so that [they are] perceived differently'.



55% of GSSD participants said they had **'hidden [their] sexual orientation and/or gender identity/expression in the University of Waikato campus space so that [they are] perceived differently'**.

Figure 12 GSSD survey respondents who said no to 'If you need to report an incident of gender and sexuality harassment or discrimination to the University of Waikato, do you know who to report this to?'



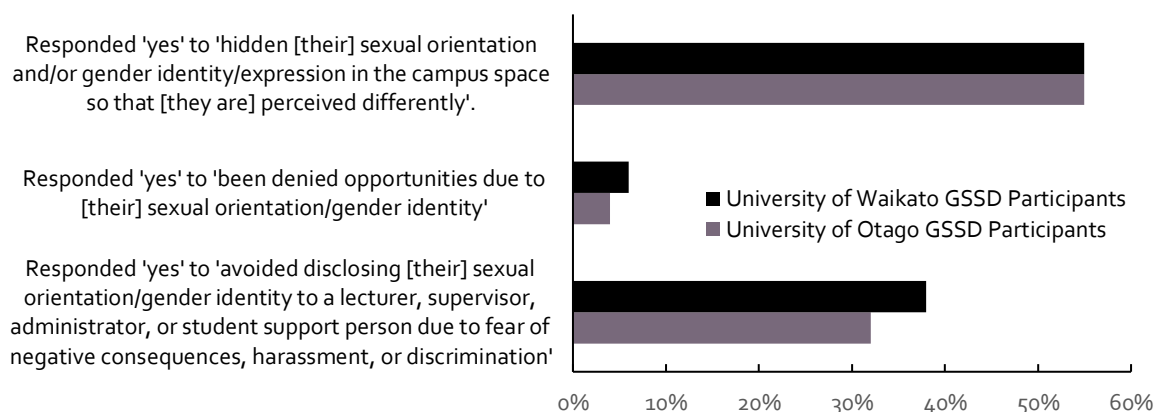
74% of all GSSD participants said no to 'If you need to report an incident of gender and sexuality harassment or discrimination to the University of Waikato, do you know who to report this to?'

4.1.1 Campus environment discussion

The above questions were followed up with an open-ended comment box in the survey, where participants could leave further information if they wished. Qualitative responses emphasised that some gender diverse participants, and some cisgender women, worried about their safety when studying at the university at night, with some participants mentioning that they were unsure if they could call campus security to escort them to their car when they looked 'capable of walking alone'. Gender diverse participants also worried about their physical safety in relation to bathroom use. GSSD participants highlighted how beneficial all gender bathrooms would be to both their physical and mental well-being. Currently there are all gender bathrooms (that are not for those with accessibility needs) in the new University of Waikato Tauranga campus and a few places on the Hamilton Campus, but these did not seem to be widely known.

The University of Waikato has similar findings to the University of Otago campus climate survey that used some of the same questions:

Figure 13
Campus Environment Compared to the University of Otago



At the University of Waikato, 38% of gender, sex, and sexuality diverse student participants said they had 'avoided disclosing [their] sexual orientation/gender identity to a lecturer, supervisor, administrator, or student support person due to fear of negative consequences, harassment, or discrimination', compared to 32% of GSSD respondents from the University of Otago. There was also a similar number of GSSD participants who said they had 'been denied opportunities due to [their] sexual orientation/gender identity' (6%) compared to at the University of Otago (4%). The same proportion of participants (55%) at Waikato and Otago said that they had 'hidden [their] sexual orientation and/or gender identity/expression in the campus space so that [they are] perceived differently'. However, it is worth noting that the University of Otago study was conducted in 2014, and perceptions of their campus space may have changed since that time.

One key finding from this section is that most survey participants did not know who to report gender and sexuality harassment or discrimination to on campus. As noted earlier, The University of Waikato Bullying and Harassment Policy explicitly mentions sexual and racial harassment, but not sexuality or gender harassment. Therefore, it is not entirely clear how, or if, the University of Waikato responds to sexuality and gender harassment incidents.

4.2 Campus experiences

I asked open-ended questions about GSSD participants' experiences on campus. This section outlines four of these questions. Each page in this section has a survey question noted in the central blue box, which is then surrounded by some of the participant responses.

"Articles and art that is LGBT+ supportive in [the university magazine]." (Student)

"I have felt supported when people have asked openly about my relationship, and have actually asked whether I have a male or female partner, rather than just asking if I have a husband." (Staff member)

"The Gender and Sexuality symposium (or whatever it was called) was a supportive environment." (Staff member)

IF POSSIBLE, CAN YOU EXPLAIN AN EXPERIENCE YOU HAD ON CAMPUS WHERE YOU FELT REALLY SUPPORTED AS A PERSON WHO IS GENDER AND/OR SEXUALITY DIVERSE?

The most common response was that participants find it supportive when staff and students talk about GSSD in discussions in an affirming way.

"The lecturers I have experienced have all included material on rainbow groups, and have been very respectful and supportive by means of their attitudes towards it" (Student)

"Students or teachers that accept my sexuality without making it a massive component of who I am. Supported by not making my sexuality a feature."
(Student)

"I feel very comfortable when I see rainbows and celebrations of gender and sexual diversity. I don't feel comfortable being out but I enjoy that other people are." (Staff member)

"I want to be open but find heterosexual colleagues just shut this down sometimes, like they don't consider any alternative, or don't want to know." (Staff member)

"Misunderstandings. When people have enforced stereotypical beliefs surrounding masculinity or femininity on myself or others." (Student)

"Had a class recently where there was [an ice breaker related to dating] and it's like, should I say - do I want to have the 'ohhh you're gay' thing. So it's kind of like that choice that you make, like do you want to deal with that today? Are you in that kind of mood?" (Student)

IF POSSIBLE, CAN YOU EXPLAIN AN EXPERIENCE YOU HAD ON CAMPUS WHERE YOU FELT REALLY UNWELCOME/UNCOMFORTABLE AS A PERSON WHO IS GENDER AND/OR SEXUALITY DIVERSE?

The most common response was that participants find it harmful when staff and students were discriminatory about their GSSD identity.

"Universities are inherently heteronormative as I believe most public spaces in New Zealand are reflective of the relative culture. My experiences with my sexuality are limited, but I have never found spaces to be unwelcoming, only heteronormative." (Student)

"Bathrooms are a really big thing. I'm used to dealing with dysphoria every day, especially when addressed in social situations, but having to choose between misgendering myself and going to a bathroom people might object to me entering is very exhausting." (Student)

"Most people still view gender through a binary lens, which makes it difficult to describe my gender identity and have it perceived as valid." (Staff member)

"There should be more discussions about the notion of diversity around campus. Currently, the environment at the university is over heteronormative and cisnormative." (Student)

"I think that being treated like a person like anyone else would improve my experience." (Student)

"Teach and discuss respect and openmindedness." (Student)

"Just being able to talk about my boyfriend without fear of being judged feels good. Also learning about topics such as gender and sexuality in classes makes me feel heard and seen." (Student)

IN RELATION TO THE UNIVERSITY OF WAIKATO CAMPUS SPACE, IS THERE ANYTHING SPECIFIC TO YOUR SEXUALITY AND/OR GENDER THAT YOU WOULD LIKE TO MENTION?

This section had a variety of responses, however, overall, diverse people just wanted to be accepted and included in the campus space.

"There are some staff who have no idea that they are engaging in discriminating behaviour or that their behaviour is offensive and upsetting to other staff and students...and we should not be surprised by this. So it is not so much a problem that staff, especially general staff are clueless, the problem lies with the University and what responsibility the University is not taking to address this. The University is not challenging ignorance or discrimination enough for queer people." (Student)

"Develop a culture of acceptance and celebrate diversity." (Staff member)

"I do find it very hard to always use the right pronouns and sometimes get it wrong. It takes time to relearn how to address students, but I think we all need to be much more conscious of who our discourses might exclude." (Staff member)

"Takatāpuitanga should be more visible, not just a mainstream (dare I say Americanised) view of queer representation. My queerness intersects with my Māoritanga, and it would be great to have spaces and representation for that too, as well as education and awareness." (Student)

"Being a single person without children in my mid-40s excludes me from many of the conversations and engagements between other staff. People tend not to have conversations about their personal lives with those who are perceived as being different or outside the norm." (Staff member)

"I am on the autism spectrum and this affects how I relate to other people. It makes it difficult to be in places with new people - e.g. Queerspace, where I don't know anybody." (Student)

IS THERE ANYTHING ABOUT YOUR ETHNICITY, (DIS)ABILITY, CLASS, OR OTHER IDENTITY ASPECTS THAT YOU FEEL AFFECT YOUR EXPERIENCE AS A SEXUALITY, SEX, AND/OR GENDER DIVERSE PERSON AT THE UNIVERSITY OF WAIKATO?

This section had a broad range of responses that cannot be narrowed down to one overall theme.

"My ethnicity is easy to see at a glance, so it's not really a big deal to disclose the details of it. My gender, however, is another story altogether." (Student)

"It is easy to disclose my sex and gender because I've never felt marginalised in any way because of it. It is more difficult to disclose my sexuality and ethnicity because I don't fit the typical description or stereotypes for either of them and I have to face the repercussions of that. Often this means feeling removed from the group you genuinely belong to, but not fitting in elsewhere either. This results in a really difficult decision - whether to disclose my identity to others and be made to feel as though I am not authentic enough, or remain silent and deal with the comments people inevitably try to make about people who are Māori or sexuality diverse when they think people of those identities aren't nearby." (Student)

4.2.1 Campus experiences discussion

Overseas research has shown that GSSD people perceive their academic success to be higher when they feel more comfortable and included in the university space. There were many positive experiences and suggestions that GSSD participants shared, and these can provide ideas for university staff as to how to be more inclusive in the workplace. Common themes included treating GSSD people as normal within conversation and classroom spaces, as well as creating a culture of support within the university space.

However, GSSD participants also shared events that made them feel unwelcome, such as when staff either avoid the topic of GSSD, or marginalise GSSD people within the university space. Research shows the impact that such negative events can have on an individual's wellbeing, and that staff and students may consider finding another university if their current university is not welcoming towards GSSD people. It is important that the university address such issues if they want to not only retain their staff and students, but to also have them thrive in the university environment.

4.3 Student services

I asked all students how welcoming they found a number of the student services that the University of Waikato offers. For the participants who found a student service 'very' or 'slightly' unwelcoming, they were asked two follow up questions;

1. You ticked that [relevant student service] can be unwelcoming for you. Do you think this is, either in part or totally, because of your gender?
2. You ticked that [relevant student service] can be unwelcoming for you. Do you think this is, either in part or totally, because of your sexuality?

The purpose of the first question was to see if there was a significant difference between how gender diverse and cisgender people responded. The purpose of the second question was to see if there was a difference between how heterosexual and sexuality diverse people responded. The following table shows the results of this question for each of the different services:

Table 10

Significantly Different Experiences at Disparate Student Services for gender diverse participants compared to cisgender participants, and sexuality diverse participants compared to heterosexual participants

Service	Significant difference between gender diverse and cisgender participants	Significant difference between sexuality diverse and heterosexual participants
Student Health	No ($\chi^2 (1) = 2.28, p < .38$)	Yes ($\chi^2 (2) = 11.40, p < .003$)
Student Learning	No ($\chi^2 (1) = 2.86, p < .21$)	No ($\chi^2 (1) = 0.99, p < .56$)
Disability Support	No ($\chi^2 (1) = 0.44, p < 1$)	No ($\chi^2 (1) = 1.64, p < .44$)
Student Counselling	Yes ($\chi^2 (2) = 10.52, p < .02$)	Yes ($\chi^2 (2) = 8.49, p < .01$)
Student Information Centre	Yes ($\chi^2 (2) = 13.85, p < .02$)	No ($\chi^2 (2) = 3.84, p < .14$)
Waikato Student Union	No ($\chi^2 (1) = 2.86, p < .25$)	Yes ($\chi^2 (2) = 6.65, p < .04$)

The above table highlights that gender diverse people are feeling unwelcome in the University of Waikato Student Information Centre, and in Student Counselling, because of their gender. The results also show that sexuality diverse people are feeling unwelcome due to their sexuality in The Student Health Centre and the Waikato Student Union.

Halls of residence

Participants who had lived in residential halls in 2017 or 2018 (n=67) were asked whether they think halls of residences are welcoming places for people who are gender, sex, and/or sexuality diverse. While less than a third (31%) of cisgender and heterosexual residents said that halls of residences are always welcoming, this was the case for only a quarter of the GSSD participants.

When asked whether they told their fellow residents about their identity, 41% of sexuality diverse participants were out to 'most' or 'some' residents, 29% were out to 'a select amount' or 'hardly any' residents, and 30% were out to 'no' residents about their sexuality. There were 12.5% of gender diverse participants who said they out in the residential space, and then it was only to 'a select amount of residents'.

"I find it helpful to have people around me who are open about their own non-heterosexual experiences, and for heterosexual people to treat me like a regular person - not something special or different."

"By the staff and students in Disability Support (before the reform) - it's a stigma-free zone there."

"The first year when I was living in the halls. A couple of times I felt comfortable enough to share that I was bisexual with different people and one of them said they were too and I feel we were both glad/relieved that we had someone to share bisexual/gay humour with and the other was pretty chill about it."

THERE WERE A NUMBER OF POSITIVE COMMENTS ABOUT STUDENT SERVICES FROM GSSD PARTICIPANTS. THESE ARE INDIVIDUAL PARTICIPANTS EXPERIENCES, BUT THEY CAN HELP INFORM HOW STUDENT SERVICES CAN BE MORE WELCOMING OVERALL FOR GSSD STUDENTS.

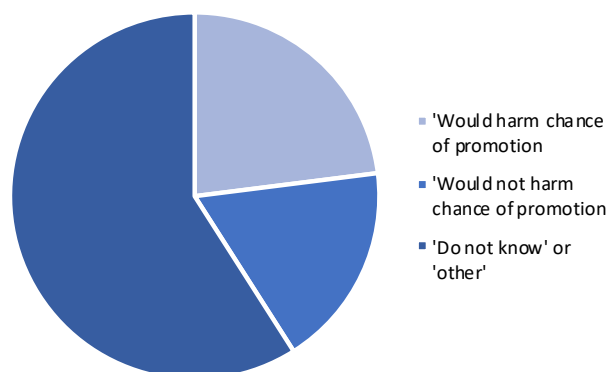
"I went to my doctor on campus needing an STI test for some group sex that my partner and I had engaged in and she didn't even bat an eye, her whole vibe was still just about taking care of me to the best of her ability. I actually thanked her at the end of the consult for being so normal about it, and she seemed surprised that I did. She said, "of course, well we're not here to judge!" and that has always stuck with me."

I have met with a number of student services staff about the results shown in this section, including sharing some of the qualitative responses given by participants showing how services can be unwelcoming or positive experiences (such as above). All student services staff that I met with expressed a willingness to respond to some of the reasons that participants said their services are unwelcoming, and were also keen to engage with me about ways to make their services more inclusive of GSSD people. These meetings occurred prior to the Health Co-ordinator for Māori, Pasifika, and GSSD students being employed, which is likely to at least partially address some of the concerns raised by participants.

4.4 Staff environment

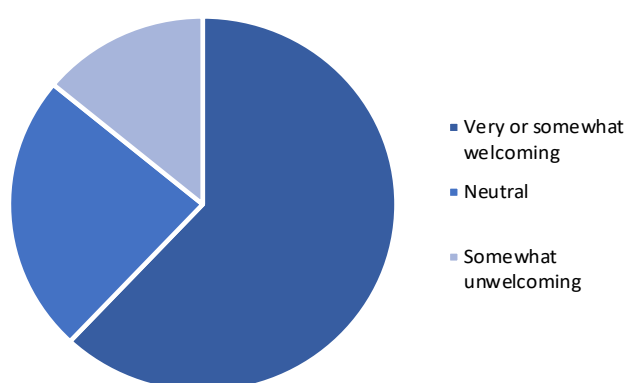
I asked staff participants (n=74) about their work environment. Listed below are the findings.

Figure 14 GSSD staff survey respondents who believe that 'being openly queer would harm a faculty/staff member's chances of promotion at the University of Waikato.'



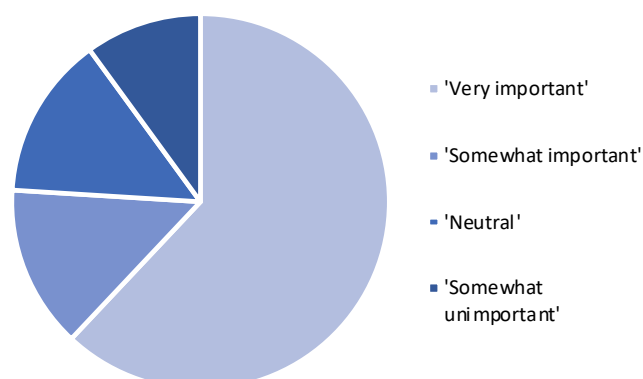
23% of GSSD staff participants said they believe that **being openly queer would harm a faculty/staff member's chances of promotion at the University of Waikato**. 18% said it would not, and 59% said they 'did not know' or 'other'.

Figure 15 GSSD staff survey respondents who believe that their specific department/area of work is 'very welcoming' or 'somewhat welcoming' towards queer people.



62% of GSSD staff participants said they believe that **their specific department/area of work is 'very welcoming' or 'somewhat welcoming' towards queer people**. 24% said their department/area of work is 'neutral', and 14% said it was 'somewhat unwelcoming'.

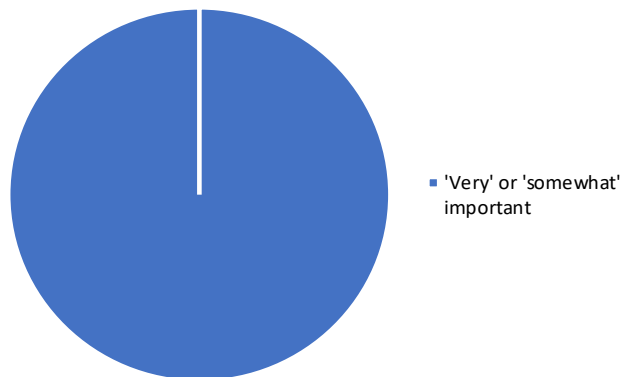
Figure 16 GSSD staff survey respondents who believe that it is 'very important' or 'somewhat important' for the recognition of gender and sexuality diversity to be a part of the University's Strategy.



76% of GSSD staff participants said they believe that it is 'very important' or 'somewhat important' **for the recognition of gender and sexuality diversity to be a part of the University's Strategy**. 14% said 'neutral', and 10% said 'somewhat unimportant'.

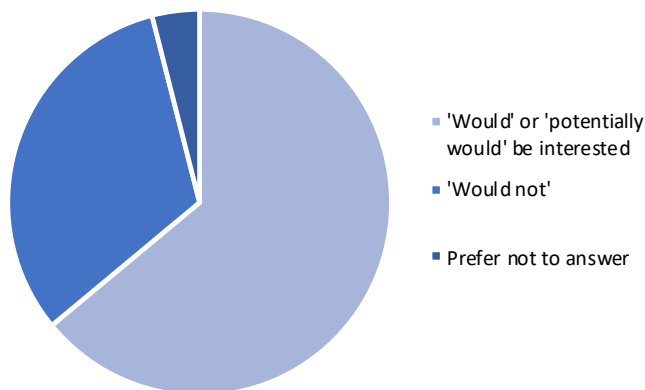
Figure 17 GSSD staff survey respondents who believe that it is 'very important' or

'somewhat important' for the University of Waikato's Equal Employment Opportunity, and Diversity and Inclusion Programmes to include gender and sexuality diversity.



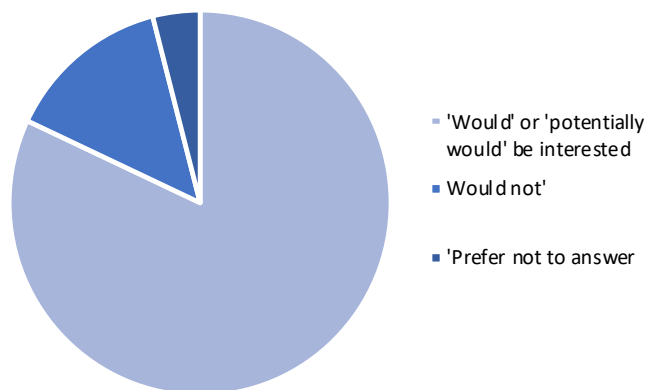
100% of GSSD staff participants said they believe that it is 'very important' or 'somewhat important' for the University of Waikato's Equal Employment Opportunity, and Diversity and Inclusion Programmes to include gender and sexuality diversity.

Figure 18 Staff survey respondents who said if there is a support network at the University of Waikato for gender and sexuality diverse staff and students they would, or potentially would, be interested in being involved in the network.



64% of all staff participants said if there is a support network at the University of Waikato for gender and sexuality diverse staff and students they would, or potentially would, be interested in being involved in the network. 32% said they would not, and 4% preferred not to answer the question.

Figure 19 Staff survey respondents who said they would, or potentially would 'be interested in attending a training course on campus about gender and sexuality diversity.'



82% of all staff participants said they would, or potentially would 'be interested in attending a training course on campus about gender and sexuality diversity.' 14% said they would not, and 4% preferred not to answer the question.

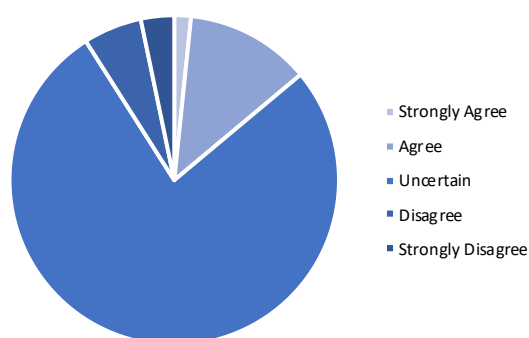
4.4.1 Staff environment discussion

A majority of staff (71%) said they would be interested in GSSD interventions in the campus space, including staff that are cisgender and heterosexual. Giving staff information and/or training regarding GSSD may help increase how welcoming some of the university departments are towards diversity, which could potentially help with staff retention. This in turn is beneficial for students as staff members being supportive will create a more inclusive environment, and thus help with student retention. Also worth noting is how important GSSD participants think it is for the University of Waikato 's Equal Employment Opportunity, and Diversity and Inclusion Programmes to include GSSD.

4.5 University overall

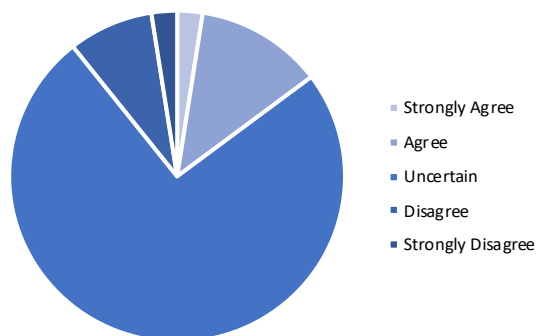
The results in this section were from questions asked of all gender, sex, and sexuality diverse participants - both staff and students.

Figure 20 GSSD survey respondents who agree that the University of Waikato has a positive and supportive response to incidents of queer discrimination.



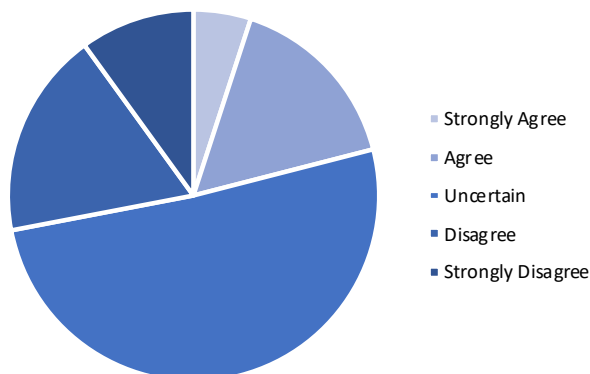
16% of GSSD participants said they 'strongly agree' or 'agree' that **the University of Waikato has a positive and supportive response to incidents of queer discrimination**. 70% were 'uncertain', and 9% said they 'disagree' or 'strongly disagree'. It is worth noting that 5% preferred not to answer.

Figure 21 GSSD survey respondents who agree that The University of Waikato has a positive and supportive response to incidents of queer harassment.



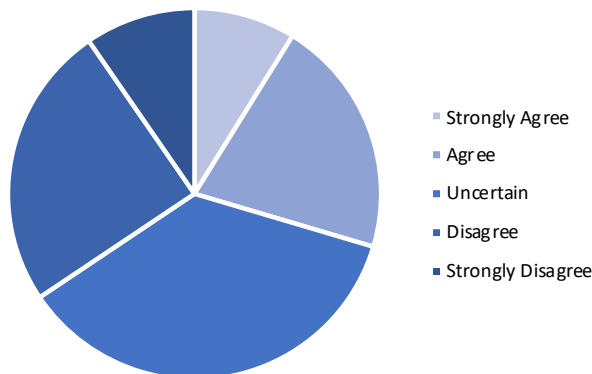
16% of GSSD participants said they 'strongly agree' or 'agree' that **The University of Waikato has a positive and supportive response to incidents of queer harassment**. 67% were 'uncertain', and 11% said they 'disagree' or 'strongly disagree'. It is worth noting that 6% preferred not to answer.

Figure 22 GSSD survey respondents who disagree that the University of Waikato thoroughly addresses campus issues related to sexual orientation/ gender identity.



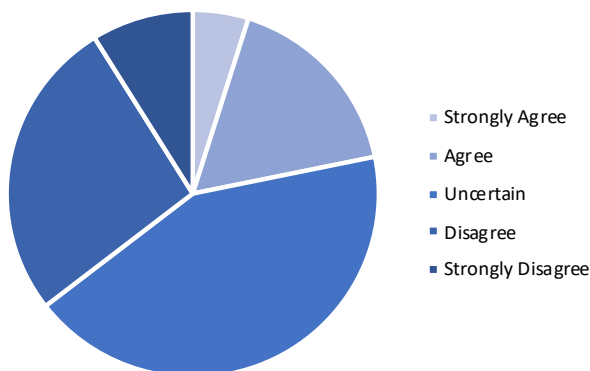
28% of GSSD participants said they 'strongly disagree' or 'disagree' that the **University of Waikato thoroughly addresses campus issues related to sexual orientation/ gender identity.** 51% said they are 'uncertain', and 21% said they 'agree' or 'strongly agree'.

Figure 23 GSSD survey respondents who disagree that The University of Waikato provides visible resources on queer issues and concerns.



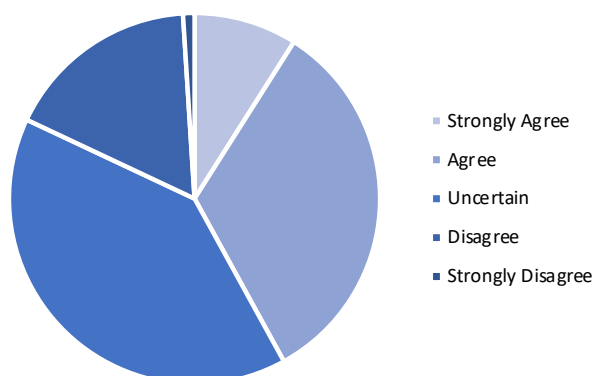
34% of GSSD participants said they 'strongly disagree' or 'disagree' that **The University of Waikato provides visible resources on queer issues and concerns.** 36% said they are 'uncertain', and 30% said they 'agree' or 'strongly agree'.

Figure 24 GSSD survey respondents who disagree that the curriculum adequately represents the contributions of queer people.



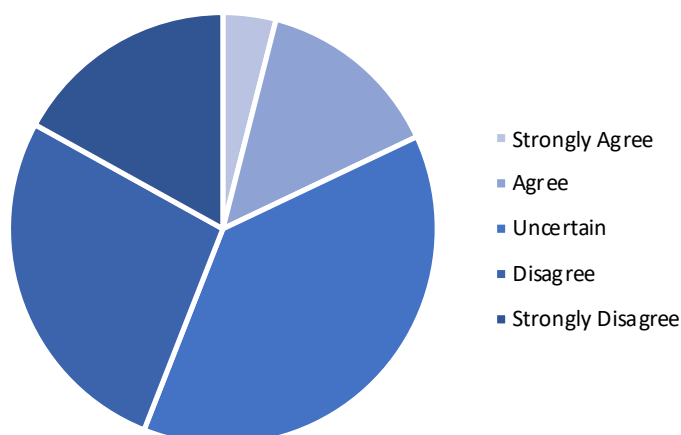
35% of GSSD participants said they 'strongly disagree' or 'disagree' that **the curriculum adequately represents the contributions of queer people.** 43% said they are 'uncertain', and 22% said they 'agree' or 'strongly agree'.

Figure 25 GSSD survey respondents who agree that The University of Waikato is a welcoming place for queer people.



