

The wellbeing of sexuality and gender diverse students in
New Zealand secondary schools:
An exploration of principals' perspectives

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Abstract

The wellbeing of sexuality and gender diverse students is significantly worse than their heterosexual peers, while it is expected of educational leaders to create a safe and inclusive environment in their schools for all students. This thesis explores five secondary school principals' perspectives on how they believe they accommodate for the wellbeing of these students in New Zealand secondary schools. This expectation for educational leaders is set by the Ministry of Education (MoE, 2007, 2017a) and the Education Council (Education Council New Zealand–Matatū Aotearoa, 2017). There are also explicit recommendations on how principals can accommodate for the wellbeing of sexuality and gender diverse students to accompany the expectations (Te Kete Ipurangi, n.d.-b). Furthermore, transformative leadership (Shields, 2010) and applied critical leadership (Santamaría & Santamaría, 2012) are two theories that can be considered as accommodating for the wellbeing of this group of students. These documents and leadership strategies indicate that principals have the material available to create a safe school environment that could benefit the wellbeing of sexuality and gender diverse students.

In this research, the participating principals wrote an anecdote and were interviewed to gather data and explore their perspectives using Vagle's post-intentional phenomenological approach (Vagle, 2018). Individuals create a version of events in and through their own consciousness, and their experiences are embedded with their own subjectivities, including their backgrounds and environments (Cohen et al., 2018). In this research, the phenomenon consists of principals' perspectives on leadership practice and strategies that accommodate for the wellbeing of sexuality and gender diverse students within the experiences of the principals. To explore their views meaningfully, the gathered phenomenological material from written anecdotes and transcripts of interviews were analysed to recognise productions and provocations of the phenomenon.

In the exploration of the gathered data, there were recurring themes in the perspectives of the educational leaders regarding their accommodation for the wellbeing of sexuality and gender diverse students; gender-neutral toilets and uniforms, student groups supporting sexuality and gender diverse students, external providers for staff and students, the New Zealand Curriculum and National Administration Guidelines, wellbeing of transitioning students, and usage of pronouns. These recurring themes are explained with principals' perspectives, which are analysed as productions and provocations of the phenomenon – their awareness of practice that accommodates for the wellbeing of sexuality and gender diverse students.

It became evident that the principals, whether they had knowledge of the literature and leadership strategies, or not, all displayed affective language that indicated the genuineness of their practice towards accommodating for the wellbeing of sexuality and gender diverse students. Their perspectives provide for a deeper understanding of principals' leadership practice in New Zealand secondary schools, and also nurture a sense of hope and confidence that principals are apt in decision making concerning the wellbeing of these students, with or without explicit knowledge.

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Attestation of Authorship

“I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person (except where explicitly defined in the acknowledgements), nor material which to a substantial extent has been submitted for the award of any other degree or diploma of a university or other institution of higher learning.”

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Chapter I. Introduction

In 1962, the late James Baldwin wrote, “not everything that is faced can be changed, but nothing can be changed until it is faced” (as cited in Colgan, 2021, p. 186).

Baldwin’s reflection provides an introductory provocation for this thesis. The thesis explores the challenge of facing change through the stories of secondary school principals in Aotearoa. Principals in secondary school environments will highly likely encounter situations in their time as leaders where they cannot make a difference or change the outcome of an event – not everything that is faced can be changed – but without addressing issues, engaging with change, and showing a willingness to change a situation, they could hold back progress, equate stagnation, and be accepting of the status quo – nothing can be changed until it is faced.

This thesis explores educational leadership in relation to its accommodation of the wellbeing of sexuality and gender diverse students. Principals’ perspectives, as leaders in their secondary schools, are analysed to discover manifestations of practice that accommodate for the wellbeing of sexuality and gender diverse students. Recognising practice that accommodates for students’ wellbeing can be used to inform teachers, educational leaders, and school communities to create an inclusive and safe environment for these students in New Zealand secondary schools. The aim of the research is not to judge whether principals are, or are not, accommodating for the wellbeing of sexuality and gender diverse students, but to explore their perspectives on practice that highlights this accommodation and is beneficial for others’ practice. This idea is in line with the Child and Youth Wellbeing Strategy (Department of the Prime Minister and Cabinet, 2019) that the New Zealand Government released around making Aotearoa the best place possible for children and youth to thrive.

