QUEER IDENTITY DEVELOPMENT:

AN ANALYSIS OF LGBTQ+ STUDENTS

by

Valerie Lane

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Approved: _____
             Danilo Yanich, Ph.D.
             Professor in charge of thesis on behalf of the Advisory Committee

Approved: _____
             Leland Ware, J.D.
             Interim Director of the School of Public Policy and Administration

Approved: _____
             George H. Watson, Ph.D.
             Dean of the College of Arts and Sciences

Approved: _____
             Ann L. Ardis, Ph.D.
             Senior Vice Provost for Graduate and Professional Education

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ABSTRACT

How is the identity development of LGBTQ+ students affected by their campus environment at the University of Delaware? Through a qualitative study of ten students identifying as queer at the University of Delaware, an examination of student responses to an open-ended survey provides a snapshot of this lived experience. Using elements of queer theory and self-authorship as a framework for analysis, the identity development of LGBTQ+ students is reflected in responses related to coming out, campus environment, LGBTQ+-friendly resources, and what could be added to the campus in an effort to better support their gender and sexual identities. These resources include, but are not limited to, the addition of gender neutral bathrooms and educational programming across campus. Intersectionality and universal design are discussed as considerations moving forward, as changes in higher education need to be attentive of the multiplicity of identities for each student.

Chapter 1

INTRODUCTION OF GENDER AND SEXUAL IDENTITY

Social Constructs of Gender and Sexuality

For centuries, the world's society has operated within confines of a binary system of gender, and one type of sexuality. As a human, it has been traditionally thought that your gender can be classified as either man or woman, and your sexuality is expressed as sexual attraction to the opposite gender as your own. These systems assume identities imposed upon the majority of humans, and have regulated identities outside these limitations with shame, medical diagnosis, or dismissal. The restrictions of such a hegemonic force do not allow a spectrum of identities, such as performing one's gender between masculine and feminine, identifying one's gender different than assigned birth sex, or being attracted to the same gender, or multiple genders. Though the gender binary still predominately exists today, along with a single option of sexual identity, disruptions of these systematic forces have created room for a continuum of gender and sexual identities. As a result, a variety of non-conforming expressions have emerged.

The most common identities that exist outside of a man/woman gender classification and heterosexual sexual identity are known as lesbian, gay, bisexual,

trans*[1], and queer or questioning, among others (LGBTQ+)[2]. The acronym and the identities that comprise it are a recent expansion of vocabulary for the United States' culture specifically, although the impacts of these emerging identities are felt in multiple regions around the world. Prior to the 1950s, gay and lesbian identities were nearly unheard of in the U.S., with those who identified as such functioned primarily in underground social sub-cultures to find a like-minded community. It took decades for gays and lesbians to widely 'come out' and express themselves in their true identities, with trans* people coming out as a community much later, in the twenty-first century.

Acceptance of the LGBTQ+ community has slowly been coming to fruition in many parts of the nation. In the 2015 decision of *Obergefell vs. Hodges*, the Supreme Court ruling allowed same sex marriages in all fifty states. This national measure of acceptance from federal powers was a huge milestone for the LGBTQ+ community, who just decades earlier could have been placed in a mental institution for being anything other than heterosexual. If *Obergefell vs. Hodges* is any indication of how policy for the LGBTQ+ community will progress into the future, freedom of expression may be the Constitutional right that this community has to be accepted.

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[1] The term trans* is an umbrella term for the community identifying as non-conforming gender identities, including transgender, transsexual, trans man, trans woman, demi girl, demi boy, non-binary, and GenderQueer, among others. Trans (with no asterisk) is also used to describe the community in the same fashion, and is sometimes preferred by those who identify as such. Use of the asterisk is contentious at the current time, but for the purposes of the project, trans* will be used to signal other identities beyond those of simply 'trans'.

[2] As noted in the preface, LGBTQ+ is an inclusive term that will be used through the duration of the project. For a comprehensive list of the non-conforming identities, refer to Appendix A.

Despite national changes for human rights, U.S. society still predominantly revolves around the gender binary and heterosexual identity. According to media outlets, movies, books, television shows, school textbooks, and everyday interactions, it is assumed all people we encounter are going to identify as either a man or a woman and be attracted to the opposite gender. Work around dismantling this widespread assumption is a huge undertaking, with college and university campuses as a possible starting point. As college students begin to mobilize on an issue important to them, awareness is raised and greater change can begin to occur.

The Current Project

The current project builds on past research in many ways. The 1990s was an exploratory time for LGBTQ+ research, primarily focusing on the gay and lesbian community rather than the LGBTQ+ identities considered presently (Evans & Wall, 1991). To this end, research from the 1990s is descriptive in that it identifies issues affecting the gay and lesbian community, how those issues affect the community, and the adverse effects of discrimination, victimization, and harassment (Pilkington, 1995). However, more recent research has examined best practices for supporting the LGBTQ+ community, often specific to the institution of higher education, as more young people are coming out as LGBTQ+ in college (Windmeyer, 2015; Abes, 2012).

Many institutions have conducted 'campus climate surveys' and reported back their own findings, recognizing the limitations of such a specific campus environment (Renn, 2010). While institutions can be compared across similarities of size, density, location, and demographics, no two colleges or universities are identical. Many call for other campuses to carry out similar 'campus climate' research, as to better

understand the college or university for its specificities (Yost & Gilmore, 2011). While this project is not a campus climate survey, it will measure a sample of LGBTQ+ students' lived experiences prior to college and at the University of Delaware. The findings should provide a platform for better understanding LGBTQ+ students and intersectional identity development, as well as what, if anything, students want for their community to be better recognized and supported.

Chapter 2

LGBTQ+ ENVIRONMENT AT THE UNIVERSITY OF DELAWARE

History of the Campus

The University of Delaware was founded in 1743, making it one of the oldest institutions of higher education in the United States. Sending some of its early graduates on to sign the Declaration of Independence and the United States Constitution, UD has a long standing history of pride for the first state and wellbeing of the country (UD History, 2015). Along with this, UD has gained the reputation of being innovative, progressive, and setting the standard for other colleges and universities. In some respects, this reputation holds true. For instance, UD formed the first study abroad in 1923, sending a group of students to Paris to further their education outside the boundaries of the Delaware campus (UD History, 2015). The university's efforts in promoting research-based education has been a priority for decades, producing some of the most pioneering minds of our time (UD History, 2015).

Through history, UD has made changes impacting the inclusiveness of the campus. For instance, in 1914 the Women's College opened allowing women to enroll in classes prior to the merge of women and men, academically, a few years later (UD History, 2015). In 1950 the college desegregated, allowing African American students to enroll as well. Though UD has adjusted enrollment limitations over the twentieth century, the progressiveness of the campus is not ahead of its institutional counterparts. For example, Boston University was the first university to allow women

in all departments, as well as the first to change its pronouns in documentation from "he" to "he or she" in 1873, just four years after its founding (Puleo, 2010). Oberlin College was the first college in the nation to allow women and African Americans to enroll when they opened in 1833, well before any other institution of higher education (About Oberlin: History, 2016). While educational success is the essence of an institution of higher education, who has access to higher education, such as women and African Americans, is a larger issue in which UD has not exhibited leadership (UD History, 2015).

The Campus Environment in 2016

The University of Delaware takes pride in educational aspects of a student's college experience, offering numerous research assistantships, study abroad scholarships, internship experience, and conference exposure (UD History 2015). However, it seems the social obligations of the campus are secondary to its educational opportunities. While UD continually announces diversity efforts to increase variety in faculty, staff, and student population, the creation of new social initiatives on campus to follow through with such messages is not clear. Specific plans, such as offering student centers for marginalized communities, is a step comparable institutions have implemented, yet UD has not. The LGBTQ+ student population is one community without a dedicated center on campus, though there are centers for religious and racial identities; Whether or not the absence of a center has an affect on the community is worth exploring. Examining data collected over the past decade in regards to LGBTQ+ identities, as well as an assessment of current campus

resources, the environment for LGBTQ+ students at UD will be investigated in order to better understand the structural and attitudinal features of the campus.

There are opportunities for UD faculty and staff to gather and voice their opinion on issues or experiences on the basis of certain identity categories. Nine UD Diversity Caucuses exist as a platform for faculty and staff, but not for students. These include (Office of Equity and Inclusion, 2016):

- African Heritage
- Asian American Pacific Islander
- Disability
- International
- Latino/Hispanic Heritage
- LGBT
- Muslim Heritage
- Religious/Spiritual Life
- Women

These caucuses come with limitations in that they are voluntary and only open to UD faculty and staff, the chairs and board members are not compensated, and all caucus–related work must exist outside of job responsibilities (K. Kerr, personal communication February 18, 2016). The challenges then lay in finding time to gather and discuss important issues facing their community, as well as mobilizing to make such a grassroots change when no professionals are dedicated in a paid capacity. With many UD employees having families and commitments to tend to after work hours, it does not seem feasible that great change will occur out of these caucuses due to a lack of time provided. Additionally, simply because a caucus identifies an issue and voices

it to the university administration does not ensure change will occur. In other words, there are no employees working for the University of Delaware that are hired to examine issues facing an identity category and working to make changes for the faculty, staff, or students (K. Kerr, personal communication February 18, 2016). Any congregation along lines of identity occurs voluntarily.

Looking to student opportunities, campus resources across lines of identity are few, unless a center already exists for a salient identity such as the Center for Black Culture (CBC) for black students, or Hillel for Jewish students. These centers offer programming, education, and a physical space on campus for students who identify with said identity to gather. Often times professional staff members are hired to conduct center operations and serve as a resource to students at the center, as well as coordinate the programming and educational efforts. This is a common tool used in building community for marginalized identities, and UD is no outlier in their implementation efforts to date (R. Harless-Balmer, personal communication November 6, 2015).   However, without studying the culture of each existing diversity-based campus office or center, such as the CBC or Hillel, it is unknown how accepting each are of intersecting identities.

For instance, Hillel could primarily serve the Jewish student population, but remain welcoming if a Jewish student is also struggling with coming out as queer. Though it is important for centers to recognize the multiplicity of identities students are developing, there is value in investigating the potential for more centers for additional identities. For instance, there is no dedicated LGBTQ+ center for students, a place that would exclusively serve their needs. While the research will show whether or not the creation of such a center is desired by the LGBTQ+ community, it

is the absence of particular resources that have the potential to make an impact on the community seeking it out; A silent message as if to say, "your identity is not important." As seen on other campuses, the creation of an LGBTQ+ center with professional staff members, programming, education, and a physical space for LGBTQ+ students and their allies to gather has provided a multitude of resources to the study body, not limited to traditional resources such as counseling or referrals (Windmeyer, 2015). It has also increased awareness, tolerance, and acceptance of the LGBTQ+ population, creating a more inclusive community while also promoting diversity (Woodford & Kulick, 2015).

Even without a dedicated center for the LGBTQ+ community, services such as the counseling center and student health center on campus are equipped to handle a myriad of diverse identities. This is an important feature of the campus to highlight, as counseling and medical services are a common resource for the LGBTQ+ community. Yet, these offices are not specifically intended to serve the LGBTQ+ community exclusively, and do not take the place of a dedicated center. It should also be noted that simply accommodating LGBTQ+ students at the health center is different from providing important medical care for the needs of the LGBTQ+ community. As of February 2016, gender transition surgeries and hormonal treatments are not covered under the undergraduate or graduate student health insurance plan (LGBTQ+ Advocacy, Support, and Resources, 2015). This is not a healthcare issue where UD is behind other institutions, as coverage for gender transition surgeries and hormonal treatments are sporadically included in heath care plans across the country. However, this is worth recording in the observation of

structural features that actively support, or do not support, the LGBTQ+ population at UD.

This is not to say UD is completely blind to the LGBTQ+ community, however, the efforts do not match UD's population of 20,000 students. Within the Office of the Dean of Students, an LGBT program coordinator position was created and filled for Fall 2015. The coordinator's role on campus is to provide resources to LGBTQ+ students, and support LGBTQ+ efforts (LGBTQ+ Advocacy, Support, and Resources, 2015). Since beginning at the university, some of the coordinator's actions have included re-developing LGBTQ+ 101 and ally trainings. This is an important educational tool used by many campuses and employers across the nation to raise awareness for the LGBTQ+ community, as well as educate people on what the identities really mean (Ryan, Broad, Walsh, Nutter, 2013). The new LGBTQ+ 101 and ally trainings at UD are separated by students and faculty/staff, mirroring the current UD efforts such as the single LGBTQ+ student group, Haven, and a faculty and staff caucus. The isolation of students from faculty and staff is consistent across LGBTQ+ efforts, with the LGBT program coordinator present to support both.

Haven

The registered student organization (RSO), Haven, serves as the only student group at UD serving the LGBTQ+[3] community (LGBTQ+ Advocacy, Support, and Resources, 2015). Haven describes itself as:

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[3] Haven uses the LGBTQ+ acronym, including the plus symbol, for the same reasons it is used in this project, to signal more than the five identities in the acronym.

We are a University-funded and student-run club and though our meetings and events are geared towards members of the LGBTQ+ community and their allies, all, including but not limited to students and faculty of the University of Delaware, are welcome to come. We are also a safe space where members of the queer community can meet other queer individuals and be open about themselves without fear of judgment (Haven, 2016).

In my observations as a researcher and student at UD, Haven's presence on campus is outstanding, and for a student-run organization their accountability for meeting weekly and communicating to members is a true testament to the lengths the LGBTQ+ community will go in order to connect with one another. However, they meet once a week for a few hours, when many students may be working or have prior commitments and therefore do not have the opportunity to attend. As well, not all LGBTQ+ students will identify with the community Haven has created. On campus, Haven has the reputation of being a very 'out and proud' organization, expressing their identity very loudly during meetings, and perhaps not allowing space for more introverted, questioning students who have not solidified that piece of themselves yet. Haven also does not take the place of a permanent LGBTQ+ center on campus where students could go anytime, any day, to receive support.

Policy & Legislation

With revisions as recent as July 2015, UD's non-discrimination statement includes sexual orientation as well as gender identity or expression as protected classes (Groff, 2015). Though the university is taking measures to offer students an opportunity to report acts of discrimination that occur on campus, many students may not feel comfortable exercising this resource. This protection is important, though the policy does not serve as a catalyst for cultural changes on campus. The statement

merely protects gender expression or identity and sexual orientation from discrimination on campus should a person want to file legal charges. Many other university campuses and states across the U.S. have passed similar policy, classifying UD as in-line with non-discrimination policy, but not progressive (Bremen, Rankin, Windmeyer, 2016).

In an effort to recognize a lack of diversity in population on campus, UD introduced their draft version of the blueprints to help incorporate diversity in November 2015 (University of Delaware, 2015). The UD Diversity Statement is used as a guiding measure for the blueprints, and is listed below:

> Diversity is a core value and guiding principle for the University of Delaware's educational mission to prepare students to live in an increasingly interconnected and diverse world. Diversity at UD means both the recognition and appreciation of all human differences, based upon, but not limited to, age, race, ethnicity, national origin, sex, class, gender identity, ability, sexual orientation, culture, ideology, politics, religion, citizenship, marital status, job classification, veteran status, and income and socioeconomic status. We are committed to building an inclusive educational community, one whose excellence is based not only on stellar disciplinary achievement, but also on understanding people from different backgrounds and circumstances, with different needs, perspectives and ways of thinking. We want to make all people who are part of the University feel welcome and valued in campus life. (University of Delaware, 2015).

This statement incorporates academic excellence and a diverse community, both important values to the institution, but there is a difference between diversity and social justice. Based upon this draft, UD has highlighted its desire to increase a variety in faculty, staff, and students on campus in order to broaden worldviews and appreciate human difference. However, diversity is not a substitute for creating an inclusive environment free from harassment, discrimination, or violence, as an individual navigates society. "Ways of thinking" as the diversity statement offers,

could include homophobic, heterosexist, sexist, racist, or oppressive "ways of thinking."

Despite ambiguity in the phrase, "ways of thinking," the diversity statement cannot obstruct on student's first amendment rights, as many speech codes have done in the past, including speech codes at UD. In 2007, UD was notified by the Foundation for Individual Rights in Education (FIRE), that their "zero-tolerance for hate" speech code was in violation of student's right to free speech (Kissel, 2008). Since then, the speech code has been retracted and the university has moved forward with diversity and inclusion efforts carefully. The first amendment allows free speech for students, which the UD speech code was infringing upon, but it should not impose on the university's creation of an inclusive environment. As it stands, the world outside the walls of UD is not completely inclusive, nor free from hate speech or harassment. However, it is common for students to be provided a space to work through the struggles of identifying with a marginalized community while in college, in order to better prepare them for post-college experiences (Bilodeau & Renn, 2005).