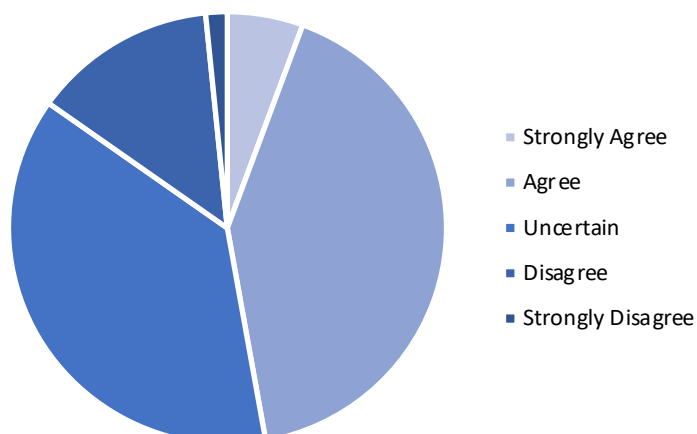
42% of GSSD participants said they 'strongly agree' or 'agree' that **The University of Waikato is a welcoming place for queer people**. 40% said they are 'uncertain', and 18% said they 'disagree' or 'strongly disagree'

Figure 26 GSSD survey respondents who disagree that the University of Waikato has visible leadership from the management regarding sexual orientation/gender identity issues on campus.



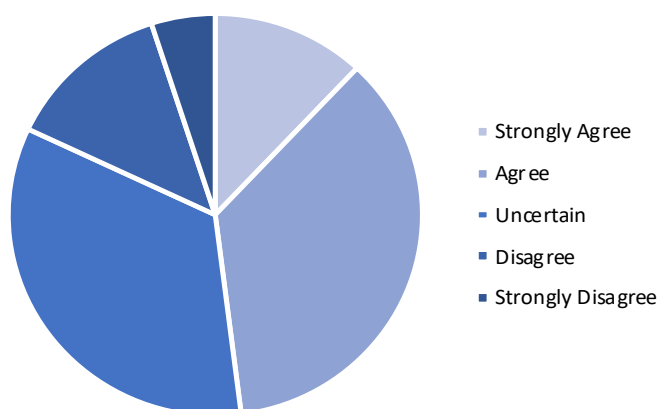
44% of GSSD participants said they 'strongly disagree' or 'disagree' that **the University of Waikato has visible leadership from the management regarding sexual orientation/gender identity issues on campus**. 38% said they are 'uncertain', and 18% said they 'agree' or 'strongly agree'.

Figure 27 GSSD survey respondents who agree that The University of Waikato is a safe place for queer people.



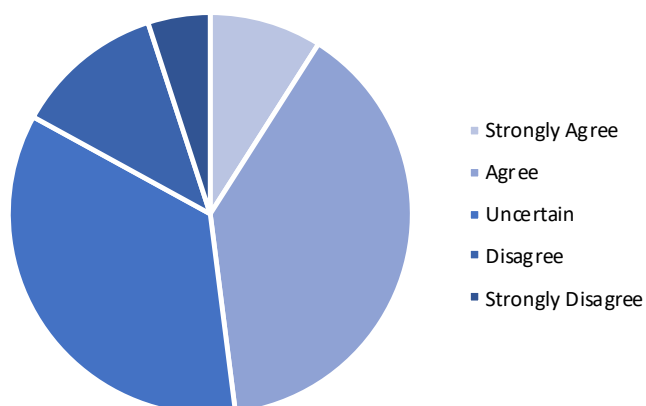
47% of GSSD participants said they 'strongly agree' or 'agree' that **The University of Waikato is a safe place for queer people**. 38% said they are 'uncertain', and 15% said they 'disagree' or 'strongly disagree'.

Figure 28 GSSD survey respondents who agree that the University of Waikato has visible acceptance from student services regarding sexual orientation/gender identity issues on campus.



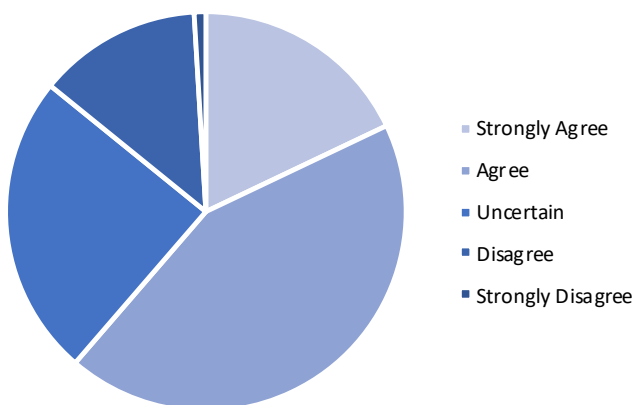
48% of GSSD participants said they 'strongly agree' or 'agree' that the **University of Waikato has visible acceptance from student services regarding sexual orientation/gender identity issues on campus.** 34% said they are 'uncertain', and 18% said they 'disagree' or 'strongly disagree'.

Figure 29 GSSD survey respondents who agree that the University of Waikato has visible acceptance from lecturers regarding sexual orientation/gender identity issues on campus.



48% of GSSD participants said they 'strongly agree' or 'agree' that the **University of Waikato has visible acceptance from lecturers regarding sexual orientation/gender identity issues on campus.** 35% said they are 'uncertain', and 17% said they 'disagree' or 'strongly disagree'.

Figure 30 GSSD student survey respondents who agree that the climate of the classes [they] take are accepting of queer people.



61% of GSSD student participants said they 'strongly agree' or 'agree' **the climate of the classes [they] take are accepting of queer people.** 25% said they are 'uncertain', and 14% said they 'disagree' or 'strongly disagree'.

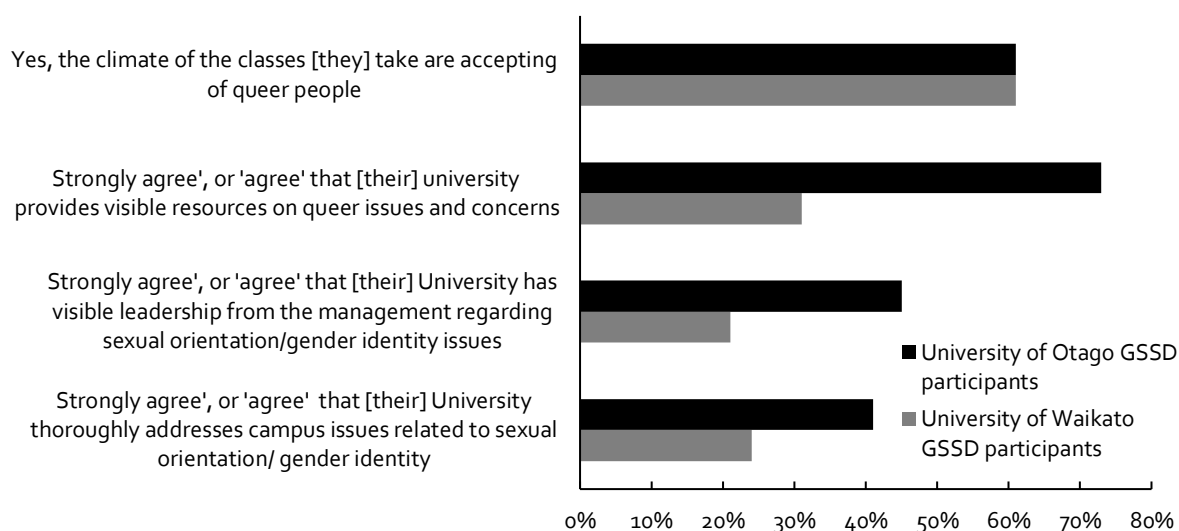
4.5.1 University overall discussion

The results of this section show a number of opportunities for improvement that the university can take to make the campus space more inclusive for GSSD people. While the negative responses highlight specific issues within the university space, it is also important to note the number of 'uncertain' responses that were given by participants. Having such a high level of uncertainty from participants about GSSD in the university space indicates a lack of visibility and discussion about GSSD people and experiences. I discuss ways of addressing these issues in the recommendations section.

There was a noticeable difference between the University of Waikato campus climate survey and the University of Otago campus climate survey responses for this section. While the overall acceptance in classes is the same, participants at the University of Otago in 2014 were more likely to state that their university provided visible resources, leadership, or thoroughly addressed campus issues than participants at the University of Waikato in 2018. These differences can be seen in the following graph:

Table 11

University Overall Compared to the University of Otago



4.6 Māori GSSD participants

The University of Waikato's strategic plan for 2017-2021 contains a goal of comprehensive programmes for community engagement, which includes improving wellbeing and equity for Māori. Although not explicitly stated, this obviously includes Māori GSSD people at the university. The follow tables compare survey responses between Māori GSSD participants, and non-Māori GSSD participants, where there was a notable difference in responses.

The following questions were asked of all GSSD survey participants. Response options were; 'yes', 'no', 'not applicable' and 'I would prefer not to answer'. The below table shows the percent of each group that responded with 'yes'.

Table 12

Descriptive Differences in Responses between Māori GSSD participants, and non-Māori

GSSD participants

	Māori	Non-Māori
Within the last year, [they have] avoided disclosing [their] sexual orientation/gender identity to a lecturer, supervisor, administrator, or student support person due to fear of negative consequences, harassment, or discrimination.	42%	38%
Within the last year, [they have] felt excluded from clubs or societies at the University of Waikato because of [their] sexual orientation and/or gender identity/expression.	22%	15%
Within the last year, [they have] felt that [they] couldn't socialise due to concerns about how [they would] be treated in relation to [their] sexual orientation and/or gender identity/expression at the University of Waikato.	46%	34%

4.7 International GSSD student participants

Because only a small number of survey participants were international GSSD students, this section highlights qualitative responses (rather than statistics) that portray their shared experiences.

"Of course, I am also concerned that people in the university will perceive me differently because of my sexuality.

But then again, that goes for all people, not only university people. So I wouldn't say "university" is my main reason why I do not share my sexuality but a more general reason."

"I have been out as trans since 16...I've told professors here about my pronouns, but they haven't really respected them."

"Some staff deliberately avoid talking about the notion of diversity! It was as if this topic is a taboo and should not be even discussed."

QUALITATIVE COMMENTS GIVEN FROM INTERNATIONAL GSSD STUDENT PARTICIPANTS

"I'm glad that I found a supervisor who is a member of the rainbow community as well, who I can relate well with. She shared with me about her coming out story, and how she managed to come through the hardships of her life. Those sharings were very enlightening and still play certain roles in my life."

"It feels a lot more welcoming than my home country, which made me feel safe."

"I don't have to explain what lesbianism, or being [my ethnicity] means. Nonbinary identities however, usually come with that load."

"Gender and sex [are easier to disclose] because I conform to the norm. Ethnicity, not as much but much more comfortable than sexuality."

WHEN CONSIDERING DIFFERENT ASPECTS OF YOUR IDENTITY (E.G. GENDER, SEX, SEXUALITY, ETHNICITY ETC.) ARE THERE SOME ASPECTS OF YOUR IDENTITY THAT ARE EASIER TO DISCLOSE THAN OTHERS?

All international GSSD participants responded 'yes' to this question. In the follow up open text box, these are some of the responses that were given as to why they said 'yes'.

"I think it depends on the context when I'm disclosing certain identities of mine (e.g., student, tutor, or gay). Telling others about my sexual minority status is tougher because I'm putting myself at risks of being unwelcomed, discriminated, and sometimes worse, causing friendships and relationships to be ruined."

It is important to consider that understandings of GSSD may be different for students from different countries/cultures, and that experiences may be different as well. Some GSSD international students may come from countries that are more inclusive of GSSD identities, and some from countries that are more discriminatory towards them.

5. Recommendations

The following recommendations are based on the results of each section of the report.

Recommendations based on Section 3: Demographics

- One inclusive recommendation for the university based on the survey demographic information would be including diverse genders and pronouns in university forms and policies.

Recommendations based on Section 4.1: Campus Environment

- Include GSSD discrimination *explicitly* in the University Bullying and Harrassment policy.
- Have explicit information (whether on the university website and/or available around campus) about the university not tolerating GSSD discrimination and harrassment, as well as what GSSD people can do if they experience it.
- Have more all gender bathrooms available, especially on the Hamilton campus (where there are a higher number of bathrooms, of which the majority are binary gendered).
- Highlight that as part of their job, campus security is there to support any student or staff member who needs walking to their car - no matter their gender.
- Emphasise GSSD inclusion around campus so that GSSD people can feel more welcome, and potentially more comfortable about being 'out'. Examples include visibility around campus and through mention in relevant policies. Research shows that GSSD people are more likely to consider changing universities if they do not feel accepted in a campus space.

Recommendations based on Section 4.2: Campus Experiences

This section highlighted a variety of individual experiences in the campus space. Although these cannot necessarily be more generalised across the campus, it is important to read this section and gain an understanding of some of the ways that GSSD people can experience both inclusion and marginalisation in the campus space. This is particularly true for GSSD people who may also be discriminated against due to other reasons, such as ethnicity, disability, class etc. Reading this section will give staff an understanding of how GSSD

students experience support and marginalisation in the classroom space, and will give all readers an understanding of how to be more supportive of GSSD people.

Recommendations based on Section 4.3: Student Services

As noted in section 4.3, I have met with key staff in student services about the results of this survey and how they may improve their services based on the findings. All recommendations were shared directly with the student services, and changes have been made in these services as a result. All services contacted also expressed an interest in participating in the future intervention which I outline in Section 6.

Recommendations based on Section 4.4: Staff Environment

The majority of staff expressed an interest in learning more about GSSD, and being part of a GSSD support network. Section 6 shows that GSSD participants would find both of these interventions beneficial. As such, I recommend that the University:

- Support an intervention that informs staff about GSSD in the campus space.
- Endorse a support network in the campus space that is for GSSD staff and students.
- Include GSSD *meaningfully* in; the University Strategy, the Equal Employment Opportunity Programme, and the Diversity and Inclusion Programme.

Recommendations based on Section 4.5: University Overall

There were high levels of uncertainty from participants about responses to GSSD issues in our university environment. This lack of certainty highlights the lack of visibility of GSSD in our campus space, and lack of university acknowledgement of GSSD. As such, I recommend:

- Having clear information available to students and staff about how the university deals with GSSD discrimination and harassment.
- Have visible leaders in management, academic staff, and student services that are supportive of GSSD people.
- Provide visible resources about GSSD in the campus space.
- Have a clear, visible statement about the support the university has for our GSSD staff members and students.

Recommendations based on Section 4.6: Māori GSSD Participants

Responses to survey questions showed differences between Māori and non-Māori GSSD participant experiences. If any recommendations or interventions in this report are implemented, then it is crucial for them to be culturally competent and inclusive for Māori, with Māori GSSD people working in partnership through the entire process.

Recommendations based on Section 4.7: International GSSD Student Participants

The University of Waikato may be one of the only safe spaces for GSSD international students to be 'out', which is an important consideration when implementing GSSD recommendations or interventions in the university campus. Any implementations should be culturally safe, and implemented with consideration of the unique experiences that are shared in this survey by GSSD international students.

6. Future Directions

GSSD participants were asked the following question; **'How helpful would you find (or do currently find) the following to make you feel more included and welcome as a gender, sex, and/or sexuality diverse person in the campus space?'** They were then provided with 9 options, and were given the response options of 'extremely helpful', 'slightly helpful', 'no different', 'slightly unhelpful' and 'extremely unhelpful'.

The following table shows the response options in ranked order based on the percentage of participants who responded with 'extremely' or 'slightly' helpful:

Table 13

GSSD Survey Participant Responses about the Levels of Helpfulness of Different Potential

Interventions on Campus

Sub-question Options	Extremely or Slightly Helpful	
	<i>n</i>	%
Option 9 Explicit protection in university policy from bullying, harassment, and discrimination on the basis of gender identity and sexuality.	91	95%
Option 6 A visible network of staff and students who have undertaken gender and sexuality diversity training.	80	83%
Option 5 Education for staff about the Rainbow community (e.g. use of appropriate pronouns).	76	77%
Option 7 Teaching content that is more inclusive of the rainbow community.	74	77%
Option 3 More physical visibility and awareness on campus for the Rainbow community (e.g. visible rainbows and celebration of Pride).	77	77%
Option 4 More electronic visibility and support on campus for the Rainbow community (e.g. an online community and/or an app).	75	75%
Option 8 Diverse options for gender on staff and student records-including the option to not disclose your gender.	73	74%
Option 1 A space for the rainbow community.	63	64%
Option 2 All gender bathrooms.	60	60%

This finding supports the results and recommendations conveyed throughout this report. It is worth noting that there was not the same number of respondents for each of the above questions. It is also worth noting that more than 60% of participants said that they would find

all of the interventions 'extremely' or 'slightly' helpful, and 84% of gender diverse participants said that they would find all gender bathrooms 'extremely' or 'slightly' helpful.

Within my PhD project, I am able to address 'option 6' by creating a GSSD training programme and network within the university campus space with the support of my supervisors. This intervention would also address many of the recommendations outlined in this report, and partially address 'option 5' and 'option 7' also. For example, having a training programme and network in the university campus space would show visible leadership regarding GSSD inclusion and acceptance. Having this intervention would also promote visible acceptance from university staff who attend the training and who are part of a network, and create a visible network of support within the university campus space for GSSD people. A training intervention would show staff ways to make their curriculum and classes more inclusive for GSSD people, which in turn would help improve the feeling of safety for GSSD people in the campus. Positive and supportive responses to GSSD harassment and discrimination could be highlighted through both the training and network interventions, as well as through policy changes. These interventions will also create a more inclusive university environment for GSSD people, which will have numerous benefits for students' academic success and mental well-being.

7. Appendices

Appendix One: Glossary

Participants could choose to view 'pop up' definitions in the survey for words that were underlined. As a researcher, I am aware that these definitions are very basic, and not necessarily a full description of the words being defined. However, the purpose of the definitions was to help survey participants understand the questions they were being asked, and they were piloted and approved by people who were not knowledgeable about GSSD.

Asexual: A person who is not sexually attracted to other people.

Bisexual: A person who is attracted to men and women.

Cisgender: People whose gender matches the sex that they were assigned at birth e.g. you were born with a vagina, and you identify as a woman.

Fa'afafine: Samoan biological males who behave in a range of feminine gendered ways.

Fakaleiti: Tongan biological males who behave in a range of feminine gendered ways.

Gay [men]: A man who is attracted to men.

Gender: Who you are and how you identify, e.g. as a woman.

Heterosexual/straight: Attracted to people of the opposite gender, e.g. a man who is attracted to women

Intersex: When a person's sex characteristics are a combination of male and female.

Lesbian: A woman who is attracted to women.

Non-binary: An umbrella term for a person whose gender is outside of the binary of being a man or a woman.

Pansexual: A person who is attracted to someone irrespective of their gender.

Sex characteristics: Characteristics of ones sex, e.g. a penis or vagina

Sexuality: Who you are attracted to.

Takatāpui: A word that some Māori people use to describe the entwining of their ethnicity, and their diverse gender and/or sexuality.

Transgender men: A man whose assigned sex at birth was female due to having female sex characteristics.

Transgender women: A woman whose assigned sex at birth was male due to having male sex characteristics.

5.5 Additional Chapter Context

Also noted in this chapter, my intent with Stage 3 of this research was to address the finding that people were interested in the provision of a GSSD training programme and network within the university campus space. I did draft training programme content as a result, and the content was reviewed by several key stakeholders on campus. Unfortunately, the training programme and network plan were never formally adopted by the university, as the case for both happened at the same time as the COVID pandemic. However, a number of key staff groups within the university requested that a variation of the programme be made available to them to help make their workspace more inclusive. As a result, I did ad-hoc trainings with numerous groups on campus, including Student Health (including Counselling), The University Rec Centre, Halls of Residence, and the clinical psychology programme. I also gave numerous guest lectures for different disciplines. Depending on the context (e.g., lecture, workshop) and time allocated, each 'training' had key elements of the original training programme, as well as relevant findings from the research, for example, halls of residence training had quotes of exclusion and inclusion from residential students talking about their experiences in the campus climate survey.

6. When Umbrella Terms Conceal Disparities: Perceptions of Acceptance of Different Gender, Sex, and Sexuality Diverse Identities on the University Campus

6.1 Preface

In Chapter 5 there was a focus on the overarching experiences of GSSD staff and students on the university campus, as this is the key focus of my research questions. However, the survey undertaken in Stage 2 of the study was not exclusive to GSSD people; cis-endo-hetero people were also able to complete the survey. The purpose of being all-inclusive with the survey was to gain an understanding of where GSSD perceptions and cis-endo-hetero perceptions might align or differ. The article in this chapter focuses on one survey question that was asked of all participants regarding how they would describe the overall campus environment for different GSSD groups at The University of Waikato. Participants were then given a list of student groups (e.g., transgender women, intersex people) alongside a 5-point Likert scale ranging from *very unaccepting* to *very accepting*, with the additional options of *do not know* and *prefer not to answer*. This question was chosen for additional analysis because it focuses on perceptions of the overarching campus climate for people with specific GSSD identities. It was asked of all participants so that I could understand through inferential statistical analysis whether GSSD people and cis-endo-hetero people had similar or differing perceptions in relation to the acceptance of GSSD identities. It is also a question that was not asked in either of the previous Aotearoa New Zealand campus climate surveys (Treharne et al., 2016; Woods, 2013) and thus provides new insight into the local context.

This chapter discusses how survey participants perceived the acceptance of people with different GSSD identities on campus. The findings help us understand the ways in which people with different social identities understand levels of acceptance of GSSD communities. Of

particular note is the differences in how these levels of acceptance were perceived by cis-endo-hetero participants and participants who themselves identify as GSSD. Participants with lived experience of being GSSD on campus described the campus as having much lower levels of acceptance of GSSD people than the levels of acceptance described by cis-endo-hetero participants. This has led to the key recommendation of this chapter that GSSD voices be included in the development of university policies – and that they are foregrounded in policies that directly affect GSSD staff and students – as these findings suggest that cis-endo-hetero people over-estimate levels of acceptance of GSSD communities on campus. Thus, this chapter helps inform the thesis argument that relates to the second research question *"If the campus climate needs improvement, how can this be done in a way that is inclusive of all gender, sex characteristic, and sexuality diverse people on campus?"*

6.2 Declaration

Overall, I contributed 80% to the co-authored article in this chapter, and the other co-authors contributed 20%. I designed the research process and conducted the data collection and analysis. I wrote the full draft of the manuscript and will be responsible for subsequent revisions.

New Zealand Journal of Educational Studies gave permission for this article to be included in my thesis. The co-authorship form for this article is Appendix Twelve.

6.3 Publication Status

Accepted following revisions. The revisions suggested by the journal reviewers were received close to the submission of this thesis, so they are yet to be completed.

6.4 Article

When Umbrella Terms Conceal Disparities: Perceptions of Acceptance of Different Gender, Sex, and Sexuality Diverse Identities on the University Campus

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Abstract

University campus climate research overwhelmingly shows that gender, sex, and sexuality diverse (GSSD) students experience tertiary education differently than their cisgender and heterosexual (cis-hetero) peers, yet there has been limited research of this focus in the Aotearoa New Zealand context. A survey ($N = 343$) of the campus climate showed that cis-hetero participants and GSSD participants did not differ significantly in perceived acceptance of some GSSD identities. However, cis-hetero people perceived significantly higher acceptance for people with liminal GSSD identities (e.g., non-binary) in realms that a heteronormative and cisnormative society still consider mutually exclusive (e.g., men/women). Additionally, both GSSD and cis-hetero participants perceived gender and sex diverse students to be less welcome on campus compared to sexuality diversity people. These findings foreground a need for universities to

include a range of GSSD voices when considering inclusion in campus policy and practice, rather than treating GSSD people as a homogeneous group.

Keywords

gender, sexuality, liminal identities, university, college, campus climate

Introduction

Relative to cisgender and heterosexual (cis-hetero) staff and students, gender, sex, and sexuality diverse (GSSD) staff and students face higher rates of discrimination, adverse experiences, and being treated as "unwelcome" on the university campus (Geller, 1993; Rankin et al., 2010; Stotzer, 2010; Wagner, 2014; Warren & Grime, 2016). A large-scale survey reviewing the changes for GSSD people at numerous American universities over the past 70 years found that while campus climates have generally become more progressive, there were still discriminatory practises occurring towards GSSD people within these institutions (Garvey et al., 2017). Discrimination and exclusion experienced by GSSD people on the university campus has a negative impact on their mental and physical wellbeing and can also negatively impact on class attendance and academic progress (Dau & Strauss, 2016; Ferfolja et al., 2020). Conversely, GSSD students have more potential to thrive academically and personally (i.e., their well-being) when universities foster campus climates that are inclusive of their identities (Renn, 2020). Although specific to secondary school students, Fenaughty and colleagues also found that sense

of belonging (not including explicit discrimination) had an impact on achievement for GSSD students in Aotearoa New Zealand (2019).

Unfortunately, sense of belonging for GSSD students continues to be hindered by heteronormativity and cisnormativity, as these discourses continue to act as an underlying barrier to acceptance on the campus space (Magnus & Lundin, 2016; Ripley, Anderson, McCormack, & Rockett, 2012; Yep, 2002). Relatedly, when surveying different cohorts in a single campus, Brown and colleagues (Brown et al., 2004) found that cisgender and heterosexual people on campus reported a more positive experience of the campus climate compared to the GSSD community. If cis-hetero people on campus feel included and safe in the campus space, and assume that GSSD people have similar experiences, then there is likely a lack of awareness and response to experiences that may be impacting on sense of belonging by GSSD students. This difference in perspectives also means that it is particularly important to review both GSSD people's experiences of the campus climate, as well as cisgender/heterosexual people's perceptions, as these responses may offer different perspectives on the same campus space.

Aotearoa New Zealand Context

Most campus climate research has been conducted in the international context, and at the time of writing this article, two campus climate surveys had been conducted in Aotearoa New Zealand tertiary institutions. One such study by Woods (2013) was a campus climate survey of 355 students (3.1% of the student population) at the Unitec Institute of Technology in Auckland. Although GSSD students generally thought the Unitec campus climate was positive, they also reported more invisibility, and a reluctance to be out about being GSSD within the campus space, compared to cis-hetero students (Woods, 2013). A campus climate study of students at the

University of Otago showed that although most participants ($N = 1,234$, 5.9% of the student population) thought the campus climate in general was friendly, gender and sexuality diverse participants reported more issues within the campus space compared to cis-hetero participants, including but not limited to; concealing their identity, fearing for their safety, and higher levels of harassment, threats, and assault (Treharne et al., 2016). In a publication in which numerous researchers addressed the topic of gender and sexuality diversity in the Aotearoa New Zealand education system, Gunn and Smith (2015) highlighted an overarching theme of heteronormativity and cisnormativity within the system and thus concluded that educational institutions must: "develop institution-wide policies that: address heteronormativity, homophobia and cisnormativity in the learning environment; affirm sexual and gender diversity; and protect students from homophobic as well as cisnormative bullying" (p. 234).

Both Aotearoa New Zealand campus climate studies (Treharne, 2016; Woods, 2013) provided us with a starting point for how to research our own campus climate with more nuance. For example, Treharne and colleagues suggested future climate research in Aotearoa New Zealand needed to explicitly ask about intersex identities and consider ways of framing questions about gender so there was not the possibility of transgender people accidentally being considered cisgender (2016). Additionally, Treharne et al., found that GSSD and cis-hetero people significantly differed in how accepting they perceived the University of Otago classes to be of queer people (as defined in their research), which suggests it would be worthwhile to understand whether those perceived differences continue to be significant for different people under the queer umbrella.

Present Study

Previous findings of international campus climate surveys reported higher levels of assault, fear of safety, and other marginalising experiences for GSSD students. Additionally, there appear to be differences between how GSSD people and cis-hetero people experience the campus space. However, there have been few studies in the Aotearoa New Zealand context, and none at The University of Waikato. When conducting this research, The University of Waikato had no learning or education for staff in relation to gender and sexuality, and any GSSD support contacts and spaces were individually led rather than institutionally established. Accordingly, gaining an in-depth understanding of The University of Waikato campus climate would provide both further research in our local as well as relevant insight as to how best achieve the objective laid out by Gunn and Smith above (p. 3). We hope that gaining an understanding of GSSD people's experiences within The University of Waikato context will provide knowledge for how universities can best support GSSD staff and students specifically in an Aotearoa New Zealand context. We conducted a campus climate survey to understand whether there was a difference between GSSD staff and students' perceptions of levels of inclusion compared to cis-hetero staff and students. Additionally, we were interested in whether different groups under the GSSD umbrella had differing levels of perceived inclusion.

Method

Participants

We broadly distributed the survey electronically and physically with the intention of gaining a range of views from a large cohort of staff and students across the university campus. We conducted the campus climate survey between September and November of 2018, with 343 participants (2.9% of the total staff and student population). The campus climate survey was part

of a wider research project (for more information, please see Brown, 2020 or Brown et al., 2020). To be eligible to participate, people had to be 16 years or older and be a staff member and/or student at The University of Waikato. To allow participants to withdraw from participating, responses were automatically deleted by our survey software if they were only partially completed – the total participant figure of 343 thus only includes those who completed the entire survey. The youngest participant to complete the survey was 17 years old, and the oldest was 66 years old. The sample had an average age of 26 years ($SD = 10$, $Mdn = 22.5$). The average age of the students who responded to the survey was 25 years ($n = 224$, $SD = 8.3$) compared to staff who had an average age of 40 years ($n = 26$, $SD = 12.3$). Further demographic information about the participants is outlined in Table 1:

Table 1

Participants' demographic information

Descriptive statistics ⁹	n	%
Gender		
Woman/girl/wahine	230	70.3%
Man/boy/tāne	95	29.1%
Feminine	20	6.1%
Masculine	11	3.4%
Non-binary	9	2.8%
Genderquestioning	4	1.2%
Genderqueer	4	1.2%
Takatāpui	4	1.2%
Transgender man	3	0.9%
Transgender woman	2	0.6%
Unsure	2	0.6%
Other	4	1.2%
Sexuality		
Heterosexual/straight	210	64.2%
Bisexual	59	18.0%

⁹ Participants were able to tick as many genders, sexualities, and ethnicities as applied to them. Because of this, some percentages may total more than 100.