The research was initiated by my own experience as a gay white Dutch man in a New Zealand secondary school. As a teacher and middle manager in my school, it became evident that homophobic language was still regularly used in the school environment, and many colleagues were not well versed in responding to this homophobia. Leaders were willing to consider practice as issues came up, but structural change was not often considered. The idea to interview and ask principals about their experiences started when I learned more about educational leadership in my Master of Educational Leadership. In my own experience, principals are the ones who can effectuate the most change in schools, and I wanted to research their views. This research queries how these leaders consider the wellbeing of sexuality and gender diverse students in their practice. I recognise the potential bias that comes with my own experience and passion for the topic, and I have attempted, with all my professional integrity and capability, to be as objective as possible when exploring the

principals' experiences, so the findings can benefit educational leaders and education, in general.

I had my own concerns about the wellbeing of sexuality and gender diverse students, and these concerns are theorised by the literature. Almost one in five students falls in the category of sexuality and gender diverse students according to the latest Youth19 survey (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020), and secondary school is not a safe place for all of these students. This group of students has an increased chance of depression, self-harming, and committing suicide, of being bullied at school, and of being affected by heteronormativity in their secondary school environment (Adolescent Health Research Group, 2013; Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020; Lucassen et al., 2014; Lucassen et al., 2011). With these statistics, principals seemingly have a big task in creating safe environments in their secondary schools for these students, and these leaders might have the possibility to change situations in their school environment to decrease the issues that sexuality and gender diverse students experience at school.

Given these concerns, I have chosen to focus on principals, because they are leaders who could change their secondary school environments. Although it is to be assumed that all secondary school principals in New Zealand want to create a safe environment for their students, sexuality and gender diverse students are experiencing significant mental health issues and are also often bullied in their schools (Adolescent Health Research Group, 2013; Clark et al., 2014; Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Lucassen et al., 2014). Since principals are the leaders at the helm of the ship, they could effectuate change in the environment for the students who have these experiences. Principals' lives are influenced by their backgrounds, environments, and past life events, and their experiences are not only relevant to themselves to reflect on but also for any principals or teaching staff who might want to read about principals' experiences that could benefit their practice.

In the New Zealand context, Te Kete Ipurangi ([TKI], n.d.-b), an inclusive education website, uses the following statement concerning sexuality and gender diverse students:

we acknowledge that not everyone will identify with these terms. There are also many different cultural understandings and terms for sexuality and gender diversity such as "takatāpui", "whakawāhine", and "tangata iratāne" (Māori), "hijra" (Bengali), "fa'afafine" Samoan, and "fakaleiti" Tongan. (para. 2)

The correct terminology for people who identify as sexuality and gender diverse is not easy to determine, partly because they are constantly evolving (Eliason, 2014; Jourian, 2015), and partly because there is a wide variety of terms that is used in research, including acronyms such as LGBT and GLTB (Lee et al., 2016). In this thesis, I have chosen the term “sexuality and gender diverse” students to be as broad and inclusive as possible and incorporate all students in the sexuality and gender diverse spectrum.

Given the prevalence of this group of students in New Zealand secondary schools, their wellbeing is expected to be considered in principals’ practice. The New Zealand Curriculum (Ministry of Education [MoE], 2007), Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017), and the National Administration Guidelines (MoE, 2017a) set expectations for teaching staff and educational leaders to create a safe and inclusive environment for students in secondary schools. There are also documents from the New Zealand Post-Primary Teachers’ Association (PPTA, 2017a, 2017b) and the Ministry of Education (MoE, 2015; 2020; TKI, n.d.-b) that suggest strategies for schools to create a safe and inclusive environment for sexuality and gender diverse students. Alongside these documents, the Education Review Office ([ERO], 2018b) has released a report that states in which school leaders recognise that effective implementation of proper sexuality education can support overall student wellbeing. This report, in turn, informs a document that gives recommendations for principals, boards of trustees, and teachers around implementing sexuality education to benefit the wellbeing of all students (MoE, 2015).