A local public university, West Chester University of Pennsylvania, describes its approach to creating an inclusive campus climate in a message from the former university president, Greg Weisenstein:

> Intolerance and bigotry on college and university campuses continues to be a matter of great concern. As President, I reject and condemn these acts and call upon our entire University to do the same. We are a community of scholars dedicated to the exploration of knowledge and the pursuit of truth. There is no place here for destructive forces such as racism, sexism, homophobia, and anti-Semitism. I ask all of you to join me in our effort to make West Chester University a community that embraces diversity. To be less is unacceptable (West Chester University of Pennsylvania, 2015).

President Weisenstein's statement does not regulate student speech, but encourages "the exploration of knowledge and the pursuit of truth." This exploration of knowledge is a standard often upheld at institutions of higher education, in an effort to promote individual learning and experience instead of a prescribed way of thinking. Even so, President Weisenstein's statement does mention racism, sexism, homophobia, and anti-Semitism as forces that do not belong on his campus. UD does not mention particular 'forces' on campus in their statements that impede on the creation of a welcoming learning environment, likely because of the scrutiny faced by the FIRE organization in 2007. However, UD can consider new inclusion initiatives based on the work of comparable institutions. It is hopeful UD's blueprint diversity initiative will promote an acceptance of a myriad of identities on campus, as well as promote a cultural change on campus that better serves the student population.

Data

Data collected from numerous campus surveys would indicate a need to address particular identities at UD, specifically LGBTQ+. Using survey results from a 2009 campus climate survey taken at UD and data collected by UD's Department of Residence Life and Housing in the fall of 2014 and 2015, the number of LGBTQ+ respondents and indicators of a negative campus experience are explored.

Climate Survey Results, 2009

The University of Delaware campus climate survey conducted in 2009 returned a 17% response rate, totaling 3609 student respondents. Less than 1% of

students who participated in the survey identified as transgender when asked how they would classify their gender (Climate Survey Results, 2009). Though fewer people are expected to identify as transgender as an alternative to woman or man, less than 1% is simply an inaccurate representation. It should be noted a question regarding sexual orientation was asked in the demographics section of the survey, yet results on rates of identification were not included in the final report. The 'LGBT' identities, as the survey describes, were combined to form a "non-heterosexual" identity for use in comparative analyses (Climate Survey Results, 2009). As a result, the LGBT acronym was inappropriately used in the report as trans* (the 'T' in the acronym) is not a sexual identity, but a gender identity. The trans* identity should have been omitted from a sexual orientation comparison, and included in a gender comparison. Also to note, the 2009 Climate Survey Results survey could not report 100% of data collected because of lost results. Brief highlights of the results, relevant to the project, are outlined here:

- When asked, "How comfortable are you with the climate at UD?" 52% of students responded with 'comfortable', and 25% responded with 'very comfortable', with heterosexual students reporting a more positive campus climate than 'LGBT' students (Climate Survey Results, 2009).

- 5.2% of students said negative conduct faced on campus was based upon their sexual orientation, while 22.8% said the negative conduct was based upon their gender identity (Climate Survey Results, 2009).

- 22.2% of 'LGBT' students reported experiences of exclusion, intimidation, and/or offensive or hostile conduct that interfered with

their ability to learn and work at UD, in comparison to 19.2% of
heterosexual students (Climate Survey Results, 2009).

- 'LGBT' students were also more likely to report experiences of
negative behavior, and more likely to say they would not join a student
organization on campus because the organization not welcoming
(Climate Survey Results, 2009).

As of January 2016, no other UD campus climate surveys could be obtained.
The 2009 data is dated, and the culture of the campus has likely shifted since that data
was collected. The results of the 2009 survey are worth noting as grounds for future
research to benefit the LGBTQ+ community, but more recent data gathered from
departments on campus is considered for a more recent pulse on the campus
community.

Fall Floor Feedback, Residence Life & Housing, 2014 & 2015

Examining data collected by UD's Department of Residence Life and Housing
in a 2014 survey with 4243 respondents and a response rate of 63%, the non-
heterosexual student population totaled 489 (Tweedy, 2014). Non-heterosexual
students are classified as including all sexual identities except heterosexual. It should
be noted 272 students reported identifying as asexual on this survey, likely an over-
reported number due to a lack of educational efforts on campus, as research estimates
that one in one hundred people identify as asexual (Bogaert, 2012; The Asexual
Visibility & Education Network, 2015). Should one in one hundred students truly
identify as asexual, the data should show approximately 42 people responding as such.
When considering the LGBTQ+ community for the identities included in the

commonly used acronym, including the gender identity of trans*, 19 students identified as lesbian, 37 gay, 62 bisexual, 14 transgender (5 transmen, 9 transwomen), 16 queer, and 34 questioning (Tweedy, 2014). Those identities total to 182 students identifying as 'LGBTQ,' or 4.3%. This new percentage is in line with national averages, as surveys have documented 2%-4% of the United States population identifying as LGBTQ+ (Gates, 2014). Estimating 4% of the UD undergraduate population identifies as LGBTQ+, this means 640 students on campus should be supported in their gender identity or expression, and sexual identity.

An over-reported identity such as asexuality could signal a need for education, as students who do not understand the identity could misrepresent the population by choosing it on the survey when they do not actually identify as such. Along the same lines, 156 students responded, "prefer not to answer" when asked about sexual identity on the same survey, while 69 students selected "prefer not to answer" when asked about gender identity or expression (Tweedy, 2014). This is a telling sign that the LGBTQ+ community could be better supported, as a total of 225 students preferred to not answer a question pertaining to gender identity or expression and sexual identity on an anonymous online survey.

In a 2015 survey conducted by Residence Life and Housing with 5188 respondents and a response rate of 74%, results of gender identity and sexual identity from the demographics are described in Appendix C (Tweedy, 2015). Of the sampled population, the majority of students identified as heterosexual (83%) when asked about their sexual identity (Tweedy, 2015). Additionally, when asked about gender identity, 35% of students identified as man, and 63% as woman, leaving about 2% to

identify as trans*, another non-conforming gender identity, or prefer not to answer (Tweedy, 2015).

The low responses for non-conforming sexual identities and gender identity and expression, in addition to the percentage of students who preferred not to answer (2% gender identity, 4% sexual identity) are worth noting. In fact, the number of students who preferred not to answer, when asked about gender identity, was greater than the sum of non-conforming gender identities by 17 students (Tweedy, 2015). When analyzing data, often a low number of responses does not allow for statistical testing or analysis. In the data collected for Residence Life and Housing, the number of gender non-conforming students is so low that no conclusions or comparative analysis can be drawn. Without proper data for a population, it is difficult to better understand their attitudinal views of the campus unless more deeply explored via focus groups or interviews.

When students do not feel comfortable labeling their identities on an anonymous survey, it could signal to the faculty, staff, and administration that students do not feel comfortable expressing themselves on campus. The low responses for non-conforming identities in the Residence Life and Housing Surveys from 2014 and 2015, and UD's Campus Climate Survey of 2009, could be an indicator of ignorance for the UD community. Additionally, the students who preferred not to answer are of great concern, as they may be experiencing feelings of non-acceptance. It is clear from the data that the LGBTQ+ community at UD is a population of students worth exploring. Furthermore, inquiring what resources, if any, this community needs in order to better serve them on campus will supplement previous quantitative efforts.

Why is UD appropriate for such a project?

Synthesizing the history of UD's work on diversity and inclusivity, the data collected by the 2009 campus climate survey and the Department of Residence Life and Housing, and the current efforts put forth by the university administration regarding LGBTQ+ efforts, UD is in direct need of research on its current LGBTQ+ community. Without knowledge of what the current population is in need of, it is difficult for the university to create resources moving forward. Other college and university campuses have implemented official offices dedicated to the LGBTQ+ community, offering specific counseling and health services, and have begun LGBTQ+ awareness or educational campaigns (Woodford & Kulick, 2015). These efforts have aided in developing safer, more inclusive cultures for students, yet should not be implemented without the specific campus research to validate their purpose (Baez, Howd & Pepper, 2007).

The University of Delaware serves as the platform for this project for a number of reasons. Namely, its convenience factor of being the institution where my graduate studies take place. Second, it was noticeable from the start of my time at UD, August 2014, that the campus was not as supportive of the LGBTQ+ community as I had seen at other public institutions. For instance, there is no mandatory training for staff members, or student staff, on LGBTQ+ 101 or any other LGBTQ+ educational initiative upon being hired. This, in addition to a lack of an LGBTQ+ center, drives my curiosity for how the LGBTQ+ community is affected by ignorance on campus. Thirdly, the data exhibited earlier sheds light on the attitudinal views of UD LGBTQ+ students, with underreported identities and evidence of mistreatment by fellow

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students. Lastly, no research has been conducted at UD that specifically addresses the LGBTQ+ community and the needs identified by said community members. Ultimately, this project will be the first of its kind.

Chapter 3

REVIEW OF THE LITERATURE

LGBTQ+ Community: Coming Out

The LGBTQ+ community in the United States has undergone major social changes within the past two decades[4]. As recent as the mid twentieth century, it was not safe for someone who identified with a non-conforming gender or sexual identity to express their identity as such, known as 'being out' or 'coming out', for fear of a violent response, discrimination, or harassment. As it stood, expressing one's identity outside of the heterosexual, cisgender norm was considered unacceptable, punishable by law in some public places, and susceptible to verbal or physical abuse (Kaiser, 1997). Due to the fact homosexuality was classified as a mental disorder by the American Psychological Association (APA) until 1973, and gender identity disorder was classified as a mental disorder until 2012, people who identified with the lesbian or gay community survived by underground sub-cultures and allies for the better part of the 1900s (Ford, 2012). It was not until the APA removed 'homosexuality' and 'gender identity disorder' from the *Diagnostic Statistical Manual of Mental Disorders* (DSM), that the community began to project an 'out and proud' attitude in certain regions of the country, mostly urban areas such as San Francisco or New York City (Kaiser, 1997).

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[4] For a comprehensive list of sex, sexual identities, and gender expression or identities, see Appendix A.

These changes made by the APA signaled huge shifts for the LGBTQ+ community, though many other hardships produced challenges for societal acceptance as well. The HIV-AIDS epidemic beginning in 1980 nearly wiped out the gay men's populations in urban areas, due to a lack of sex education and understanding of the disease (Kaiser, 1997). The assassination of the first openly gay political leader, Harvey Milk, was a great loss for community members across the country, in addition to the vengeful Stonewall riots against police officers occurring in New York City (Kaiser, 1997). Many events have positively shaped the relationship between the LGBTQ+ community and the United States society as well, with one of the most current being the 2015 Supreme Court ruling on *Obergefell v Hodges*, granting same sex marriages in the United States.

Public policy, such as the recent Supreme Court ruling, is unique in that it has the potential to legitimize, or delegitimize, society's understanding of issues (Pardie & Luchetta, 1999). Public opinion is shaped on a particular issue depending on which political party legislation is coming from, what information is given to the public, and the media reporting on the legislation. As it stands, the potential for the LGBTQ+ movement to continue into true equality is dependent upon the legislation created in its favor. While marriage equality has certainly made a public statement about how all 50 states *ought* to act, many individual states are working to write their own narrative regarding same sex marriages. Additionally, college and university campuses must consider their place in the LGBTQ+ social movement. Many social movements were born on the campuses of institutions of higher education, creating a foundation for social justice and change in the young people of our nation (Cruikshank, 1992).

Through a review of the literature, LGBTQ+ identities will be examined from a queer theorist lens, first defining how the LGBTQ+ community came to be an out-group, and what queer theorists are encouraging to change our culture in order to be more accepting. Next, Baxter-Magolda's identity development theory of self-authorship will be explored alongside multiple LGB-identity developmental models, narrowing in on how to best examine LGBTQ+ college student identity development. Finally, the literature will examine college campuses, the work they have accomplished thus far, and where the gaps are for both the University of Delaware and the literature moving forward.

Queer Theory: Dismantling Categories of Identity

Queer theory is the study of identities from a resistant, inquisitive, standpoint (Butler, 1997). This body of literature strives to question the integrity of the 'identity system' society currently has in place by describing how identities operate, and the harmful ways certain identities are reinforced. As it stands now, identities are created through hegemonic forces and a discourse that is chosen by groups in power. Those dominant identities, such as cisgender or heterosexual, make decisions on how the rest of the population can identify in subtle, sociological ways (Butler, 1997). Without the power to create identities or shape the way identities are perceived in society, minority groups such as the LGBTQ+ population are forced to conform to the larger standards. There is little room for the creation of new identities, and little room for the acceptance of identities that are not of the dominant power (Butler 1997). In sum, the population operates within the confines of pre-determined 'rules' on identity, placing themselves into categories also known as sex, gender, and sexual identity.

For queer theorists like Butler and Sedgwick, performativity is the way with which one communicates their identity, mostly through examples, confirming identity through sociological and cultural reinforcement (Butler, 1997; Parker & Sedgwick, 1995). Simply stated, to perform one's gender is to get dressed in the morning. For feminine individuals this could include putting on make-up and a dress to communicate to the world that you identify your gender as 'woman'. Women understand how to perform their gender as a woman based upon social cues from media outlets, other women walking along the street, or the positive reinforcement they receive in the form of a compliment. Reinforcement, either positively or negatively, signals to the 'performer' that their dress is either accepted or not accepted by society, respectively. The concept of performativity has been explored in various areas of research, though the essence remains the same. Performativity communicates an identity to the audience, and the audience will make a determination about acceptance based upon the performed identity (Parker & Sedwick, 1995).

The complex nuance queer theory is often known for is that behaviors, and therefore identities, are always changing (Butler, 1990). Identities are interpreted differently through fashion, culture, and the unique ways with which people perform their gender. These interpretations can vary by region, age, and life experience, meaning there is risk in using identity categories (Butler, 1997). Categories box people in to the identity they may or may not wish to fit, then places a fluctuating performative aspect upon that identity, forcing people to conform to the description set by their audience (Butler, 1990). For gender expression, the audience usually prefers the categories of woman or man (Bornstein, 1994).

Bornstein suggests gender operates on a binary, with a male-female class system of two identities, male being better than female, and women experiencing oppression (1994). According to the gender binary, there are two options for gender performance (Butler, 1990). Without consideration of more gender identities such as genderqueer, trans*, gender fluid, or others, there is no room for the 'in between' identities to flourish, or be performed. If we assume gender exists on a continuum, instead of a binary, then dismantling the gender binary is the first step in creating a more equal opportunity for all individuals. Allowing a more fluid gender performance would promote creativity, less discrimination on the basis of gender, and the freedom to perform one's gender without considering the audience. "Why should we categorize gender by man or woman?" Or, "Why do we need to be either a man or a woman?" are the questions asked of those questioning the very idea of identities (Bornstein, 1994).

Though complex and ever-changing, queer theorists offer identity development for people as it relates to their larger environment. Understanding how these minority identities are continuously created by discourse produced in a hegemonic fashion is key to flattening the playing field for power (Butler, 1997). For instance, in order for a person to come out as LGBTQ+ they must go against these dominant forces (D'Augelli, 1994). People who identify as cisgender or heterosexual never have to 'come out' as such because their gender and sexual identity is already assumed by the audience. Heterosexual and cisgender are the dominant sexual identity and gender expression, so there is no need to verbally communicate who you are sexually attracted to and how you perform your gender in relation to your birth sex.

'Coming out of the closet' then, for the LGBTQ+ community, constantly exists (Sedgwick, 1990). There is a ceaseless coming out to people who may not know a person identifies as something other than heterosexual or cisgender because it does not conform with the norm. This coming out occurs with friends and family, in the workplace, in school, walking down the street holding your partner's hand, and the list could continue onwards. Without the lived experience of consistently coming out and going against the status quo, a privilege is formed for the dominant identities (McIntosh, 1989). This privilege can leave dominant groups blind to the oppression occurring for minority groups, halting and larger environmental change because of an un-addressed ignorance (McIntosh, 1989).