Asexual	19	5.8%
Pansexual	19	5.8%
Gay	19	5.8%
Lesbian	13	4.0%
Queer	13	4.0%
Bi/panromantic	12	3.7%
Unsure (but not heterosexual)	11	3.4%
Heteroromantic	10	3.1%
Fluid	10	3.1%
Takatāpui	4	1.2%
Homoromantic	4	1.2%
Demisexual	3	0.9%
Other	3	0.9%
Sex		
Endosex	331	99.4%
Intersex	2	0.6%
Ethnicity		
Pākehā/NZ European (exclusively)	200	61.2%
Māori and other ethnicity/ies	48	14.7%
Pākehā/NZ European and other ethnicity/ies	12	3.7%
Chinese	11	3.4%
Other European	11	3.4%
Other	45	13.8%
University Role		
Student	250	89.0%
Staff member	31	11.0%

Measures

The data analysed for this article result from a question in our survey that was adapted with permission from prior campus climate surveys at the University of Northern Florida (University of North Florida Commission on Diversity Committee on Lesbian, Gay, Bisexual and Transgender Equity Report [UNF], 2011) and the University of Western Australia (Dau & Strauss, 2016). Our question stated:

These questions are asking about the overall campus environment specific to people's gender, sex characteristics, and/or sexuality. Regardless of how you personally identify, please try to

answer these questions to the best of your ability. How would you describe the overall campus environment for the following groups at The University of Waikato?

Participants were given a list of 11 GSSD identity student groups (e.g., lesbian students, non-binary students). We expanded the GSSD groups from previous campus climate surveys (e.g., Dau & Strauss, 2016; Treharne et al., 2016; UNF, 2011), for example, we asked about asexual and non-binary students, as well as asking about men and women separately when asking about bisexual and pansexual students, and transgender students. Additionally, we provided a definition of each of the GSSD groups for survey participants should they need it (see supplementary online materials). A 5-point Likert scale was used to measure participant responses, ranging from *very unaccepting* to *very accepting*, with the additional options of *do not know* and *prefer not to answer*. The Likert scale options were collapsed so that very and somewhat unaccepting, and neutral, responses were amalgamated into one response, very and somewhat accepting was amalgamated into another response, and data were considered missing if participants responded with 'do not know' or 'prefer not to answer'. The purpose of collapsing the data was to be able to report the results in a clear, simple, and accessible way. Given that current GSSD climate research advocates for inclusion rather than simply neutrality (e.g., Barthelemy et al., 2022), we chose to include the neutral response with the very and somewhat unaccepting responses.

Ethical considerations

The survey was anonymous, however there was the potential for deductive identification if participants gave very specific information that we as the authors were aware of. The potential issue of deductive identification was noted in the information sheet, which stated that participants were not expected to respond to any questions that would make them identifiable to

the researchers. All questions in the survey had a 'prefer not to answer' option, and participants could exit the survey at any point to withdraw.

Analysis

We categorised participants as either cis-hetero or GSSD. We categorised participants as cis-hetero if they ticked that they were either (and only); a heterosexual/straight woman who was assigned female at birth, or a heterosexual/straight man who was assigned male at birth. All participants who did not meet these criteria were then categorised as GSSD. The exception to this were the 14 participants who preferred not to answer the gender, sex assigned at birth, and sexuality questions who we chose to exclude because we could not categorise them as GSSD or cis-hetero. It is worth noting that a further 16 people ticked 'heterosexual/straight' alongside another sexuality/ies. These people were placed in the GSSD group on the basis that they were not exclusively cis-hetero.

We compared the proportions of GSSD and cis-hetero participants who believed that the campus was accepting for different GSSD groups (as noted above in the measures section) using chi-square tests with IBM SPSS Statistics. A univariate analyses of variance was performed to analyse the potential interaction between the responses of these two groups in relation to their role at the university, student or staff member. Students who were also staff members in a limited capacity (e.g., tutors, residential staff) were categorised as students. A univariate analyses of variance was also performed in relation to participants' ethnicities. For these analyses we, categorised participants into three ethnicity groups: exclusive New Zealand European/Pākehā (people in Aotearoa New Zealand who are primarily of European descent), Māori - including if they ticked additional ethnicity/ies), and participants of all other ethnicities. We chose these three

ethnicity groups to allow sufficient sample sizes for quantitative analyses. For both of these univariate analyses of variance, we averaged the participant responses given on the Likert scales for each of the GSSD groups, with mean imputation being used for the options 'do not know' and 'prefer not to answer'.

Results

Of the respondents, 132 (40%) identified as GSSD and 197 (60%) identified as cis-hetero.

Campus Environment

In this section we look at perceptions of acceptance based on two difference analyses, those being:

1. Whether there were any significant differences between cis-hetero participants and GSSD participants in regards to perceptions of campus acceptance of different GSSD student identities.
2. The overall perceived acceptance of different GSSD student identities on campus (based on averages of both GSSD and cis-hetero perceptions).

Significant (or not) Differences between Cis-hetero and GSSD Perceptions of Acceptance

There was no significant difference between cis-hetero participants, and GSSD participants, for responses to how accepting the overall campus environment was for the following groups: lesbian students, gay men, transgender women, transgender men, and intersex people (see Table 2). Compared to GSSD participants, cis-hetero participants were significantly more likely to describe the campus environment as accepting for the following student groups; non-binary people, bisexual and pansexual men, bisexual and pansexual women, asexual

people, takatāpui people, and people with uniquely Pacific genders and sexualities (see Table 2).

As noted previously, there were not enough participants in each of the student groups for them to be included as individual groups in the analysis process. However, for the student groups where there were 30 or more participants who responded about their own group, the responses have been included in Table 2 as raw percentages with confidence intervals.

Overall Perceived Acceptance of different GSSD Identities

Table 2 outlines the GSSD and cis-hetero participants' perceived levels of acceptance for different GSSD student groups based on average percentage. When we looked at the average of their responses, we found that sexuality diversity, and identities that were entwined with ethnic/cultural identities was generally perceived as more accepted on the university campus than sex and gender diversity. The perceived acceptance rate was over half for all the sexuality diverse student groups, students with uniquely Pacific genders and sexualities, and takatāpui students. In comparison, the rate of perceived acceptance was less than half for the gender and sex diverse student groups.

Table 2

Chi-Square Results for the Difference Between GSSD and Cis-hetero Respondents in the Percentage who Believed the University is Accepting of Different GSSD Student Groups

Student group in question	Respondents	Accepting		<i>n</i>	<i>p</i>	95% CI	
		<i>n</i>	%			LL	UL
Lesbian women	Cis-hetero	131	81.4	161	.066	.746	.867
	GSSD	88	72.1	122		.636	.794
			76.8				

	Overall average						
Gay men	Cis-hetero	131	80.9	162	.076	.741	.862
	GSSD	87	71.9	121		.633	.792
	Overall average		76.4				
Pansexual and bisexual men	Cis-hetero	93	66.9	139	.007	.587	.742
	GSSD	56	50.0	112		.409	.591
	Overall average		58.5				
Pansexual and bisexual women	Cis-hetero	111	76.6	145	.002	.690	.827
	GSSD	66	58.4	113		.492	.671
	Pansexual and bisexual women	36	66.7	54		.533	.778
	Overall average		67.5				
Transgender women	Cis-hetero	70	51.1	137	.146	.428	.593
	GSSD	42	41.6	101		.325	.513
	Overall average		46.4				
Transgender men	Cis-hetero	68	49.6	137	.266	.414	.579
	GSSD	41	42.3	97		.329	.522
	Overall average		45.6				
Intersex	Cis-hetero	65	54.6	119	.135	.457	.633
	GSSD	36	43.9	82		.337	.547
	Overall average		49.3				
Asexual	Cis-hetero	92	67.7	136	.001	.594	.750
	GSSD	43	46.2	93		.365	.563
	Overall average		57				
Non-binary	Cis-hetero	79	60.8	130	.000	.522	.687
	GSSD	37	37.0	100		.282	.468
	Overall average		48.9				
Takatāpui	Cis-hetero	83	68.6	121	.003	.598	.762
	GSSD	39	47.6	82		.371	.582
	Overall average		58.1				
Uniquely Pacific Identities (e.g., fa'afafine)	Cis-hetero	104	74.8	139	.001	.670	.813
	GSSD	44	53.0	83		.424	.634
	Overall average		63.9				

Identity Demographics on Campus

Participants' Likert responses were averaged for each student group to conduct an analysis of variance to examine whether ethnicity, university role, and being GSSD were related to the perspectives of acceptance for GSSD groups on campus (see Table 3). As outlined in Tables 3 and 4, cis-hetero participants' believed there was a higher average level of acceptance for GSSD groups than GSSD participants did. There was no significant difference in these average responses for participants of different ethnicities, or staff/student university roles, and we found no significant interaction effects in this analysis.

Table 3

Univariate Analyses of Variance Statistics for Participant Gender/Sex/Sexuality, Ethnicity, and University Role in relation to averaged Likert responses of GSSD student groups perceived acceptance on campus.

Measure	<i>F ratio</i>	<i>df</i>	<i>p</i>
Gender/sex/sexuality (GSSD vs. cis-hetero)	17.14	1, 281	<.000
Ethnicity (Māori, Pākehā, and Other)	2.61	2, 281	0.08
University role	0.84	1, 281	0.36
Gender/sexuality * ethnicity	0.48		0.62
Gender/sexuality * university role	3.29		0.07

Table 4

Descriptive Statistics for Average GSSD Student Group Acceptance on Campus Rating by Gender/Sex/Sexuality (GSSD, and Cis-hetero), Ethnicity, and University Role.

Demographic group	GSSD		Cis-hetero		Total
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>n</i>
University Role					
Student	3.46	0.96	3.87	0.81	250
Staff member	3.02	1.01	4.03	0.67	31
Ethnicity					
Māori	3.53	1.15	4.24	0.65	45
Pākehā	3.41	0.97	3.90	0.78	178
Other	3.31	0.78	3.68	0.87	58
Total (<i>n</i>)	114		167		281

Discussion

Cis-hetero participants were significantly more likely than GSSD participants to describe the campus environment as accepting for some specific GSSD student identities, namely non-binary people, bisexual and pansexual men, bisexual and pansexual women, asexual people, people who are takatāpui, and people with uniquely Pacific genders and sexualities (refer to Table 2). We posit that there are significant differences in cis-hetero perceptions of these specific identities because they are considered liminal identities in societal discourse/hierarchy, as argued in this section.

Rubin's sexual hierarchy ([1984]1999) deduced that there is an order to what is considered acceptable in western society specific to gender, sex, and sexuality ([1984] 1999). As

can be seen through cisnormativity and heteronormativity, cis-hetero people are considered to be the pinnacle of the hierarchy and constitute 'good'. Further down the hierarchy - but within realms of respectability - are gay and lesbian people who are in stable and monogamous relationships. Relatedly, archetypes of western gay and lesbian people continue to be privileged as the predominant representation of GSSD people in the media (Gomillion & Giuliano, 2011; Rodriguez, 2019). Rodriguez expanded on this narrative by noting that bisexuality and other queer identities are limited in portrayals and oft portrayed as problematic when visible (Rodriguez, 2019). Rambukkana theorised that bisexual people can be considered as having a liminal identity that sits between what society considers to be mutually exclusive categories – that is, bisexual people are 'between' being gay and straight. Rambukkana describes it as “a liminal position between two fiercely opposed discourses” which results in marginalisation and stereotyping (Rambukkana, 2004, p. 151).

Rubin ([1984] 1999) and Rodriguez' (2019) research (as described in the paragraph above) – plus our own findings about bisexual people on campus - supports Rambukkana's theory of liminal bisexual identity, and based on our own findings we posit that liminal sexuality identities should also include pansexual and asexual people. The lack of media portrayal and lack of social inclusion of sexualities outside of the realm of gay and straight mean that cis-hetero people likely lack awareness of the lived realities of bisexual, pansexual, and asexual men and women. Thus, why in our research cis-hetero people have significantly different understandings of the level of acceptance that people with liminal sexualities experience on the university campus.

Specific to gender, cisgender identities are socially acceptable in Western contexts and institutions because they fit binary understandings of gender (Gunn & Smith, 2015; Rubin,

[1984]1999). Although transgender men and women are not at the same level in the sexual hierarchy as cisgender people (Rubin, [1984]1999), more recent research looking at transnormativity highlighted that the more privileged transgender identities are those which fit into the mutually exclusive men/women binary of cisgenderism (Johnson, 2016). As such, non-binary identities arguably fit into the category of a liminal identity that is lesser understood by western social in the mutually exclusive gender discourse. Through qualitative responses in our survey for example, a participant highlighted that with cis-hetero people they "don't have to explain what lesbianism, or being [my ethnicity] means. Nonbinary identities however, usually come with that load" (Brown, 2020, p. 34). Thus, we posit that the findings from this quantitative component suggest that cis-hetero people have a significantly different understanding of acceptance for non-binary people because they have a liminal gender identity.

People who are takatāpui, and people with uniquely Pacific genders and sexualities also arguably fit into the definition of a liminal identity given that their identities are encompassing of their gender, sex, and/or sexuality alongside ethnic and cultural identity markers. However, we think it important to also reference larger pieces of research conducted by people with marginalised ethnicities and cultures who utilise the nomenclature of intersectionality instead to highlight the western insistence on enforcing mutually exclusive categories and the consequential marginalisation that comes about as a result (e.g., Cho et al., 2013, Crenshaw, 1989).

Our theory that liminal identities are less understood by cis-hetero people is further supported by our finding that there were no significant difference in responses between cis-hetero and GSSD participants with respect to the acceptance of gay and transgender men, and lesbian and transgender women students on the campus (refer to Table 2); all of which fit within the definition of mutually exclusive identities. Additionally, when gender, sex, and sexuality

diversity are discussed in the public arena in New Zealand (for good or bad) it is primarily in relation to gay men, lesbian women, and binary transgender identities (Alice & Star, 2004, Gunn & Smith, 2015). Similarly, gay and lesbian people are the predominate portrayal of GSSD identities in wider media (Rodriguez, 2019) The increased representation of people with mutually exclusive identities means there is likely a better foundation for cis-hetero people to understand and 'feel familiar' with social discourses of gay, lesbian, and transgender men and women, hence the lack of significantly different understandings. However, the lack of significant finding for intersex people is more unclear. Further research into why there is more alignment between GSSD and cis-hetero people regarding perceived acceptance for intersex people would be beneficial.

Specific to *overall levels of acceptance* in the campus space for individual identities under the GSSD umbrella, there were some significant differences in our findings. Dau and Strauss (2016) found at the University of Western Australia that gay men and lesbian women had higher perceived rates of acceptance than transgender women and transgender men. Our results support this finding and show through averaged results (Table 2) that gender and sex diversity was perceived as less accepted on The University of Waikato campus than sexuality diversity. This may relate to the fact that the gay and lesbian (and somewhat consequentially, other sexuality diverse identities) liberation movement happened much earlier in New Zealand than discussions about gender and sex diversity acceptance (Alice & Star, 2004, Brickell, 2008, Gunn & Smith, 2015), as well as gay and lesbian identities having higher levels of respectability according to Rubin's hierarchy ([1984] 1999). Thus, there's more acceptance of sexuality diverse identities in social mores, even for those identities (e.g., bisexual and pansexual, asexual) that are more liminal and thus lesser understood. However, future research reviewing why staff and students

perceive differing levels of acceptance for different GSSD groups in universities would be beneficial as it means interventions could be targeted to address the outcomes of such findings.

Our ANOVA (refer to Table 3) showed that there were no significant differences for how GSSD and cis-hetero participants with different university roles responded to how welcoming the campus was for different GSSD groups. Both campus climate studies in Aotearoa New Zealand did not have staff participating so we cannot consider our results in relation to other universities here (Treharne et al., 2016; Woods, 2013).

Interestingly, our findings showed that there were also no significant differences for how GSSD and cis-hetero participants with different ethnicities responded to how welcoming the campus was for distinct GSSD groups (Table 3). Additionally, there was more acceptance of cultural entwined GSSD identities (i.e., Takatāpui and uniquely Pacific identities) than transgender, non-binary, and intersex identities (Table 2). Both of these findings contrast with lived experiences in international research for people with identities that are both in an ethnic minority and GSSD (e.g., Diaz et al., 2001; Rankin, 2005), and we cannot compare nationally as previous climate studies only considered ethnicity in their demographic information (Treharne et al., 2016; Woods, 2013). This finding would benefit from further qualitative research.

Our findings highlight a clear difference between GSSD and cis-hetero perceived acceptance of different GSSD groups within The University of Waikato campus space. Other studies have similarly found that GSSD staff and students were more likely to be treated as unwelcome at their university campus than cis-hetero staff and students (Geller, 1993; Rankin et al., 2010; Stotzer, 2010; Wagner, 2014; Warren & Grime, 2016). Being unwelcome in the campus space is problematic, as sense of belonging and inclusion for GSSD people has been

correlated with positive wellbeing and academic achievement in educational settings (Fenaughty et al., 2019, Ferfolja et al., 2020; Renn, 2020). Unsurprisingly, such hostile learning environments also mean that GSSD students are more likely to have disrupted academic progress and class attendance (Dau & Strauss, 2016; Ferfolja et al., 2020) and are more likely to consider moving to another university that appears more welcoming, or where no-one knows about their identity (Rankin, 2003; Rankin et al., 2010). In order to create a more inclusive and safer campus where students can thrive, The University of Waikato - and likely other tertiary institutions - must understand and respond accordingly to the differences in perceived acceptance and overall acceptance of different identities under the GSSD umbrella. This will foster a campus climate where people with different GSSD identities can feel a sense of belonging and inclusion, which will in turn promote academic and personal thriving on campus.

Limitations and Future Directions

All GSSD responses were grouped together to compare with cis-hetero responses because there were not enough respondents from most specific GSSD groups to analyse their responses separately. We wish to emphasise, however, that generalised GSSD responses are still valuable as there is a shared experience of being 'not the norm' in terms of gender, sex and sexuality.

Additionally, generalisability is difficult to confirm. Both previous Aotearoa New Zealand campus climate surveys were sent to all students through their email addresses. While that was not possible at The University of Waikato, the survey link was shared through widespread university electronic newsletters, and other electronic means (Halls of Residence social platforms, lecture content etc), and there were also physical advertisements placed across the campus. Given the means of distribution, we feel it is important to note that if there were GSSD students who disengaged from their studies due to hostile learning environments, then it is

unlikely that they gained access to the survey. This is something that future studies should consider.

Further research to understand the intersection between culturally entwined GSSD identities in the Aotearoa New Zealand (tertiary setting) would be beneficial given the finding that there were no significantly different perceptions in acceptance based on ethnicity, and all participants perceived culturally entwined GSSD identities (takatāpui people, and people with uniquely Pacific genders and sexualities) as more accepted than gender and sex diverse identities. Additionally, further research into the anomalous finding of cis-hetero and GSSD people having no significant differences in perceived acceptance of intersex identities would be beneficial.

To our knowledge, this is the first piece of research that examines numerous GSSD student groups' perceived levels of acceptance on the university campus by cis-hetero staff and students compared to GSSD staff and students.

Conclusion

Previous campus climate research in the Aotearoa New Zealand context advocated for more nuanced campus climate research (Treharne et al., 2016; Woods, 2013). The purpose of this study was to examine the campus climate at an Aotearoa New Zealand university through an anonymous survey by expanding on previous campus climate surveys. We expanded on previous studies through numerous means, including reviewing perceived acceptance on campus for numerous different GSSD student groups. Our findings highlight that cis-hetero participants perceive different levels of acceptance than GSSD participants for a number of GSSD student groups in the university campus space. Specifically, we found that compared to GSSD people, cis-hetero people significantly overestimated perceived acceptance for identities that we posit are

liminal in discourses that cis and heteronormative societies and media have mutually exclusive understandings of (e.g., straight/gay, men/women, gender/sex/sexuality/culture). Specific to this dataset, we suggest that liminal identities include bisexual and pansexual men and women, asexual men and women, non-binary people, takatāpui people, and people with uniquely Pacific genders and sexualities. This theory was supported by a lack of significant difference in cis-hetero versus GSSD understandings of acceptance for identities that fit into mutually exclusive categories, those being lesbian people, gay people, and transgender men and women. This was slightly complicated by the finding around intersex people, however, so more research in this area would be beneficial.

Additionally, we found that both GSSD and cis-hetero participants perceived staff and students who were gender and sex diverse to be less accepted in the university campus than sexuality diverse staff and students, which is likely linked to earlier societal acceptance of gay and lesbian identities in the Western context compared to gender and sex diversity (Alice & Star, 2004, Brickell, 2008, Gunn & Smith, 2015; Rubin ([1984] 1999). This disparity in acceptance is problematic given the correlation between sense of belonging in educational institutes, and the ability to socially and academically thrive (Fenaughty et al., 2019, Ferfolja et al., 2020; Renn, 2020).

Gunn and Smith concluded that Aotearoa New Zealand educational institutes must affirm GSSD identities and address heteronormativity and cisnormativity (2015). We add to this objective by suggesting that it is only possible for Aotearoa New Zealand universities to comprehensively meet Gunn and Smith's objective by including in policy the voices of a range of GSSD identities, because as shown in our findings and prior research (e.g., Formby, 2017), people under the GSSD umbrella have a range of identities and varied acceptance in the

university campus. Additionally, we suggest this range of GSSD voices should be at the forefront of the policy changes given that cis-hetero people are significantly overestimating the perceived acceptance of people with liminal GSSD identities, and that people with some GSSD identities are less accepted in the overall campus space compared to others. Only through inclusion of a range of GSSD voices can the cisnormative and heteronormative understandings of GSSD identities be profoundly disrupted and create space for people with different GSSD identities to belong and thrive.

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Conflict of Interest: The authors declare that they have no conflict of interest.

Compliance with Ethical Standards

The research involved human participants, who all underwent an informed consent process. Prior to data collection, this research project was reviewed and approved by This research was approved by The University of Waikato Psychology Research and Ethics Committee.

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7. Normal versus Normative: Gender, Sex, and Sexuality Diverse Tertiary Staff and Students Think Beyond Homonormativity and Transnormativity

7.1 Preface

My overarching research questions sought to explore how cis-endo-hetero-normativity affects GSSD people on campus and, moreover, if cis-endo-hetero-normative discourses have a negative impact on GSSD people, how to improve the campus climate. The qualitative findings from Stage 2 (campus climate survey) helped to answer my research questions. More specifically, the qualitative findings in Chapter 5 were founded on a deductive approach that lent itself to the purpose of publishing a clear and accessible technical report (Braun & Clarke, 2006) but resulted in these data not being analysed to their full potential. To help address this gap in insight, the article in this chapter provides the findings of the qualitative survey data that were derived from an inductive thematic analysis approach. Utilising an inductive approach (rather than a deductive one) provided richer data-driven insights based on participant responses, rather than those that emerged from my focus as the researcher (as reported in Chapter 5) (Braun & Clarke, 2006). The findings in this chapter contribute to all the key themes in the overarching findings (Chapter 9), but they primarily support the theme that having a feeling of belonging or 'being normal' (but not *normative*) on campus would be particularly beneficial for GSSD staff and student wellbeing.

7.2 Declaration

Overall, I contributed 75% to the co-authored article in this chapter, and the other co-authors contributed 25%. I designed the research process and conducted the data collection and analysis. I wrote the full draft of the manuscript and was responsible for subsequent revisions following feedback from the co-authors. My contribution is slightly lower for this article

compared to the previous ones, as one of my supervisors, Dr Johanna Schmidt, was more comprehensively involved in the thematic analysis decision making and write-up. The co-authorship form for this article is Appendix Thirteen.

7.3 Publication Status

Higher Education Research & Development gave permission for this article to be included in my thesis in its current state. It has been screened and approved for review by the journal editor, and the expected outcome from the journal reviewers is due approximately June 2023.

7.4 Article

Normal versus Normative: Gender, Sex, and Sexuality Diverse Tertiary Staff and Students

Think Beyond Homonormativity and Transnormativity

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Abstract

This article explores gender, sex, and sexuality diverse (GSSD) staff and students' experiences of cisnormativity and heteronormativity within a university campus in Aotearoa New Zealand. There were 343 staff and students who completed a survey that asked questions about experiences related to their gender, sex, and sexuality within the university setting. The key finding relates to "inclusion and education" versus "normalcy". Prior research emphasises education about, and inclusion of, GSSD people on campus. While both were echoed by participants in our research, participants expressed an additional desire for their identities to not just be included and educated about, but to also be considered "normal" at university. Of particular interest is that 'normal' did not incorporate homonormative or transnormative rhetoric; but rather that the university should critically re-examine practices, policy, and classroom spaces so that being GSSD becomes visible and non-remarkable, and cisgender and heterosexual identities thus become non-normative (i.e., not perceived as what should be normal). Additionally, a subset of responses show that being both GSSD and on the autism spectrum can come with unique stressors, for example not being able to visit GSSD safe spaces on campus.

Keywords

Heteronormativity, cisnormativity, homonormativity, transnormativity, higher education

Introduction

"I think that being treated like a person like anyone else would improve my experience at The University of Waikato"

In this paper we report on data from a survey undertaken to establish the campus climate at a university in Aotearoa New Zealand with respect to the experiences of gender, sex, and sexuality diverse (GSSD) students and staff. This survey included various open-ended questions – the above quote is taken from data resulting from these questions. The participant is a bisexual transgender woman, but her words raise questions that resonate with concerns and desires expressed across the GSSD participants in this research. What does “being treated like a person” mean? And who does this participant mean by “anyone else”? To answer these questions, we must understand what is considered normative within the participant’s environment - that being the Aotearoa New Zealand university context.

The historical discourses around gender and sexuality are dependent on context, with dominant groups defining what is considered normative (Butler, 2004). In the Western cultural context, heterosexuality and cisgender (people) are treated as the ‘defaults’ for sexuality and gender (Blank, 2012; Rubin, 1984[1999]; Warner, 1991). As discussed below, this default status is largely because of the ‘naturalness’ of (being) heterosexual and cisgender due to the links to reproduction; whereas those who are not heterosexual or cisgender are positioned as ‘unnatural’ because their sexual relations do not first and foremost support an evolutionary imperative (Warner, 1991)

Over three decades ago, Gayle Rubin suggested that “heterosexuality is acknowledged to exhibit the full range of human experience” in terms of emotional connection, while non-heteronormative sex has been considered entirely carnal, and hence inferior and not fully human (Rubin, 1984 [1999], p.152). Although there is now more widespread understanding and acceptance of GSSD identities, being cisgender and heterosexual is still one of the measures of normative humanity in Western societies (Benson, 2017; Jackson, 2006; Tan et al., 2019), and

people who do not conform to these heterosexual and cisgender ideals are marginalised. The participant mentioned above was thus highlighting that she would like to be treated as "normal", or "like a person", in the same way that heterosexual and cisgender people are. The ideologies being implicitly critiqued here are heteronormativity and cisnormativity.

Heteronormativity is the belief that heterosexuality is the bedrock of human sexuality, in part due to the notion that, as noted above, heterosexual coupling is synonymous with reproduction (Cramer, 2014; Rubin, [1984]1999). Heteronormativity is linked to the embedded Western cultural discourse of sexual essentialism, which dictate that heterosexuality is both psychologically and biologically natural (Rubin, [1984]1999). Thus, being heterosexual is the unquestioned or natural way of being, and any other sexuality is either invisible or othered (Soria, 2018; Warner, 1991). Similar to heteronormativity, cisnormativity means that people who are cisgender are considered the norm, and people of any other gender are considered "other" (Riggs et al., 2015; Tan et al., 2019). While gender and sexuality are conceptually different although related concepts, definitions of heteronormativity often encompass the naturalisation of both heterosexuality and normatively binary cisgender genders (Jackson, 2006; Schilt & Westbrook, 2009), resulting in these identities being privileged. In Western cultures, this cisnormative and heteronormative privileging is interwoven in both the structural and societal positioning of gender and sexuality (Jackson, 2006). This is summed up by Michael Warner's observation that "heterosexual privilege lies in heterosexual culture's exclusive ability to interpret itself as society" (1991, p. 8). Warner notes that mere tolerance of minority sexualities does not dismantle this centralisation of heterosexuality. An everyday example is how "gay weddings" are marked and thus differentiated from "weddings", with the clear understanding that "normal" weddings are heterosexual.

For some gay and lesbian people, there is an idealisation of being accepted – and thus, ‘normal’ – within the confines of heteronormativity. This assimilation to heteronormative ideals is defined as ‘homonormativity’ by Lisa Duggan (2002). Gay and lesbian people who conform to cis and heteronormative ideals such as marriage, monogamy, and procreation are considered more respectable in Western discourse compared to sexuality diverse people who do not conform to such ideals (Rubin, [1984]1999). This is not to say that marriage, monogamy, and procreation are inherently problematic, but rather that such unquestioning assimilation continues to further marginalise people with more liminal or non-conforming identities, such as bisexual, asexual, non-monogamous, and uncoupled sexuality diverse people.

In a similar vein, transnormativity was coined by Austin Johnson (2016) and relates to the discourse of the ‘ideal transgender person’ being one who fits cisnormative understandings of gender, i.e., a transgender person whose gender fits into the Western binary (man/woman) and who medically transitions to the ‘corresponding’ sex (male/female). Nova Bradford and Moin Syed further the concept of transnormativity by noting how transgender participants in their research delegitimised people with gender diverse identities which were more liminal (such as non-binary people) by suggesting they would eventually succumb and commit to being a binary gender (2019). Transnormativity does not critique transgender people who fit cisnormative ideals, but instead points out that the unreserved idealisation of such identities as being the pinnacle of the transgender experience delegitimises and marginalises other gender and sex diverse identities.