Through student voice, concerns are raised by sexuality and gender diverse students that might cause some of the wellbeing issues these students experience in their schools (TKI, n.d.-b), and these concerns acknowledge and inform wellbeing objectives and strategies that might benefit these students’ wellbeing (MoE, 2015, 2020; PPTA, 2017a, 2017b; TKI, n.d.-b). Access to gender-neutral toilets and uniforms, and protection from harassment and bullying are concerns sexuality and gender diverse students voiced within their schools (TKI, n.d.-b). To address these concerns, the following areas are recognised as potentially beneficial for these students’ wellbeing: building knowledge of diversity, designing systems and processes, addressing students’ needs, and developing an inclusive classroom environment and curriculum (TKI, n.d.-b). Principals, as leaders, are essential in implementing these objectives in their schools (Miller, 2018).

Next to the wellbeing objectives that might be utilised, principals could also consider leadership strategies that benefit their accommodation for the wellbeing of sexuality and gender diverse students in their practice. Transformative leadership (Shields, 2010; Shields & Hesbol, 2019; Steck & Perry, 2016; Zook, 2017) and applied

critical leadership (Santamaría & Santamaría, 2012, 2015) are both recognised as potentially beneficial for these students' wellbeing. Although there are other leadership strategies that could also accommodate students' wellbeing, such as transformational leadership (Bass, 1985{Stinglhamber, 2015 #202; Hewitt et al., 2014}) and distributed leadership (Valckx et al., 2020) due to the scope of a master thesis the choice was made to focus on transformative and applied critical leadership. In this research, it is the aim to explore principals' perspectives on practice that accommodates for the wellbeing of sexuality and gender diverse students within principals' experiences. This exploration is not intended to point out where principals are missing the boat and leading unsuccessfully in their accommodation for the wellbeing of these students, but rather to highlight their perspectives on practice that does provide this accommodation.

The research question that guides the research is: "How do secondary school principals in New Zealand think they accommodate for the wellbeing of sexuality and gender diverse students?" Principals who want to partake in the research are likely to be confident that they are accommodating for the wellbeing of sexuality and gender diverse students in their schools, which makes the exploration of their experiences worthwhile because it may inform other educational leaders' and teachers' practice around providing a safe learning environment for these students.

Principals lead in a variety of secondary school contexts and have their individual perspectives on matters in the world. The research aims to consider their views on the accommodation for sexuality and gender diverse students, but it is also important to consider their school environments and the principals as individuals, respectively. The phenomenological idea that humans know in and through consciousness is related to the post-structural idea that people's perspectives exist within an interpretation of an event in which their background and own construction of the event are inevitably embedded (Fawcett, 2012). These ideas are applicable to principals in secondary schools, who exercise their authority and potentially use leadership strategies to accommodate for the wellbeing of their students, including sexuality and gender diverse students. Their personal perspectives are embedded in their interpretation of events, but the MoE and boards of trustees also set expectations for them to take into consideration.

Educational leadership is a complex concept that is impossible to view as a simplistic, one-sided process. Therefore, with the aim of recognising leadership practice and strategies in principals' experiences, the research design falls within the qualitative paradigm. Instead of collecting data through measuring separate variables and analysing the outcomes in the quantitative approach (Braun & Clarke, 2013), a qualitative approach is preferred, because the research explores principals' perspectives, how they view their own experiences and develop an independent world

view, and what meaning and value they assign to those experiences (Merriam & Tisdell, 2015).

Interpretivism recognises the idea that people live in different environments, have different backgrounds, and develop their own personal interpretations of a situation, which affect their reaction to and experience of events. In research, it is important that these subjectivities are considered (Cohen et al., 2018). This idea acknowledges that all human beings have had different experiences in their pasts that led to having different understandings of how the world operates, how it is perceived, and how individuals respond in situations. Researchers themselves also need to take their own assumptions into account, and actively attempt to refrain from letting their own bias and worldview influence their findings (Hammersley & Campbell, 2012). I do recognise that my own interpretation and the principals' interpretations of experiences are inevitable in the research.