The ignorance for the dominant group not only refers to the fact multiple gender and sexual identities exist, but that there are identity-bending terms recovered by the community, such as queer. Queer is a perfect example of a minority identification. Many people find the term oppressive, offensive, and derogatory due to its long history of offending the LGBTQ+ community. However, the word has been reclaimed by the LGBTQ+ community and is now used commonly to identify non-conforming gender identity or expression, or sexual identity (Bornstein, 1994). Unlike many words such as lesbian, gay, bisexual, or trans*, queer does not come with harsh stereotypes, labels, or assumptions. It does not even come with qualifiers you must fit in order to identify as queer. For instance, when one identifies as lesbian, many stereotypes about how 'lesbians' act, dress, and activities they do, come to mind. A person's sexual identity does not define how they perform their gender, nor does it determine what hobbies or interests they have. However, lesbians have gathered stereotypes over the decades, such as being seen as masculine, wearing a particular

type of shoe, and enjoying outdoor activities. These stereotypes, like many others, simply do not hold true for every person who identifies as a lesbian. Labeling oneself as a lesbian has the potential to automatically place you into these categories and stereotypes, regardless of the truth they hold (Abes & Jones, 2004). Identifying as queer, however, allows a person to break free of those stereotypes, even if they would fit the 'category' of a lesbian.

This movement towards less rigid identity categories is seemingly popular with the younger LGBTQ+ community. In the project, I theorize many young people do not wish to identify with the labels of their older LGBTQ+ community members in order to avoid harsh stereotypes, but rather take on 'queer' as an inclusive, non-conforming identity. Moreover, it is worth reflecting that stereotypes were not created out of thin air. The performativity and perception of identities by the audience has subtly shaped expectations (also known as stereotypes) for members of an identifying community.

Queer theory can be used in an analysis of LGBTQ+ college students as highlighting moments of performativity and identity development. The act of performativity on a college campus is shaped by the dominant body, and the ability of minorities to test the limits of performativity and a gender continuum, instead of binary, are indicative of a campus climate. Moving forward in the project, queer theory is used as an open-minded approach to the identities chosen by the LGBTQ+ population at the University of Delaware. Additionally, performativity is examined in the data, highlighting moments of reinforcement, discrimination based upon performativity, and the ways with which a campus climate can affect the development

of one's identity. The project would be remiss without including the identity-bending concepts offered by theorists such as Butler and Sedgwick.

Identity Development

A common goal of success for most college students is defined by their graduation from an institution of higher education. After all, the purpose of their educational efforts is to learn skills, gain life experience, and ultimately become a contributing citizen by way of a job. When certain populations of students report lower rates of retention to their institution of higher education, the causes are worth investigating, as perhaps they are preventable (Beeyman et al., 2005; Sanlo, 2004; Tinto, 1993). Though there is no direct research linking LGBTQ+ students to lower rates of retention, there is research pointing to other minority groups exhibiting low retention rates, such as racial minorities, giving probably cause for examination of how LGBTQ+ students are persisting in college (Sanlo, 2004). For any student, regardless of identity, the quality of faculty student relationships, integration to the school, and the college's commitment to students are three major factors the institution can control in order to increase retention (Tinto, 1993). Additionally, there are individual skills a student can develop during the college years that contribute to their ability to retain, such as self-authorship (Baxter-Magolda, 2014; Duckworth & Quinn, 2009). These individual skills are best examined via models of student development, and explored in order to measure a student's likelihood of success.

There is a large body of research offering student development theories, the study of how college affects students from a developmental perspective (Pascarella & Terenzini, 2005). During the college years, students are changed by their experiences

on campus. It is obvious that when a student graduates from an institution of higher education, they are a different person, so to speak, than when they first entered the campus years earlier (Pascarella &Terenzini, 2005). It is the hope that the changes they experience during college are positive, aiding in developing their identity, maturity and ability to make decisions for themselves. Many changes that affect how college affects a student's development are classified as moral, psychosocial, attitudinal, educational attainment, and persistence, among others (Pascarella & Terenzini, 2005). For the LGBTQ+ population specifically, more research is called on to explore retention rates and the effects a campus climate may have on their identity development (Sanlo, 2004). Without a greater understanding for how LGBTQ+ students develop their identities during college, and the factors that contribute to their persistence to graduation, research cannot progress in discovering new ways of supporting the community at institutions of higher education.

LGB & Trans* Development Models

There are multiple models for examining student development on the basis of sexual identity. Both D'Augelli and Cass offer models of lesbian, gay, and bisexual (LGB) student development from the late twentieth century, building a foundation for much research to follow (1994; 1979). Examining the limitations of these popular models is an important effort to better understand how LGBTQ+ students develop in 2016 (D'Augelli, 1994; Cass, 1979). It should be noted many development models for the lesbian, gay, and bisexual community do not include trans* individuals, a limitation frequently found in LGBTQ+ research. Though the acronym includes the trans* identity, this does not ensure all letters in the acronym are represented.

D'Augelli and Cass are two examples of a limited development model for specific types of sexual identities. However, I will consider the LGBTQ+ community as a whole in assessing identity development, as trans* development is an area of research worth exploring as well.

The number of trans* students self-identifying on college and university campuses is increasing (Beemyn et al., 2005). Though the greater nation is progressing to accept trans* individuals, this does not mean their non-conforming gender identity will be supported on college campuses (Dugan, Kusel & Simounet, 2012). In fact, growing research points to the specific needs of gender non-conforming students, including the trans* population. For instance, should a student transition genders during the college years, healthcare and counseling services would need to be equipped to care for this student's change (Beemyn, et al., 2005). The lack of identity development models for trans* students exemplifies how recent this community of students is being accepted. Instead of creating a gender identity development model, which could fall victim to the limitations presented by models of sexual identity development, I consider a model of multiplicity that includes gender expression and identity.

Though there are many psychosocial and developmental models offered to explain LGB identity development, common limitations are found in their linear progression, consideration of a singular identity, and dated foundation (Bilodeau & Renn, 2005). Discovering facets of one's identity may not follow a specific path, as the Cass and D'Augelli models offer (Abes, 2012; Pascarella &Terenzini, 2005). However, a consideration of different rates of development for several identities due to external and internal factors could offer a nuanced approach (Jones & McEwen,

2000). Simply considering the development of one identity at a time is limiting, and unlikely in present day (Trickett, Watts & Birman, 1994). Multiple identities need be considered simultaneously in a model of student development theory, such as the Multiple Dimensions of Identity Model, offered by Jones & McEwen (2000). This model offers the opportunity to consider gender identity development and sexual identity development simultaneously, as they are separate identities that affect each other. Additionally, identities such as race, ethnicity, and socioeconomic status can be considered in concurrence.

In recent years there has been growing research addressing the multiplicity of identities for students in college, expanding upon the Multiple Dimensions of Identity Model, with some work bridging the gap in lived experience of multiple identities and the concept of meaning-making (Abes, 2012; Abes, Jones & McEwen, 2007; Bilodeau & Renn, 2005; Abes & Jones, 2004; Jones & McEwen, 2000). A college student's identities may include race, ethnicity, socioeconomic status, sexual identity, gender expression or identity, religious affiliation, age, and first generation status in college, among others. Yet the question remains: How do those identities impact a student's internal foundation, their ability to author their own narrative without external authority figures and make meaning of lived experiences? Considering the work of many feminist scholars in recognizing the importance of a multiplicity of identities, it is important to examine experiences of varying identities for one individual, especially as they develop through college (Abes, Jones & McEwen, 2007; Crenshaw, 1991). Examples of this multiplicity of identities can be found in the works of Anzaldula, as well as Crenshaw's theory of intersectionality, described as the intersection of multiple identities that shapes one's lived experience uniquely (Abes, 2012;

Crenshaw, 1991; Anzaldua, 1987). It is at the intersection of race, class, gender, and sexuality that a college student builds their life experiences, influencing cognitive, interpersonal, and intrapersonal development (Baxter-Magolda, 2014).

Abes & Jones exemplify this consideration of multiple identities in their study of college students who identified as lesbians, measuring their considerations of multiple identities including race, social class, religion, sexuality, and gender (2004). Utilizing the model of multiple dimensions of identity to guide their research, their work revealed that sexuality and gender cannot be understood without considering other dimensions of identity, such as race or socioeconomic status (Abes & Jones, 2004; Jones & McEwen, 2000). Their work set the foundation for a relationship between meaning-making and identity development (Abes & Jones, 2004). As meaning-making is a direct capability described in the theory of self-authorship, the concept is explored specifically for LGBTQ+ students. Drawing connections from queer theory, research around resilience and grit, and multiple dimensions of identity development, self-authorship will serve as the primary lens with which to examine LGBTQ+ student identity development for the project.

Self-Authorship

Self-authorship is described as, "the internal capacity to define one's belief system, identity, and relationships" (Baxter-Magolda, 2014; Baxter-Magolda, 2007; Baxter-Magolda 2001). Baxter-Magolda's model progresses over three domains: cognitive, interpersonal, and intrapersonal (Baxter- Magolda, 2001; Abes & Kasch, 2007). The cognitive domain is a shift from external to internal ways of making meaning of knowledge for the individual, the interpersonal domain describes

relationships with others, and the intrapersonal domain describes who they are as individuals. For each domain, LGBTQ+ students develop differently at the intersection of their identities.

For instance, the shift from external to internal ways of making meaning may differ based upon race, gender, and sexuality (Sanlo, 2004). As an African American female, a mother can influence her daughter based upon her own lived experience, serving as her daughter's external way of meaning making. The mother and daughter share the identity of race and gender, and the mother can teach her daughter things about her world, protecting her through lessons of identity development. If this young African American daughter differs from her mother in sexual identity and identifies as queer, her mother cannot be her external source of meaning making for that identity. In this instance, I theorize, the daughter is beginning to write her own narrative. By absorbing what her mother may tell her about their shared identities and yet navigating her sexuality by herself, the daughter can internally make meaning of outside knowledge and make her own decisions. This shift from being told what to do or how to act by an external authority figure, to absorbing outside information and then making a decision in the authoring of one's life would seemingly occur frequently for the LGBTQ+ population.

Sexual identity and gender expression are two identities innate to a human, often unknowable by others. These identities are so personal and intimate they often cannot be immediately shared with a parent or older family member, and therefore a forced independence can be created. Arguably so, if a student has a mentor who shares an invisible identity, such as being queer, then this student would gain guidance from the external authority figure and perhaps create an internal foundation at a slower

rate than someone without a mentor. The interpersonal development that occurs

between the queer student and the mentor, however, is another domain in the self-

authorship model (Baxter-Magolda, 2014). Relationship building with others is a key

component of developing self-authorship, creating skills of understanding,

independent thinking, belief in one's ability to make decisions, and allowing

relationships with others to guide their beliefs (Baxter-Magolda, 2014). As LGBTQ+

students share a myriad of coming out stories, hardships, discrimination, and heartache

from non-accepting friends or family, they continue to build relationships with those

identifying with non-conforming sexual or gender identities. Regardless if the

relationship building occurs with a potential external influence of authority or a peer,

the interpersonal development is key. Many times, LGBTQ+ students have a lot to

share about their lives.

Lastly, the intrapersonal domain exemplifies one's ability to develop who they

are as individuals. This is especially unique for LGBTQ+ students because precisely

'who they are as individuals' is challenging the status quo of the dominant group. The

ability to truly come out and be yourself and know your true identities is a

developmental process the LGBTQ+ population faces for sexual identity and gender

expression or identity. However, the heterosexual, cisgender population faces

intrapersonal development in a very different way. While the LGBTQ+ population

may struggle to find external acceptance for who they are as a person, how they

perform their gender, and with whom they would like to share a relationship with, this

is not as widespread for the people who set the norm. Intrapersonally knowing who

you are in all of your identities becomes more difficult when some, or all, of your

identities are oppressed or marginalized. For the LGBTQ+ population with

intersecting identities, development of one's self is individual and can be very difficult in the wake of cultural influence. When these students do reach a place where they are confident with their identities and have a strong sense of self, their self-authorship is all the stronger (Baxter-Magolda, 2014; Abes & Jones, 2004).

Self-authorship is not only known for the three domains of cognitive development, interpersonal, and intrapersonal development, but also known for the 'crossroads' component of cognitive dissonance (Baxter-Magolda, 2014). These crossroads moments are essential moments of discomfort, challenging what a person has always known with what they are currently experiencing, leaving room for learning and growth on a personal level. For students who identify as LGBTQ+, these crossroads moments could likely occur during college years.

However, there is a growing body of research that suggests as it becomes more acceptable to identify as LGBTQ+, students are likely to come out before entering college (Bilodeau & Renn, 2005). For these students, a crossroads experience likely could have previously occurred, therefore developing skills of self-authorship prior to the college years. However, should a student grow up in a community that is not accepting of the LGBTQ+ community, yet befriend someone in college who identifies as a lesbian, dissonance is created between previously believing lesbians were bad and now experiencing lesbians as good. This new understanding of lesbians will likely foster self-authorship capabilities (Abes & Kasch, 2007; Abes & Jones, 2004). For work specific to lesbian students, Abes & Jones offer, "Although the findings suggested that cognitive complexity is an integral component of the construction of lesbian identity, as well as the negotiation of multiple identities, the findings also

suggested that lesbian identity might foster the development of cognitive complexity"
(p. 626, 2004).

Self-authorship can be applied to any person, regardless of college status,
though the college years are an essential time for this growth. In her 2014 work,
Baxter-Magolda calls to action more research on self-authorship on college campuses.
She writes, "Sufficient evidence exists that self-authorship supports critical thinking,
complex problem solving, mature relationships, intercultural maturity, leadership, and
navigating life challenges" (p. 31, 2014). As LGBTQ+ students require specific
resources as they develop through college, self-authorship should be considered a
positive tool for students to develop. A person's educational attainment, persistence,
and long-term quality of life after college can be positively impacted with the maturity
of self-authorship during the college years (Baxter-Magolda, 2001).

As a constructivist-developmental researcher, Baxter-Magolda's theory of self-
authorship is not a development model for the LGBTQ+ community specifically. It is
useful in evaluating multiple identities because of the various ways with which people
construct meaning (Abes, Jones & McEwen, 2005; Abes & Jones, 2004). From
cognitive, interpersonal, and intrapersonal perspectives, these three lenses are used to
construct meaning, and the foundation from which Baxter-Magolda builds self-
authorship. Experiencing multiple ways of making meaning as one understands life
builds identity, and following a self-authorship model, builds an independent identity
with much agency for the definition of self. In essence, it shifts the responsibility
from an external locus of control to an internal locus of control, feeding autonomy and
self-efficacy in college students (Baxter-Magolda, 2014). Through the lived

experiences during college years, the development of self-authorship crosses lines of difference, engaging with a multiplicity of identities.

Exploring the possibilities of self-authorship and grit for LGBTQ+ students will contribute evidence to the field, building on the work of Abes & Jones (2004). Similar, Kenneady & Oswalt call for future research in student development as it relates to multiple identities in that they, "… all need to be considered together as we strive to understand and provide services and education that best represent the needs of youth and emerging adults" (p. 241, Kenneady & Oswalt, 2014). Students may have identities more salient than others, but they all come to campus with a multiplicity of life experiences depending on their race, class, gender, ethnicity, sexual identity, among others. Capitalizing on these lived experiences as moments that contribute to a student's self authorship abilities, especially for minority students such as LGBTQ+, is a gap in the literature worth exploring.

Institutions of Higher Education: What are campuses doing?

For nearly 40 years, student affairs professionals have been investigating the needs of the gay and lesbian community. Through the terrifying HIV-AIDS epidemic of the 1980s, classification of gender identity disorder as a psychological disorder until 2012, and the recent controversy around marriage equality, institutions of higher education have provided a platform for social change for students as well as educators. Before there was a widely accepted 'LGBT' label for the non-conforming community, students on college campuses were finding sub-cultures accepting of their true gender and sexual identity through the twentieth and twenty-first century (Pardie & Luchetta, 1999). Though there is a lot of work left to be accomplished for the LGBTQ+

community, with heterosexism pervading all corners of the United States including college campuses still today, the activism and research that will benefit the LGBTQ+ community is broad. The 1990s brought vast research on the LGB community, with exploration into mental health, victimization and identifying the injustices occurring (Pilkington, 1995). More recent research has honed in on specific campuses, identities including trans*, and needs of the community, with college campuses being a popular environment for study (Yost & Gilmore, 2011).

In a study conducted by the American Association of University Professors in 2009, 92% of the over 4,000 accredited institutions of higher education in the United States were not considered LGBTQ+-friendly according to the Human Rights Campaign standards (Messinger, 2009). These schools are a mix of public, private, historically black colleges and universities, and religiously affiliated, with most of the LGBTQ+-friendly schools located on the West Coast or Northeastern regions of the United States. Programs such as Campus Pride, Consortium of Higher Education, Human Rights Campaign, and Pride at Work are examples of advocacy groups created to better support LGBTQ+ students across the nation, recognizing this gap in support. Research around Safe Zone and Ally trainings on college campuses has generated conversation around allies working to spread awareness about the LGBTQ+ population and their needs, both verbally and physically (Ryan, Broad, Walsh & Nutter, 2013). This research has shown positive effects in identity development and the creation of safe spaces for the LGBTQ+ community (Ryan, Broad, Walsh & Nutter, 2013).