Gender and Sexuality in Aotearoa New Zealand

Prior to European colonisation, research suggests that sexuality diversity was openly discussed and normalised in Māori society (Kerekere, 2017). Such open discussions are denoted

by how the term "takatāpui" was utilised as a term primarily to describe an "intimate partner of the same sex" in an early Māori dictionary (Williams, 1871). Elizabeth Kerekere elucidates how the term "takatāpui" was separately rediscovered in historical manuscripts by academics Ngahuia Te Awekotuku and Lee Smith (2017), who then regifted the term in a manner that it is now used to describe Māori identity in relation to diverse genders, sexes, and sexualities (Kerekere, 2017). The societal discourse around takatāpui people was one of inclusion and belonging. The colonisation of Aotearoa New Zealand has been detrimental to understandings of gender, sex, and sexuality diversity, with enforced cultural norms portraying heterosexuality, endosex, and cisgender as the only "acceptable ways" of being (Kerekere, 2017; Schmidt, 2017). The consequential pathologising of GSSD people can be seen through the application of colonial laws and practice (for example, criminalising homosexual activity, marriage inequality, the continued practice of intersex surgeries), which impacts on GSSD people living in Aotearoa New Zealand (Treharne & Adams, 2017). Although there have been major changes to most areas of legal discrimination, such as decriminalisation of homosexual activity and legalisation of same-sex marriage, people in Aotearoa New Zealand who are GSSD continue to experience discrimination and persecution for being different, including in educational institutions (Brown 2020a; 2020b; Kerekere, 2017; Treharne et al., 2016;).

The Educational Context

Western higher education institutions have structures in place that continue to systemically support a heterosexual and cisgender way of being (Preston & Hoffman, 2015; Soria, 2018). As a result, GSSD people are marginalised in the university space, for example through exclusion from policy and curriculum, binary bathrooms, and lack of knowledge about GSSD identities by staff in teaching spaces (Allen et al., 2020; Brown 2020a; 2020b; Dau &

Strauss, 2016; Garvey et al., 2015). Thus, heteronormativity and cisnormativity have been ingrained in numerous ways in universities, including in Aotearoa New Zealand institutions (Allen et al., 2020; Brown 2020a; 2020b; Carpenter & Lee, 2015; Treharne et al., 2016). There are small pockets of research about gender, sex, and sexuality diversity within universities in Aotearoa New Zealand, all of which found heteronormative practices within these institutions (Allen, 2020; Brown 2020a; 2020b; Carpenter & Lee, 2015; Treharne et al., 2016; Woods, 2013). Within the only two campus climates studies that have been conducted in Aotearoa New Zealand prior to this research, there were reported higher levels of identity concealment, feared lack of acceptance, and harassment for gender and sexuality diverse participants, compared to cisgender and heterosexual participants (Treharne et al., 2016; Woods, 2013). Vicki Carpenter and Debora Lee emphasised the need for Aotearoa New Zealand tertiary institutions to make "equitable spaces for trans and queer students" (2015, p. 234).

Highlighted in research are several ways that student success can be amplified for marginalised groups, for example creating a sense of connectedness (e.g., mentorship, shared spaces) on campus between GSSD staff and students which are visibly publicised (Fink & Hummel, 2015; Garvey et al., 2017; Rankin et al., 2010; Wagner, 2014). Kristen Renn (2020) reviewed published research that was specific to GSSD student tertiary success; notable was that staff who are educated about GSSD identities and inclusion can help support GSSD student success by interrupting cis and heteronormativity on campus. Additionally, staff have the ability to create inclusive classroom spaces and content, which helps to affirm GSSD identities and belonging. Campus specific research helps inform the best ways to be inclusive of GSSD identities so people can thrive in the campus environment (Fink & Hummel, 2015; Garvey et al., 2017; Sue, 2010). Thus, it seems fitting to hear from the communities that are currently

marginalised about their personal experiences on specific university campuses, as this would help informed decision making about what would combat cis and heteronormative discourses that GSSD students and staff are experiencing.

Present Study

This article centres on research that was conducted at The University of Waikato in Aotearoa New Zealand. At the time of this study, The University of Waikato had no GSSD inclusive training or development for staff, and no GSSD visibility or awareness raising events on campus. University policy at the time was very limited in the inclusion of GSSD people - two staff policies had limited inclusion of GSSD people, and no student policies incorporated GSSD people. Additionally, there were two social support groups for GSSD people on university campus, however they were staff and/or student led rather than being grounded within the university support systems. Given the lack of visible GSSD inclusion at The University of Waikato alongside the discrimination that GSSD people experience in university settings outside of The University of Waikato, the intention of this research was to explore how cisnormative and heteronormative discourses impact on GSSD staff and students' experiences within The University of Waikato campus. Understanding the impact of normative discourses provided an avenue to understanding what intervention or change was needed to improve the university campus for GSSD staff and students.

A community psychology approach was utilised for the research as it focuses on individual well-being within the context of a community group or social system. At a fundamental level, community psychology approaches acknowledge the interconnection between the individual, community, and society, and thus prioritise using community voices to create system level interventions that improve the quality of life for individuals within their community

settings. This article presents the results of qualitative data responses from open ended questions that were asked of all GSSD participants in a campus climate survey.

Materials and Methods

Participants and procedure

The campus climate survey was a mixed design, with both qualitative and quantitative data being collected. In-depth information about the entire survey can be found in the report by Juliana Brown (2020a). This article focuses on the six open ended questions that were asked of all GSSD participants about their experiences on campus; each question is noted underneath the related subheadings in the results section. Four of the six open ended questions discussed are novel questions that were written as a result of feedback given in the focus group stage of the research, and these were piloted by focus group participants prior to the survey release. One question was utilised from a previous campus climate survey (but adapted to include the appropriate university name) with permission from the authors, Duc Dau and Penelope Strauss (2016). The final question was a generic “final comment” space as often found at the end of surveys. The finalised questions were then approved by The University of Waikato Ethics Committee.

The survey was electronically (via email and online platforms) and physically (via pinned flyers) distributed through university channels between September and November of 2018. To participate, participants had to be 16 years or older and currently studying and/or working at The University of Waikato. Participants could exit the survey if they wished to withdraw their participation, at which point their data was deleted by the survey software. Additionally, the responses for 14 survey submissions were manually excluded as these 14 participants preferred

not to answer about their sexuality, sex, and gender, which meant we were unable to categorise them as GSSD or heterosexual and cisgender.

A total of 343 eligible staff and students completed the survey. Specific to those who responded about their sexuality, 194 (60%) were heterosexual, and 128 (40%) were sexuality diverse. Specific to gender, 26 people were gender diverse (7%), and 313 people were cisgender (93%). In relation to sex diversity, two participants were intersex (0.6%), and 331 participants were endosex (99.4%). Overall, there was a total of 131 respondents who were GSSD. Unfortunately, we cannot comment on neurodiversity demographics as we did not explicitly ask participants about this – the analysis related to neurodiversity is included because some participants chose to mention this unprompted in the open text.

Analysis

To be transparent about researcher positionality in relation to this project, the first author is a student at The University of Waikato and is sexuality diverse, but not gender or sex characteristic diverse. The first author analysed the data from the six relevant open ended questions using Braun and Clarke's (2006) six phase method of thematic analysis, with the thematic analysis approach type being chosen based on the alignment with the underlying approach to this research project (Braun & Clarke, 2020). Because this research was informed by a community psychology approach (Jason et al., 2019) which aimed to create change on campus based on GSSD staff and student voices, inductive thematic analysis was utilised so that the content of the data (i.e., participant voices) were directing the theme development, rather than pre-existing concepts (Braun & Clarke, 2020). Additionally, the purpose of data analysis was twofold; primarily it was to inform an applied intervention on our university campus with the purpose of creating change for GSSD staff and students, but also to contribute to theoretical

understandings of GSSD staff and student experiences in Aotearoa New Zealand tertiary education. Due to the twofold purpose, analysis was initially conducted at a semantic level to answer our need for actionable and applied insights to inform our intervention on campus. The semantic analysis is shared in the results section of this article. For the secondary purpose of theoretical understandings, participant responses to all the questions are examined at a latent level (i.e., themes that underpin the data from all the questions) in the discussion section in relation to previous research.

Results

This section is divided into subsections based on the specific question that was answered. Each subsection heading relates to the topic of the question that was asked of GSSD participants, with the survey question and analysed results given for each underneath. Participant descriptions are included in brackets after any quotations, with the descriptions being based on the gender, sex, and sexuality markers that participants described themselves with.

GSSD support on campus

1. If possible, can you explain an experience/s you had on campus where you felt supported as a person who is gender, sex, and/or sexuality diverse?

There were responses to this question from 46 GSSD participants (35% of GSSD participants). Primarily, participants wrote about feeling supported within the classroom spaces, for example "We talked openly [in a paper] and academically about gender, sex and sexuality. This felt empowering" (Pansexual, polyamorous or non-monogamous, woman, student). More specifically, classroom support had various underlying meanings: it could be support from the lecturer/tutor/fellow students ("Positive interactions with students, lecturers and tutors when I have disclosed my sexuality" Lesbian, woman, student), or it could be support because the

teaching content included GSSD perspectives ("learning about topics such as gender and sexuality in classes makes me feel heard and seen" Gay, man, student). Support from people in the classroom space did not need to be explicitly given for participants to note it here; for example, "students or teachers that accept my sexuality without making it a massive component of who I am" (Gay, man, student) or similar comments were made by participants.

Outside of classroom spaces, support in the wider campus space did not need to be explicitly given either - rather people just wanted their identities to be treated as ordinary, with an example being "...for heterosexual people to treat me like a regular person - not something special or different" (Bisexual, woman, student). Participants also felt supported on campus in their chosen social groups (clubs, services, study friends) e.g., "It's more having a group of people that I can talk to on campus (friends) that i know won't judge me." (Takatāpui, non-binary, (gender)queer, bisexual student). It is worth noting, however, that a number of participants said they had not felt any support on campus as they did not explicitly identify as GSSD to others on campus, and thus did not access support targeted to out GSSD staff and students (such as physical spaces, or spaces where you needed to use your contact details).

Unwelcoming and uncomfortable experiences

2. If possible, can you explain an experience/s you had on campus where you felt unwelcome/uncomfortable as a person who is gender, sex, and/or sexuality diverse?

Responses were collected from 47 GSSD participants (36% of GSSD participants) for this question. A small number of participants who responded to this question noted that they were not "out" on campus, and thus have not felt unwelcome for being GSSD. Other participants who were out also noted that they had "not really" (Pansexual, asexual, fluid, bi/panromantic, woman, staff member) had any unwelcoming/uncomfortable experiences.

While the previous section noted the importance of classroom spaces for positive experiences, responses to this question highlighted the impact that classrooms can have on making GSSD people unwelcome and/or uncomfortable. A number of participants explained how they had been marginalised within the classroom space because of being GSSD, with one example being:

In a tutorial we were asked what groups we belonged to. People said many groups such as a sports team and religion and my friend said the lqbt community. Someone behind us laughed at that and when she asked what was funny the tutor interupted and said we would move on and then did not include the lgbtq community on the list she had been writing on the board. She may have been trying to prevent conflict but that was not the way to do it (Gender questioning, asexual, queer, bi/panromantic student).

Although many participants experienced explicit discrimination, there were also some heteronormative and cisnormative experiences that occurred due to a lack of awareness by the lecturer/tutor — for example “a lecturer once said that if one does not show love they do not feel it, when asked about if it was unsafe to show affection openly for fear of repercussions she said that that was unrealistic” (Gender questioning, asexual, queer, bi/panromantic student).

Although the majority of responses to this question related to the classroom, there were also notable concerns in relation to university staff more broadly outside of the teaching space. For example, some student participants had been discriminated against by staff members outside of teaching spaces and by student services, and a small number of GSSD staff members had been marginalised by their colleagues, for example "I worked for a different department in the Uni... that was awful and so seriously homophobic. They would often make comments about how

sexuality shouldn't be talked about and the discomfort they felt regarding diverse sexuality" (Lesbian, woman, staff member).

Intersectionality

We also wanted to understand if people were being discriminated against in the university campus for reasons beyond their GSSD identity, and asked the following question:

3. The purpose of this survey is to understand The University of Waikato campus climate in relation to gender, sex, and sexuality diversity. However, gender, sex and sexuality are not the only parts of anyone's identity, and other aspects of your identity may affect how you experience The University of Waikato as a sexuality, sex and/or gender diverse person. Is there anything about your ethnicity, (dis)ability, class, or other identity aspects that you feel affect your experience as a sexuality, sex, and/or gender diverse person at The University of Waikato?

There were 24 responses (18% of GSSD participants) to this question from GSSD participants. Most of these participants responded in a way that articulated an intersection between being GSSD and being on the autism spectrum. One of the more common concerns from these participants related to the need for environments that are safe for neurodiverse people. For example, "being a student on the Autism Spectrum, I can't be a part of the Rainbow community like neurotypical students can and I need a safe environment sensory wise (woman, asexual, student).

More cultural diversity intersecting with GSSD visibility on campus was noted as important for some participants from minority ethnicities, with one participant explaining "My queerness intersects with my Māoritanga¹⁰, and it would be great to have spaces and

¹⁰ "**Māoritanga (noun)** Māori culture, Māori practices and beliefs, Māoriness, Māori way of life." (Te Aka Māori Dictionary, n.d.)

representation for that too (woman, takatāpui, pansexual, queer, bi/panromantic student).

Additionally, a few participants took the opportunity to highlight that they were aware of the privilege provided by their ethnicity, class, or gender, for example:

Definitely as a white, able bodied, middle class individual it is a lot easier for me to be out than it is for other students and I definitely acknowledge that and I think there needs to be some more diverse LGBT safe spaces on campus (non-binary, queer, student)

University intervention

The following question was adapted from a previous campus climate survey (Dau & Strauss, 2016):

4. Overall, how could The University of Waikato improve your university experience as a person who is gender, sex and/or sexuality diverse?

With the following question being the next question in the survey:

5. In relation to The University of Waikato campus space, is there anything specific to your sexuality, sex and/or gender that you would like to mention?

There were responses from 45 GSSD participants (34% of GSSD participants) to Question 4, and 19 GSSD participants (15% of GSSD participants) who responded to Question 5. Of the 19 responses to Question 5, 13 suggested university improvements, even though 10 of these participants also provided a response to Question 4 that explicitly asked about university improvements. We thus decided to merge the data from Question 5 with that of Question 4 prior to analysis, and discuss these responses together.

The majority of participant responses to this question related to "visibility and awareness/education" suggestions, with one student concisely stating in response to the question "education and visibility 100%" (non-binary, queer student). Starting at the highest level of the

university, a participant suggested that "the university is over heteronormative and cisnormative" (man, gay, student) and felt that it would be beneficial for the Vice Chancellor and other senior management to make statements in support of GSSD people on campus. To put statements into action, it was recommended that policy explicitly states that GSSD discrimination is not tolerated at the university. Although a small number of participants wanted explicit celebration of diversity on campus, most participants expressed a wish for there to be enough visibility and awareness of diversity on campus that GSSD people could be accepted and treated as "common in conversation rather than some sort of taboo to talk about" (gender questioning, asexual, queer, bi/panromantic student). One way that these issues could be addressed is through education.

Education for staff about GSSD identities was explicitly suggested by numerous participants, who felt that this would create a more inclusive culture and safer spaces for GSSD people. Additionally, staff educated about gender, sex, and sexuality diversity will likely also be more equipped to address situations when discrimination against GSSD people occurs within university classrooms. In a more specific sense, education for student services was labelled important in creating welcoming experiences.

GSSD visibility, and education for cisgender and heterosexual people, were noted as fundamental by GSSD participants. More explicitly, it was commented on by a number of participants that "[cisgender and heterosexual people] only tend to know about gay, lesbian, bisexual and trans" (woman, asexual, heteroromantic, student) with less awareness of GSSD people outside of those groups. It is also important to consider that at times "the burden is placed on [GSSD] students who are even out of closet to educate" (non-binary, queer, student), which places additional strain on people who are already marginalised because of their identity. This additional burden is a concern as students already face higher levels of stress than the general

population (Arbona & Jimenez, 2014) and such compounding stress will almost inevitably hinder a population - in this case the GSSD community - that would otherwise have the capacity to flourish if their university was a more inclusive space.

Overall comments

As with other campus climate surveys, a final space for participants to leave survey comments was included:

6. This is the last space to leave any further comments you may have about this survey.

There were 31 responses to this question from GSSD participants (24%). The main theme in responses to this question was appreciation to the author for conducting the survey and wishing her luck for the future of the research project. We think it is important to mention this appreciation, as it highlights why awareness and normalcy about gender, sex, and sexuality diversity is so important to GSSD people. Two of the many examples of this include “This survey itself made me feel more included and heard about my experiences so thank you. It's a nice change from staying silent.” (bisexual, demisexual, woman, student) and the following quote:

Thank you for this. This is such an important kaupapa¹¹, and I am really grateful not just for the survey, but the way it was written. There is a sensitivity and understanding in the questions, both in what they are and how they are asked, that I wish would be represented in the wider university approach to rainbow people (woman, takatāpui, pansexual, queer, bi/panromantic, student)

Discussion

¹¹ Kaupapa is a Te Reo Māori word with multiple meanings, although in this instance it likely translates in English to; topic, issue, or matter of discussion.

Each question in the results section addressed different aspects to being GSSD within the university campus. However, there were also prominent issues and themes that spanned across questions that are worthy of discussion.

Pragmatic implications

Overarchingly, participants described the university campus as cisnormative and heteronormative. This was expected given the plethora of literature that suggests universities are primarily experienced this way by GSSD people (Allen et al., 2020; Dau & Strauss, 2016; Magnus & Lundin, 2016; Woodford et al., 2014). There was no institutional support for GSSD staff and students at our university at the time of this research, likely in line with the suggestion from Sharp et al. (2022) that universities can feel absolved from providing GSSD inclusion due to it being considered an individual or private matter. However, the results from this research clearly shows that the structures, educational content, and practices within the university system can work to exclude and marginalise GSSD people, which negates the premise that someone's identity can be a private matter. As such, participants suggested that cis and heteronormativity needs to be addressed in a tertiary setting from the top down — that is that starting with the Vice Chancellor and senior management, there be messages and demonstrations of explicit inclusion for the GSSD community on campus. Although such overt support would not necessarily immediately result in the campus climate being more inclusive (Allen et al., 2020) having people in positions of power support non-dominant groups can help to create a more inclusive environment (Ballard et al., 2008; Cress, 2008).

University classrooms and lecturers were mentioned most often with respect to how GSSD people can feel both included and unwelcomed at the university. Interactions in classrooms brought a number of topics to the forefront of discussion — including gender, sex,

and sexuality diversity — and this is often where GSSD people could experience marginalisation due to the ignorance or biases of others (Garvey et al., 2019; Treharne et al., 2016). Participants suggested that a key way to improve the campus was to educate staff, which would arguably create more inclusive classroom discussions (and wider university discussions) for GSSD people. This was particularly noted in relation to cisgender and heterosexual staff. Such education would also be beneficial because it would mean less reliance on GSSD people to shoulder the burden of educating cisgender and heterosexual people about gender, sex, and sexuality diversity. In line with a community psychology approach (Jason et al., 2019), we intended to create an intervention within the campus space that educated staff through use of - amongst other information - the welcoming and unwelcoming experiences shared by GSSD participants in the research. Although there are many GSSD programmes internationally which help with upskilling of tertiary staff (Ballard et al., 2008) we believed that creating an intervention that was tailored based on our research findings (i.e., participants' voices) would provide more localised and pertinent examples of ways that staff can create a more inclusive campus for GSSD people. While the participant voices in this study are likely useful and relevant for other tertiary settings, we primarily advocate that researchers gain an understanding of their own campus climate in order to create informed and targeted interventions.

Having multiple responses from participants on the autism spectrum was an unexpected and interesting finding. Not asking participants about neurodiversity was an oversight that we would rectify in any future campus climate surveys. Research that considers gender, sex, and sexuality diversity in relation to autism is limited and recent, in spite of speculation being that non-heterosexuality and gender diversity is more prevalent among people on the autism spectrum (George & Stokes, 2017; George & Stokes, 2018; Janssen et al., 2016). At the time of writing,

we can only find one other piece of research that considers the intersectional experiences of GSSD people with autism on university campuses (Shmulsky & Gobbo, 2019). These researchers, like the participants in our research, highlighted the benefit of autism friendly groups on campus — with the participants in our research specifically noting the benefit of groups for GSSD people with autism so that there is a space where they can feel more wholly safe and included.

Several participants noted the intersection between their ethnicity and being GSSD, and highlighted the benefit of education in the campus space that reflected non-western understandings of gender, sex, and sexuality diversity. In support of this point, a number of participants used this section as an opportunity to reflect on their privilege and how being white made their experiences in the campus space easier. As in other westernised institutions, heteronormative discourses create vastly different experiences for people that experience manifold marginalisation (Cress, 2008; Garvey et al., 2019).

Conceptual implications

As noted above, participants talked about education, visibility, and inclusion in relation to gender, sex, and sexuality diversity. These key themes are also emphasised in similar research in this area (e.g., Dau & Strauss, 2016; Garvey et al., 2018; Treharne et al., 2016) However, authors such as Louisa Allen et al. (2020) extrapolate from the notion of "inclusivity" to consider the concept of "normalcy" (Allen et al., 2020). Like Allen et al., we wish to expand on themes of inclusion and belonging to emphasise the specific notion of being considered normal. Many participants (for example, the quote in the introduction) implicitly and explicitly expressed the wish to be treated in the same way as heterosexual, endosex, and cisgender staff and students. Significantly though, a wish by GSSD people to be 'normal' did not correlate with

homonormativity or transnormativity. Rather than suggesting that GSSD people should be assimilating to heteronormative and cisnormative ideals, there was the belief that discourses should be so disrupted from how they are currently engrained in practices and classroom spaces that GSSD identities and self-expressions then become encompassed within normative discourses.

There is the chance that rendering GSSD identities ‘normal’ through homonormativity or transnormativity has the potential to de-politicise radical potentials of identity, or as mentioned in the introduction - assimilate only 'acceptable' diverse people into cisnormative and heteronormative practices (Duggan, 2002; Johnson, 2016; Warner, 1999). However, as contended by researchers such as Brown (2019), homonormativity - and arguably cisnormativity also - are not universally homogenous, and there can be identities that are considered 'radical' in Western contexts which are part of normative discourse in other cultures - fa'afafine in Samoa being an example (Schmidt, 2017). Thus, it seems worth considering the notion that disrupting normative discourses could be most beneficial, and hopefully result in - as noted by a participant in this research - that cisgender and heterosexual people consequentially “treat [my identity] like anything else in your day to day life as mundane”. The benefit of this normalcy, as aptly phrased by Allen et al., is that "when it is no longer noteworthy that someone is LGBTTIQA+, heteronormativity’s power dissipates because there is no ‘other’ to denigrate" (2020, p.1087).

Conclusion

Sharp et al. (2022) highlight the difficulty in conceptualising what a campus climate 'looks like' in the Australian context as most campus climate research is related to US literature. Given there have only been two campus climate studies in Aotearoa New Zealand (Treharne et al., 2016; Woods, 2013) - one of which was in a university setting - we believe this article helps

to outline the implications of how a campus climate can be considered in the Aotearoa New Zealand context. Cisnormativity and heteronormativity are experienced in a variety of ways by GSSD people on The University of Waikato campus. Educating cisgender and heterosexual staff would create more inclusive spaces for GSSD people, as it would mean people in positions of power are able to normalise and advocate for the acceptance of gender, sex, and sexuality diversity in teaching space with students. Of particular note is the number of participants who discussed being on the autism spectrum in relation to being GSSD. Future research in this area would benefit from gathering more in-depth data about the intersectional experiences of GSSD people on the autism spectrum within the university campus environment.

Overarchingly, universities internationally should consider how to "make queer ordinary" (Allen et al., 2020, p. 13) on campus and in the university classroom the way that [being] cisgender and heterosexuality is. To be clear, we do not mean that GSSD staff and students in this research wished to be heterosexual and cisgender, nor that they were reinforcing homonormative and transnormative ideals, but rather that they wished that being GSSD was so *normalised* that people did not experience being "othered" because of cisnormativity and heteronormativity. While there is still clearly the vital need for education and visibility, it seems the overarching objective for GSSD students of education and visibility is that normative discourses become so disrupted that we reach a point where gender, sex, and sexuality diversity is considered *normal* (i.e., not remarkable, or invisible) within discourse, and cisgender and heterosexual identities are not *normative* (i.e., perceived as what should be normal) in university policy, content, and everyday interactions.

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8. " Non-monogamy is the hardest thing to disclose': Expressions of gender, sexuality, and relationships on the university campus

8.1 Preface

Chapter 4 shares the qualitative exploration that took place in Stage 1 in an attempt to understand GSSD experiences on campus. During this process, a focus group participant disclosed their experiences of being consensually non-monogamous (CNM) in relation to their sexuality. As a result, the option of being 'non-monogamous and/or polyamorous' was included as an identity marker in the second stage of the research – the survey. Likely as a result of this being an optional identity marker, people shared their experiences of being non-monogamous/polyamorous in the qualitative sections of the survey. Although relationships are not a key aspect of this research project, given the experiences that people shared, they are another aspect of a person's intersectional identity that was entwined with their experiences of being GSSD. Given this, it is worth discussing mononormativity in relation to the participants' GSSD identity(ies) and the impacts that normative discourses have on people. Additionally, no research has been published about the on-campus experiences of consensually non-monogamous/polyamorous people in the Aotearoa New Zealand context, which means that the findings from my thesis are novel in this regard. This chapter presents an article written to focus on the experiences of CNM people on campus.

8.2 Declaration

I designed the research process and conducted the data collection and analysis. I wrote the full manuscript and completed the subsequent revisions following feedback from the journal reviewers. Although I wrote this paper as a sole author, I would like to thank my supervisor Dr Johanna Schmidt for doing a review of the paper prior to submission.

Women's Studies Journal gave permission for this article to be published in my thesis.

8.3 Publication Status

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8.4 Article

'Non-monogamy is the hardest thing to disclose': Expressions of gender, sexuality, and relationships on the university campus

JULIANA BROWN

Abstract

Gender and sexuality 'campus climate' research primarily considers how welcoming (or not) a university campus is for staff and students who are not cisgender and heterosexual. Despite their focus on diverse genders and sexualities, campus climate research does not usually report the experiences of staff and students with diverse relationship styles. In this article, I analyse some of the data gathered for a larger campus climate project, which was conducted at an Aotearoa/New Zealand university campus. While this project reviewed gender, sex and sexuality more broadly, I focus here on staff and student experiences of being non-monogamous and/or polyamorous in the university context. I base my analysis on data drawn from one interview, as well as 13 qualitative survey responses from staff and students who identified as non-monogamous and/or polyamorous. Many, but not all, participants had intersecting identities and used multiple labels to describe their genders and sexualities. Primarily, participants reported that being non-monogamous and/or

polyamorous was the hardest identity label to discuss, due to the higher potential for negative repercussions from other staff and students. The experiences shared in this article reinforce the hugely prevalent discourse that insists long-term (heterosexual) monogamy is the ideal for all relationships.

Keywords

Consensual non-monogamy, polyamory, relationships, sexuality, university campus

Introduction

Heterosexual monogamy between cisgender people is incessantly portrayed as the epitome of relationships in the western world. In her influential 1980s work on sexuality, Gayle Rubin posits that (monogamously) married heterosexual people sit at the top of the sexual hierarchy ([1984] 1999), while all 'other' individuals sit at varying levels beneath this societal ideal. 'Other' individuals can include, but are not limited to, people who are gender diverse, people who are sexuality diverse, and people who practice consensual non-monogamy (CNM).¹ In more recent times, there has been a noticeably amplified level of critique for the normalising discourse of monogamous, heterosexual relationships (e.g. Ferrer, 2018; Hammack et al., 2019; Sizemore & Olmstead, 2017). Researchers such as Hammack et al. (2018), Klesse (2018) and Van Anders (2015) theorise broader conceptualisations of genders, sexualities and types of relationships (e.g. CNM), amongst other elements. As with most gender and sexuality diversity studies, the research I mention here has the intention of legitimising and normalising alternative understandings of people's identities and relationships.

Nevertheless, Rubin's sexual hierarchy theory still remains relevant in current times, as monogamous, cisgender and heterosexual people continue to be privileged in western society over other expressions of gender and sexuality (Ansara & Hegarty, 2012; Riggs et al., 2015; Schmidt, 2017; Tan et al., 2019). This privileging extends to western university settings, where policies and practices often fail to recognise staff and students with diverse genders and sexualities (Garvey & Rankin, 2015). Consequently, gender and sexuality diverse staff and students often experience discrimination and marginalisation in university settings (e.g. Magnus & Lundin, 2016; Rankin et al., 2010; Stotzer, 2010; Warren & Grime, 2016). There is also emerging literature that emphasises the discrimination that CNM people experience due to the perpetuation of the monogamous norm (mononormativity), although this is not specific to the university setting (Ferrer, 2018; Moors et al., 2013; Séguin, 2019). Emerging CNM literature notes that future research should aim to understand the stigma experienced by CNM people in different social spaces (Levine et al., 2018). In line with previous university campus research, the research discussed in this article explores experiences of staff and students in the university setting specific to their gender and sexuality. However, this research focuses particularly on CNM staff and student experiences in the university setting, and how this is a relevant issue that needs to be included in future gender and sexuality campus research.

Present study

This research is drawn from on a mixed methods doctoral study I conducted at the University of Waikato, Aotearoa/New Zealand, which explored how discourses that normalise heterosexual and cisgender identities impact gender,sex characteristic

and sexuality diverse staff and students in the university setting. The article draws on data from two stages of the larger research project: focus groups and a campus climate survey. Initially, focus groups were conducted with gender, sex characteristic and sexuality diverse staff and students on campus to gain an understanding of their experiences at the University of Waikato and to inform the campus climate survey. The campus climate survey was then conducted with the intention of gaining a broad range of views from a large sample of staff and students of all genders, sexes and sexualities across the university campus. This article presents findings from staff and student participants who identified as CNM in both stages of the research.²

Method

Focus groups allow researchers to gain a wide range of marginalised perspectives on topics that have not yet been researched (Braun & Clarke, 2013). Because no prior large-scale research had been conducted on the experiences of gender, sex characteristic and sexuality diverse staff at the University of Waikato, I began by organising focus groups with these cohorts. Due to the lack of relevant, empirical knowledge of our campus, I did not want to assume the potential genders, sexes, and sexualities of participants. Thus, the demographic sheet I asked participants to fill in used open ended-questions, rather than predetermined tick boxes. For example, one question asked, 'How would you describe your sexuality/sexual orientation?', followed by a blank space for participants to write a response. Prior campus climate research on gender, sex characteristic and sexuality diversity that I reviewed during my PhD did not mention CNM people. So, admittedly, I was not expecting a participant to note 'poly' in response to the aforementioned question. It

is worth noting that I ended up interviewing this participant alone, as the other members of their focus group cancelled at the last moment. I gave the participant the option of either joining an alternative focus group or being interviewed, and they chose the latter option. During their interview, the participant shared their experiences of being poly, so I have included their interview transcript as part of the data for this article.

The demographic information shared in the focus groups was used to inform potential demographic questions for the campus climate survey, as I wanted the survey to reflect participants' lived experiences on campus. Therefore, after consultation with my supervisors, I decided to include 'polyamorous and/or non-monogamous' as an option for the survey question, 'What is your sexuality? Tick all that apply'. The online survey was distributed through university outlets between September and November of 2018. Participants had to be at least 16-years old to participate, as well as studying and/or working at the University of Waikato at the time of the survey. The survey was anonymous, all questions had a 'prefer not to answer' option, and participants could exit the survey at any point if they felt uncomfortable. A total of 343 eligible staff and students completed the survey – with 13 (3.8%) of them noting that they were 'polyamorous or non-monogamous'. The open text responses from these 13 participants, alongside the one interview with a poly participant, form the data that is discussed in this article.

Data analysis

Thematic analysis was conducted for the purpose of the larger research project.

Thematic analysis is used by qualitative researchers to analyse data with the intention of conceptualising themes that show shared patterns of meaning across

participant experiences (Clarke et al., 2019). However, Braun and Clarke have also noted that ‘an alternative use of thematic analysis is to provide a more detailed and nuanced account of one particular theme ... within the data. This might relate to a specific question or area of interest’ (2006, p. 83). With this in mind, I decided to further analyse responses from the 14 CNM participants specifically. My interest in this area was due to the scarcity of literature that considers the experiences of CNM people within the university setting. Further demographic breakdowns of the participants are not given, due to the potential for deductive disclosure.

I analysed the data using a constructionist paradigm, as this paradigm gives the researcher the ability to understand how participant experiences intertwine with specific socio-cultural environments – in this case, the university campus setting. I used Braun and Clarke’s (2006) six phase method of thematic analysis to analyse the data from the 13 survey participants and one interview participant who identified as CNM. I also applied an inductive approach by reviewing all open-response text data that I gathered from these participants’ surveys (quantitative data was excluded), as well as the transcript of the interview participant. Initial codes were identified and then collated into latent themes, which are all discussed in detail in the ‘Findings’ section below.

Findings

Four overarching themes were identified in the analysis process: perpetuation (by others) of mononormativity; stereotypes about CNM; sexual hierarchy; and chosen disclosure.

Perpetuation (by others) of mononormativity

Because of the ubiquitous social discourse that people are usually monogamous, a student participant noted that 'being poly/non-monogamous has never made me feel unwelcome, because it isn't obvious unless I am open about it'. This sentiment was echoed by other participants. University students' failure to recognise relationships outside the monogamous norm is not a new phenomenon. In two research studies exploring university students' understandings of relationships, participants did not consider the possibility of CNM being a type of relationship until it was mentioned by the researchers (Anderson, 2010; Wilkins & Dalessandro, 2013). When researchers did raise the issue of CNM, participants predominantly dismissed it as a non-legitimate form of relationship, or as inferior to monogamy (Anderson, 2010; Sizemore & Olmstead, 2017; Wilkins & Dalessandro, 2013). This mononormative discourse aligns with our participants' experiences, with more than half the staff participants also mentioning that they have felt marginalised on the university campus. One of them responded: 'If I have to work with someone, and coming out to them isn't necessary, then I wouldn't do it, to save myself any potential discrimination, prejudice'. For participants, mononormativity on campus often meant that their CNM status was invisible to others, unless they openly chose to mention it. For example, the following participant mentioned speaking about it in a counselling context:

A few of the counsellors have made assumptions about me because of my sexuality. When my sexuality has come up in sessions (like when I purely introduced both my partners in conversation) they wanted to talk about it quite a bit when I want to talk about other things that I had come to talk about.

The counsellors' interests in the participant's partners may suggest that either the counsellors assume that CNM is impacting the participant's wellbeing, or they believe that this issue needs further discussion because they do not fully understand this relationship type. In either case, the counsellors' seeming prioritisation of the mononormative discourse impacts the participant in a way that is not conducive to their wellbeing.

By not conforming to the mononorm of the university campus, participants encountered a range of responses: from 'strange looks when ... with both my partners' to more explicit hostility:

Since my fairly recent change of expression of sexuality I have felt excluded from work teams and judged, i.e. now I am no longer perceived as heterosexual and monogamous, I feel I am treated as deviant, mentally unwell and unreliable.

Previous research has identified that CNM people may experience prejudice for being CNM. Ferrer (2018) explains how monogamy is considered morally correct and enduring within society, whereas CNM is classed as irresponsible, sinful, and psychologically immature. Stigma is experienced by CNM people from multiple sources, including co-workers; some people keep their CNM relationships hidden from their co-workers, for fear that it will impact both their treatment in the workplace and their future career prospects (Kisler & Lock, 2019). Stigma in relation to CNM stereotypes was another theme in my research findings, and is discussed in more detail in the following section.

Stereotypes about CNM

Overarchingly, participants said that stereotypes about CNM were the biggest barrier to acceptance by others in the university setting. Participants often talked about it in general terms. For example, one participant stated:

It's also my story, and I don't want it being spread as gossip without my input to correct any misrepresentations, so if I don't have time to really explain myself, I tend to not come out. At times, the explaining is also exhausting, even with the most well-meaning of people, because the way I am can challenge a lot of their assumptions about sexuality and relationships.

Participants in previous research (Kisler & Lock, 2019) have also reported how 'exhausting' it is to keep having to explain their CNM relationships to others. There are many stereotypes that people have about CNM; thus participants who identify as CNM have to expend time and emotional energy trying to rectify stereotypes and assumptions that are held by monogamous people. One example brought up by a participant is the stereotype that anything beyond monogamy is equivalent to cheating:

I am in more than one relationship. I feel that my colleagues see the long-term one as the 'real' one, and the other people I have dated/am dating as people I am 'cheating with', not as legitimate relationships on their own terms.

Research focusing on men who had cheated in monogamous relationships showed that participants still regarded monogamy as being 'better' or 'more privileged' than CNM; this is illustrated in a key quote from one research participant: 'At least with cheating there is an attempt at monogamy' (Anderson, 2010, p. 864). Despite the assumption that monogamy is 'better', Ferrer's (2018) literature review shows that people engaging in forms of CNM have similar secure attachment styles and levels of relationship satisfaction, commitment, and relationship quality as people in

monogamous relationships. Thus, there is no empirical reason for common discourse to assume that CNM relationships are inferior compared to monogamous relationships. Nonetheless, people in monogamous relationships still often assume that people in CNM relationships are just waiting to find true love, at which point they will then become monogamous with that person (Ferrer, 2018).

While the primary stereotypes about CNM are related to sexuality and relationships, one participant also noted that a person's age can impact on how accepting people are of CNM within the university setting. The participant, who was in their forties, noted that 'it's an age thing too. Like "surely it's okay to be dating when you're younger" but there's the assumption that by my age you should have settled down'. Here, I assume that 'settled down' refers to being in a long-term monogamous relationship, which implies that there is less expectation for younger people to be in a long-term monogamous relationship. This is confirmed by Wilkins and Dalessandro (2013), whose university student participants viewed the enactment of collegiate monogamy as a grey area (exempt from all the rules of adult sexuality), and 'full' (long term) monogamy as something to be assumed further into adulthood (2013).

Sexual hierarchy

Participants also emphasised a similar sexual hierarchy to that put forward by Rubin (1999), but their hierarchy was specific to how accepting people at the university campus were about their identities – including their being non-monogamous. At the top of the CNM hierarchy were people who are heterosexual and non-monogamous, with one participant explaining, 'I'm straight – I have no problem with people knowing that. [But] I find being open about being poly/non-monogamous quite

difficult'. Given how normalised heterosexuality is, it is not surprising that the participant found it easier to share this aspect of their identity. Staying with the sexuality binary, participants expressed that homosexual CNM relationships came lower in the sexual hierarchy than heterosexual relationships. For example, one participant shared that 'my sexuality, homosexual, is easier for people to come to terms with than other components of my sexuality, specifically that I'm polyamorous'. Underscored here is a clear order of hierarchy for social acceptance, with CNM coming lower in the hierarchy than expressions of sexuality. Gender and sexuality diverse people are more likely than heterosexual people to be in CNM relationships (Klesse, 2013; Levine et al., 2018; Rubin et al., 2014). It is noteworthy, however, that participants in this research described binary sexualities as ranking higher than fluid sexualities (bisexual, pansexual, etc.). The fluid CNM participants who were placed at the bottom of the hierarchy shared some of the difficulties they had faced with disclosures about bottom of the hierarchy shared some of the difficulties they had faced with disclosures about both their sexuality and their non-monogamy. For example, one participant shared the following:

There tends to be some mainstream understanding of what it is to be gay, lesbian or bi. When I explain my pansexuality ... it takes more time and effort because the concepts are not as mainstream/well-represented in the media. If they get the pansexuality, I may talk to them about polyamory, but I'm very careful with this one because it is confronting to a lot of people who might assume monogamy is the only option.

Another participant agreed that it was hard having to explain to people about having a fluid sexuality, but they supported the notion that 'non-monogamy is the hardest thing to disclose'. Rambukkana (2004) described CNM and fluid sexualities as being liminal mantles that society perceives as mutually exclusive – that is, gay/straight

and radical/ mainstream (e.g. monogamous/single) dichotomies. Thus, people within these liminal mantles– fluid sexualities and CNM relationships – are placed outside societies’ normalised understandings of sexuality and relationships. It is worth noting, however, that one participant said that ‘being trans is much more difficult to talk about’ than other aspects of their identity; other gender diverse participants did not explicitly comment on this topic, so it is unclear if this was also the case for them. Given cisgender participants’ complete lack of commentary about gender in this research, alongside the lower hierarchical ranking of participants with attraction to people outside the cisgender binary, it could be argued that cisgender people likely inhabit a more privileged tier on this sexual hierarchy than gender diverse people.

Akin to gender, there were scarce findings on how ethnicity intersects with participants’ lived experiences of CNM. One participant, however, commented that it would be beneficial if people made fewer normative assumptions, including about ethnicity:

I would like it if [staff and students at the university] didn’t assume that I was white, straight and monogamous, and I would like it if all the [university] service providers were more educated in what it means to be non- white, non-straight and non-monogamous, so that I would feel more safe in coming out when I need to.

The safety and benefit of coming out when needed is discussed in more detail in the next theme.

Chosen disclosure

Participants were clearly cautious about when they chose to disclose their CNM identity. For example, one participant commented that they 'haven't really had many bad experiences in recent years, but I think that's because I am really careful who I come out to now'. This participant was not the only one who was strategic about disclosing their CNM to others because of potential repercussions. People do report having to expend significant emotional effort validating their CNM identity when they come out to others (Kisler & Lock, 2019). The benefits of disclosing to people who are supportive, however, is very clear. For example, one participant shared an affirmative experience with student services on the university campus:

I went to my doctor on campus needing an STI test for some group sex that my partner and I had engaged in and she didn't even bat an eye, her whole vibe was still just about taking care of me to the best of her ability. She asked questions about terms and acts, but never with any tone of judgement in her voice. I actually thanked her at the end of the consult for being so normal about it, and she seemed surprised that I did. She said, 'Of course, well we're not here to judge!' and that has always stuck with me.

Multiple participants mentioned that they found it affirming and supportive when people were 'so normal' about CNM in the campus space. These people could be from student services, fellow staff members or even students. There was also a clear underlying message expressed by most participants that they just wanted to be treated as normal by others, without their CNM identity being viewed as the definition of who they are as a person. For example, one participant noted that they can be supported on campus by 'students or teachers that accept my sexuality without making it a massive component of who I am. Supported by not making my sexuality a feature'.

Conclusion

The original purpose of my research was to review how discourses of normative gender and sexuality impacted on the experiences of diverse staff and students on the University of Waikato campus. With respect to this article, the main limitation of the research was that I did not ask participants about CNM explicitly in the research process, beyond its use as a demographic marker. Participants opted to mention CNM in their open-text survey responses to general questions about their experiences on campus, yet I did not have the opportunity to get more in-depth detail from them that was specific to CNM. However, the findings from my research emphasise that gender and sexuality campus climate research needs to include staff and students with CNM identities. CNM staff and student participants reported being marginalised on campus because they do not conform to mononormative ideals. Strongly held stereotypes are reinforced in the university campus setting by staff and students who consider monogamy to be the only legitimate form of relationship. The normalisation of monogamy forced participants either to not explicitly disclose their CNM identity to others or to disclose it with the risk of negative repercussions.

There is a plethora of quantitative research considering gender and sexuality in relation to being CNM (e.g. Klesse, 2013; Levine et al., 2018; Rubin et al., 2014). However, there is often a lack of qualitative perspectives. Qualitative findings from my research support Rubin's sexual hierarchy theory (1999), with heterosexual monogamy being viewed as the ideal relationship type. My findings expand on this hierarchy by noting how CNM people sit in different positions on the sexual hierarchy based on other intersecting identity markers, such as their sexuality and

gender, with participants positing that CNM is one of the hardest identities to disclose to other people.

Overall, the CNM participants in this study just wanted to be treated as ‘normal’. According to Conley et al. (2013, p. 136), ‘we would rather conceptualize our conclusions as raising the possibility that ... consensual non-monogamy may be equally as beneficial as monogamy. We hope that future research will further address this’. I suggest that my research has helped to do this, but not in a straightforward sense. Participant responses highlight that they are comfortable and positive about their CNM identity; it is the repercussion from others that makes being CNM less than beneficial compared to monogamy. Thus, it can be argued that people who are CNM would likely gain more benefit from their relationship style if others understood it to be just as normal and natural as monogamy.

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Notes

1. Consensual non-monogamy is used in this article as an umbrella term to describe people who are in relationships where partners consent to emotional and/or sexual relationships with others – whether that be polyamory, swinging or another type of consensually non-monogamous relationship.
2. Ethical approval given by the University of Waikato Psychology Research and Ethics Committee, approval numbers #17:58 (focus groups) and #18:23 (survey).

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9. Discussion

9.1 Overview

9.1.1 Chapter Overview.

As noted in Chapter 2, there have been two previous campus climate studies in the Aotearoa New Zealand context which individually describe marginalisation and discrimination experienced by GSSD students on their tertiary campuses (Treharne et al., 2016; Woods, 2013). However, as discussed, both of these studies utilised approaches for collecting demographic data that resulted in significant gaps in terms of representing the experiences of all people that would be impacted by the cis-endo-hetero-normative discourses that are likely to occur in campus spaces. For example, in these studies, the experiences of staff who are GSSD, as well as many gender and sex characteristic diverse students are likely to have been excluded due to methodological limitations. Both Woods (2013) and Treharne and colleagues (2016) acknowledge that there is still a major gap in campus climate knowledge in the Aotearoa New Zealand context. Regarding addressing the gap in local knowledge, Allen and colleagues (2020) note that Aotearoa New Zealand universities are not siloed from the societal discourses that marginalise GSSD people, and suggest that universities in the local context should be trying to understand the type of campus climate that is inclusive of GSSD people. Given all the above, my thesis research aimed to answer the following research questions:

1. How (if at all) do cisheteronormativity, endonormativity, and heteronormativity impact GSSD staff and student experiences within the University of Waikato campus?
2. If the campus climate needs improvement, how can this be done in a way that is inclusive of all gender, sex characteristic, and sexuality diverse people on campus?

My research questions were addressed from a community psychology perspective which encourages the use of mixed methods in order to conduct ‘research alongside’ participants with the intention of more accurately reflecting their experiences (Jason et al., 2019; Kloos et al., 2021). In alignment with the community psychology perspective, the overarching purpose of the research was to understand the university context for GSSD staff and students in order to identify, advocate for, and implement ways to address inequities for the GSSD community on campus (Orford, 2007).

Previous chapters in this thesis report the specific findings from the first two stages of the research project. In this chapter, the summarised findings from my overall research project are positioned in relation to relevant literature and my research questions. The significance of my thesis findings are then discussed in relation to their practical and theoretical implications. I point out the limitations of my research project and reflect on potential areas for future research before concluding the thesis.

9.1.2 Summary of the Research Findings.

In this section, I first outline in italics the overarching key findings from this thesis research, which are then utilised as headings for the following sub-sections. Findings from this thesis unquestionably showed there are *impacts of cis-endo-hetero-normativity for GSSD staff and students* on campus. Both stages of the research demonstrated that GSSD staff and students believe that *education about GSSD identities and GSSD visibility* on campus would be beneficial for making the campus more GSSD inclusive. Stage Two of the research also identified a number of *specific interventions* that could take place in the university to make the campus more GSSD inclusive. Further, Stage Two also highlighted the need to be inclusive of all *identities under the GSSD umbrella*, as the data demonstrates that different GSSD people have diverging

experiences and perceptions. Overall, education, visibility, and being inclusive of a range of GSSD identities would provide a sense of belonging, or *'feeling normal' on campus*. It is important to note that in this context, 'normal' does not mean normative, but rather indicates a call for an expansion of who is understood to be 'normal' that challenges current cis-endo-hetero-normative discourses.

This summary of the research findings relates directly to my research questions, but it is noteworthy that findings with respect to consensual non-monogamy and mononormativity shed a particular light on possibilities for future research. Given that consensual non-monogamy and mononormativity were not principal facets of the research project, they will be discussed as standalone relevant points in this discussion section, rather than interwoven into the wider argument.

9.2 Impacts of Cis- Endo-Hetero-Normativity for GSSD Staff and Students

GSSD visibility on campus has been found to operate with the spheres of cis-endo-hetero-normativity; for example, Hazel Marzetti (2018) specifically describes gender diverse people as being 'simultaneously rendered both invisible and hyper-visible... invisible whilst their existences and experiences are systematically denied by the university's cisheteronormativity, and ... hyper-visible in their deviation from this institutionally endorsed norm' (p. 702). Echoing Marzetti's description, gender diverse participants in this research noted issues of (in)visibility, as did sex characteristic and sexuality diverse participants, with these issues of (in)visibility being discussed in more detail in this section.

Previous studies have shown that GSSD students report being negatively affected by cis-endo-hetero-normativity both when their identities are visible and invisible to other people on

campus (Ferfolja et al., 2020; Garvey & Rankin, 2015a). Garvey and Rankin (2015a) analysed data from a survey that had been distributed across the United States to LGBTQ university students and found that students who disclosed their LGBTQ identity described their classroom climates as less accepting compared to LGBTQ students who did not disclose their identity. Ferfolja and colleagues (2020) found that GSSD people on campus in Australia are either rendered invisible due to cis-endo-hetero-normativity, or render themselves invisible to avoid the potential of discrimination. My findings build on both of these studies, as GSSD participants in this study described cis-endo-hetero-normativity as impacting them on campus in different ways depending on whether their identity was visible or invisible – whether through individual agency or cis-endo-hetero-normative discourse. In the qualitative phase of the research, GSSD staff and students explained that they would typically be agentic about sharing their GSSD identity if a space felt safe enough for them to do so. GSSD staff and students also mentioned that they might choose to make their identities visible to disrupt cis-endo-hetero-normative discourses within a space and/or to make cis-endo-hetero people aware that there were diverse people around them. While many of the strategic decisions that participating GSSD staff and students described making with respect to the (in)visibility of their identities reportedly had positive outcomes, the need to constantly engage in this decision-making was also found to have a negative impact on the wellbeing of many GSSD people, as discussed below.

Understanding the wellbeing of GSSD people on local campuses is critical, given that international literature has demonstrated links between both the marginalisation of GSSD people on campuses and their negative wellbeing (Garvey & Rankin, 2015b; Gortmaker & Brown, 2006) and the positive wellbeing of GSSD people and their capacity to thrive academically and personally on campus (Renn, 2020). Neither of the campus climate surveys that were previously

undertaken in Aotearoa New Zealand explicitly addressed feelings of wellbeing among GSSD people on campus, although the study by Treharne et al. (2016) does briefly mention that gender-inclusive bathrooms would enhance the wellbeing of transgender and non-binary people.

When GSSD participants in this research explained that they would make their GSSD identities visible or invisible in different spaces on campus, a number of them added that their decision was often based on which would be better, overall, for their wellbeing at a given point in time. One participant, quoted in Chapter 4, succinctly expressed this decision-making process:

Had a class recently where there was [an ice breaker related to dating] and it's like, should I say—do I want to have the 'ohhh you're gay' thing. So it's kind of like that choice that you make, like do you want to deal with that today? Are you in that kind of mood? (Lesbian student)

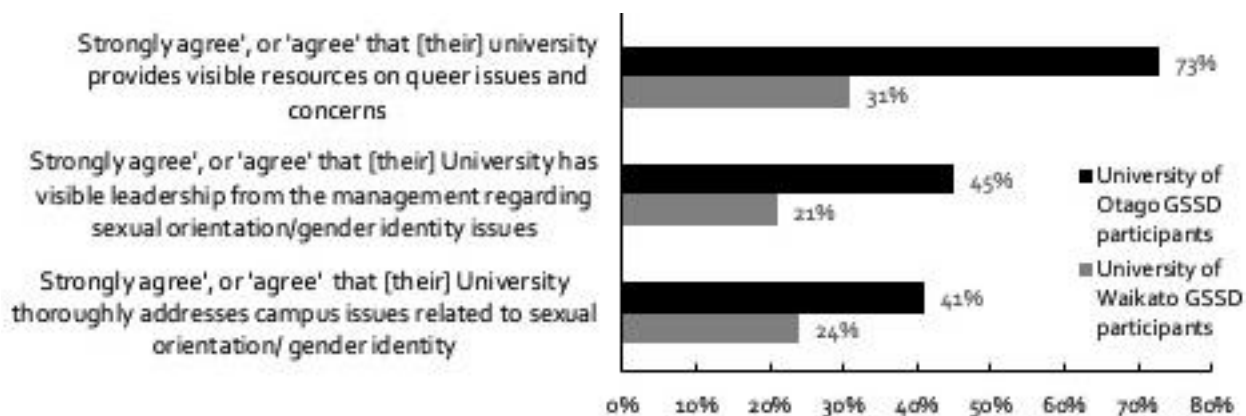
If GSSD people are having to make strategic decisions about whether to have an (in)visible identity for the sake of *better* wellbeing, then we cannot consider the campus climate to be warm or inclusive, as contextual closeting can have a negative impact on the wellbeing of some GSSD people (Diaz et al., 2001; Meyer, 2003). In order to have an inclusive campus where the wellbeing of GSSD people can thrive, universities should be creating safe spaces where anyone – including GSSD people – can openly share information about their identities when and if they choose to, with the understanding that they will be accepted as they are.

The campus climate surveys that have been conducted in Aotearoa New Zealand utilised questions from international campus climate surveys. I also drew from existing international research in the development of survey questions for my study, as well as adding in questions based on the findings of Stage 1 of the research. In order to add to the body of local knowledge

and enable comparisons that would contribute to a more complete understanding of tertiary campuses in Aotearoa New Zealand, I also utilised a number of questions that appeared in the University of Otago campus climate survey (Treharne et al., 2016). Because the campus climate survey questions used at Unitec (Woods, 2013) were mostly outdated due to changes in terminology over time, I did not include them in my research. The descriptive results of the campus climate survey from my research can be found in Chapter 5, as can the statistics comparing the campus climate results from my research with that of the University of Otago (where possible). Although I will not reiterate a breakdown of the findings from Chapter 5 here, a key outcome of the findings is that The University of Otago had a ‘warmer’ climate than the University of Waikato. Key differences between the two universities were particularly notable in respect to the following institutional perceptions:

Figure 31

Institutional Climate Compared to the University of Otago



These notable differences in perception of the support provided to GSSD people by each institution is concerning given that the Otago campus climate was examined four years prior to

the Waikato campus, and one would hope to see progress in GSSD campus climate inclusion over time within society (Garvey et al., 2017). Speculatively, the differences between the findings at Otago and Waikato could reflect geographic differences but could also be the result of methodological differences. In terms of approach, my survey explicitly included a wider array of marginalised GSSD identities (e.g., gender and sex characteristic diverse people), who may have been less likely to agree to the campus climate being inclusive. Overall, this thesis research supports prior campus climate findings in Aotearoa New Zealand which show that tertiary campus environments in this country are cis-hetero-normative in nature, with my campus climate research also identifying endonormativity and mononormativity as being problematic on campus.

In this thesis research, the cis-endo-hetero-normative environment perpetuated in the university campus means that cis-endo-hetero staff and students were often unaware of the existence of GSSD people on campus because some of these people could not be ‘seen’. lisahunter and colleagues (2015) describe this lack of awareness as ‘doxa’, in that cis-endo-hetero people perceive their reality as universal, and as such, any identities that diverge from their norms are eliminated from thought. The lack of consideration by cis-endo-hetero people that there may be people around them with other identities was problematic for GSSD people in this research, as cis-endo-hetero-normative university spaces, by default, excluded them from having a sense of belonging. Formby (2017) found in their campus research in the United Kingdom that the cis-endo-hetero-normative actions by others were interpreted by the LGBT participants as not necessarily ‘intentionally offensive’ but rather ‘habitual’. This thesis research builds on Formby’s (2017) study, finding that cis-endo-hetero staff and students were perceived by most GSSD participants as perpetuating cis-endo-hetero-normative assumptions and understandings *unintentionally*, due to a lack of understanding of GSSD identities. It is important

to note that these assumptions and understandings, while not intentional, created exclusionary experiences for GSSD people. The findings from this thesis research suggest that as long as the perceptions of cis-endo-hetero people go unchallenged, GSSD people on campuses in Aotearoa New Zealand – and internationally – will continue to feel that they do not fully belong on campus.

9.3 Education about GSSD Identities, and GSSD Visibility

When asked in the campus climate survey what would improve their experiences on campus, key themes for GSSD participants were visibility and education, with one participant succinctly stating: ‘*education and visibility 100%*’ (non-binary, queer participant). While ‘education’ and ‘visibility’ are two different things, participants indicated that both would serve to help cis-endo-hetero people be more aware and inclusive of GSSD people on campus and to disrupt the cis-endo-hetero norms that affect GSSD people. It was suggested by participants that cis-endo-hetero-normativity on campus needs to be addressed from the top down — that is, starting with the Vice-Chancellor and senior management – through explicit acknowledgement of and support for GSSD staff and students on campus. Although such overt support would not necessarily make the campus climate more inclusive immediately (Allen et al., 2020), having people in positions of power support non-dominant groups has been demonstrated to help to create a more inclusive environment over time (Ballard et al., 2008; Cress, 2008). Student participants in this thesis research emphasised the extent to which the openness and inclusiveness they had experienced from both GSSD staff and cis-endo-hetero staff contributed to creating relatively safe spaces for them and fellow GSSD students. They highlighted moments in which support from knowledgeable and understanding staff members generated feelings of inclusion and belonging on campus. However, it can be difficult for people who are accustomed to

operating in cis-endo-hetero-normative atmospheres to actively create such a supportive environment.

The power of heterosexuality is that it is the normative understanding of sexuality in society (Warner, 1991), and thus even a will to avoid heteronormative discourse may not succeed in actively disrupting the heteronormative meaning that cis-endo-hetero researchers and academics take from interactions (Allen, 2006). When conducting research with gay and lesbian secondary school students in Aotearoa New Zealand, Allen (2006) reflected on how heteronormativity inadvertently influenced her thoughts and actions as a researcher speaking to gay and lesbian participants. One of the examples that Allen gives is of her automatic assumption that the topic of abortion would be relevant to a female participant, before she realised that the participant had identified as a lesbian and thus was unlikely to be engaging in sexual intercourse that would make her pregnant. Another participant further disrupted Allen's heteronormative thinking by bringing up the topic of rape in relation to abortion, which Allen then realised was a relevant point for the lesbian women in her research regardless of their sexuality. Based on her reflective analysis, Allen (2006) concluded that it is not enough for a person to *try to not be* heteronormative, but rather it is the *power* of heteronormative meaning making and normalcy that are in discourses about sexuality which needs to be removed.