The campus climate of each institution needs to be evaluated separately, as the uniqueness of each campus cannot be captured by a national survey instrument. For

the campuses that have conducted campus climate surveys individually, the results are telling. To provide an example, Dickinson College in Pennsylvania researched discrimination for the LGBTQ+ population on their campus in 2011, discovering LGBTQ+ students who experience overt discrimination are more likely to perceive the entire institution as non-inclusive or even hostile towards their community (Yost & Gilmore, 2011). However, more positively, "…when students believe that the campus is supportive and amenable to 'outness,' there is a greater involvement with campus co-curricular activities." (p. 22, Yost & Gilmore, 2011). The level of support for the LGBTQ+ community then needs to be considered from both a positive, and a negative standpoint, considering campus climate factors and steps for improving the student experience retention rates, and student success. Trends in the data that point to specific departments on campus should also highlight where work needs to be done.

Setting a Standard

It is no doubt that LGBTQ+ students need resources on campus that meet their needs. With crucial identity development occurring during the undergraduate college years, students need access to resources like healthcare, counseling, affinity groups, housing, spaces such as community centers, and allies in order to be successful (Evans & Wall, 1991). When considering individual campuses, these specific resources can be tailored to fit the ability of the campus. However, a set standard for all schools in the nation should be made available as well.

The leading national tool for considering LGBTQ+-friendly campuses is the Campus Pride Index. They have identified key features of an LGBTQ+-friendly

campus for any school across the nation, regardless of population size, region, or public status (Windmeyer, 2015). This includes, but is not limited to:

- Out LGBTQ+ faculty and staff

- Visible symbols of pride on campus such as rainbow flags and ally symbols

- Gender inclusive housing and bathrooms

- A university president that identifies as an ally

- LGBTQ+ or Queer Studies academic program

- Institutional policies that include both gender identity and expression and sexual identity

- A dedicated center on campus for LGBTQ+ students (Windmeyer, 2015).

Though all efforts described above contribute to creating an LGBTQ+-friendly campus culture, the dedicated center for LGBTQ+ students is a key feature the University of Delaware is lacking. A successful LGBTQ+ center would include a physical space on campus in the student center operated by at least one professional staff member with a degree in Gender, LGBTQ, or Queer Studies (Windmeyer, 2015). The center would host programmatic efforts, promote LGBTQ+ student groups, conduct educational campaigns such as ally training, provide counseling, and offer resources on and off campus supporting the LGBTQ+ community. The physical presence of a center sends a message to the campus that the LGBTQ+ community is a population of students the university culture accepts and supports. To note, many colleges and universities comparable in size to University of Delaware have

implemented such a physical location dedicated solely to the LGBTQ+ campus population.

In comparing the University of Delaware to other colleges and universities in the United States, I use the Campus Pride Index as a platform. The index is a tool applied to colleges and universities across the United States by a third party entity entitled, Campus Pride. It uses a 5-point scale, with 5 being the highest score and 1 as the lowest, and considers many campus resources and offices in their standard measures of LGBTQ-friendliness. As of 2015, UD had scored 3 out of 5 on the Campus Pride Index (Windmeyer, 2015). The areas with which UD had left to grow, as identified by Campus Pride, were Housing and Residence Life, LGBTQ Counseling and Health, and LGBTQ recruitment and retention efforts (Bremen, Rankin, Windmeyer, 2016). Though small steps have been made, such as piloting an "All Gender" housing option for gender non-conforming students in Fall 2015, a larger impact is called upon when comparing UD to other medium-large population, small city campuses.

Comparing the University of Delaware

Looking to three institutions of higher education, I have selected two schools comparable to the University of Delaware, and one school identified as 'Premier' by Campus Pride Index:

- Washington State University (WSU) is comparable to UD in population and small city geography. WSU has established a Gender Identity/Expression and Sexual Orientation Resource Center (GIESORC) open to all students, staff, and faculty on campus,

regardless of gender or sexual identity. With the center hosting

programs such as on and off campus student resources, ally training,

Soup for the LGBT Soul, scholarships, and the 'It Starts Now'

Campaign, there are a multitude of ways to better understand and feel

included at WSU (Washington State University, 2015). It is noticeable

as to how much of an impact a center like GIESORC can make, as the

Campus Pride Index rate WSU a 4 out of 5 (Bremen, Rankin,

Windmeyer, 2016).

- The University of Iowa also offers an LGBTQ Center on campus, like

   WSU's GIESORC. Additionally, Iowa offers a Lesbian, Gay,

   Bisexual, Transgender Staff & Faculty Association so the faculty and

   staff members have an opportunity to learn and find a community of

   like-minded people. Educating campus leaders like the faculty and

   staff is an important step in driving a cultural change on campus.

   Without it, students would have no role modeling or support in

   educating themselves. Additionally, 'The Safe Zone Project' at Iowa is

   a version of WSU's ally training, offering two educational workshops

   for participants to attend and become certified (University of Iowa,

   2015).

- Ithaca College is smaller in population size to UD, with 6,000 students

   instead of about 20,000 respectively, but their efforts have earned them

   a 5 out of 5 and Premier Rating on the Campus Pride Index. It should

   be noted only 35 colleges and universities in the United States have

   received a premier rating from the Campus Pride Index (Bremen,

Rankin, Windmeyer, 2016). Just as WSU and Iowa have a dedicated center, Ithaca has The Center for LGBT Education, Outreach, and Services that provide services including an office staffed by a professional program director, resource room for LGBT students and their allies, resources that provide referrals, information on LGBT issues, LGBT education programming, and events offered campus wide (Ithaca College, 2015). Ithaca's efforts reach even to the admissions page of their website, making prospective LGBTQ+ students feel included before they even apply. Additionally, Ithaca recently passed a gender-inclusive housing policy that does not place any limitations on housing or roommate choice on the basis of gender identity.

Summary

Though each college in the United States is very unique in size, administration, budget, geography, and campus climate, efforts should be made in order to better support all student populations. Namely, the LGBTQ+ population, as they are under-researched, under-represented, and under-served in comparison to racial or ethnic identities. A student's gender expression and sexual identity should be supported in combination with their other identities, instead of alongside of. Even eliminating the categories of identity, according to queer theory, would offer a more equitable lived experience and shave away stereotypes (Butler, 1990). Offering a different office for separate identities, such as an African American student office, Jewish student office, or Latin@ student office does not activate an intersectional approach, but it further segregates students by whichever identity is most salient to them (J. Tweedy, personal

communication March 9, 2016). Should a student have intersecting identities and wish to connect with multiple offices, the facilities should be equipped to do so. Moving forward, multiple identities should be recognized and celebrated in the work of identity development, as all facets of a person sum up their lived experience.

Research has been conducted on a number of college campuses measuring the campus climate and resources for LGBTQ+ students, specific to the campus with which the research takes place. The University of Delaware has not conducted research specific to the LGBTQ+ community, nor have they specifically identified this minority group in the blueprints for their upcoming diversity initiative. The gaps in the literature and at the University of Delaware, which this research will look to develop, rests in the following places:

- *Examining the entirety of the LGBTQ+ community and the intersections of multiple identities (including all non-conforming sexual identities as well as gender expression or identities).*
- *Using 'queer' as an all-encompassing term for students instead of categorizing them by the specific identities in the LGBTQ+ acronym.*
- *Measuring the campus environment as it affects student identity development, specifically at University of Delaware.*
- *Applying the model of self-authorship to the LGBTQ+ population for an entire study.*

During the course of the project, I theorize students who identify as queer are far along in their journey of self-authorship because of the discrimination, victimization, and negative campus experiences. These students are likely to have developed resilience and grit due to difficulties surrounding their LGBTQ+ identity,

thus contributing to the self-authorship capabilities (Baxter-Magolda, 2014). Whereas crossroads moments occur for each student at some point during their college or university experiences, crossroads moments have the potential to occur earlier than college for those who identify as queer. Due to the potential for social hardship, non-acceptance or resistance from family members, or not being out to family members back at home, these crossroads moments can happen independently of the college experience, building self-authorship skills before they step foot on their college campus.

Chapter 4

METHODOLOGY

Though there are numerous ways to explore the identity development of LGBTQ+ students at an institution of higher education, I look to the campus climate of the University of Delaware to explain how the environment can have an effect on students' identity development. I apply the self-authorship model offered by Baxter-Magolda as a framework with which to examine how LGBTQ+ students develop, instead of utilizing a traditionally LGB model. The primary reasons for neglecting an LGB model for the LGBTQ+ community are that the models are dated, they do not include the trans* population, and there are more identities to explore for these students, instead of their gender or sexual identity. By applying a general model of development, I can more objectively assess the development of the student, while allowing the campus climate data to tell the story of how it can affect a student.

Why Delaware?

The University of Delaware was chosen for this project for a number of reasons. While it serves as the institution where my graduate work takes place, my curiosity for how LGBTQ+ students perceive and adjust to the campus environment at UD was a motivating factor in the project as well. Spending just under two years as a student and professional at UD, I have noticed the institution beginning to increase its diversity efforts across campus. In these diversity efforts, I am anxious to understand their effect, if any, on the LGBTQ+ community, should the university choose to include gender expression and sexual identities in the blueprints for upcoming

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initiatives. This project will specifically work to better understand the experiences and needs of the LGBTQ+ population on campus, in hopes of better informing best practices and future initiatives to support the community on campus.

While the LGBTQ+ population is difficult to measure at UD, as many people who identify as such may not feel comfortable expressing their identity, it can be estimated the LGBTQ+ population at UD is in line with national averages. Based upon data from UD's Residence Life and Housing in fall 2015, about 4% of the student population would identify as LGBTQ+, which is what national measures report (Tweedy, 2014; Gates, 2014). With such a small percentage of the population openly identifying as LGBTQ+ on surveys, it is difficult to draw conclusions about the population holistically. Richer investigations into the lives of students will shed light on the environment surrounding the LGBTQ+ community from those who experience it everyday.

When looking to potential sample populations of LGBTQ+ students at UD in order to conduct more in-depth research, options were limited. There were two options explored from which to sample students for the current project, outlined below:

1. Residence Life and Housing began offering 'All-Gender Housing' in Fall 2015 as a housing option for students who identified as LGBTQ+ and wanted to live in an accepting and welcoming community. The students who currently live in the All-Gender Housing community were considered as the sample population for this project, but upon further investigation, were not an exclusive LGBTQ+ community. It is my understanding that many students who do not identify as LGBTQ+ live in the community, and therefore would not provide a suitable sample of the LGBTQ+ population

at University of Delaware. For this reason, I did not use the students living in the All Gender Housing community for this project.

2. One student group on campus exists to support the LGBTQ+ community in both social and educational capacities, entitled Haven. Haven is a student-operated organization with one professional advisor, and 177 members listed on their online site. They meet every Sunday to discuss topics important to them, educate themselves on the many identities that exist outside the gender binary and heterosexual identity, or gather socially to connect with like-minded individuals and allies. As the only public group of LGBTQ+ students at the University of Delaware, this group was the most accessible from which to recruit participants, and therefore developed as my population sample of LGBTQ+ students at UD for the current project.

It is worth noting that on a campus of about 20,000 students, only two LGBTQ+ resources could be identified for this project.

Exploratory Research: Attending a Haven Meeting

In an effort to best familiarize myself with the population sample, I attended a Haven meeting in October 2015, as the project was developing and research questions were not yet finalized. I wanted to be certain the research question being asked would be answered, as well as develop rapport with the students who may ultimately volunteer their time to my study. As someone who does not identify as LGBTQ+, but as an ally, this meeting was to immerse myself in the LGBTQ+ UD student's 'culture' for a few hours, eliminate any bias I had toward the group from word of mouth around

campus, and fill in any places of ignorance. Recognizing my privileges as a heterosexual, cisgender researcher, attending a meeting was the least-invasive way I could observe the community and refine the details of the project. I wanted to be sure a project of this exploration would measure the important parts of a student's identity development, as well as gather information to create a positive change on campus.

At the start of developing the project, research was intended to investigate the on-campus experiences of students who identified as lesbians at the University of Delaware. Recruiting voluntary participants for an open-ended short answer survey of about 10 questions, this project would build upon previous literature surrounding lesbian student identity development. Upon attending the Haven meeting, however, it was evident that 'lesbian' was not a salient term for this community. In other words, even if a student identified as a woman and was sexually attracted to other women, her preferred sexual identity was 'queer'. Through my continued attention to this use of 'queer' during the meeting, I noticed many other students who identified as trans*, gay, or bisexual identified as queer as well.

Surprised by this overarching term being used to encompass so many different identities, I asked one of the board members of Haven about this terminology after the meeting. I was very familiar with the term queer, as it is reclaimed by the LGBTQ+ community as an identity that may not quite fit under any other category. Often times when students are questioning their identity, they will identify as queer before choosing something more descriptive. Yet the students who identified as queer in Haven did not seem as if they were questioning their identity, they seemed certain their identity was queer. The board member's response further justified the theory I had developed while sitting through the meeting, in that queer is a preferred term for

because it does not place stereotypes on people (Haven Board member, personal communication October 25, 2015). Identifying as a lesbian comes with stereotypes about lesbians, and identifying as otherwise ignores the categories of identity and reduces the assumptions others may place on you. This board member identified as queer as well, and recommended that if I continued to use the term 'lesbian' in my study, I probably would not get a very high response rate because, as they said, "no one I can think of really identifies as lesbian here" (Haven Board Member, personal communication October 25, 2015). I listened to the board member's suggestion and adjusted my research question to replace the term 'lesbian' for the term 'queer'. This was an ignorance I was not expecting, having heavily researched the LGBTQ+ community, yet completely altered the project.

Though readily available and willing, using Haven to sample participants does not come without limitations. I chose Haven because it was a large enough organization to host the study, I had developed rapport with members who were willing to participate, and this was the only grouping of LGBTQ+ students on campus accessible to a graduate student conducting research. Plainly stated, it was much easier to recruit volunteers from a meeting of about 35 students, rather than place an ad in the school paper and wait for volunteers. However, the attitudes towards Haven on campus, from personal observations, is that they are known for being a very 'out and proud' student group. The students in Haven celebrate their identities and empower others to do the same, yet for a student who is unsure, shy, questioning, introverted, or scared, this large student group may be intimidating.

For this reason, I recognize the sample may be skewed because of the population from which the sample was collected. The respondents may provide more

detail about their personal lives than the average LGBTQ+ student because they share life experiences so frequently, they may have a more positive outlook on their experiences as LGBTQ+ due to their social network, or they may be happy talking about their experiences because they are 'out and proud'. Different results might occur from sampling students who may not be as comfortable with their identity, students who are battling mental health concerns over their gender or sexual identity, or those students who identify as LGBTQ+ but do not affiliate with Haven. Even with these limitations, the research questions should not be dramatically swayed as they target identity development, self-authorship tendencies, and what resources could better support LGBTQ+ students on campus.

Developing Research Questions

Similar to the larger U.S. culture, college and university campuses vary on issues of acceptance and tolerance of non-conforming identities. From my work as a student and professional at the University of Delaware, a curiosity for how accepting the administration and student population are of the LGBTQ+ community has increased over time. Through an intersection of professional experience and a deep-seeded passion for the LGBTQ+ community, research questions for the project are rooted in the field of higher education and observations of LGBTQ+ students at UD. Drawing on work from queer theory as well as student identity development theories, it is at the intersection of a student's multiple identities, and the social constructions around those identities, where growth and development can occur (Evans & Wall, 1991). Any potential threat to this growth and development, such as the environment and culture of an institution, needs to be evaluated to ensure an equal student experience, regardless of identity.

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In assessing student identity development, Baxter-Magolda's theory of self-authorship has been chosen to measure where LGBTQ+ participants fall on a developmental model. Though identity development models limited to sexual identity development exist, self authorship is not exclusive to LGBTQ+ students. For this project, using an existing model specific to LGBTQ+ students would concentrate too greatly on the development of a singular identity. In an effort to sum identity development for its natural multiplicity, the project looks to the intersection of race, class, gender, sexuality, ethnicity, and religious affinity as it relates to self-authorship. As LGBTQ+ people are often exposed to bullying, harassment, or violence, I theorize students who identify as LGBTQ+ will exhibit Baxter-Magolda's self-authorship capabilities prior to the start of college or very early in college because of their life experiences. For these reasons, research question 1 and hypothesis 1 were developed to reflect self-authorship.