Allen's findings about heteronormative meaning making were expanded on in my research, which illuminated similar influence from cis-endo-normative meaning making. Most cis-endo-hetero staff and students on campus were not even aware of the cis-endo-hetero-normative discourses that have become the status quo within the university space over time, nor had they reflected on the need to challenge them purposefully and intentionally. Given the extent

to which cis-endo-hetero-normative meaning has been shown in this study to result in the exclusion of GSSD staff and students, those universities that seek to be inclusive and welcoming spaces for all would do well to critically examine and dismantle the power of cis-endo-hetero-normative discourse within the context of their university campuses and classroom content. Findings from this thesis research also suggest that undertaking an institutional examination of these discourses would benefit GSSD staff and students by removing the burden of responsibility they carry to educate cis-endo-hetero people about their identities in order to be perceived as valid.

Research from the secondary school context in Aotearoa New Zealand has shown that teachers felt limited in their ability to share GSSD-inclusive materials in their classrooms due to the potential backlash from school leaders and parents (Graham et al., 2022). My thesis research had a similar finding in the tertiary context, but specific to GSSD staff having to navigate discussions about GSSD identities in the classroom, mindful of the potential backlash from students and faculty within their disciplines. Extending findings from Graham and colleagues (2022), my research also revealed that GSSD staff made strategic and ad-hoc decisions about whether to hide or share their identities in different departments and classrooms at the university, based on their own feelings of safety and experiences of normative discourses in each space (as discussed in Chapter 4). While GSSD staff expressed a wish to be inclusive of GSSD identities and experiences (including their own) in their teaching content, spaces did not always feel safe enough for them to do so. If spaces in the university campus are not (experienced as) safe for staff to be inclusive of GSSD identities – including their own – then cis-endo-hetero-normativity will not be disrupted, and GSSD staff and students will continue to be marginalised.

9.4 Specific Interventions

Historically, researchers and educational institutions have tended to focus on seeing GSSD students as vulnerable or ‘in need’ due to their experiences on campus. However, Formby (2017) argues that the focus should move away from potential ‘deficits’ in the GSSD students, and instead the focus should be on what institutions are (or should be) doing to challenge pervasive cis-endo-hetero-normative discourses. This thesis research reinforces Formby’s conclusion that universities should be held accountable for change for two key reasons. The first is that GSSD staff – who arguably are not vulnerable the same way that GSSD students are often perceived to be – also reported being impacted by structurally reinforced cis-endo-hetero-normativity on the university campus (as described in Sub-Section 9.2 and 9.3). The second reason is that a number of GSSD participants stated that they had disclosed their GSSD identities on campus to help other people feel safe and to disrupt cis-endo-hetero-normative practices in place within spaces in the university. Overall, GSSD participants – staff and students – did not describe themselves as victims, but rather explained how they agentially used their identities in order to create actual or potential disruption of institutional cis-endo-hetero-normativity.

However, the onus should not be on GSSD people to battle to create safe spaces for themselves, and others. Rather, this responsibility should be taken by the university, as an entity which has the power to disrupt the cis-endo-hetero-normative discourses that pervade their institutions. Participants made clear that when specific services, departments, classrooms, and/or people in the university challenged underlying cis-endo-hetero-normative discourses, it created a safer space for GSSD staff members and students to authentically understand themselves and thrive and/or be ‘out’ about their identity (should they wish to). Their examples demonstrate the capacity for change that exists within institutions.

Previous campus climate researchers in the Aotearoa New Zealand context have made recommendations for their campuses based on the overall findings of the research they conducted (Treharne et al., 2016; Woods, 2013). For example, Treharne and colleagues (2016) suggested raising awareness of queer issues to reduce the rates of discrimination and harassment that were reported by LGBTAQ students in their research. While I have made similar recommendations throughout this thesis based on findings from my research, I also decided to proactively ask participants about a number of interventions that had been recommended in previous campus climate research. GSSD participants in my research were asked *'How helpful would you find (or do you currently find) the following to make you feel more included and welcome as a gender, sex, and/or sexuality diverse person in the campus space?'* They were then provided with nine intervention options, to which they were given the response options of *extremely helpful, slightly helpful, no different, slightly unhelpful* and *extremely unhelpful*.¹² The following table shows the response options in ranked order based on the percentage of participants who responded with *extremely* or *slightly helpful*:

¹² Please note that the description of this question and the table of responses is taken directly from Chapter 5, as it was not feasible or reliable to paraphrase the survey question(s), scale, and responses.

Sub-question Options	Extremely or Slightly Helpful	
	n	%
Option 9 Explicit protection in university policy from bullying, harassment, and discrimination on the basis of gender identity and sexuality.	91	95%
Option 6 A visible network of staff and students who have undertaken gender and sexuality diversity training.	80	83%
Option 5 Education for staff about the Rainbow community (e.g. use of appropriate pronouns).	76	77%
Option 7 Teaching content that is more inclusive of the rainbow community.	74	77%
Option 3 More physical visibility and awareness on campus for the Rainbow community (e.g. visible rainbows and celebration of Pride).	77	77%
Option 4 More electronic visibility and support on campus for the Rainbow community (e.g. an online community and/or an app).	75	75%
Option 8 Diverse options for gender on staff and student records- including the option to not disclose your gender.	73	74%
Option 1 A space for the rainbow community.	63	64%
Option 2 All gender bathrooms.	60	60%*

*While the option of all gender bathrooms is last on this list of responses from all GSSD participants, it is worth noting that 84% of participants who were specifically gender diverse said that they would find all gender bathrooms 'extremely' or 'slightly' helpful.

Understanding how helpful GSSD staff and students report they would find different interventions gives Aotearoa New Zealand universities insight into which are likely to be most prudent to implement to create change for GSSD staff and students on campus, and also to disrupt the current cis-endo-hetero-normative discourses on campus that affect GSSD people.

The university's student services, such as those which provide health and counselling, were also reported by participants as being implicit in perpetuating cis-endo-hetero-normative discourses. GSSD students described having experienced 'othering' and negative impacts on

their wellbeing due to the cis-endo-hetero-normative experiences they had with student services. However, a number of GSSD participants also shared their positive feelings of inclusion and wellbeing from individual experiences of student service providers disrupting cis-endo-hetero norms, as well as disrupting mononormativity; for example, the participant quoted in Chapters 5 and 8 who mentioned their appreciation of a doctor from student health due to the doctor treating their engagement in group sex with a partner as normal. In line with Formby's (2017) research about general campus experiences for GSSD people, this finding about mixed experiences with student services should not lead to the conclusion that GSSD people are 'victims' of their negative encounters, but rather that structural change can be made to student services so they do not perpetuate cis-endo-hetero-understandings. Disrupting such understandings within student services would enable GSSD students to receive the equitable care that such services ostensibly seek to provide.

9.5 Identities under the GSSD Umbrella

Previous research has shown that people with specific identities under the GSSD umbrella can experience varying levels of acceptance on the university campus. For example, Dau and Strauss (2016) found at the University of Western Australia that gay men and lesbian women were perceived to be accepted at higher rates than transgender women and transgender men. Previous campus climate research in Aotearoa New Zealand did not ask about levels of acceptance for unique GSSD identities on campus (Treharne et al., 2016; Woods, 2013). However the results from this thesis research echo and build on the findings of Dau and Strauss, demonstrating that both gender and sex characteristic diverse people were perceived as less accepted, on average, than sexuality diverse people at The University of Waikato campus. The gender and sex characteristic diverse participants in this study reported facing nuanced barriers

in the university campus that sexuality diverse people did not, such as binary-gendered bathroom options and binary-gendered classroom and sporting activities. These barriers created a sense of exclusion and ‘othering’ that had a negative impact on the wellbeing of these participants. Given the correlation between sense of belonging in educational institutes and the ability to thrive socially and academically, this disparity in acceptance of sex characteristic and gender diverse staff and students and their reports of confronting additional barriers is problematic (Fenaughty et al., 2019, Ferfolja et al., 2020; Renn, 2020). This finding makes a strong case for the specific inclusion of gender and sex characteristic diverse voices when implementing any interventions to improve the campus climate.

International research suggests that GSSD people with ethnic minority identities experience additional marginalisation on university campuses (e.g., Blockett, 2017; Cress, 2008; Diaz et al., 2001; Garvey et al., 2019). Researchers in Aotearoa New Zealand have not yet sought to explore whether GSSD people who are Māori, Pasifika, or of other ethnic minority groups have similar experiences to those noted internationally, as previous campus climate studies did not use ethnicity as a variable in their data analysis and did not investigate the experiences of any international students (Treharne et al., 2016; Woods, 2013). Throughout my thesis, there has been recognition of GSSD Māori and takatāpui participant experiences on campus (with specific findings and analysis reported in Chapters 4–9). Participants also spoke to the experience of having intersecting identities and described how they navigate campus spaces in different ways as a result. However, an in-depth investigation of GSSD Māori, takatāpui, and intersecting identities was outside the scope of this thesis. I would encourage other, better equipped researchers to consider the experiences shared in this thesis by Māori GSSD and takatāpui participants as a starting point for their own research. Equally, I would strongly

encourage the university as an institution to consider, in consultation with appropriate stakeholders, how they can appropriately respond to Māori and takatāpui GSSD staff and student experiences on campus. Additionally, I suggest that universities in Aotearoa New Zealand take note of the fact that my research found that some (but not all) GSSD international students report finding the University of Waikato to be a safer place for openly being themselves compared to their home countries, as this is an important finding that would benefit from more depth (Chapter 5). Overall, while this thesis is a start to filling the gap in how ethnicity intersects with being GSSD on campus in Aotearoa New Zealand, there is clearly still a need for researchers to further examine this area of research.

A novel finding in the local context emerged when participants – unprompted - reported in the survey about being on the autism spectrum¹³, despite the survey not explicitly asking about neurodiversity. One international piece of research has considered the intersecting identities of autistic GSSD people on university campuses (Shmulsky & Gobbo, 2019). These researchers concluded that the provision of autism-friendly groups and/or spaces on campus would be beneficial. This opinion was echoed by the participants in this research, although they went further to note the feelings of inclusion they would have if there were to be a group and/or space on campus for people who were both GSSD and on the autism spectrum.

Although not a central element of this thesis research originally, Chapter 8 outlines how consensually non-monogamous (CNM) participants described having a liminal identity that intersects with their sexuality(ies) and/or gender(s). Additionally, CNM staff and student

¹³ I recognise and acknowledge that there is a debate between person-first (person with autism) and identity-first (autistic person) language. I use the terms ‘person on the autism spectrum’ and ‘autistic person’ here because that is the language that was used by participants in this research to describe themselves.

participants reported being marginalised on campus because they do not conform to mononormative ideals (i.e., that a person should be monogamous with one other person). Strongly held stereotypes were reportedly reinforced in the university campus setting by staff and students who considered monogamy to be the only legitimate form of relationship. Participants conveyed how the normalisation of monogamy forced them to either not explicitly disclose their CNM identity to others, or to disclose it with the risk of negative repercussions. For example, one participant shared how:

I am in more than one relationship. I feel that my colleagues see the long-term one as the 'real' one, and the other people I have dated/am dating as people I am 'cheating with', not as legitimate relationships on their own terms. (non-monogamous person)

Thus, participants who identify as CNM had to expend time and emotional energy trying to rectify stereotypes and assumptions that were held by monogamous people.

Multiple participants mentioned that they found it affirming and reassuring when other staff and students were 'so normal' about CNM in the campus space. These supportive people were found among student services professionals, academic staff, and students. As described in Chapter 8, researchers highlighted a dearth in international literature regarding whether CNM is as beneficial for people as monogamy is (Conley et al., 2013). The findings from my research begin to fill the gap in this area by suggesting that consensually non-monogamous people were positive and comfortable with their own identities, and that it was the mononormative discourses perpetuated by those around them on campus that were problematic.

9.5.1 Liminal Identities.

Liminality is the state or experience of being ‘in between’ two or more things, or at the boundary of something (Thomassen, 2018). Individuals who have liminal identities or are in a state of liminality are referred to in different academic disciplines, and literature on the subjects of gender, sex characteristics, and sexuality is also starting to incorporate the usage of *liminal* to describe when people are between mutually exclusive understandings of gender, sex characteristics, and/or sexuality (as defined by social discourse). As discussed in Chapter 6 and 8, Rambukkana (2004) theorises that bisexual people have liminal identities, as they are in a position between two discourses which ‘many conceive of as mutually exclusive (i.e., gay/straight...)’ (p. 144). Similarly, Davidson (2006) suggests that men inhabit liminal spaces when they express their gender in ways that are not considered stereotypically masculine. Recently, Kroll (2022) has used the term *liminal* to describe cinematic moments in which intersex and gender diverse characters inhabit spaces that are beyond the typically utilised binaries of sex characteristics – mutually considered as male/female – and gender – mutually considered as men/women. My findings build on the use of the term *liminal* in GSSD research, as discussed in this sub-section.

Specific to sexuality, Rambukkana (2004) speaks to bisexuality as being liminal, as its expression sits between or on the borders of ‘gay’ and ‘straight’. As argued in Chapter 6, bisexual, pansexual, and asexual identities are relatively invisible in the media and not widely included socially (Rodriquez, 2019; Rubin, 1984/1999). As a likely result, many cis-endo-hetero people lack awareness of and are less willing to accept the lived realities of a range of people who express liminal sexualities. The findings from my research further supports the argument that bisexual, pansexual, and asexual people can be considered liminal. As noted in Chapter 6,

quantitative findings showed that cis-endo-hetero people had similar understandings to GSSD people for how accepting the campus was for gay and lesbian people, but perceived the level of acceptance that bisexual, pansexual, and asexual people experience to be significantly higher than the acceptance levels perceived by GSSD people. Additionally, the qualitative findings of this research pointed to liminal experiences for bisexual, pansexual, and asexual people, such as:

I struggle with all the labels. I feel that bisexual women are sometimes an inconvenient truth (not lesbian, not straight). (Bisexual woman)

I mostly identify as pansexual and sometimes even those in the community aren't convinced my sexuality is valid. (Bisexual, pansexual woman)

Sometimes the lgbtq+ community does not feel that asexuality belongs (Asexual woman)

With respect to gender and sex characteristic diversity specifically, Aotearoa New Zealand history and campus climate research focuses almost exclusively on binary transgender identities, i.e., transgender men and transgender women (e.g., Alice & Star, 2004, Gunn & Smith, 2015; Treharne et al., 2016; Woods, 2013). There has been limited recognition in research undertaken in this country of other gender diverse identities or of intersex people. While pockets of international research focus on gender diverse identities more broadly (e.g., BrckaLorenz et al., 2017; Simpfinderfer et al., 2020), there is still a gap in the international literature with respect to the experiences of intersex people in campus climate research (Dockendorff, 2020). Given the lack of campus climate literature about liminal gender and sex characteristic diverse identities, I expanded my search to literature from other disciplines. I found that, in the cinematic context, Kroll (2022) describes people with genders and sex characteristics outside of binary expressions of the mutually exclusive male/female and men/women as being identities which inhabit liminal

spaces. The findings from my thesis research build on Kroll's by discussing the liminality or between state of genders and sexes outside of the binary in the campus climate context, for example, investigating the experiences of people that are non-binary, agender, intersex. Qualitative findings illustrate the liminal experiences of non-binary and intersex people, for example:

"I don't have to explain what lesbianism, or being [my ethnicity] means. Nonbinary identities however, usually come with that load". (Lesbian, non-binary person)

Being the only intersex person that I know on campus, every time I share who I am people are shocked because they have never heard of intersex before. It is not that these reactions are negative per se, but the fact that intersex is invisible to the majority of people. (Intersex person)

Quantitative findings relating to gender and sex characteristic diversity also revealed that cis-endo-hetero participants perceive the campus climate to be significantly more accepting of non-binary people than GSSD participants do. However, cis-endo-hetero and GSSD participants shared similar notions about the perceived acceptance of transgender men and women – who arguably fit within the mutually exclusive binary understanding of *gender* being *men/women* (even as they experience their own barriers to acceptance in cis-endo-hetero-normative discourses). Interestingly, however, there was not a significant difference between cis-endo-hetero and GSSD participants with respect to perceived acceptance of intersex people on campus, which is further discussed in the 'suggestions for future research' subsection.

As can be seen in this sub-section, liminal GSSD identities do not fit into the mutually exclusive understandings of gender, sex characteristics, sexuality, and relationships that pervade social discourse the way that other GSSD identities can. However, it is very important to note that

my research findings are not intended to suggest that lesbians, gay men, transgender men, and transgender women are *better off* than people with liminal identities. In fact, it is very clear from the findings of this thesis that people with all these identities have experienced marginalisation in the university campus, and that gender and sex characteristic diverse people have less perceived overall acceptance in the campus space compared to sexuality diverse people. However, the findings in this sub-section do indicate that people with liminal identities inhabit more ‘in-between’ spaces that are less socially understood – by both cis-endo-hetero people and non-liminal GSSD people – due to their identities being positioned between mutually exclusive social categories such as gay/straight, men/women, male/female, masculine/feminine. It is important for universities (and the wider society) to consider that cis-endo-hetero-normativity is pervasive and upholds social discourses which marginalise a wide range of people with GSSD identities, and that the impact of this marginalisation will differ depending on the identity(ies) that a GSSD person has. Thus, any attempts to disrupt cis-endo-hetero-normative discourses needs to account for these differences.

9.6 ‘Feeling Normal’ on Campus

As discussed thus far in this chapter, GSSD participants identified education, visibility, and interventions as ways to create inclusion, a sense of belonging, and positive wellbeing on campus for GSSD staff and students. Additionally, the findings showed that any education or interventions to improve the campus climate must recognise that experiences and perceptions differ for people with different identities under the GSSD umbrella. These key themes are also emphasised to varying degree in local and international GSSD campus research (e.g., Dau & Strauss, 2016; Garvey et al., 2018; Treharne et al., 2016). However, authors such as Allen and colleagues (2020) have recently extrapolated from the notion of ‘inclusivity’ to encourage the

consideration of the concept of ‘normalcy’ as the goal for those seeking to make their campus climates more welcoming. As discussed in Chapter 7, I similarly wish to expand on themes of inclusion and belonging to emphasise the specific desire, expressed by many of the GSSD participants in this research, to be considered normal. This sub-section builds on the findings in Chapter 7 by providing a deeper analysis regarding the conceptualisation of normal.

Some of the influential literature specific to sexuality diverse identities in society includes commentary about which sexualities are upheld as normative in social discourses. Credited with developing the term *heteronormativity*, Michael Warner (1991) comments that

So much of heterosexual privilege lies in heterosexual culture’s exclusive ability to interpret itself as society. Even when coupled with a toleration of minority sexualities, heteronormativity has a totalizing tendency that can only be overcome by actively imagining a necessarily and desirably queer world (p. 8).

Equally instrumental in illustrating the power of social discourses, Gayle Rubin’s (1984/1999) landmark ‘charmed circle’ and its related sex and sexuality hierarchy define *socially normative sex and sexuality* as that which is heterosexual, married (and thus monogamous), and reproductive. According to this Western hierarchy, sex and sexualities that are outside this narrow definition of normativity are on the outer limits and thus contestable or ‘bad’. For Rubin (1984/1999), sex(uality) is political, and it creates power systems that normalise some sex(ualities) and condemn others. From Warner (1991) and Rubin’s (1984/1999) theorising come conclusions about heteronormative discourse determining that which is deemed to be ‘natural’ and ‘morally correct’.

The experiences of sexuality diverse participants in this thesis research illustrate the theoretical developments put forward by Warner (1991) and Rubin (1984/1999) in the Aotearoa New Zealand educational context, with one participant noting that ‘universities are inherently heteronormative, as I believe most public spaces in New Zealand are reflective of the relative culture’ (Gay man). Heteronormative culture being positioned as unquestionable or, as Warner suggests above, heterosexuality being interpreted as ‘society’ is clearly an issue on campuses in the local context. Problematic heteronormative discourse on campus is also illustrated through statements from participants such as ‘*explaining [my identity] is also exhausting, even with the most well-meaning of people, because the way I am can challenge a lot of their assumptions about sexuality and relationships*’ (Pansexual, queer, polyamorous/non-monogamous). Sexuality diverse participants in this research made it clear that they wished for there to be an expansion in discourse of what was considered ‘normal’ sexuality in the campus space, for example: ‘*students or teachers that accept my sexuality without making it a massive component of who I am. Supported by not making my sexuality a feature*’ (Gay student).

Similar to those sexuality diverse participants who pointed out ways in which heteronormative culture was privileged on campus, gender diverse participants described experiences of cisnormativity, and intersex participants recounted examples of endonormativity on campus. The experiences described by gender diverse participants expanded on those outlined in existing local literature and echoed sentiments from international literature (e.g., Garvey & Dolan, 2021) by demonstrating how the cisnormative nature of the campus impacts gender diverse people in different ways, depending on how they express their gender. For example, one participant reported that ‘*I sometimes get asked if I was dared to [wear a dress] or if I lost a bet. And when I get asked that, I’m like, ‘What are you talking about?’ and then it takes a couple*

seconds to click, because it's normal for me. And it's like, 'Oh no, I just wear this.' (Non-binary, takatāpui). It is clear from gender diverse participants that their identities – and expressions of these identities – were ‘normal’ for themselves, but not considered normal within the cisnormative discourses imposed on them by others in the campus space. Similar to the aforementioned sexuality diverse participants in the research, many gender diverse participants wanted cisnormative discourses to be disrupted so that gender diverse identities could be considered ‘unremarkable’ or ‘normal’ in the campus space. As one transgender woman said, ‘*I think that being treated like a person like anyone else would improve my experience.*’ Specific to sex characteristic diversity, because there were only a small number of participants in the survey who identified as intersex, the sample that was too small to allow for effective thematic analysis. However, it is notable that the intersex staff participant stated that their responsibility as a staff member in relation to diversity is ‘*to recognise and accept people for who they are...*’ – i.e., to position people with diverse genders, sex characteristics, and/or sexualities as ‘normal’.

The notion that being ‘normal’ is a desirable goal for GSSD people has been criticised by a number of academics who conduct research in queer spaces. Warner’s book *The Trouble with Normal: Sex, Politics and the Ethics of Queer Life* (1999) speaks of the dangers of conformity, and argues that phenomena such as gay marriage is part of a process of the assimilation of sexual diversity into the norms of heterosexual culture. Lisa Duggan (2002) built on Warner’s contention when coining the term ‘homonormativity’, which is exemplified when sexuality diverse people conform to heterosexual norms and (attempt to) assimilate into the dominant heteronormative culture rather than strive for the radicalisation of norms. Duggan (2002) and Warner (1999) both spoke to the homonormativity of primarily white gay men (and lesbian women to an extent) and the ways in which they kept their lives private so as to not disrupt the

public sphere with radicalised politics and potentials; potentials being diverse identities and ways of being that disrupt heteronormative discourses (e.g., bisexuality, or people that practice consensual non-monogamy). Similarly, Johnson (2016) outlines ‘transnormativity’ as exemplified when some transgender people (attempt to) fit into cisnormative understandings of binary gender expression. Johnson suggests that these transgender people also often expect other gender diverse people to idealise cisnormative gender expressions. At present, there is no similar word to describe the assimilation of those with diverse sex characteristics into the norms of binary sex characteristics – this is maybe unsurprising given that even the term ‘endonormativity’ is only just emerging in the literature (Lundberg et al., 2021). This also suggests that there is likely work to be done regarding the ways in which intersex people may be encouraged into particular ‘norms’ that dilute the potential for intersex bodies to challenge and radicalise assumptions regarding binary sex characteristic structures.

The preceding paragraph makes it clear that rendering diverse identities ‘normal’ through homonormativity has the potential to de-politicise related movements and their radical potentials (Duggan, 2002; Warner, 1999). However, some geographers in academia have criticised the conceptualisation of homonormativity (and one could argue, by extension, other ‘normativities’) due to theorists like Duggan and Warner portraying it as a discourse which permeates all people and cultures in a homogenous way (Brown, 2019; Browne & McCartan, 2020; O’Brien, 2015). Geographers such as Gavin Brown (2019) instead suggest that homonormativity is not a universally homogenous experience, but rather is culturally and spatially (e.g., rural vs urban) dependent: GSSD communities that are living within a given location can influence what is considered ‘normal’. In other words, people living in locations and cultures outside of Duggan and Warner’s context may have more ‘radicalised’ (as Duggan and Warner would define them)

GSSD identities that are visible and encompassed as normal within social discourse. This conceptualising by Brown (2019) is supported by real-life examples such as those noted in Section 2.4.2 regarding the acceptance of diverse gender identities in Pacific countries, such as fa'afafine in Samoa (Schmidt, 2005). The conceptualising of expanded understandings of normal is also supported by theorists like Weeks (2007), who responds to concerns about homonormativity by saying that even though we can acknowledge that normative structures and values are problematic, we should still 'never underestimate the importance of being ordinary' (p. 9). By this, Weeks (2007) is speaking to the fact that the visible presence in society of GSSD people— however radicalised – going about their lives will over time start to destabilise and erode normative discourses around gender, sex characteristics, and sexuality. Thus, 'radical potentials' will soon become 'ordinary' or 'normal' identities. For example, being a gay man or a lesbian was once arguably a 'radical identity' but can now, in some circumstances, be contextualised as more ordinary (as evidenced by homonormative discourse).

Specific to campus climate research, Stewart (2020) notes that GSSD students are not treated or seen as normal in the way that cis-endo-hetero students are, because the ways in which they express their identities are not within the confines of what is considered normal. As noted in the above paragraphs, for the most part, participants in this thesis research described ideal campus experiences and environments as those in which their identity was treated as 'normal', the way that the identities of cisgender, endosex, and heterosexual staff and students are. This desire to be understood as 'normal' could be interpreted as GSSD people wishing to be accepted within the confines of cis-endo-hetero-normativity – i.e. as conforming to the 'homonormativity' or 'transnormativity' described by Duggan (2002) and Johnson (2016), respectively. However, as discussed in Chapter 7, I suggest that a more nuanced exploration of how participants expressed

their desires to be ‘normal’ indicates that they do not, in fact, aspire to transnormativity or homonormativity. GSSD participants in my research who Duggan (2002) and Warner (1991) would coin as ‘radical’ in the context of normative discourses did in fact want the campus climate to accept their non-normative identities as normal, too.

Important to this argument of the thesis is that *normal* and *normative* have interrelated but vitally different meanings. Cis, hetero, endo, mono, homo, and transnormativity, as discussed in this thesis, are all discourses which coalesce around the definition of *normative* as that which is morally upheld as the way that people ought to act or be (Darwall, 2001). In many cases, normative identities are also the *norm* – i.e., those which are most common or frequent. For example, in most contexts, heterosexuality is the most common sexual identity – it is thus the *norm* - the most common – and as a result is then positioned as ‘natural’, ‘desirable’ – and thus *normative*, as discussed in more depth earlier in this chapter, and throughout this thesis. However, normative is different from *normal*, whereby *normal* identities are those which are ordinary, expected, unremarkable – even if they are not the *norm*. GSSD participants in this research clearly criticised the notion of *normative* identities, as exemplified through the following statement:

I would like it if [Student Services] didn't assume that I was white, straight, and monogamous, and I would like it if all the service providers were more educated in what it means to be non-white, non-straight, and non-monogamous, so that I would feel more safe in coming out when I need to. (Pansexual, queer, polyamorous or non-monogamous, takatāpui)

Rather than suggest that GSSD people should assimilate to normative gender, sex characteristic, and sexuality discourses, GSSD participants in this research recommended that the university should critically re-examine their practices, policies, and classroom spaces so that GSSD identities become *normal* on campus. This desire on the part of participants for their identities to be considered normal was not homonormative or transnormative in nature: participants clearly critiqued monogamy, enforced binaries, and privatisation of identities, while simultaneously supporting (and oftentimes identifying with) radicalised identities and advocating for their equitable inclusion. They wanted staff and students to ‘*treat [my identity] like anything else in [their] day-to-day life as mundane*’. The ideal being aspired to here by participants is that there should be no *normative* genders, sex characteristics, and sexualities, and rather that expressions of all genders, sex characteristics, and sexualities are considered to be normal on campus. This idea of eradicating normativity, while desirable, is not actually possible because normative meaning will always be part of any given society (Escoffier, 1998). That said, universities can destabilise and dismantle normative discourses so that they expand and transform to include new radicalised understandings of what ‘normal’ means in relation to gender, sex characteristics, and sexuality. Allen and colleagues (2020) explain the benefit of this (in relation to sexuality): ‘when it is no longer noteworthy that someone is LGBTTIQA+, heteronormativity’s power dissipates because there is no ‘other’ to denigrate’ (p. 1087).

9.7 Overall Implications

For sake of clarity for the reader, there are subheadings in this section that denote overarching areas of implications, namely methodological suggestions for campus climate research, the limitations of including unique experiences under a broad umbrella, institutional responsibility for change, and pro-active disruption of cis-endo-hetero-normativity on campus.