Research Question 1: When do qualities of self-authorship emerge in surveyed LGBTQ+ students?

Hypothesis 1: Students will demonstrate self-authorship tendencies prior to the start of college.

Based upon current research in the field of higher education, the campus climate of an institution influences student identity development, especially for marginalized identities such as LGBTQ+. For this reason, the second research question is developed to measure and reflect the impact of a campus environment on a student's identity development. By observing if there is a negative effect on identity development, further research can be devoted to what the university administration faculty, and staff can do to alter campus climate for the betterment of all students.

Additionally, hypothesis 2 predicts the chosen label for identity, as outlined by Queer Theory literature, will be a result of avoiding categories and stereotypes.

Research Question 2: How does the campus climate at the University of Delaware affect the identity development of students who identify as LGBTQ+?

Hypothesis 2: Students will identify as queer because of the limiting stereotypes other identity categories offer.

In order to measure the lived student experience at UD, asking participants to identify LGBTQ+ resources the campus currently offers, or they would like to see offered, is essential. Rather than presuming what resources the LGBTQ+ population utilizes or needs on campus, my final research question inquires what, if any, resources are needed to better support this population of students. Hypothesis 3 forecasts educational efforts and a dedicated LGBTQ+ center on campus as two resources students will identify.

Research Question 3: Which resources are identified by the surveyed LGBTQ+ students that could be implemented to better support their identities at the University of Delaware?

Hypothesis 3: Students will describe educational resources and a dedicated LGBTQ+ center as a way to better support their identities on campus.

Development of the Survey

Once the sample population and research questions were solidified, a method for data collection was considered. Due to time constraints and limited resources, focus groups and semi-structured interviews were considered, but not feasible. As an alternative, an open-ended short answer survey was created in place of a semi-

structured interview, in an effort to mimic the questions that would have been asked in an interview setting. The survey was then created based upon investigative questions to better understand the population, as follow up questions could not be asked without conducting an interview. The project's three research questions were considered during development of the survey, including perceptions of the campus environment for non-conforming gender and sexual identities, measures of self authorship to collect information on identity development, and questions relating to what the community would like to see on campus to offer better support. The full survey can be found in Appendix D, but a demonstration of the process of developing survey questions is described below:

Questions 1, 2, 3, and 4 directly ask about the student's 'coming out' as LGBTQ+ or queer. While coming out is often times considered a one-time announcement, in fact, coming out is a process. Whether or a not a student comes out while at UD can impact their experience in finding a community with which they feel comfortable, how they potentially overcame any negative attitudes directed towards them, and if they are out to their family. It was evident during the Haven meeting I attended that many students were out to their friends on campus, but not to their families at home for fear of non-acceptance (Haven Board Member, personal communication October 25, 2015). This separation of being out at school but stealth at home is worth investigating in order to better understand how environment can shape perceptions of acceptance. Questions 1-4 will aid in better understanding queer students' thought process of coming out as LGBTQ+ both in the campus environment and at home (if applicable).

Question 5 asks, "Why do you identify as queer?" This question was produced to measure why a student chose the identity of queer, rather than a different non-conforming identity category such as gay, trans*, or bisexual. Students may identify with more than one category as well, which will aid in observing the intersection of multiple identities. Additionally, there are elements of queer theory that can be reflected in the responses to why an identity category is chosen, or not chosen. Responses could reflect feelings of disdain for the existence of categories of identity in general, or a rejection of a more traditionally category because of stereotypes. In the least, this question will provide insight for how society classifies gender and sexual identity.

Questions 6, 7 and 8 pertain to acceptance and safety on campus. While hard evidence for hate crimes and violence against LGBTQ+ students at UD may not be evident from the data presented in Chapter 2, there is value in asking about the student experience of safety and acceptance, as those personal accounts do not compare to statistics in terms of affect. If a student experiences violence as a result of their gender or sexual identity, they may or may not feel comfortable reporting this crime to the police. Even so, the student may not feel comfortable revealing that the crime could have been an act of hate. Taking this detail into consideration, inquiring about the lived experiences of students' safety and acceptance on campus is extremely worthwhile in an open-ended survey setting in order to gain a more holistic sense of occurrence.

Question 10 relates directly to Baxter-Magolda's theory of self-authorship as it asks, "Do you think your gender identity and sexual identity have shaped other aspects of your life? If not, why not? If yes, why?" This question targets the intersections of

identity and how gender expression and/or sexual identity can influence other aspects of a person's life. Based on the responses to this question, evidence could appear supporting the notion that LGBTQ+ students show mature signs of self-authorship, or no evidence could appear at all.

Questions 9, 11, and 12 are specific to the UD campus environment. These questions relate to resources currently being offered that are LGBTQ+-friendly, and whether or not the student has utilized such resources, barriers at UD the student perceives on the basis of gender and sexual identity, and anything the student would want to see changed at UD to better support their gender and sexual identity. These three questions should suggest a better understanding of how LGBTQ+ students perceive the campus environment, in comparison to what the campus climate survey of 2009 offered.

After development, the survey was pre-tested on four participants prior to submission to the Internal Review Board (IRB) of the University of Delaware. Based upon the results of pre-testing, no edits were made to the survey and the study was submitted to IRB on November 30th, 2015. The research project was deemed exempt from review under category #2.

Details of the Study

A survey of 12 questions was sent to 177 members of the student group, Haven. An anticipated response rate of 10-15 students was expected, as the survey was sent out at the end of the Fall 2015 semester, approaching final examinations for students. The survey opened on December 9th, 2015 and remained open for 15 days, closing on December 24th, 2015. Ten responses were recorded using the platform of 'google forms'. All participants were required to be University of Delaware students

in order to complete the survey, and identified as queer in some capacity (gender or sexuality). Their identification of LGBTQ+ was determined by the participant, as no pre-screening for sampling was conducted. Though participants had to log-in to their google account using their UDID and password, no names or identifying factors were recorded with their responses, ensuring anonymity.

Analysis of Data

Utilizing evidence found while conducting the literature review, a table matrix was created for the analysis of qualitative data results (See the Matrix Design in Appendix E for a template). In order to best observe patterns, reoccurring responses, and confirmations of theory, the matrix was used to cross compare variables and survey questions. The variables were determined by the existing literature, in order to best highlight research questions.

Having 10 respondents in the data collection provides challenges to analysis, as the higher number of responses provides more reliability of the data. However, the survey's response rate could signal a larger issue occurring at the University of Delaware. It can be estimated that the survey was e-mailed to hundreds of active Haven members, alumni Haven members, and faculty and staff on campus. Haven estimates 177 active members on campus currently, according to their public, online platform, with these active members being the most likely to attend meetings and respond to surveys. Collecting 10 responses from the 177 active members on campus is a very low response rate. The nature of the data is qualitative, however, and the responses do provide a rich explanation of the LGBTQ+ experience at UD. It is the content and quality of responses that will provide answers to the research questions, instead of a high numerical number with which to perform statistical analysis. The low

response rate can be notated as a limitation, but also could signal a larger issue of identity development and acceptance at UD.

Chapter 5

ANALYSIS

Demographics

All demographics questions in the survey provided space for each respondent to write in their response, instead of selecting options from a list. By allowing each respondent to identify their demographic information in a manner that best described them, the survey strived to be more inclusive of identities not normally listed in survey demographic sections. All 10 respondents answered every survey question and demographics questions, providing an n=10 for each question.

In regards to age, four respondents identified as 18 years old, four as 19, one as 20, and one as 21. When asked about what year they were at UD, five students responded First Year, three as Second Year, one as Third Year, and one as Fourth Year, meaning half of the respondents were first year students. In terms of race, five respondents identified themselves as white, two as Caucasian, one as African American, one as Asian, and one as Jamaican/Chinese. A majority of the students who responded identified as white or Caucasian, which is reflective of the greater campus population (UD Facts and Figures, 2015). When asked how respondents would best describe their gender expression or identity, five responded woman, 2 as GenderQueer, one as man, one as trans*, and one as 'woman/nonbinary (fluctuates)'. In regards to how respondents would most frequently identify their sexuality, five responded queer, 4 as bisexual, and one as gay. In sum, a majority of students who

responded to the survey identified as first year students, white or Caucasian, and queer.

Analysis of Survey Responses

Research Question 1

Research question 1 asked, "When do qualities of self authorship emerge in surveyed LGBTQ+ students?" with hypothesis 1 predicting, "Students will demonstrate self-authorship tendencies prior to the start of college." According to the data, hypothesis 1 is confirmed, with all 10 survey respondents coming out prior to arriving to UD and a number of responses demonstrating self-authorship capabilities throughout survey responses. Qualities of self-authorship are explored throughout the analysis of each survey question and student responses, as self-authorship could be observed throughout the data.

The reasons listed in student responses to question 3, "Regardless of whether or not you came out at UD, please elaborate on why you came out" varied. Responses included not wanting to hide who they really were, not wanting to live a lie, living authentically, to be themselves and explore their sexuality in college, to be open with friends, not wanting to hide a relationship, and because people were inquiring. In regards to examining students being out with their friends but not to their family, no respondents explicitly stated they were not out to their family, however, only four respondents stated they did come out to their family. This concept of being out to family was explored to better understand how environments can shape perceptions of acceptance. Some students indicated their family was supportive, while one respondent said their parents did not believe them, denoting they may not be

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supportive. Whether or not a student said they were out to their family did not seem to effect their perception of acceptance on campus.

Question 4 asked, "Was there a process of coming out for you? Please elaborate." Four students indicated coming out was not a process for them, while the remaining 6 respondents described the process of telling friends and/or family. Many students, in their survey responses, described their personal process of coming out along with the obstacles that arise when coming out. Three responses, specifically, exhibited qualities of self-authorship in the coming out process, all of which occurred prior to the start of college. One respondent identified:

> Coming out is always a process of letting people in your life know.
> I've come out many times to many people in my life and continue to do
> so. It's never ending.

This student's statement highlights self-awareness in the coming out process, demonstrating a tendency of intrapersonal skill and therefore self-authorship. The remaining two responses emphasize cognitive and interpersonal development, also both facets of self-authorship:

> I never came out fully to everyone I knew until this past National
> Coming Out Day. I first came out to my closest friends because I
> trusted them the most. Then I came out to my family (brothers first,
> then mom, then dad). There was more of a process with my family
> because I was afraid of what my mom would think.

> I begin by introducing myself by the name I prefer to be called by and
> leave it at that, unless I am in a safe space and feel comfortable giving
> my required pronouns (they/them/their).

A student's ability to understand their surrounding environment, as well as the thought process surrounding when to come out and to whom, is a direct demonstration of self-authorship. The cognitive development and interpersonal as well as intrapersonal skills of understanding, relationship with others, and self-awareness are integral pieces

of developing self-authorship, all of which are demonstrated in the above responses. It can be concluded from the data that students will demonstrate qualities of self-authorship prior to the start of college, and continue to demonstrate these qualities in their accounts of lived experiences.

<div align="center">Research Question 2</div>

Research question 2, "How does the campus climate at the University of Delaware affect the identity development of students who identify as LGBTQ+?" will be explored greatly in the conclusions of the project. Preliminary analysis shows identity development is affected by the modifications students make to their behavior on campus in an effort to stay safe, who students choose to befriend to feel accepted, and the identities students choose to identify with, such as queer, in order to avoid negative stereotypes. In a sense, research question 2 can be answered by simply stating students' identity development is affected by the campus climate in ways that do not allow them to fully express themselves at all times. The details of this conclusion are explored in the survey responses.

All 10 students described their sexuality or gender identity when answering, "Why do you identify as queer?" However, a few respondents described they identified as queer because they feel they did not fit into the prescribed categories of LGBTQ+, or the gender binary. For instance, one student said:

> Well, I know I don't identify as straight but as I'm in a relationship
> with a male-identified person right now I don't feel comfortable with
> the term gay or lesbian anymore. And bisexual doesn't feel right,
> either. For me, it has too much negative connotation and supports a
> binary gender system that I don't necessarily believe in. So for me,
> queer is a more broad term that just means that my sexuality doesn't fit
> into a specific box.

This affirms hypothesis 2, in that some students will identify as queer to move away from strict categories of identity shaped by the stereotypes. Two other student responses mentioned the gender binary or a fluidity of sexuality in their responses, and described that they identify as queer as a response to the limitations categorized identities place upon them. The answers to this question provided evidence for how society has shaped the way in which people identify gender and sexual identity, as well as offers perspectives from LGBTQ+ community members on how those identities impact identity development.

Question 6 asked, "Do you feel accepted by your peers? Faculty? Please elaborate." All 10 students responded positively to this question, responding with "Yes," "Very much so," or "I feel accepted." Only one respondent said they refuse to come out to their non-Women's Studies professors, while another said, "For the most part, yes." Had this been an interview or focus groups, further questions could have been asked to gain further information about why these students did not feel completely accepted on campus. The "For the most part," response could be indicative of occurrences of micro-aggressions or small experiences of non-acceptance. However, all 10 students did respond positively to being accepted on campus in some fashion, even if they could not speak to faculty experiences.

Eight students responded 'yes' to the question, "Do you modify your behavior on campus because of your gender and/or sexual identity? If so, how?" while 2 responded "No" or "Not really." For reasons related to gender and sexuality, students identified they do modify their behavior in some way. Many students indicated they did this as a means of safety, protecting themselves from harassment, or fear of harassment. Students said they do not present the gender with which they would like

to express themselves fully, they will present as cisgender or straight, or hide a part of themselves as means of modification. From the perspective of one student:

> Yes. I definitely do not express my feminine side as much as I would like to because I feel like UD is a very hetero-normative campus. I dress more masculine and don't talk the way I would like.

This was the only respondent to speak about UD specifically in their answer to this question.

The feeling of safety was examined in question 8, "Do you feel safe on campus? Please elaborate." This question was directly asked to gain a better understanding of student's experiences with safety. While there is no recent campus climate data collected by UD to aggregate LGBTQ+ student experiences with safety and well-being, all 10 students responded that they do feel safe on campus in some way on this survey. However, many indicated instances where they do not feel safe, or have the potential to feel unsafe. A few are highlighted here:

> Yes, but I feel like there is always the chance of me being called a slur because I have heard words like "faggot" and "retarded" be used on campus especially on my freshman floor last year.

> I feel safe alone, but I'm with my partner and we're clearly both wearing dresses, I'm somewhat afraid for them.

> I feel safe on campus most of the time. The only time I don't feel safe is when I'm walking alone at night, but that is not related to my sexual identity.

The answers to these questions, in regards to campus safety and acceptance, provided a better sense of the lived student experience for the 10 survey respondents. Additionally, the responses did not stress any direct instances of victimization, though the threat of victimization was suggested as being present for some. Larger sample sizes would need to be collected in order to speak to the broader student experience, as

the absence of violence or direct harassment in these 10 responses is not representative of the larger body of LGBTQ+ students.

The identity development of LGBTQ+ students at UD is seemingly affected by the greater campus environment, according to the lived experiences of surveyed students. Through their personal accounts of feelings surrounding safety, acceptance, and performance of gender, it is clear there are areas with which students do not feel they can fully express themselves, or be out. It can be concluded the campus culture at UD impairs the identity development of LGBTQ+ students, despite positive responses to feelings of acceptance on the survey. Though the students demonstrated self-authorship tendencies within their responses, they also indicated areas on campus where they cannot express their true identity. Students may undergo identity development in the wake of feelings of non-acceptance, but further research needs to be conducted before making such claims. From the current research, students showed self-authorship tendencies, but also showed their behavior is modified on campus because of the campus environment.

Research Question 3

The survey responses provided a more thorough understanding of the resources needed, from the perspective of the ten students at UD. In asking which resources could be implemented to better support students' identities, the respondents provided multiple suggestions for improvements. Research question 3 and hypothesis 3 were confirmed in that students described educational resources, yet they did not indicate a need for a dedicated LGBTQ+ center on campus.

When asked about awareness of LGBTQ+ friendly resources and if students use them, all 10 respondents indicated they did know of resources or knew how to find

resources should they need them, but 4 respondents indicated they did not need to utilize resources. Five respondents said they are aware of LGBTQ+ resources and they use these resources for reasons such as offering support, making them feel 'not alone' and included, and coming to terms with their identity(s). One person responded,

> I'm not very aware of them. I use counseling services and they seem queer-friendly.

This may indicate the student is using an LGBTQ+ resource on campus but is not aware the resource is LGBTQ+ friendly, as other responses described the counseling center as such a resource on campus. Four respondents listed specific campus resources, including Haven, the counseling center, Lav Chats[5], Keshet[6], and their Women's Studies professors.

Question 10 it asks, "Do you think your gender identity and sexual identity have shaped other aspects of your life? If not, why not? If yes, why?" The intention of this question was to investigate how students' gender and sexual identity influences the intersectionalities they face with many identities including race, socioeconomic status, nationality, and ethnicity, among others. However, no responses indicated students were aware of intersectionalities within themselves. The details of their responses did indicate multiple situations where their gender and sexual identity has influenced with whom they are friends, with 9 students responding 'yes' to the

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[5] Lav Chats is an opportunity for LGBTQ+ students, provided by the counseling center at UD, to chat about coming out, gender and sexual identities, relationships with family and friends, as well as dating, among other topics. Lav Chats are not open to allies.

[6] Keshet is an LGBTQ+ advocacy group for students who are also Jewish (A. Schilder, personal communication January 30 2016).

question, and 1 responding 'no'. Though Crenshaw's theory of intersectionality was not confirmed, the responses could be connected to interpersonal development, according to Baxter-Magolda's theory of self-authorship. Three students indicated how their gender or sexual identity has negatively impacted interpersonal relationships:

> Yes! Because I don't bring up my sexual orientation very often among my friends and family, I feel like there is a distance between us. To a degree, it feels like I'm not out. Thus, I feel like those around me don't actually know me and my social life suffers.

> I worry about being discriminated against and having religious friends reject me sometimes.

> My sexual identity has definitely shaped other aspects of my life because it has allowed me to explore opportunities within UD such as being on the Haven board and getting more involved. It also has made me fear walking in public holding my girlfriend's hand or outwardly talking about my relationship with people who don't know that I'm queer.

A few students indicated situations where their identities have broadened their awareness of other minority groups facing oppression in the following responses, which could demonstrate the intersectionalities described by Crenshaw:

> Very much so. It makes me more aware of the disadvantages and lack of inclusiveness that minority groups face every day. This makes me want to be more inclusive as well as making my living space and school more inclusive towards others.

> Yes. I feel like once I became more aware of my identity and the oppression I might face, I became more conscious and sympathetic towards other oppressed groups. I have become more of an advocate, and I've gained a good deal of knowledge, so sometimes queer friends come to me for advice because they know I'll understand the situation more easily.

> My gender and sexuality identities are integral in the formation of my political and personal ideologies, so definitely, yes.

When asked, "What barriers, if any, have you faced on UD's campus because of your gender and sexual identity?" six students said there were no barriers they had experienced. Three of the four remaining students indicated a lack of gender neutral bathrooms, while the last said,

> Not being able to donate blood, but that isn't really UD affiliated. I do not think I have faced any considerable barriers because of my sexual identity. If anything, it would be not being able to express myself in public because of the atmosphere that UD creates for itself.

In the final question addressing research question 3 and hypothesis 3, "If you could change anything about University of Delaware that would recognize your gender and sexual identities, what would that change be?" the surveyed students offered multiple suggestions in their responses. It should be noted there were 2 students who responded with no further suggestions to make improvements on campus. The responses that included suggestions are condensed and listed below:

- Professors asking for students' pronouns and normalize asking people for their pronouns
- More gender neutral restrooms (appeared three times in responses)
- More openly-labeled safe spaces
- More resources to help LGBTQ+ students emotionally, socially, and with housing
- Educational efforts and more information on various gender and sexual identities
- Label which professors are LGBTQ+ friendly
- Mandatory class or a section dedicated to LGBTQ+ in the first year seminar class

One student's response was very detailed, providing a suggestion and explanation:

I think (and I know this is unrealistic but I'd love it) that having a school-wide GRASP panel would really help the student body understand that queer people exist and it is not okay to harass them or judge them. That's not necessarily a UD thing but more something I wish could happen because I think a lot of people on this campus literally have no idea what queer means and don't know how to act around queer people and end up saying ignorant/hurtful things.

This student's response exhibits an awareness that LGBTQ+ education is not seen as a priority. They are also indicating knowledge of harassment on campus, judgment, and hurtful behavior, as well as a lack of understanding of queer for the larger student body at UD. From another respondent, it was suggested:

Accept more gay people to UD. Have some way of knowing that there are other gay people at UD (not just by going to Haven meetings) and have some way of knowing what individual students are accepting of LGBTQ.

This student's response highlights the seclusion the LGBTQ+ community faces at UD, with little resources of finding other LGBTQ+ people, other than Haven as the student identified. Additionally, accepting more LGBTQ+ students is a step the university has alluded to in the blueprints of their diversity initiative, however, without asking the demographics question on the application to UD, there is no way to admit more LGBTQ+ students with no way to tell who is LGBTQ+. There are issues surrounding the privacy of such a question. Currently, the university does not ask gender expression or identity and sexual identity on the admissions application. There is current debate around the addition of a sexual orientation question, as well as separating biological sex from gender identity. Asking this information would provide UD with data to support more funding for resources for specific identities, however, a person's sexual identity and biological identity is private information. Without assessing LGBTQ+ students, UD has no information on how many students identify as LGBTQ+, their retention rates, student success rates in various areas of campus,

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and if LGBTQ+ students are more at-risk for academic dismissal or financial hardships. This question of assessment will likely continue to be explored.

The student responses answered the final research question, "Which resources are identified by the surveyed LGBTQ+ students that could be implemented to better support their identities at the University of Delaware?" Their suggestions provided information as to where the university is lacking in LGBTQ+ efforts, and what they are currently experiencing on campus. Additionally, hypothesis 3 was partially affirmed, "Students will describe educational resources and a dedicated LGBTQ+ center as a way to better support their identities on campus." While students did not indicate the need for an LGBTQ+ center on campus, they did describe educational opportunities that could be implemented to make the campus environment more inclusive.

Chapter 6

CONCLUSIONS

This project builds on a long-standing passion in making progress for the LGBTQ+ community. Having worked with students who identify as LGBTQ+ in my professional work at University of Delaware's Residence Life and Housing, as well as harnessing a sympathy for the community's challenges, the project was an organic research question born out of sheer curiosity and motivation to further understand the LGBTQ+ community at UD. The three research questions and corresponding hypothesis were assessed using the survey data collected in December 2015, in an effort to explore the lived student experience of the LGBTQ+ population at UD. Additionally, identifying potential resources that could better support the LGBTQ+ population was a variable under investigation. The qualitative data collected presented an important understanding of the LGBTQ+ student experience, based upon the personal accounts of the ten responding students. The students also provided suggestions for improving the environment for the LGBTQ+ community. Conclusions drawn from the data analysis, and the project as a whole, are outlined.

Conclusions from the Literature

Aspects of Queer Theory were affirmed in the responses to the question, "Why do you identify as queer?" All ten students described who they were attracted to and/or their gender identity, clarifying the reasoning behind their non-conforming identity. However, three students elaborated further as to why they identify as queer,

emphasizing they did not fit into any other label, they did not like the stereotypes associated with a particular identity, and/or they did not want to be confined to the gender binary. These responses directly related to the perspectives of Judith Butler and Eve Sedgwick in their theories around performativity in that identifying with a non-specific label allows fluidity in both gender and sexuality (Butler, 1997; Sedgwick, 1990). This fluidity is appealing to students still exploring their gender or sexual identify, as outlined in the responses, or eliminates the threat of strict stereotypes on more rigid identity categories. According to Butler, categories of identity are unnecessary, and only create borders for which society includes and excludes people (1997). Based upon the responses at hand, it can be concluded the data affirms Butler's research. Though the current project was limited by the age of the respondents, future research should inquire further into why younger generations identify as queer more frequently than older generations, or if there is a difference in frequency at all. This could provide student affairs practitioners with more information about the identity development of LGBTQ+ students.

Baxter-Magolda's theory of self-authorship was confirmed in multiple responses throughout the survey. When asked about why a student came out, why a student identified as queer, feelings of safety on campus, and whether or not gender and/or sexual identity affects other aspects of a student's life, self-authorship was demonstrated in at least three responses per question. While interpretations of self-authorship are subjective to the researcher, unless using the self-authorship inventory created by Baxter-Magolda, it can be concluded that the three facets of self-authorship, cognitive, interpersonal, and intrapersonal development were present in the data.

It was evident in the written responses that students provided great insight as to when and why they came out, a demonstration of cognitive development and authoring one's own story. The students showed they understood not only themselves in interpersonal ways, in that their coming out would affect relationships with family and friends, but how their identity would affect their own development and well-being, which can be classified as intrapersonal skills. Though a comparative analysis with non-LGBTQ+ students would be necessary to confirm a difference in LGBTQ+ self-authorship and non-LGBTQ+ self-authorship, research question 1 and hypothesis 1 were confirmed in that these ten surveyed LGBTQ+ students did come out prior to coming to college, and demonstrated aspects of self-authorship in their accounts of coming out.

The Multiple Dimensions of Identity model, in combination with multiplicity of identities in feminist theory, were under exploration in data analysis as well (Evans & Wall, 1991; Crenshaw, 1991; Anzaldua, 1987). No responses indicated an intersection of identities such as gender and sexuality with race, ethnicity, socioeconomic status, or nationality. In no other questions, in addition to demographics, did respondents indicate any other identity separate from their gender expression or sexual identity. Had more specific questions been asked of the students, perhaps intersecting identities would have appeared in the data. Based upon the survey questions offered, and the consistent interpretation of the question in student responses, multiplicity of identities was not properly measured in the survey. In order to accurately measure and analyze how Crenshaw's theory of intersectionality affects students' identity development, further research specific to salient identities needs to be conducted. The students did, however, offer responses surrounding how their

identity impacted their friend group on campus, their choice in academic major, and their awareness of other oppressed groups and marginalized identities.

Work around intersectionality in higher education has been recent in the field, with a recognition of multiple identities shown in the Multiple Dimensions of Identity Model from Evans & Wall (1991). Examining the intersections of identities in college aged students has given a foundation to concepts such as universal design, rather than creating resources to support individual identities. Universal designs are inclusive by nature, giving an opportunity to design education, programming, and physical spaces that are equipped for all identities, such as a large inclined plane instead of steps as well as a ramp to accommodate those who walk and those who live in a wheelchair (J. Tweedy, personal communication March 9, 2016). It is more cost effective and inclusive to create one solution for all, instead of multiple solutions for many.

The Lived Student Experience

The lived student experience, based upon the collected data, was contradictory at times. Many students had indicated they found a support system on campus and did not need resources, but then at other times identified greater issues like the constant threat of harassment, not expressing oneself in their fullest gender identity, or monitoring when and where to be fully out and talk about their LGBTQ+ identity. At times, it seems as if these ten surveyed students have found a group of friends on campus that accepts them, cultivating a small but welcoming and inclusive peer-group with which they feel safe. When widening the scope of the student body at UD, however, the larger campus environment did not present itself as welcoming, accepting, and inclusive, based upon the data. This gap in peer-group and larger student body could be a side-effect of the sample population and their membership to

Haven. Because these students are already a part of an LGBTQ+ affinity group, their attitudes towards their peers and daily experiences could be more positive than those who are not. If the daily experiences of the respondents are with like-minded people who do not make them feel unsafe or not accepted, then it can safely be assumed that their perception of the campus will be influenced by the number of those positive experiences.

In order to better understand the lived experiences of LGBTQ+ students at UD, variables measuring the student experience were considered to gain a more comprehensive understanding of the daily interactions students have with their peers and faculty on campus. Two variables under review were the positive and negative student perceptions of the LGBTQ+ community at UD. In the responses, any indication of a positive or negative experience with peers on campus was considered in evaluating these variables. According to the responses to question 6, "Do you feel accepted by your peers? Faculty? Please elaborate" all 10 students said they felt accepted by their peers and/or/some faculty. More specifically, their responses were either, "Yes, I am out and people are accepting," or "I'm not out to a lot of people, but I do okay for myself." Many students said the faculty members they have interacted with do not know about their gender or sexual identity, one of which explicitly stated,

> I feel openly accepted by my peers. From faculty members, I feel
> accepted by my women studies professors and I refuse to come out to
> my other professors.

Had the data been collected via interviews or focus groups, follow up questions could have investigated as to why this student refuses to come out to some professors. It should be noted the peers of these students may also be members of Haven, identify as LGBTQ+, or identify as an ally, meaning they are more accepting than the general

student body. Though it is optimistic that all 10 students had positive responses to the question surrounding acceptance, more data on the general student body needs to be collected and evaluated.

While all 10 students responded positively to feeling accepted as well as safe on campus, when looking to the responses from question 7, "Do you modify your behavior on campus because of you gender and/or sexual identity? If so, how?" students say they modify their behavior on campus in order to fit the status quo for fear of harassment or judgment. Half of responding students described specific instances where they modify their behavior in order to protect themselves, such as in the classroom or public space, acting more feminine or masculine to avoid questions about their gender, and for fear of judgment or harassment. One student said they felt like "UD is a very heteronormative campus."

Of particular alarm were the responses that identified negative experiences with faculty on campus. As a student's first priority at UD is to be a student and succeed academically, any social interference with academics is concerning. Additionally, the suggestion from one student of "labeling which professors are lgbtq friendly" translates there are experiences of non-friendly LGBTQ+ professors. Future research, perhaps a campus climate survey, that asks specific questions of acceptance and perception of the campus culture and measures student-faculty interaction would provide more information about student experiences. Based upon the student responses in the project at hand, a deeper understanding of the LGBTQ+ population is necessary.

In order to replicate or expand upon the current project to gain more information about the LGBTQ+ community at UD, recommendations for future research projects include:

- Likert-scale questions that inquire about the lived student experience, with possible scales to measure particular areas of student development. These questions would make the survey shorter, and allow for more complex quantitative data analysis.

- Include allies in the sample population in order to compare development for LGBTQ+ students against their allied counterparts.

- Ask questions directly regarding intersectionality in an effort to capture the whole student, instead of one facet of their identity such as gender or sexual identity. Questions may look something like, "Please describe yourself and how your identities affect your academic work, employment, lived experience on campus, or any other experience you would like to share." Capturing more identities than simply gender and sexual identity can better inform future campus partnerships and intersecting identities on campus in need of support.

- Add academic program to the demographics section in order to observe any potential patterns in LGBTQ+ students and their allies.

- Offer a space for students to give feedback on potential efforts created in order to better support LGBTQ+ students. This could include asking students, "If UD were to add a center on campus that would host programming for marginalized identity groups on campus, would you

attend the programming?" This could also offer a space for pre-testing, should a program on campus want to measure learning outcomes.

Resources

As noted in the literature, the Campus Pride Index encourages individual college and university campuses to collect data on the needs of their LGBTQ+ students in order to make appropriate changes to better support students (Bremen, Rankin, Windmeyer, 2016). While the project at hand cannot make broad claims about the collective environment for LGBTQ+ students at UD, there were two questions on the survey that directly addressed LGBTQ+ resources, measuring what is currently in place and what could be implemented in the future. All existing resources that students claimed to have used were indicated as positive influences, means of support, or opportunities to meet other LGBTQ+ people. However, 8 of the 10 respondents offered improvements for the LGBTQ+ community at UD.

The surveyed students identified resources they currently use on campus to support their identities as LGBTQ+, with many students confirming resources previously listed in chapter 2. However, two new resources not previously explored were described as well. The first is a program hosted by the Counseling Center entitled, Lav Chats, which is a social gathering for anyone identifying as queer to hang out with other queer students. The second resource identified was Keshet, an LGBTQ+ empowerment group for Jewish students, though no further information about Keshet could be obtained on the university's website (A. Schilder, personal communication January 30, 2016). Even with these two groups on campus to better support LGBTQ+ students, small groups do not fulfill the needs of the greater LGBTQ+ population on campus. As notated in the student's responses to the

question, "If you could change anything about University of Delaware that would recognize your gender and sexual identities, what would that change be?" widespread and larger efforts were described, instead of more small-group settings such as Lav Chats or Keshet. This is an indicator that the small groups on campus are useful for those in need of direct support but larger educational efforts for non-LGBTQ+ people would improve the campus experience for LGBTQ+ students.