9.7.1 Methodological Suggestions for Campus Climate Research.

A number of unique questions were added to my campus climate survey as a result of having conducted qualitative focus groups, and I would suggest that an initial focus group stage be used to support the design of future campus climate research in Aotearoa New Zealand (and internationally where relevant). The specific and relevant questions informed by the focus group participants led to the inclusion of:

1. Questions in the survey asking if someone was an international student or a student living in halls of residence;
2. Additional GSSD identity demographic options in the survey (based on identities shared in the focus groups), for example, 'gender queer', 'fluid', and 'takatāpui';
3. Links in the survey to support and resources on campus if people stated they were not aware of them (e.g., if people did not know who they should report an incident of GSSD harassment or discrimination to, then suggestions were given);
4. Questions in the survey asking about experiences with individual student services, for example, student health, student counselling.

This thesis had findings that related to points 1, 2, and 4, showing that they were beneficial inclusions to the research methodology. It is more difficult to prove the usefulness of Point 3, although a small number of qualitative comments suggest that the links were appreciated by participants.

Piloting the survey with cisgender and heterosexual people, as well as GSSD people that had been involved in the focus groups, proved useful in that the pilot resulted in the inclusion of

descriptions of different GSSD terminology, where relevant, in the survey, so that all respondents had a shared understanding of relevant terminology. I would suggest that future GSSD research in the Aotearoa New Zealand context aim to also have a piloting component, if feasible, due to the added robustness that this provided both when conducting the campus climate survey itself and through the additional insights gained from the qualitative findings.

Previous campus climate surveys in Aotearoa New Zealand have only allowed people to choose one gender and one sexuality from a list of options, or to utilise an open text box (Treharne et al., 2016; Woods, 2013), which meant that gender diverse people were likely to have been (unwittingly) coded in these studies as cisgender. There also appeared to be a lack of understanding of intersex (people) in the previous Aotearoa New Zealand campus climate research, with one study not asking about intersex status (Treharne et al., 2016) and the other categorising intersex as an option under ‘gender’ (Woods, 2013). The survey in this research asked about intersex status and invited participants to ‘tick all that apply’ and/or supply any relevant sexuality(ies) and/or gender(s) not on the provided lists. Given the multitude of identities that were noted by participants in this study, I suggest that future campus climate research in Aotearoa New Zealand should also allow people to ‘tick all that apply’ and supply an open text option. This would also align with current best practice in international research, which notes how single select options are exclusionary as they make people ‘prioritise’ one element of their identity over another/others (Woodford et al., 2019).

9.7.2 The Limitations of Including Unique Experiences Under a Broad Umbrella.

The findings of this thesis and other GSSD community research (e.g., Formby, 2017) demonstrate that people under the GSSD umbrella have a range of identities and experience varied levels of acceptance on the university campus, whether due to their GSSD identity(ies) or

due to how their GSSD identity(ies) intersects with other aspects of their identity. Although it is clearly useful to have umbrella terminology, the findings from this research highlight that future researchers undertaking GSSD campus climate research in the Aotearoa New Zealand (and likely international) context should consider being as granular as feasible when describing the experiences of people with different identities under the GSSD umbrella (e.g., intersex people, asexual people). Additionally, campus climate research should also consider how GSSD identities relate to staff experiences, neurodiversity, consensual non-monogamy, perspectives from international students, and perspectives of people with different ethnicities.

9.7.3 Institutional Responsibility for Change.

The suggestion by Allen and colleagues (2020) that researchers should explore and make suggestions about what a GSSD-inclusive campus climate would look like in a local context has been responded to through my thesis research, based at the University of Waikato. As shown by the findings shared throughout this thesis, GSSD staff and students consistently reported being negatively impacted by the cis-endo-hetero-normative discourses that are prevalent in the university campus. However as noted earlier in this chapter, Formby (2017) argues that researchers should consider moving forward from concluding that GSSD students are ‘vulnerable’ or ‘in need’ due to their negative experiences on campus, and instead the onus should be on institutions, with implications focusing on how institutions can better support GSSD people on campus. While this thesis research focuses on the University of Waikato, I contend that all tertiary institutes in Aotearoa New Zealand would benefit from following this suggestion in order to address the reality that GSSD staff and students (as exemplified by participants in this research) have to strategically battle to create safe spaces on campus where they can express their identities (should they wish to). Institutional support would also help

GSSD staff to feel safe teaching GSSD-inclusive material in their classrooms, which would in turn help support the wellbeing and inclusion of GSSD students.

9.7.4 Pro-active Disruption of Cis-endo-hetero-normativity on Campus.

Gunn and Smith (2015) concluded that educational institutions in Aotearoa New Zealand must take action to welcome and affirm GSSD identities and address heteronormativity and cisnormativity. Gunn and Smith's (2015) conclusion holds merit. However, based on my analysis of participants' data, I argue that universities in this country will only be able to meet Gunn and Smith's (2015) objective if they reach a point where the cis-endo-hetero-normative discourses are so profoundly disrupted on their campuses that cis-endo-hetero people are no longer normative, and thus the understanding of 'normal' is expanded to include GSSD people. To disrupt the normative nature of the cis-endo-hetero identity, universities need to conduct a critical re-examination of policies, practice, and teaching content on campuses with the goal of ingraining visibility and inclusion of GSSD identities. The goal should not be to *normatively* ingrain these identities in the same way that cis-endo-hetero understandings are, but to do so in a way in which people with all genders, sex characteristics, and sexualities belong and are considered *normal* in everyday campus life. This critical re-examination and any resulting action needs to include a range of GSSD voices to reflect a fuller gamut of experiences; only then will universities create space for people with different GSSD identities to have a sense of belonging and to thrive.

9.8 Limitations of the Research

While this thesis has addressed various issues inherent in previous campus climate change research in Aotearoa New Zealand, as well as gaps in local knowledge about GSSD

experiences on campus, there were a range of limitations in this project and the resultant publications.

The fact that my thesis happened over the COVID pandemic meant that my suggested interventions did not go ahead with the university, as they had to change priority. It also meant that I disconnected from the university campus, as rather than implementing any interventions, I ended up getting a full-time job, moving cities, and putting my thesis on hold for a long period before picking it up again properly at the start of 2023. While this change in life-track could not be helped per se, it does mean that my research did not espouse the values of community psychology as much as I would have hoped, in that I no longer feel as connected to the community that I endeavored to work alongside. Saying that, I did conduct ad-hoc workshops and talks prior to the pandemic that were well received and generated anecdotal change.

While I espouse the need to consider the range of experiences people under the GSSD umbrella have, I have not been able to do this to the extent that I would have wanted. Specific to participant numbers, Chapter 6 reviewed perceived acceptance of different GSSD groups on campus based on GSSD responses that had been amalgamated together so that they could be compared with cis-endo-hetero responses (there were not enough respondents with specific GSSD identities to analyse their responses separately). This means that, in the quantitative findings, any significant differences between the perspectives of people with distinct GSSD identities could not be analysed. Despite this, the generalised GSSD responses are still valuable, as the people under this umbrella share the experience of being 'not the norm' in terms of gender, sex characteristics, and/or sexuality. In addition, qualitative responses were utilised where possible in Chapter 6 and throughout this thesis to voice experiences that are specific to people with various identities.

I feel like my knowledge of quantitative research was a limiting factor for the potential of my thesis research. While I am comfortable with producing descriptive statistics, my knowledge and comfort with inferential statistical analysis at the time was far more limited. This meant that there are questions from the campus climate survey that were not as rigorously interrogated as they could have been, and likely experiences of GSSD people that are not as fully captured as they could have been should I have had more capability and capacity. Although admittedly the response numbers may have been just as bigger setback to robust statistical analysis as well for the experiences of different groups; for example, there were only 26 gender diverse people who filled out the survey, and only two intersex people.

Both previous Aotearoa New Zealand campus climate surveys were sent to all students through their email addresses, and thus one could assume that all students, regardless of their level of connection to or satisfaction with the university, had equitable awareness of and access to the survey. While this approach was not possible at The University of Waikato, the survey link was shared through widespread university electronic newsletters and other electronic means (halls of residence social platforms, lecture content, etc.). Physical advertisements were also placed across the campus. Given the means of distribution, it is important to note that GSSD students who had disengaged from their studies due to hostile learning environments were unlikely to have gained access to the survey. Should the survey lack disengaged GSSD students' input, the findings would then not include the perspectives of those who likely felt most marginalised on campus. Similarly, the experiences of disengaged GSSD students, as well as GSSD people who were not out about their identity on campus are likely missing from Stage One of my research – the focus groups.

9.9 Suggestions for Future Research

There was clearly a benefit to gaining a broad understanding of GSSD staff and student experiences on the university campus through this study. However, it became clear through the process of this research that different people under the GSSD umbrella have unique experiences in the Aotearoa New Zealand tertiary context. As described above in the implications section, future campus climate research should consider the unique experiences of people with different identities under the GSSD umbrella. There is also a need to investigate staff experiences, neurodiversity, CNM, perspectives from international students, and perspectives of people with various ethnicities. Additionally, people with liminal GSSD identities described having distinct experiences due to inhabiting a space in between or on the border of mutually exclusive understandings of gender, sex characteristics, and sexuality. It would be useful to undertake qualitative research in the future to explore the concept of liminal identities and spaces from the perspective of people that I have posited as having a liminal GSSD identity.

International campus climate research suggests that there is a dearth of literature on the experiences of intersex people on campus (Dockendorff, 2020), and local research provides no insight into the experiences of intersex staff and students. This thesis provided preliminary understandings of the experiences of intersex people on campus, but further research with a larger sample/participant size would be beneficial.

As noted earlier in the discussion (Sub-Section 9.5), thus far there has been no examination of how ethnicity intersects with GSSD staff and student experiences on the university campus in the Aotearoa New Zealand context. While my research has provided a preliminary understanding of Māori GSSD and takatāpui staff and student experiences on

campus, as well as international GSSD student experiences, further research in this area would be of great value.

An unexpected finding in my research was in relation to mononormativity and the perspectives of consensually non-monogamous people. As far as I am aware, this is the only research project in Aotearoa New Zealand to look at the experiences of CNM people, let alone the experiences of CNM people in the university campus. Given that this research demonstrated experiences of marginalisation and exclusion that would benefit from further depth of understanding, future research regarding the experiences of CNM people in Aotearoa New Zealand would be highly beneficial - with or without a GSSD or educational lens.

The research in this thesis highlighted ways that gender diverse people are marginalised on the university campus. Since this research took place, there has been a wave of social backlash targeted primarily at gender diverse people in Aotearoa New Zealand (e.g., Benny, 2023; Daalder, 2022; Mathias, 2023). Thus, research regarding how the recent social discrimination targeted towards gender diverse people may have impacted on experiences of gender diverse people within university campus climates would be valuable.

9.10 Conclusion

Cisnormativity, endonormativity, and heteronormativity were experienced in a variety of ways by GSSD people on campus, with GSSD people reporting a vital need for cis-endo-hetero staff and students to be educated on GSSD identities, and for GSSD people at the University of Waikato to be visible and included. GSSD people described being placed outside of normalised understandings of gender, sex characteristics, and sexuality, which resulted in feelings of marginalisation and discrimination that negatively affected their wellbeing. Given these

experiences of GSSD people, and based on the expectation that universities seek to be welcoming spaces for learners, there is a clear need for The University of Waikato – and likely other universities – to go beyond just ‘reviewing’ their campus climates and to rather pro-actively disrupt the cis-endo-hetero-normativity that is ingrained in their institutional discourse. Any such disruption should take into account that cis-endo-hetero-normativity also marginalises and excludes people with liminal and intersecting GSSD identities in unique ways.

Undertaking this effort would help universities meet the call from GSSD participants in this research to expand what is considered ‘normal’ with respect to peoples' genders, sex characteristics, and sexualities so that ‘normal’ includes their identities. To be clear, GSSD participants in this research did not indicate that they wished to be like people who are heterosexual, endosex, and/or cisgender, nor that they were reinforcing homonormative, endonormative, and transnormative ideals. Rather, participants expressed a clear desire for being GSSD to become so *normalised* on campus that they would not experience being ‘othered’. Ultimately, this would mean reaching a point where gender, sex characteristic, and sexuality diversity is considered *normal* (i.e., neither remarkable nor (in)visible) and cisgender, endosex, and heterosexual identities are no longer *normative* (i.e., perceived as what should be normal) in university policy, teaching content, and everyday interactions on campus. Creating campuses that disrupt cis-endo-hetero-normative discourses in favour of a new, fully-inclusive conceptualisation of what is considered *normal* is a lofty but crucial goal for the University of Waikato and other university campuses that wish to create equitable spaces, improve the chances of academic success for GSSD students, and promote the positive wellbeing of GSSD staff and students on their campuses.

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Appendices

Appendix 1. Glossary

Terms that are in te reo Māori are based on *Te Aka Māori Dictionary* (2023) definitions. Most English terms are quoted or adapted from InsideOUT (2021), which is an Aotearoa New Zealand charity that supports rainbow young people. Terms from other sources have the relevant reference noted alongside. The simplified description of each term is likely imperfect, as terminology is ever evolving – especially in the GSSD space – and often the nuances that go with these terms could be a thesis within themselves.

Term	Definition
Agender	A term describing someone who has an internal sense of being neither a man nor a woman, nor another particular gender; meaning ‘without gender’.
Asexual (InsideOUT, 2021)	A term describing someone who experiences little to no sexual attraction and/or lacks interest or desire for sexual relationships or activity. Asexual people may experience other forms of attraction, such as platonic, spiritual, romantic, aesthetic or mental attraction. This identity exists on a spectrum, with people experiencing different degrees of asexuality.
Bisexual (InsideOUT, 2021)	Sometimes understood to mean ‘attracted to men and women’. A more encompassing definition is a person who is sexually attracted to people of more than one gender, or their own and other genders. Bisexual people can have differing levels of attraction for different genders.
Campus Climate (Quoted from page 15 of this thesis)	Campus climate research, in simplified terms, is an evaluation of the current state of a university – the attitudes, perceptions, inclusion or other factors – concerning marginalised people(s)

	(Hart & Fellabaum, 2008). In the context of this thesis, the ‘people’ in question are GSSD staff and students.
Cisgender (InsideOUT, 2021)	Within the binary that the Western world often associates with gender (i.e., man and woman), being cisgender is when someone’s gender corresponds with the gender that they were presumed to be at birth based on their sex, i.e., if you are a man (gender) and you were assigned male at birth.
Cisnormativity (Quoted from page 161 of this thesis)	Cisnormativity means that people who are cisgender are considered the norm, and people of any other gender are considered ‘other’ (Ansara, & Hegarty, 2012; Riggs et al., 2015; Tan et al., 2019). While gender and sexuality are conceptually different (although related) concepts, definitions of heteronormativity often encompass the naturalisation of both heterosexuality and normatively binary cisgender genders (Jackson, 2006; Schilt & Westbrook, 2009), resulting in these identities being privileged.
Coming out (InsideOUT, 2021)	The process through which a GSSD person discloses their gender, sexuality, or sex characteristics. Coming out is a lifelong process for many GSSD people, rather than a one-off event.
Consensual non-monogamy (CNM) (Conley & Piemonte, 2021)	Consensual non-monogamy is an umbrella term for relationships where the people involved are not monogamous, i.e., someone who desires or practices CNM may have consenting intimate relationships with more than one partner, with those relationships varying depending on the type of CNM they practice (for an example, see polyamory in the glossary). CNM relationships are practiced with the consent of all involved, i.e., cheating on a partner is not practising CNM.

<p>Demisexual (InsideOUT, 2021)</p>	<p>A term describing someone who does not experience sexual or physical attraction to another person until they have formed an emotional or romantic connection with that person.</p>
<p>Endonormativity (Quoted from page 2 of this thesis)</p>	<p>Endonormativity has been used in recent research to indicate the social discourse which normalises and privileges people with endosex traits, such that anyone that is not endosex is othered.</p>
<p>Endosex (Australian Human Rights Commission, 2023)</p>	<p>A term describing a person who has sex characteristics that fit within the typical medical definitions of male or female; a person who does not have variations of sex characteristics.</p>
<p>Fa’afafine (Schmidt, 2005)</p>	<p>People from Samoa who were assigned male at birth that behave and/or live in ways that typify feminine gendered traits. This feminine behaviour may be enacted in different ways depending on the fa’afafine in question, and the context they are in.</p>
<p>Fakaleiti (Howell & Allen, 2020)</p>	<p>People from Tonga who were assigned male at birth that behave and/or live in ways that typify feminine gendered traits. This feminine behaviour may be enacted in different ways depending on the fakaleiti in question, and the context they are in.</p>
<p>Gay (InsideOUT, 2021)</p>	<p>A term describing someone who is attracted to people of the same gender as themselves. Gay is also being utilised more in current times as an umbrella term that encompasses diverse sexualities.</p>
<p>Gender (InsideOUT, 2021)</p>	<p>How we identify and describe ourselves based on cultural and social understandings of gender. Typically in the Western world, gender is understood in the context of a gender binary (men/women), where we are assigned a gender at birth based on our sex characteristics. However, not everyone’s gender</p>

	aligns with the one they were assigned, and gender is understood differently across cultures and throughout history.
Gender diverse (InsideOUT, 2021)	An umbrella term for a range of diverse genders that exist outside of cisgender experiences, including transgender, non-binary, and culturally specific genders.
Gender expression (InsideOUT, 2021)	How a person expresses their sense of gender through their clothes, mannerisms, voice, and other forms of expression. Gender expression does not always align with a person's gender identity.
Gender marker, Sex marker (InsideOUT, 2021)	The letter or word representing a person's gender or sex e.g., M(ale), F(emale) recorded on their official identity documents such as birth certificates and passports.
Genderfluid, Genderqueer (InsideOUT, 2021)	Terms describing someone whose gender is not fixed and may change over time. They may feel more masculine on some days and more feminine on others, or a combination of both or neither. This depends on the individual.
GSSD	Gender, sex characteristic, and sexuality diverse (GSSD). An umbrella term used in this thesis in reference to people that are not cisgender, endosex, and heterosexual.
Heteronormativity (Quoted from page 161 of this thesis)	The belief that heterosexuality is the bedrock of human sexuality, in part due to the notion that ... heterosexual coupling is synonymous with reproduction (Cramer, 2014; Rubin, 1984/1999). Heteronormativity is linked to the embedded Western cultural discourse of sexual essentialism, which dictates that heterosexuality is both psychologically and biologically natural (Rubin, 1984/1999). Thus, being heterosexual is the unquestioned or natural way of being, and any other sexuality is either invisible or othered (Ingraham, 2002; Soria, 2018; Warner, 1991).
Heterosexual, Straight (InsideOUT, 2021)	Heterosexuality is based on the premise of binary genders, and refers to people who are exclusively attracted to people of 'the

	opposite' gender, i.e., a man attracted to women, or a woman attracted to men.
Homophobia (InsideOUT, 2021)	Discrimination against gay or lesbian people, and people of other diverse sexualities. This may include negative stereotyping or denying the existence of gay and lesbian people, verbal or physical harassment, or microaggressions such as 'that's so gay'.
Homosexual (InsideOUT, 2021)	A term used to describe someone who is exclusively attracted to people of the same gender. Some people do not identify with this term, as historically it was used to criminalise and condemn people who engaged in same-sex sexual activity (regardless of their sexuality).
Hui (Te Aka Māori Dictionary, 2023)	(verb) to gather, congregate, assemble, meet (noun) gathering, meeting, assembly, seminar, conference
Intersex (or variations of sex characteristics) (InsideOUT, 2021)	The term intersex is an umbrella term used to describe people with natural variations of sex characteristics such as chromosomes, reproductive anatomy, genitals, and hormones. People are sometimes born with these variations, or they may develop during puberty.
Kaupapa (Te Aka Māori Dictionary, 2023)	(noun) topic, policy, matter for discussion, plan, purpose, scheme, proposal, agenda, subject, programme, theme, issue, initiative
Kaupapa Māori (Te Aka Māori Dictionary, 2023)	Māori approach, Māori topic, Māori customary practice, Māori institution, Māori agenda, Māori principles, Māori ideology - a philosophical doctrine, incorporating the knowledge, skills, attitudes and values of Māori society.
Lesbian (InsideOUT, 2021)	A woman or gender diverse person who is exclusively attracted to women. This term was often used as a political identifier and its definition has expanded over time.

LGBTQIA+ (InsideOUT, 2021)	An acronym that stands for lesbian, gay, bisexual, transgender, queer, intersex, asexual, and more diverse sexualities genders, and sex characteristics.
Local context	A term used in this thesis to refer to the Aotearoa New Zealand context that this thesis research took place in.
Mātauranga (Te Aka Māori Dictionary, 2023)	(noun) knowledge, wisdom, understanding, skill (can be plural).
Microaggression (InsideOUT, 2021)	An indirect or subtle form of discrimination, such as a comment or action, which typically concerns members of a marginalised group.
Mononormativity (Quoted from pages 189 and 194 of this thesis)	The discrimination that CNM people experience due to the perpetuation of the monogamous norm, with monogamous norm(s) being how monogamy is considered morally correct and enduring within society, whereas CNM is classed as irresponsible, sinful, and psychologically immature (Ferrer, 2018).
Non-binary (InsideOUT, 2021)	An umbrella term and identity used to describe people whose gender does not fit into a binary of man or woman. A non-binary person may or may not identify with the term transgender.
Pākehā (Te Aka Māori Dictionary, 2023)	New Zealander of European descent - probably originally applied to English-speaking Europeans living in Aotearoa/New Zealand.
Pansexual (InsideOUT, 2021)	A term describing someone who is attracted to people regardless of their sex characteristics, gender identity or gender expression; someone who is attracted to all genders.
Polyamory (Conley & Piemonte, 2021)	Someone who desires or practices polyamory may have multiple relationships that involve some form of emotional/romantic and/or sexual intimacy. They may have a

	primary relationship(s) and secondary relationship(s), or they may have equal relationships. Polyamorous relationships are practiced with the consent of those involved.
Pronouns (InsideOUT, 2021)	Words referring to someone in the third person, and used as a way to indicate a person's gender(s). Common pronouns include she/her/hers, he/him/his, they/them/theirs. In some languages, such as te reo Māori, pronouns are gender-neutral (e.g. ia).
Queer (InsideOUT, 2021)	A reclaimed word that is often used as an umbrella term encompassing diverse sexualities and genders. It can also be used as an individual identity for someone who is either not cisgender or not heterosexual, and is often preferred by people who describe their gender or sexuality more fluidly.
Questioning (InsideOUT, 2021)	A term describing a person who is exploring their gender or sexuality.
Rainbow (InsideOUT, 2021)	An umbrella term, like LGBTQIA+, describing people of diverse sexualities, genders, and variations of sex characteristics.
Sex characteristic/s (InsideOUT, 2021)	Refers to how a person's body is classified based on characteristics such as genitals, hormones, chromosomes, and gonads. Sex characteristics are typically medically classified as 'male' and 'female' with variations outside of this binary being classified as variations of sex characteristics, or intersex.
Sex assigned at birth (InsideOUT, 2021)	A phrase used to recognise a person's assigned/designated sex based on their external anatomy at birth. The phrase acknowledges that a person's assigned/designated sex may be different from their actual gender or sex.
Sexuality (InsideOUT, 2021)	A person's sexual identity, behaviour, and/or attraction in relation to the gender or genders they are attracted to. Sexual orientation and gender are different things, although they can

	be interrelated i.e., a person's sexuality is not <i>their</i> gender, but it may be specific to <i>other</i> people(s) gender(s).
Sexuality Diverse (InsideOUT, 2021)	An umbrella term used to describe people with sexualities that are not heterosexual.
Takatāpui (InsideOUT, 2021)	A Māori word that traditionally means intimate companion of the same sex. It has since become more encompassing, and Māori who identify as takatāpui have a range of diverse genders, sexualities and/or variations of sex characteristics. Takatāpui is best understood within its cultural context and may mean something different to each person.
Transgender, Trans (InsideOUT, 2021)	Within the binary that the Western world often associates with gender (i.e., man and woman), the traditional meaning of transgender is when someone's gender does not correspond with the gender that they were presumed to be at birth based on their sex, i.e., if you are a woman (gender) and you were assigned male at birth. A more encompassing definition of transgender is a person whose gender(s) – whatever it may be – does not align with the sex or gender they were assigned at birth. However, not all non-binary or gender diverse people describe themselves as transgender.
Transgender man (InsideOUT, 2021)	A transgender person who was assigned female at birth but identifies as a boy, man, or masculine.
Transgender woman (InsideOUT, 2021)	A transgender person who was assigned male at birth but identifies as a girl, woman, or feminine.
Transitioning/Affirming (InsideOUT, 2021)	Steps taken over time by trans and non-binary people to affirm their gender. Transitioning may include social, medical, and/or legal processes such as using a different name and pronouns, dressing in affirming clothes, changing one's name and/or sex marker on legal documents, hormone therapy, puberty blockers and a range of gender-affirming surgeries. Everybody's transition looks and feels different.

<p>Vaka sa lewa lewa (University of Hawai‘i, 2023)</p>	<p>People from Fiji who were assigned male at birth that behave and/or live in ways that typify feminine gendered traits. This feminine behaviour may be enacted in different ways depending on the vaka sa lewa lewa in question, and the context they are in.</p>
<p>Whānau (Te Aka Māori Dictionary, 2023)</p>	<p>(noun) extended family, family group, a familiar term of address to a number of people - can include friends who may not have any kinship ties, to denote a sense of cohesion or belonging.</p>

Appendix 2. Focus Group Ethical Approval Form

School of Psychology
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Phone DDI +64-7-856 2889
Facsimile 64-7-858 5132



12 October 2017

Juliana Brown



Hillcrest
Hamilton

Dear Juliana

Ethics Approval Application – # 17:58

Title: Ally Training Program and Network: Creating a space of inclusion and support for Takatāpui and LGBTIQ+ staff and students at the University of Waikato

Thank you for your ethics application submitted for approval which has been fully considered and approved by the Psychology Research and Ethics Committee.

Please note that approval is for three years.

If any modifications are required to your application, e.g., nature, content, location, procedures or personnel these will need to be submitted to the Convenor of the Committee.

I wish you success with your research.

Yours sincerely

Dr Armon Tamatea
Acting Convenor
Psychology Research and Ethics Committee
School of Psychology
University of Waikato

Appendix 3. Focus Group Recruitment Poster

**Do you identify as Takatāpui,
or LGBTQIA+*?**

Then I would love to speak with you!

As part of my PhD, I am looking to get an understanding of the current 'campus climate' at the University of Waikato. I would specifically like to get an understanding of your experiences on the university campus, and any issues or challenges you may have faced.

If you would be willing to be part of a focus group with other LGBTQIA+ and Takatāpui people, then please get in touch. You are welcome to contact me in a group if that would make you more comfortable. The focus group would be at a time and place that is convenient for you, and any information you share would be strictly confidential.

If you would like to participate or want to know more then please contact me:

Juliana Brown
Jkb13@students.waikato.ac.nz
[Redacted]

Or fill out the following form to show your interest in participating:
<https://goo.gl/forms/AdXgltk2pt8Wwefq1>

This project is being supervised by Dr Jaimie Veale, Dr Johanna Schmidt, and Dr Bridgette Masters-Awatere. This research has been approved by the School of Psychology Research and Ethics Committee. If you have any ethical concerns about this research, please contact Dr Rebecca Sargisson (rebecca.sargisson@waikato.ac.nz)

* Lesbian, gay, bisexual, transgender, queer/questioning, intersex, asexual, plus other sexuality and gender diverse identities

Appendix 4. Focus Group Guide

General

- Thank you for attending
- Introduce myself, and the point of the focus group
- About anonymity, and being respectful of other participants
- No right or wrong answers

Introductions (name tags)

Just to get things started, what was your very first day like here on campus?

- Positive/negative/don't remember?
- Comfortable or not due to different aspects of identity (sexuality, gender, ethnicity etc)?
- Has that feeling changed over time?

When you think of your sexuality and/or gender in relation to our university campus space, what comes to mind?

- Specific instances?
- General issues?
- Issues for specific groups?
- Challenges/discrimination
- Support/positive experiences

Anything you do differently on campus compared to other spaces?

- Behaviour
- Self-expression
- Different campus spaces; gym, residential halls, student health

What would you find beneficial to have on campus to support you?

- Groups e.g. undergraduate LGBT support group in psychology
- Awareness, e.g. posters, media posts, rainbow seats on campus
- Resources, e.g. an app, booklets, a course for staff to learn about gender and sexuality
- Support e.g. a network of staff
- Spaces e.g. class, halls of residence space, doctors, library etc
- Inclusive teaching content

One of the reasons for this focus group is to get an idea of what might be useful to include in a campus climate survey (*which is mentioned in the information sheet*). What are your thoughts on topics that might be worth including?

- Mention things discussed earlier that seem relevant to expand on
- Anything relevant to the university specifically? E.g. issues that people know happen on campus
- Mention key topics that are in overseas surveys- are they relevant here? Why/why not?

Is there anything further you would like to mention?

Privacy reminder, demographic sheet (can not answer questions if they choose), and thank you

Appendix 5. Focus Group Information Sheet

School of Psychology
 Faculty of Arts and Social Sciences
 Te Kura Kete Aronui
 The University of Waikato
 Private Bag 3105
 Hamilton, New Zealand 3240



Creating a space of inclusion and support for Takatāpui and LGBTQIA+ Staff and Students at the University of Waikato

What is the purpose of this project?

The purpose of this specific project- the focus group- is to gain a deeper understanding about any challenges, issues, and obstacles that you may face on the University of Waikato campus currently, regarding your gender and/or sexuality. This will help to inform the questions I ask in a university wide survey, which is being used to get an understanding on the current ‘campus climate’ (understandings and attitudes towards the queer community). The results of the survey, as well as the information provided in these focus groups, will then inform the overall aim of my project, which is to adapt or create an intervention that would benefit Takatāpui and LGBTQIA+ staff and students within the University of Waikato.