In response to the above question surrounding potential resources, no students said they felt a dedicated LGBTQ+ center should be added to the campus. While this lack of support for a center was surprising at first, it should be noted that there was no question on the survey directly asking about a dedicated LGBTQ+ center. The literature supports such a physical space on college campuses, but students at UD may have no context for such a center on the basis of gender and sexual identity. Simply put, they do not know what they do not know. What is more, an indication for a need of physical spaces on campus that are LGBTQ+ friendly does not mean the physical space must be exclusive to the LGBTQ+ community. Though SafeZone trainings may be losing appeal on college campuses as they segregate safe from non-safe spaces, SafeZones have created spaces on campus for LGBTQ+ students to utilize, nonetheless. A dedicated LGBTQ+ center on campus would create similar boundaries as SafeZones, and for that reason, their implementation should be given deep consideration, depending on the college campus.

The additional resources offered by the students in their responses surrounded widespread educational efforts, more safe spaces, and gender neutral bathrooms. However, in some sense these three resources are being offered on a small scale in some fashion at UD. Gender neutral bathrooms have slowly been installed in

residence halls, academic buildings, and university offices as the campus re-develops and builds new infrastructure. The LGBTQ+ 101, Trans* 101, and ally trainings have also been re-implemented by the new LGBT Program Coordinator for Spring 2016 (R. Harless-Balmer, personal communication November 6 2015). And lastly, safe spaces are indicated by the ally markers students staff and faculty put in their residence halls and offices on campus. These three strategies for a more inclusive and accepting environment have been implemented in some way on campus, therefore the students are familiar with the idea and likely indicated growth for these initiatives in their responses. One student did suggest adding LGBTQ+ spaces in their response, "more places to meet other LGBTQ+ people other than Haven."

In recommending new resources for LGBTQ+ students at UD, more data needs to be gathered. The ten surveyed students offered sensible suggestions for improvements based upon what is already happening on campus, but for brand new initiatives and programs, there is little to no data. Students suggested efforts such as widespread educational programming, more gender neutral bathrooms, improving faculty-student interactions, and the need for pronoun sensitivity in classroom settings. The addition of an LGBT program coordinator and visibility of gender neutral bathrooms on campus signal the university is moving in directions that support some students' suggestions. What is more, these changes must be implemented by people at UD who are aware there is a need. Without the knowledge, and therefore data, of a true necessity on campus for the resources suggested by students, the advocacy and finances of such resources will not be supported. In order to gather such data, further research on the broad campus community needs to be conducted.

The literature will offer best practices for LGBTQ+ 101 and ally trainings for staff, faculty, and students, educational programming to implement on campus, and the possibility of an LGBTQ+ center with professional staff members to oversee the center and its operations. However, to better know what will work at UD, students need to be directly asked about whether or not there is a need for such a resource regardless of what the literature says. Because college and university campuses are so unique from one another, it is difficult to compare across campus environments and LGBTQ+ efforts (Windmeyer, 2015). Additionally, UD has the opportunity to progress higher education further in innovative ways, rather than replicate the work of comparable institutions. As research on intersectionality has found, supporting the multiplicity of student's identities is more desirable than supporting each identity separately (Evans & Wall, 1991; Crenshaw, 1991). With the creation of more enclave spaces for particular identities, the more likely identity groups will be excluded. Adding a LGBTQ+ center to UD could perpetuate a cycle of exclusion, rather than promote inclusion. Considerations such as these need to be well thought-out moving forward.

Based upon the results of this project at UD, educational programming for the greater campus community is an important next step for acceptance and inclusion on campus. These educational suggestions can easily be implemented without creating a niche environment for LGBTQ+ students. As the data showed, half of surveyed students indicated a need for educational efforts in their answers. The literature supports education in cognitive development during Baxter-Magolda's self-authorship model, and from the environmental assessment, little to no educational efforts are currently being conducted for those outside the LGBTQ+ community. Though future

research is needed to better predict the success of specific initiatives, it can be concluded that educational trainings and programming are initiatives supported by the results of the current research. Additionally, increasing education about the LGBTQ+ community, partnered with ally training, could be a universal strategy in fostering a welcoming and inclusive environment. Simply because LGBTQ+ students are a marginalized identity in need of attention currently, does not mean another identity, or intersections of identity will appear soon thereafter. Rather than create individual education and programming about each marginalized identity, campuses can design their initiatives and infrastructure to include all marginalized identities, by way of a universal design.

<center>Conclusions from Campus Environment Observations</center>

In August 2014, when first coming to UD as a student and staff member, I remember being struck by the lack of LGBTQ+ efforts the university was putting forth. For instance, many colleges and universities offer both active and passive LGBTQ+ resources for students on campus such as ally trainings, LGBTQ+ centers with dedicated professional staff members, and events and awareness campaigns. UD is currently re-developing its ally training, with an up and coming restart in 2016 after a year's lull, and there is no dedicated LGBTQ+ center for students and staff on-campus, among other gaps. Though race, ethnicity, religious affiliations, and first generation students are important identities to support and for which UD offers numerous resources, the intersections with gender and sexuality that arise within those identities were seemingly ignored by the institution in 2014.

In 2016, almost two years later, LGBTQ+ efforts are still few and far between. Unless a person is specifically seeking out LGBTQ+ resources on campus, they are

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difficult to locate, both digitally and physically. It is worth mentioning that throughout the duration of my research on UD's LGBTQ+ initiatives, support services, organizations, and resources, many of the webpages listed as LGBTQ+-related simply did not exist. For instance, a particular page on the Haven site may have a link to the campus allies list, but after clicking the link you find an error code, and no ally information. There is mention of an LGBT Community Office in Hullihen Hall, yet upon further investigation, no other indication of the community office is present. Simply put, many of the resources were not as readily available as they needed to be. Ally training ought to be easily accessible to the students, faculty, and staff on campus, should awareness and education of the LGBTQ+ be a priority of the institution. As a researcher, this was frustrating. However, as a student researching for my own identity development or yearning for a community, persistence would likely fall to defeat. When resources are so buried in websites, the community searching for the resource may feel as if they do not matter.

As mentioned previously, the LGBT Program Coordinator position was filled for the 2015-2016 academic year in an effort to better support the LGBTQ+ student population in a professional capacity. No doubt an asset to the campus, the coordinator's office is tucked away in the basement of the Perkins Student Center, and does not directly advise the only LGBTQ+ student group, Haven. While the coordinator exists to provide students with resources, if the students who need resources cannot find them (online and in person), then the job responsibilities are not being exercised to the fullest extent. Additionally, the LGBTQ+ Advocacy, Resources, and Support website[7] that describes the LGBT Coordinator position, as

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[7] http://sites.udel.edu/lgbt-allies/

well as outlines resources on and off campus for the LGBTQ+ community, is difficult to locate unless purposefully searching for it. It appears as if UD has multiple resources on campus working simultaneously, yet not together, in an effort to create a welcoming, educated, and inclusive environment for the LGBTQ+ community at UD.

In the past, one way UD has presented a welcoming and inclusive community has been a published ally list made public for the campus community. After completing LGBTQ+ 101 and ally training, students, staff, and faculty could be placed on the allies list as a symbol of their dedication of acceptance and advocacy for the LGBTQ+ community. A common argument against having an allies list is that it segregates those with accepting attitudes from those without (J. Tweedy, personal communication March 9, 2016). In some sense, all members of the campus community should be creating a welcoming and inclusive environment for all students, not just members of the LGBTQ+ community. For example, a member of the LGBTQ+ community may look for their professors on the ally list and not find them, signaling their classroom experience may not be a safe environment to express their gender or sexual identity. This isolation of allies and safe spaces could be dismantled with a required LGBTQ+ 101 and ally training offered to all incoming students, faculty, and staff, a similar idea to what was suggested in the survey responses.

During research of the campus environment, it was found that there are some offices on campus that work to form inclusive environments and recognize all facets of a person's identity, including race, gender, sexuality, religion, ethnicity and more. One example of such an office is the Counseling Center. This office consistently works with LGBTQ+ students, as identified in the data, they host the Lav Chats, and

are expressive in supporting the community. This office on campus exists to counsel all students, regardless of identity, however, they work with individual students or in a small group setting. As a prospective student or student questioning gender or sexuality at UD, options for resources and finding a social network of like-minded individuals is not supported by such an individualistic effort. Additionally, it was mentioned by the LGBT program coordinator that the Student Health and Wellness Center is accommodating to trans* individuals who are transitioning (R. Harless-Balmer, personal communication November 6, 2015). For instance, if an FTM[8] needs a pelvic exam, the office will allow him to wait in the general waiting area, instead of the women's waiting area, to remain stealth. Efforts like these seen around campus are signs of hope that UD will shift to being a welcoming and inclusive environment for all.

<div align="center">Rethinking the Model of Ally Training</div>

LGBTQ+ 101 and ally trainings are traditionally thought to be one or two-part workshops that both educate participants on the LGBTQ+ community, as well as explain how to advocate for the community's needs as an ally. Many institutions have used this two-part model along with SafeZone trainings to create pockets of inclusivity on campus. However, pockets of inclusivity have not proven to be successful in creating a welcoming and inclusive environment for the entire campus (A. Lange, M.Ed., personal communication March 7, 2016). Who has access to the segregated SafeZones is also a concern, as many times privileged students with intersections of being white are more likely to use safe spaces because of their status on campus,

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[8] FTM is shorthand for female-to-male, and signals a person transitioned from being biologically female to presenting their gender as male.

potentially alienating a safe space from their LGBTQ+ peers of color. Simply stated, institutions of higher education are beginning to rethink their LGBTQ+ 101 and allies training programs to create a holistic education that can be carried through campus, not only in the SafeZones.

For example, Michigan State University has created an online module version of LGBTQ+ 101, partnered with an in-person workshop to replace the traditional model of LGBTQ+ 101 and ally training (A. Lange, M.Ed., personal communication March 7, 2016). The online program is called Queer Inclusive Learning and Leadership (QUILL), and uses the power of developmental sequencing to offer a quiz in place of an LGBTQ+ 101 course. Anyone at the university can take QUILL, and all participants must receive a score of 93% or higher on the online module in order to progress to the workshop. The online module covers terminology about the LGBTQ+ community, explains the difference between sex and gender, and explains all information that would be offered during an in-person LGBTQ+ 101 training. After the online part is completed, participants attend a two-hour workshop to become certified. The workshop is interactive, reviewing material covered on the online module, giving participants an opportunity to practice using various pronouns in conversation, evaluating and analyzing how to navigate their campus as an ally, and finally, requiring participants to make an action plan of an advocacy effort they will make on campus (A. Lange, M.Ed., personal communication March 7, 2016). Once completed, the certification expires every four years.

Over two years of self-reported data, the QUILL program has been successful in training students, staff, and faculty on campus. QUILL is unique for many reasons, but would differ most from the current model at UD in that the online module would

save time from trainers facilitating every LGBTQ+ 101 in person, hold participants accountable for the knowledge learned by requiring a 93% or better on the quiz, and open an environment where students can practice their skills learned in a space with other students who are learning how to be LGBTQ+ allies, with the expectation that participants will re-learn and review the material in four years. Additionally, the actions plans have served as a catalyst for leadership in changing the campus environment to being more inclusive, as Michigan is not an LGBTQ+-friendly state. Many of their student staff members in Residence Life and Housing have completed QUILL in an effort to create welcoming and inclusive environments on their residence hall floors, and faculty members have created action plans to model the way toward inclusivity in their classrooms and curriculum design (A. Lange, M.Ed., personal communication March 7, 2016). With the QUILL program making waves at such a large institution, it is no doubt creative efforts such as this could make waves at UD.

Any efforts that mimic a program such as QUILL could be piloted, assessed, and then progressed forward pending positive results. Replicating the traditional model of LGBTQ+ 101 and ally training is becoming more antiquated, and does not provide a return on investment as the QUILL program does. Based upon the results of the current survey, students are looking for more opportunities on campus to educate the larger student body on the LGBTQ+ community. While educating on the acronym's definitions will create awareness, the ally trainings take this knowledge a step further, teaching people how to be an ally for many identities, not simply the LGBTQ+ community. Being an ally to various marginalized identities can look very similar to one another once the foundation of knowledge about a particular identity group has been taught (Ryan, Broad, Walsh, Nutter, 2013). For instance, being an ally

to the Native American community can overlap with being an ally to the LGBTQ+ community when policing language in a social setting. However, efficiently and effectively teaching the foundation of what language is acceptable and what is not is where innovation can occur. In sum, UD has many opportunities to grow in the realm of allyship and advocacy on campus, and the student responses from the survey tell a need for these opportunities to come to life.

<div align="center">Policy Implications</div>

As mentioned previously, UD does include gender identity and sexual orientation in their non-discrimination policies (Groff, 2015). In order to expand upon the current legislation supporting the LGBTQ+ community, I would urge the institution to take an active role in using policy to make larger social changes on campus. For instance, requiring all existing and incoming faculty, staff, and students to complete LGBTQ+ 101 and ally trainings could build skill development and a greater understanding of diverse communities before folks arrive on campus. In order to foster a welcoming and inclusive environment, I believe it is the institution's responsibility to educate their populations on underrepresented groups in order to prevent ignorance on campus.

In terms of healthcare policy, the UD health care package offered to students currently does not cover gender transition surgeries or hormonal treatments, limiting trans* students on campus. Including these treatments in the policy would allow students the ability to transition and express their gender identity to the fullest extent. Recognizing not all students are included on family health care packages, this is a very inclusive change to policy the university should consider for the trans* population.

Additionally, Residence Life and Housing could implement a statement of inclusivity at the start of the academic year when students move into the residence halls at UD. Similar to West Chester University of Pennsylvania's statement described previously, setting the precedence for floor communities at the start of the year could contribute to preventing acts of hate, encourage inclusive attitudes, and foster feelings of acceptance on campus. It is important for each department on campus to take as many steps as possible to include all students, offer a community where all can express themselves safely, and students feel safe as a result.

Limitations

Though the research project at hand was as exhaustive as it could be within the confines of time and resources, there are limitations. Surveying 10 students in a qualitative fashion provides rich, detailed information about the sample. However, the results cannot be used to make wider claims about the entire LGBTQ+ population at UD. Additionally, the surveyed students are limited to being members of Haven, which may have provided more positive responses because they have a regular LGBTQ+ group they attend. The name of the organization is also indicative of its culture, as students may have found a literal 'haven' in this gathering of students. Questioning those students who have not found an affinity group on campus, do not like Haven, or are not out to anyone yet may have yielded entirely differently results. Because UD does not collect demographic data on gender expression and sexual identity, there is no way of accessing the LGBTQ+ population other than using Haven as a sample.

Though some students indicated negative interactions with professors being inclusive towards the LGBTQ+ community, there are limitations to these responses.

The greater campus population is not represented in the data, therefore students reporting negative interactions can only speak about professors they have interacted with. One faculty member's perceived behavior is not indicative of the larger body of faculty members, nor is the experience of one student revealing of the larger student experience. While the experiences described in the data at hand deserve to be analyzed in an effort to answer research questions, it is difficult to apply it outside the confines of Haven, and UD.

It should be noted that half of the students responding to the survey were first year students, which does not provide a reflective outlook on a four-year experience. With five out of ten students as first year students completing the survey at the conclusion of their first semester, there is little experience to compare fourth year students that have been on campus for as much as seven semesters. Those that have been at UD for a longer duration of time have more experiences to report in a qualitative study such as this one. Though the first semester experiences are important, stratified sampling for year in school could be a future strategy in research.

Lastly, most of the surveyed students identified their race as white or Caucasian, leaving little room for multiple marginalized identities to speak to their experiences of intersectionality. UD is an institution with primarily white students, however, the experiences of intersecting marginalized identities were not captured in this dataset.

<div align="center">Final Thoughts</div>

The LGBTQ+ community at UD shared their personal, lived experiences during the data collection of this project. In assessing the campus environment as a researcher, professional, and student, the intersection of my perception of the campus

with the student survey responses provided a comprehensive understanding of LGBTQ+ students, despite the project's limitations. Based upon the results of the project, I believe UD should increase educational programming efforts in order to raise awareness for an underrepresented community and look to installing more gender neutral bathrooms to create a more inclusive community for students on campus.

From the literature, I would recommend UD assess the LGBTQ+ population in a campus climate survey, gathering data to compare the heterosexual cisgender student experiences to the LGBTQ+ experiences, as well as assess intersectionalities. Though a student respondent suggested admitting more LGBTQ+ students to UD, adding sexual orientation as a demographic question on the admissions application to UD would not offer much insight to the campus community. Unless a university implements an affirmative action policy for the LGBTQ+ community, asking personal information such as sexual identity is not necessary.