Who are the researchers?

My name is Juliana Brown and I am a post-graduate student with the School of Psychology at the University of Waikato. I am doing this research for my PhD, and my supervisors for this project are Dr Jaimie Veale, Dr Johanna Schmidt, and Dr Bridgette Masters-Awatere. Our contact details are at the end of this information sheet, and you are welcome to contact any of us for further information regarding this project.

Why am I being asked to participate?

Because you identify as gender and/or sexuality diverse, and identify as being a staff member at the University of Waikato. By hearing about your experiences on campus, I hope to produce more informed questions to include on a ‘campus climate’ survey, as well as create an intervention that is relevant and useful within the University of Waikato context.

What will I be expected to do?

I would like you to take part in a focus group with other staff members from the university who also identify as being gender and/or sexuality diverse. The focus group would be in a private room on campus, and it would be at a time that is convenient to you and your fellow participants. The focus group will take approximately 1 hour.

What will I have to talk about?

I would like to hear about your experiences on campus regarding your gender and/or sexuality. I would specifically like to hear about any issues or challenges you may face, as this will help give me an

understanding of what might be suitable to ask in the survey, as well as what might be beneficial for staff to know who are hoping to support gender and sexuality diverse students within the University of Waikato context. Specific incidents of supportive actions or resources are also valuable information. You can talk as much or as little as you feel comfortable.

What happens to the information that I share?

The focus group will be audio recorded, and then transcribed into written form. I will then send you a summary of the key points from our focus group, so you can comment and give feedback on statements should you wish to do so-including withdrawing information. Any feedback received within two weeks will be taken into account, and after this point you will be unable to withdraw any information given. You will be anonymous in my research if you choose, and if mentioned in my thesis, I will omit any specific names, places, or obvious events that could lead to identification of you where possible. My research will become publically accessible via my thesis, and possibly submitted to academic publications as journal articles and/or conference presentations. I can also send you a summary of the results of my thesis if you would like one (you can request this on the consent form). All consent forms and information obtained will be kept securely at the University of Waikato until three years after the thesis has been submitted in full, at which point all data will be destroyed.

What rights do I have?

If you decide to participate in my study then you have the right to;

- Contact me and my supervisors and ask for more information, or ask any further questions you may have about the study
- Have access to a summary of the results of my research, should you wish
- Decline answering questions that you do not wish to answer
- The option to withdraw from the study, up until the end of the two-week feedback period
- Your privacy and anonymity respected by me throughout, and after the research process is completed. Although I will highlight your right to privacy and anonymity to the other focus group members, I cannot guarantee that they also will adhere to this.

Contact Information

Juliana Brown (researcher)	jkb13@students.ac.nz	
Jaimie Veale (supervisor)	jaimie.veale@waikato.ac.nz	07 837 9216
Johanna Schmidt (supervisor)	johanna.schmidt@waikato.ac.nz	07 837 9365
Bridgette Masters-Awatere (supervisor)	bridgette.masters-awatere@waikato.ac.nz	07 837 9228

Support Resource Information

Student Counselling Service	counselling@waikato.ac.nz	07 838 4037
University of Waikato Rainbow Staff and Student Alliance	Rainbow.Alliance@waikato.ac.nz	
UniQ Waikato	facebook.com/UniQWaikato	

This study has been reviewed and approved by the University of Waikato School of Psychology Research Ethics Committee. If you have any questions or concerns about your rights as a participant in this research study, you can contact the chair of that committee, Dr Rebecca Sargisson (rebecca.sargisson@waikato.ac.nz).

Appendix 6. Focus Group Consent Form



CONSENT FORM

A completed copy of this form should be retained by both the researcher and the participant.

Research Project: Ally Training Program and Network

Please complete the following checklist. Tick (✓) the appropriate box for each point.	YES	NO
1. I have read the Participant Information Sheet (or it has been read to me) and I understand it.		
2. I have been given sufficient time to consider whether or not to participate in this study		
3. I am satisfied with the answers I have been given regarding the study and I have a copy of this consent form and information sheet		
4. I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study up to the end of the two week respondent validation process		
5. I have the right to decline to participate in any part of the research activity		
6. I know who to contact if I have any questions about the study in general.		
7. I understand that the information supplied by me could be used in future academic publications.		
8. I understand that the focus group I am participating in will be audio recorded.		
9. I understand that my participation in this study is confidential and that no material, which could identify me personally, will be used in any reports on this study if I choose.		
10. I wish to receive a copy of the findings Email address: _____		

Declaration by participant:

I agree to participate in this research project and I understand that I may withdraw at any time. If I have any concerns about this project, I may contact the convenor of the Psychology Research and Ethics Committee (Dr Rebecca Sargisson, phone 07 837 9580, email: rebecca.sargisson@waikato.ac.nz)

Participant's name (Please print): _____

Signature: _____ Date: _____

Declaration by member of research team:

I have given a verbal explanation of the research project to the participant, and have answered the participant's questions about it. I believe that the participant understands the study and has given informed consent to participate.

Researcher's name (Please print): _____

Signature: _____ Date: _____

Appendix 7. Focus Group Demographic Sheet

Name: _____

Age: _____

How would you describe your ethnicity?

How would you describe your gender?

How would you describe your sexuality/sexual orientation?

What sex were you assigned at birth? _____

Are you intersex? _____

What gender pronouns do you ask to be referred to by?

- He, his
- She, hers
- They, their
- Ia
- Ze, hir
- No pronouns, I ask people to only use my name
- Other: _____

Would you like your real name, or a pseudonym to be used in my research?

- Real name
- Pseudonym

If you chose to use your real name, then please skip the next two questions.

If you would like a pseudonym, do you have a preferred pseudonym?

If you do not have a preferred pseudonym, then please pick one of the following names to have in my research;

- Laura
- Camilla
- Caden
- Jessica
- Milly
- Kauri
- Tane
- Levi
- Frankie
- Charlie
- Devin
- Logan

Which faculty/s are you currently working in? Please tick.

- Te Kura Kete Aronui Faculty of Arts and Social Sciences
- Rorohiko me ngā Pūtaiao Pāngarau Faculty of Computing and Mathematical Sciences
- Te Kura Toi Tangata Faculty of Education
- Te Huataki Waiora Faculty of Health, Sport, and Human Performance
- Te Piringa Faculty of Law
- Te Pua Wānanga ki te Ao - Faculty of Māori and Indigenous Studies
- Te Mātauranga Pūtaiao me te Pūkaha Faculty of Science and Engineering
- Te Raupapa Waikato Management School
- Other: _____

A general description of my job title is:

Would you be willing to be contacted about potentially piloting my survey? Being a part of the pilot means reviewing the survey questions, and giving me feedback on them, before I make the survey available to the wider university.

- Yes
- No

Appendix 8. Survey Ethical Approval Form

School of Psychology
The University of Waikato
Private Bag 3105
Hamilton, New Zealand

Phone DDI +64-7-856 2889
Facsimile 64-7-858 5132



25 February 2023

Juliana Brown



Melville
Hamilton

Dear Juliana

Ethics Approval Application – # 18:23

Title: Ally Training Program and Network: Creating a space of inclusion and support for Taklatāpui and LGBTIQ+ staff and students at the University of Waikato

Thank you for your ethics application submitted for approval which has been fully considered and approved by the Psychology Research and Ethics Committee.

Please note that approval is for three years.

If any modifications are required to your application, e.g., nature, content, location, procedures or personnel these will need to be submitted to the Convenor of the Committee.

I wish you success with your research.

Yours sincerely

Dr Rebecca Sargisson
Convenor
Psychology Research and Ethics Committee
School of Psychology
University of Waikato

Appendix 9. Survey Recruitment Flyer

What do you think of the University of Waikato?

My name is Juliana Brown, and for my PhD I am looking at the current 'campus climate' at the University of Waikato. I would specifically like to learn what people think about gender and sexuality at the University of Waikato.

All staff and students over the age of 16 years are invited to take part in my survey. Responses are completely anonymous. The survey will take approximately 10-15 minutes, and there is the opportunity at the end to **go in the draw to win one of two \$50 movie vouchers** (your survey responses will not be linked to your contact details).

If you would like to participate then please go to the following link:

https://waikato.qualtrics.com/jfe/form/SV_cG7SVvmBzZFH87b

If you have any questions, then you are welcome to contact me:
Juliana Brown
Jkb13@students.waikato.ac.nz



This project is being supervised by Dr Jaimie Veale, Dr Johanna Schmidt, and Dr Bridgette Masters-Awatere. This research has been approved by the School of Psychology Research and Ethics Committee. If you have any ethical concerns about this research, please contact ethics@waikato.ac.nz

Appendix 10. Campus Climate Survey

Kia ora,

Thank you for your interest in my survey! Please read the below information before starting this survey.

Who am I?

My name is Juliana Brown and I am a post-graduate student with the School of Psychology at the University of Waikato. I am doing this research for my PhD, and my supervisors for this project are Dr Jaimie Veale, Dr Johanna Schmidt, and Dr Bridgette Masters-Awatere. Our contact details are at the end of this page, and you are welcome to contact any of us for further information regarding this project.

What is the purpose of this survey, and what happens with the information I share?

This survey is part of my PhD research, and the purpose of this survey is to get an understanding of the University of Waikato campus climate- specifically in relation to gender and sexuality. The results of this survey will give University of Waikato staff and students an understanding of our campus environment, as well as give me (as a researcher) suggestions for how to make our campus space more welcoming and supportive regarding gender and sexuality diversity. The results of this survey will become publicly accessible via my PhD thesis, submitted to academic publications as journal articles, and will potentially be included in conference presentations. All survey responses will be anonymous and these will be kept securely at the University of Waikato on a password protected hard drive until five years after the thesis has been submitted in full, at which point all data will be destroyed.

What does taking part involve?

Anyone over 16 years of age who is a student or staff member at the University of Waikato can participate in this survey. The survey is completely anonymous, meaning you will not be asked any questions that will identify you (such as your name) and you are not expected to respond to any questions that you think will make you identifiable- including to me as the researcher. The survey will take approximately 10-15 minutes to complete. You can select the 'prefer not to answer' option for any questions should you choose, and you can exit the survey at any time prior to completion if you wish to withdraw. If you wish to go in the draw to win one of two \$50 movie vouchers, or receive a summary of the findings, there will be an opportunity to leave your email address at the end of the survey. Your email address will be submitted through a different form, so your survey responses will not be linked to your email address.

Transgender men who are students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Intersex people who are students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Asexual students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Non-binary students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Takatāpui students	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Students with uniquely Pacific identities (e.g. fa'afafine, fakaleiti etc.)	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you have any further comments that you would like to make in relation to this question, then please note them here.

Note: Harassment refers to behaviour that has interfered considerably with a person's ability to work, learn, or feel successful at the University of Waikato, OR has created an intimidating, unfriendly, hostile or offensive environment.

Within the last 12 months, were you a victim of harassment due to your sexual orientation or gender identity?

- Yes
- No
- I would prefer not to answer

In what form was that harassment? *Tick all that apply.*

- Derogatory remarks
- Threats to expose your sexual orientation/gender identity
- Pressure to be silent about your sexual orientation/gender identity
- Direct or indirect verbal harassment or threats
- Denial of services
- Written comments
- Hateful graffiti

- Threats of physical violence
- Actual assault or injury
- Other (please specify) _____
- I would prefer not to answer

Where did this harassment take place? *Tick all that apply.*

- In a class
- In a hall of residence
- In a campus office
- In a public space on campus
- While walking on campus
- Campus event
- Other (please specify) _____
- I would prefer not to answer

Who was the source of this harassment? *Tick all that apply.*

- Student
- Staff member
- Supervisor
- Administrator
- Don't know
- Other (please specify) _____
- I would prefer not to answer

Within the last year, have you witnessed any of the following (directed at another person) at the University of Waikato because of sexual orientation or gender identity? **Please do not include any actions directed at you personally.** *Tick all that apply.*

- Derogatory remarks
- Threats to expose a person's sexual orientation/gender identity
- Direct or indirect verbal harassment or threats
- Denial of services
- Written comments
- Hateful graffiti
- Threats of physical violence

- Actual assault or injury
- Other (please specify) _____
- Not applicable (I have not witnessed any)
- I would prefer not to answer

Where did this harassment take place? *Tick all that apply.*

- In a class
- In a hall of residence
- In a campus office
- In a public space on campus
- While walking on campus
- Campus event
- Other (please specify) _____
- I would prefer not to answer

Who was the source of this harassment? *Tick all that apply.*

- Student
 - Staff member
 - Supervisor
 - Administrator
 - Don't know
 - Other (please specify) _____
 - I would prefer not to answer
-

What is your age?

A drop-down box with age options from '16 years' to '101 or over' was given for this section. There was also the option of 'I would prefer not to answer but I am 16 years or over'.

What gender are you? *Tick all that apply.*

- Woman/girl/wahine
- Man/boy/tāne
- Takatāpui

- Uniquely Pacific Gender Identity (there are further choices if you pick this option)
- Gender questioning
- Non-binary
- Transgender man
- Transgender woman
- Agender
- Genderqueer
- Feminine
- Masculine
- Unsure
- Self Identify _____
- I would prefer not to answer

Which Pacific identity are you? *Please tick all that apply.*

- Fa'afafine
- Fakaleiti
- Māhū
- Maohi
- Rae-rae
- Akava'ine
- Tutuva'ine
- Vaka sa lewa lewa
- Fiafifine
- I would prefer not to answer
- Other _____

Are you intersex? If you are unsure, or if you would like more information, then please click [here](#).

- Yes
- No
- I do not know
- I would prefer not to answer

What sex were you assigned at birth?

- Male
- Female
- Self Identify _____
- I would prefer not to answer

What is your sexuality? *Tick all that apply.*

- Gay
- Lesbian
- Takatāpui
- Heterosexual/straight
- Bisexual
- Pansexual
- Asexual
- Queer
- Fluid
- Homoromantic
- Heteroromantic
- Bi/panromantic
- Polyamorous or non-monogamous
- Unsure (but not heterosexual)
- Self Identify _____
- I would prefer not to answer

Is there anything that you do not understand about gender and/or sexuality that you wish to learn, or have felt unable to ask? For example, what 'LGBTQIA+' stands for.

In the past 12 months, have you lived in the University Halls of Residence?

- Yes
- No
- I would prefer not to answer

What is your current role at the University of Waikato? *Tick all that apply.*

- Undergraduate student (including CUP course)
- Graduate student
- Post-graduate student
- Tutor
- Staff (academic)
- Staff (residential halls)
- Staff (student services)
- Staff (administration - other)
- Self Identify _____
- I am a student or a staff member, but I would prefer not to answer

Which campus are you based on?

- Hamilton
- One of the Tauranga campuses
- I would prefer not to answer
- Other _____

What faculty do you study and/or work in? *Tick all that apply.*

- Te Kura Kete Aronui - Faculty of Arts and Social Sciences
- Rorohiko me ngā Pūtaiao Pāngarau - Faculty of Computing and Mathematical Sciences
- Te Kura Toi Tangata - Faculty of Education
- Te Huataki Waiora - Faculty of Health, Sport, and Human Performance
- Te Piringa - Faculty of Law
- Te Pua Wānanga ki te Ao - Faculty of Māori and Indigenous Studies
- Te Mātauranga Pūtaiao me te Pūkaha - Faculty of Science and Engineering
- Te Raupapa - Waikato Management School
- Other (please specify) _____
- I would prefer not to answer

Are you an international student?

- Yes
- No
- I would prefer not to answer

Feared for your physical safety because of your gender	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
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Within the last year, have you experienced the following?

	Yes	No	I would prefer not to answer	Not applicable
Avoided disclosing my sexual orientation/gender identity to a lecturer, supervisor, administrator, or student support person due to fear of negative consequences, harassment, or discrimination?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Hidden my sexual orientation and/or gender identity/expression in the University of Waikato campus space so that I am perceived differently?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Felt excluded from any clubs or societies at the University of Waikato because of my sexual orientation and/or gender identity/expression?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Been denied opportunities due to my sexual orientation/gender identity?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Felt that I couldn't socialise due to concerns about how I'd be treated in relation to my sexual orientation and/or gender identity/expression at the University of Waikato?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Felt my sexual orientation and/or gender identity/expression disrupted my academic progress (due to the action/s of others)?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Within the last year, have you refrained from the following behaviours with a partner on campus for fear of intimidation or harassment? *Tick all that apply.*

- Holding hands
- Kissing
- Hugging
- Cuddling
- Verbal expression of love

- Other (please specify) _____
- None of the above
- Not applicable (I have not had a partner in the past year)
- I would prefer not to answer

Please select the gender/s of the partners you have had in the past year. *Please tick all that apply.*

- Woman/wahine
- Man/tāne
- Takatāpui
- Gender questioning
- Non-binary
- Transgender man
- Transgender woman
- Agender
- Genderqueer
- Feminine
- Other: _____
- I would prefer not to answer

If you answered in the affirmative to any of the above questions [Page 12-13], please share why (if you feel comfortable doing so). For example, was it because you had witnessed derogatory comments in tutorials about minorities, or feared for your physical safety, or any other specific reason.

These questions ask about the University of Waikato specifically. Please try to answer these questions to the best of your ability.

Strongly Agree	Agree	Uncertain	Disagree	Strongly Disagree	I would prefer not to answer
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The University of Waikato thoroughly addresses campus issues related to sexual orientation/gender identity	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato has visible leadership from the management regarding sexual orientation/gender identity issues on campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato has visible acceptance from lecturers regarding sexual orientation/gender identity issues on campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato has visible acceptance from student services regarding sexual orientation/gender identity issues on campus	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato is a welcoming place for queer people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato is a safe place for queer people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato provides visible resources on queer issues and concerns	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato has a positive and supportive response to incidents of queer harassment	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The University of Waikato has a positive and supportive response to incidents of queer discrimination	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The curriculum adequately represents contributions of queer people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The climate of the classes I take are accepting of queer people	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

If you need to report an incident of gender and sexuality harassment or discrimination to the University of Waikato, do you know who to report this to?

- Yes
- No
- I would prefer not to answer

Some examples of people you could speak to if you are a student are;

- Your course rep
- Your lecturer
- The head of your department
- Student services (e.g. student counselling, your faculty support staff etc.)
- University of Waikato Student Crisis Hotline (0800 841 140)

Some examples of people you could speak to if you are a staff member are;

- Your line manager
- Your head of department
- Human resources
- Staff union representatives
- Out of Court (the University of Waikato's external support provider- phone 0800 688 632 or email UOWConcerns@outofcourt.co.nz)

Would you feel comfortable using a single stall bathroom that any gender could use?

- Yes
- No
- Other (please specify) _____
- I would prefer not to answer

If you feel comfortable doing so, please explain why you gave the above response.

How welcoming have you personally found the following services on campus?

Welcoming refers to these services being accepting, understanding, and inclusive.

	Very welcoming	Slightly welcoming	Neither welcoming or unwelcoming	Slightly unwelcoming	Very unwelcoming	I have not used this service	I would prefer not to answer
Student Information Centre	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Waikato Student Union	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Student Learning	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Disability Support	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Student Health	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Counselling Support	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The student support in your specific University of Waikato Faculty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Human Resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Your line manager	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

You ticked that [one of the above options] can be unwelcoming for you. Do you think this is, either in part or totally, because of your gender?

- Yes
- No

You ticked that [one of the above options] can be unwelcoming for you. Do you think this is, either in part or totally, because of your sexuality?

- Yes

On the internet	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
In public and/or with strangers	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

You have clicked 'other' for one of the above questions. If you would like to, feel free to give more details about this selection here.

If you feel comfortable doing so, please tell me about your experience of affirming (or transitioning) your gender while at the university.

What I am interested in knowing with this question is at which point in your life your transition or expression occurred (or is occurring) and how this relates to your university experience. For example, did this happen while at university, and did that change your university experience? Or has it not happened yet because you don't feel comfortable doing so while at university? Or any other information that you wish to share in relation to your gender within the university.

Do you feel welcome in rainbow spaces/groups? (Not specific to the University of Waikato)

- All of the time
- Most of the time
- Some of the time
- Hardly ever
- Never
- I would prefer not to answer

Why do you feel this way?

What would make you feel more welcome/comfortable?

Education for staff about the rainbow community (e.g. use of appropriate pronouns).	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
A visible network of staff and students who have undertaken gender and sexuality diversity training.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Teaching content that is more inclusive of the rainbow community.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Diverse options for gender on staff and student records- including the option to not disclose your gender.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Explicit protection in university policy from bullying, harassment, and discrimination of the basis of gender identity and sexuality.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Overall, how could the University of Waikato improve your university experience as a person who is gender, sex and/or sexuality diverse?

You mentioned that you are based on one of the Tauranga campuses. What could the University of Waikato incorporate at the new Tauranga campus to improve your university experience as a person who is gender, sex, and/or sexuality diverse?

When considering different aspects of your identity (e.g. gender, sex, sexuality, ethnicity etc.) are there some aspects of your identity that are easier to disclose than others? Yes
 Sometimes No
 I would prefer not to answer

If you feel comfortable doing so, please explain why specific aspects are easier to disclose than others.

If possible, can you explain an experience/s you had on campus where you felt supported as a person who is gender, sex, and/or sexuality diverse?

If possible, can you explain an experience/s you had on campus where you felt unwelcome/uncomfortable as a person who is gender, sex, and/or sexuality diverse?

In relation to the University of Waikato campus space, is there anything specific to your sexuality, sex and/or gender that you would like to mention?

The purpose of this survey is to understand the University of Waikato campus climate in relation to gender, sex and sexuality diversity. However, gender, sex and sexuality aren't the only parts of anyone's identity, and other aspects of your identity may affect how you experience the University of Waikato as a sexuality, sex and/or gender diverse person.

Is there anything about your ethnicity, (dis)ability, class, or other identity aspects that you feel affect your experience as a sexuality, sex, and/or gender diverse person at the University of Waikato?

The following questions were asked only of people who were staff members- as per the earlier demographic questions.

Do you believe that being openly queer would harm a faculty/staff member's chances of promotion at the University of Waikato?

- Yes
- No
- Do not know
- Other (please specify) _____
- I would prefer not to answer

Do you think your specific department/area of work is welcoming towards queer people?

- Very welcoming
- Somewhat welcoming
- Neutral
- Somewhat unwelcoming
- Very unwelcoming
- I would prefer not to answer

Do you discuss gender and/or sexuality into your classroom content?

- Yes

- No
- Not applicable
- I would prefer not to answer

When you use examples of gender and/or sexuality in your classroom content, do you ever mention examples of queer people?

- Yes
- No
- I would prefer not to answer

As a staff member, what (if any) do you feel your role or responsibility is in relation to gender and sexuality diversity?

Do you think it is important for the University of Waikato's Equal Employment Opportunity, and Diversity and Inclusion Programmes to include gender and sexuality diversity?

- Very important
- Somewhat important
- Neutral
- Somewhat unimportant
- Very unimportant
- I would prefer not to answer

Do you think it is important for the recognition of gender and sexuality diversity to be a part of the University Strategy?

- Very important
- Somewhat important
- Neutral
- Somewhat unimportant
- Very unimportant
- I would prefer not to answer

You ticked in an earlier section that you have (or have had) a partner. Did/do you ever mention your partner in your classroom content?

- Yes
- No
- I would prefer not to answer
- Not Applicable

Did/do you ever mention your partner to your work colleagues?

- Yes
- No
- I would prefer not to answer

In social and workplace settings with other staff members, did/do you feel that other staff members would be welcoming towards your partner?

- Very welcoming
- Somewhat welcoming
- Neutral
- Somewhat unwelcoming
- Very unwelcoming
- I would prefer not to answer

Do you have any comments that you would like to make about your choice of answers in the above questions?

How comfortable would you feel...?

	Very comfortable	Somewhat comfortable	Neutral	Somewhat uncomfortable	Very uncomfortable	I would prefer not to answer
Having a student talk to you about their gender and/or sexuality?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If a student who has 'female' as a gender marker on their student file asked you to call them a different name, and use the pronoun 'he' for them?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If a student who has 'male' as a gender marker on their student file asked you to call them a different name, and use the pronoun 'she' for them?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
If a gender diverse student asked you to use an alternative pronoun for them (e.g. 'they')	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Would you be interested in attending a training course on campus about gender and sexuality diversity?

- Yes
- Potentially
- No
- I would prefer not to answer

Please explain why you gave this answer if you feel comfortable doing so.

If there is a support network at the University of Waikato for gender and sexuality diverse staff and students, would you be interested in being involved in the network?
This is relevant to people of any gender and sexuality.

- Yes
- Potentially
- No
- I would prefer not to answer

Please explain why you gave this answer if you feel comfortable doing so.

The following questions were asked only of people who were residents in the university halls in 2017 and 2018- as per the earlier demographic questions.

What year were you in halls of residence?

- 2017
- 2018
- I would prefer not to answer

Do/did you tell your fellow residents about your gender?

- Yes most residents
- Yes some residents
- Only a select amount of residents
- No, hardly any residents
- No residents
- Other (please specify) _____
- I would prefer not to answer

Do/did you tell your fellow residents about your sexuality?

- Yes most residents
- Yes some residents
- Only a select amount of residents
- No, hardly any residents
- No residents
- Other (please specify) _____
- I would prefer not to answer

Do you think halls of residence is a welcoming place for people who are gender, sex, and/or sexuality diverse?

- Always
- Sometimes
- Rarely

- Never
- Uncertain
- I would prefer not to answer

Why do you think this?

What, if anything, could be done in halls of residence to make it a more supporting and welcoming environment for gender, sex, and/or sexuality diverse people?

The following question was asked of everyone.

This is the last space to leave any further comments you may have about this survey.

Following this section, you will be redirected to a space where you can enter the prize draw, and/or ask to receive a summary of the findings if you wish.

You are welcome to contact me if you have any questions about this survey

(jkb13@students.waikato.ac.nz), otherwise here are some support groups that you may find beneficial:

University of Waikato Rainbow Staff and Student Alliance
Rainbow.Alliance@waikato.ac.nz WaQuY (Waikato Queer Youth)
<http://www.imlocal.co.nz/waikato/waquy/> Waikato Gender Research Network uow-wgrn@waikato.ac.nz

Appendix 11. Co-Authorship Form for Chapter Four Article



Co-Authorship Form

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Please indicate the chapter/section/pages of this thesis that are extracted from a co-authored work and give the title and publication details or details of submission of the co-authored work.

Chapter 4 - Reasons for (in)visibility on the university -campus: Experiences of gender, sex and sexuality diverse staff and students.

Nature of contribution
by PhD candidate

I designed the research process, and conducted the data collection and analysis. I wrote the full draft of the manuscript, and was responsible for subsequent revisions following feedback.

Extent of contribution
by PhD candidate (%)

80

CO-AUTHORS

Name	Nature of Contribution
Johanna Schmidt	Supervised the research process. Reviewed the draft manuscript and provided feedback.
Jaimie Veale	Supervised the research process. Reviewed the draft manuscript and provided feedback.

Certification by Co-Authors

The undersigned hereby certify that:

- the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
Jaimie Veale		6/4/23
Johanna Schmidt		12.4.2023

Appendix 12. Co-Authorship Form for Chapter Six Article



Co-Authorship Form

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Please indicate the chapter/section/pages of this thesis that are extracted from a co-authored work and give the title and publication details or details of submission of the co-authored work.

Chapter 6 - When Umbrella Terms Conceal Disparities: Perceptions of Acceptance of Different Gender, Sex, and Sexuality Diverse Identities on the University Campus

Nature of contribution by PhD candidate

I designed the research process, and conducted the data collection and analysis. I wrote the full draft of the manuscript, and was responsible for subsequent revisions following feedback.

Extent of contribution by PhD candidate (%)

80

CO-AUTHORS

Name	Nature of Contribution
Jaimie Veale	Supervised the research process. Reviewed the draft manuscript and provided feedback.
Johanna Schmidt	Supervised the research process. Reviewed the draft manuscript and provided feedback.
Bridgette Masters-Awatere	Supervised the research process. Reviewed the draft manuscript, and provided feedback.

Certification by Co-Authors

The undersigned hereby certify that:

- ❖ the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
Jaimie Veale		6/4/2023
Johanna Schmidt		12.4.2023
Bridgette Masters-Awatere		14.04.2023

Appendix 13. Co-Authorship Form for Chapter Seven Article



Co-Authorship Form

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Please indicate the chapter/section/pages of this thesis that are extracted from a co-authored work and give the title and publication details or details of submission of the co-authored work.

Chapter 7 - Normal versus Normative: Gender, Sex, and Sexuality Diverse Tertiary Staff and Students Think Beyond Homonormativity and Transnormativity

Nature of contribution
by PhD candidate

I designed the research process, and conducted the data collection and analysis. I wrote the full draft of the manuscript, and was responsible for subsequent revisions following feedback.

Extent of contribution
by PhD candidate (%)

75

CO-AUTHORS

Name	Nature of Contribution
Johanna Schmidt	Supervised the research process. Reviewed the draft manuscript and provided feedback and extended advice on the themes.
Jaimie Veale	Supervised the research process. Reviewed the draft manuscript and provided feedback.
Bridgette Masters-Awatere	Supervised the research process. Reviewed the draft manuscript and provided feedback.

Certification by Co-Authors

The undersigned hereby certify that:

- ❖ the above statement correctly reflects the nature and extent of the PhD candidate's contribution to this work, and the nature of the contribution of each of the co-authors; and

Name	Signature	Date
Jaimie Veale		6/4/2023
Johanna Schmidt		12.4.2023
	BMAwatere	

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