In sum, results from the current project inspire the creation of an inclusive experience for all students at UD. The goal is not to implement LGBTQ+ exclusive buildings, trainings, and housing on campus in an effort to further segregate the population. Rather, UD can strive to have an environment where campus resources partner with one another to support the intersections of identity, and alter policies to reflect these efforts. For instance, the Center for Black Culture could partner with Haven to bring a queer woman of color speaker to campus, in an effort to role model leadership to students of those identities. Or, a leadership program could be developed that specifically serves black men leaders on campus, with facets of the leadership program supporting spiritual, sexual, and gender identities. While UD has a Blue Hens leadership program to develop students' leadership abilities, those intersectional

privileged and marginalized identities deserve to be recognized in a developmental

setting. While leadership programs for each underrepresented identity would be

repetitive and unnecessary, universally designing programs on campus for students

would plant seeds of inclusivity across campus.

Universal design works to be inclusive of all persons, rather than retro-actively

adding resources for particular identities. This includes designing new buildings to

have an inclined plane leading to the entrance of the building, versus building steps

and a ramp, allowing people of all ability to access the space equitably. Many of the

current efforts at UD have been retro-fitted, attempting to make building inclusive

retroactively and replicating this design in new buildings instead of designing new

buildings to accommodate for all abilities. As one student stated in their response, UD

is a very heteronormative campus. This means the campus is designed for

heterosexual cisgender students to thrive, instead of allowing both conforming and

non-conforming identities to be successful together. Not limited to sexual and gender

identity, many college campuses are designed for white students, students who have a

two-parent household with financial flexibility, and students whose parents and/or

siblings attended college. Rethinking the way our campus environments are set-up to

allow particular student success is not limited to the confines of this project, UD, or

even the LGBTQ+ community.

There are changes that can be made across UD in an effort, for policy and for

culture, to bring inclusivity to fruition. Asking a student's preferred name and

pronouns in the classroom rather than using what is printed on school documentation,

designing buildings with gender inclusive bathrooms, creating housing for the trans*

student population, and implementing widespread education efforts about the

LGBTQ+ community are a few steps that can be taken in the immediate future. Additionally, editing the current LGBTQ+ 101 and ally training programs to measure knowledge gained, rather than relying on the self-reported data, would enhance the current model. Moving forward, UD has numerous options for creating welcoming and inclusive environments, and assessment can be a useful tool in gaining funding, as well as measuring effectiveness. Though the LGBTQ+ community was under study for the purposes of this project, intersectional efforts should be considered in future work.

It is the intersection of all student, faculty, and staff identities that make up the UD community. Examining these identities, and the effects the campus environment has on how we develop those identities is important work in knowing how UD will affect its students. As an institution of higher education leading the way in innovation, recognizing and addressing the gaps in resources and education is the first step in moving towards a welcoming and inclusive environment for all. With future research, an examination of comparable institutions, and consideration to intersectionalities and universal design, UD can also lead the way in creating and maintaining an inclusive environment for all.

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Appendix A

DEFINITIONS OF LGBTQ+ IDENTITIES

Below is a list of common biological sex classifications, gender identities, and sexual identities with definitions, though it should be noted this list is not exhaustive.

Biological Sex

Assigned at birth by the doctor or hospital, what is printed on a baby's birth certificate, and what the assumed gender of a person is based.

Female – When a person is born with female reproductive organs or sexual anatomy, such as uterus, ovaries, and the vagina muscle.

Male – When a person is born with male reproductive organs or sexual anatomy such as a penis or testes.

Intersex – When a person is born with both female and male sexual anatomy. The person is deemed intersex instead of male or female, as there is no singular sex anatomy to determine. It is best practice to let the baby grow to an age where they can decide which gender they prefer to perform, though many doctors will perform surgeries to eliminate one sex organ and decide the baby's sex anatomy for them. People who are born intersex should not be referred to as hermaphrodites.

Gender Identities

Describes how a person chooses to perform their gender. This can involve the clothes they wear, hair cut and style, and use of make-up. A person's gender is not assigned to them, and can change as a person develops through life. People choose their gender based upon internal feelings.

Cisgender – When a person's gender identity aligns with their assigned birth gender, they identify as cisgender. For instance, a baby is born with female reproductive organs and is assigned 'girl' as her gender. As she grows up, she performs her gender as feminine. Most of the world's population identifies as cisgender.

Transgender or Trans* – Opposite to cisgender, transgender describes an individual who performs their gender differently than their assigned birth gender. To give an example, if a baby is born with female reproductive organs and is assigned 'girl' at birth, then grows up feeling like a boy, this person would transition to become a boy. The boy would likely identify as FTM (female to male), transgender man, or transman. He would also likely change his name, and possibly begin hormone therapy or request surgery to physically transition from girl to boy. Trans* people should always be asked which pronouns they prefer.

❦The asterisk in 'trans*' is an umbrella term for all persons identifying as transgender, transsexual, transman, transwoman, or other gender identities related to trans*.

Gender Queer – Gender queer is an identity most commonly performed as gender ambiguous, or without a feminine or masculine label. Though trans* people can transition from one gender to another, people who identify as gender queer generally do not fall on ends of the feminine/masculine dichotomy. Pronouns may differ person

to person, so it is best to ask a person what pronouns they prefer if they identify as gender queer.

Gender Fluid – People who identify as gender fluid often move between masculine, feminine, and androgynous gender performances. They do not identify strongly with a masculine, feminine, or androgynous gender performance, but can move freely on the spectrum.

Sexual Identities

A person's sexual identity is defined by whom they feel sexually attracted to. Sexual identity is an innate part of all humans, meaning it is not a lifestyle choice or assigned.

Heterosexual – Considering a man/woman gender binary, a person is sexually attracted to the opposite gender when they identify as heterosexual. A man who is heterosexual is sexually attracted to women, and a heterosexual woman is sexually attracted to a man. Most of the world's population identifies as heterosexual.

Gay – A person is sexually attracted to the same gender will identify as gay. This can apply to women or men, though most commonly 'gay' is used to describe men attracted to other men.

Lesbian – Women who are sexually attracted to other women identify as lesbian.

Bisexual – People who identify as being sexually attracted to both men and women identify as bisexual.

Queer – An identity with no boundaries or limitations, people often identify as queer if they do not want to be placed into the stereotypes that another identity may have.

Queer means something different to every person, and those who identify as queer should not be assumed to be attracted to any particular gender identity.

Questioning – People who are in the process of thinking differently about their current sexuality often identify as 'questioning'. They may identify as heterosexual and are questioning this identity to move towards identifying as gay, or questioning their identity in a developmental process.

Fluid – A person's identity can change over time depending on intimacy with a partner, hormone levels, or age when they identify as fluid. Those who identify as sexually fluid can develop feelings for many different partners through life without pinpointing one identity such as lesbian or gay.

Pansexual – An identity that is open to loving people regardless of gender, biological sex, or sexuality, and is more fluid than people who identify as bisexual.

Asexual – A person does not feel romantic or sexual attraction when they identify as asexual. A person can identify as aromatic, meaning they do not feel romantically attracted to others, or asexual, meaning they do not feel sexually attracted to others. Identifying as asexual does not mean a person does not want a partner, nor does it mean their partners, should they have one, identify as asexual as well. People who identify as asexual have various levels of asexuality, and are often underrepresented in the LGBTQ+ community.

MODELS OF LGBTQ+ IDENTITY DEVELOPMENT

Gay, Lesbian, and Bisexual Identity Development: Cass's Model of Homosexual Identity Formation: (Cass, 1979)

Stage 1: *Identity Confusion* – Perception of one's heterosexual identity is unexamined, but a slow awareness of gay, lesbian, or bisexual identity begins.

Stage 2: *Identity Comparison* – Realization of future heterosexual identity does not apply, and begins to consider the possibility of being gay, lesbian, or bisexual. Anxiety and fear are reduced, but accompanied by the potential for social alienation.

Stage 3: *Identity Tolerance* – The connections to other gay, lesbian, or bisexual individuals begins in an effort to increase understanding and find refuge. This stage is often considered a connection between an individual's perception of self and the outside world.

Stage 4: *Identity Acceptance* –   Contact with the gay, lesbian, and bisexual community increase, in validation of one's own identity.

Stage 5: *Identity Pride* – A rejection of heterosexual beliefs and values, and the embracing of pride for one's gay, lesbian, or bisexual identity takes place.

Stage 6: *Identity Synthesis* – Sexual identity is now viewed as a part of the individual's overall identity, the "us vs them" dichotomy is eliminated, and the person has a greater understanding for their inner self in congruence with the outside world.

(Pascarella & Terenzini, 2005)

D'Augelli's Model of Lesbian, Gay, and Bisexual Development: (D'Augelli, 1994)

1. *Exiting heterosexual identity* – Coming out and recognizing one's sexual identity is not heterosexual, although the full meaning may remain unclear.

2. *Developing a personal lesbian/ gay/ bisexual identity status* – Challenging stereotypes or internal beliefs about gay, lesbian, or bisexual identities while befriending others who validate one's identity.

3. *Developing a GLB social identity* – Lifelong development of a social network of gay, lesbian, and bisexual friends who offer support.

4. *Becoming a GLB offspring* – Coming out to parents and family members, with complexities and re-entry into the family varying.

5. *Developing a GLB intimacy status* – Finding a gay, lesbian, or bisexual partner. This stage proves challenging as we exist in a heterosexist culture with no social cues for the invisibility of non-conforming sexual identities.
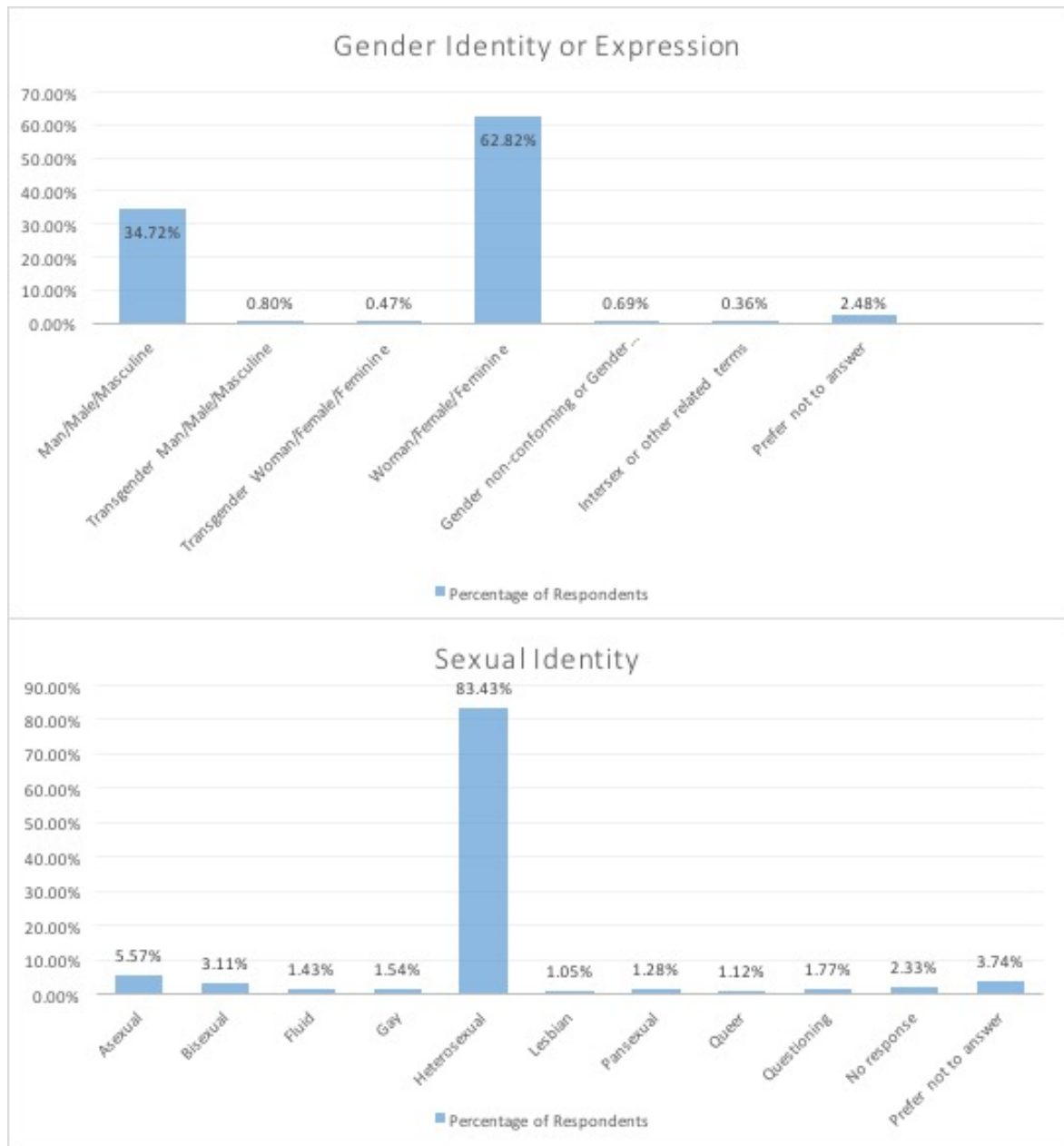
6. *Entering a GLB community* – involving social and political action, this stage is meant to lead the person towards an understanding of larger oppressive barriers. This stge does not occur for all persons who believe sexual identity is a private matter.

(Pascarella & Terenzini, 2005)

RESIDENCE LIFE AND HOUSING DATA, 2015

Appendix D

QUEER IDENTITY DEVELOPMENT SURVEY

1. When did you come out?

2. Did you come out while at the University of Delaware or before you arrived on campus?

3. Regardless of whether or not you came out at UD, please elaborate on why you came out.

4. Was there a process of coming out for you? Please elaborate.

5. Why do you identify as queer?

6. Do you feel accepted by your peers? Faculty? Please elaborate.

7. Do you modify your behavior on campus because of your gender and/or sexual identity? If so, how?

8. Do you feel safe on campus? Please elaborate.

9. Do you know of resources on campus that are LGBTQ friendly, if so, do you use them? Why? Why not?

10. Do you think your gender identity and sexual identity have shaped other aspects of your life? If not, why not? If yes, why?

11. What barriers, if any, have you faced on UD's campus because of your gender and sexual identity?

12. If you could change anything about University of Delaware that would recognize your gender and sexual identities, what would that change be?

Appendix E

MATRIX USED IN DATA ANALYSIS

	V1: Self-Authorship	V2: Persistence and Grit	V3: Evidence of self-authorship pre-college	V4: Multiplicity of Identities	V5: Identify need for resources	V6: Perceptions of Student Attitudes (Negative)	V7: Perceptions of Student Attitudes (Positive)
Q1: When did you come out							
Q2: Did you come out while at the university of Delaware or before you arrived on campus?							
Q3: Regardless of whether or not you came out at UD, please elaborate on why you came out.							
Q4: Was there a process of coming out for you? Please elaborate.							
Q5: Why do you identify as queer?							
Q6: Do you feel accepted by your peers? Faculty? Please elaborate.							
Q7: Do you modify your behavior on campus because of you gender and/or sexual identity? If so, how?							

Q8: Do you feel safe on campus? Please elaborate.							

Q9: Do you know of resources on campus that are LGBTQ friendly, if so, do you use them? Why? Why not?							
Q10: Do you think your gender identity and sexual identity have shaped other aspects of your life? If not, why not? If yes, why?							
Q11: What barriers, if any, have you faced on UD's campus because of your gender and sexual identity?							
Q12: If you could change anything about University of Delaware that would recognize your gender and sexual identities, what would that change be?							

Appendix F

IRB EXEMPTION LETTER

UNIVERSITY OF DELAWARE

RESEARCH OFFICE

210 Hullihen Hall
University of Delaware
Newark, Delaware 19716-1551
Ph: 302/831-2136
Fax: 302/831-2828

DATE: December 4, 2015

TO: Valerie Lane, B.A.
FROM: University of Delaware IRB

STUDY TITLE: [839463-1] Identity Development of Queer Students at University of Delaware

SUBMISSION TYPE: New Project

ACTION: DETERMINATION OF EXEMPT STATUS
DECISION DATE: December 4, 2015

REVIEW CATEGORY: Exemption category # *(2)*

Thank you for your submission of New Project materials for this research study. The University of Delaware IRB has determined this project is EXEMPT FROM IRB REVIEW according to federal regulations.

We will put a copy of this correspondence on file in our office. Please remember to notify us if you make any substantial changes to the project.

If you have any questions, please contact Nicole Farnese-McFarlane at (302) 831-1119 or nicolefm@udel.edu. Please include your study title and reference number in all correspondence with this office.

- 1 -   Generated on IRBNet