Phenomenology is the study "of human experience and of the ways things present themselves to us in and through such experience" (Sokolowski, 1999, p. 2). Phenomena, according to Sokolowski (1999), are things that appear, and "the way things appear is part of the being of things; things appear as they are, and they are as they appear. Things do not just exist; they also manifest themselves as what they are" (p. 14). Following this understanding of phenomena, a phenomenon appears to us because it exists – ontologically – but equally because our consciousness perceives it as existing – epistemologically. The phenomenon in this research is the principals' experiences and their awareness of their practice, things that appear to them epistemologically and ontologically. There is a wide of range of phenomena to be explored within principals' perspectives, such as the considerations of principals on the layout of classrooms in their school or what professional development is most needed for their staff, and, in this research, the awareness of their practice in relation to the accommodation of the wellbeing for sexuality and gender diverse students.

Phenomenology that is post-intentional can be viewed as a study in which multiple interpretations are examined – a view that can be seen as closely related to post-structuralism. In post-intentional phenomenology, intentionality is "always moving, is unstable, and is constantly being produced and provoked in and over time— and therefore can be read post-structurally" (Vagle, 2018, p. 32). In utilising this approach for research, it is my task, as the researcher, to ensure I am not only considering my own views on the principals' practice in their experiences on how they think they accommodate for the wellbeing of sexuality and gender diverse students, but that the participants are also provided with reflective moments to look back, think through, and consider their interpretation towards the phenomenon.

To explore principals' perspectives, the five-component process within post-intentional phenomenology is used, as proposed by Vagle (2010, 2018). First, a phenomenon has to be identified (Vagle, 2010), which, in this case, consists of principals' perspectives on their practice in connection with their accommodation for the wellbeing of sexuality and gender diverse students. Secondly, a plan has to be devised for gathering material to research the phenomenon (Vagle, 2010). For this research, principals were approached to participate in writing an anecdote and having an interview, because both these methods can provide insight into individuals' experiences (Cohen et al., 2018; Fuster Guillen, 2019; Mann, 2016; Vagle, 2018). The gathered data from these methods was used to gain rich information on how principals view their accommodation for the wellbeing of sexuality and gender diverse students.

After gathering the phenomenological material, it is proposed by Vagle (2010) that a plan is created for post-reflexion, that the phenomenon is explored in the gathered material, and that a text is crafted that "engages the productions and provocations of the post-intentional phenomenon in context(s), around a social issue" (p. 139). Productions and provocations are the respective ideas that a phenomenon is continuously shaped over time – a production – and that a piece of the gathered data might be recognised as something thought-provoking about the phenomenon – a provocation (Vagle, 2018). The phenomena in this research are the leadership strategies and practice that can be recognised as accommodating for the wellbeing of sexuality and gender diverse students within the principals' perspectives. The data from the written anecdotes and the transcripts of the interviews with the principals is explored – exploring the phenomenon in the gathered material – to recognise the productions and provocations of the phenomenon. A member check with the principals is used as post-reflexion for them to consider their perspectives and provide feedback. Leadership practice and strategies to accommodate for the wellbeing of sexuality and gender diverse students in secondary schools are explored within the life experiences of the principals through reading the material holistically and through line-by-line reading. Lastly, a text is crafted, which is done by recognising recurring themes within the experiences of the participating principals. For privacy reasons, the names of the principals are not used, and any specific details are omitted as well to ensure their anonymity.

The second chapter of this thesis – the literature review – considers terminology and the wellbeing of sexuality and gender diverse students in New Zealand secondary schools, the expectations of teachers and principals in this regard, and the role that principals can play in this accommodation. It is necessary to understand why it is important that principals' experiences are explored in relation to their accommodation for the wellbeing of sexuality and gender diverse students. The third chapter of this

thesis – the methodology and methods – elaborates on the research paradigms. Then it follows on with the research approach and the methods, in which the right methodology is recognised and in which the research design is explained. The third chapter is designed to place the research in the correct paradigm and justify the usage of post-intentional phenomenology to explore principals' perspectives. The research design is discussed in this chapter as well, to ensure that the gathered data is analysed in a way that the findings of the research meaningfully contribute to the educational leadership discourse.

The fourth chapter – findings and discussion – considers the productions and provocations of the phenomenon within the principals' perspectives. In post-intentional phenomenology, the crafted text can take any form that suits the narrative (Vagle, 2010, 2018). In a traditional thesis structure, the findings chapter is followed by the discussion, but, in this thesis, the findings and the discussion chapter are combined. The findings consist of statements from the principals' perspectives, and, following the iterative nature of Vagle's approach, the findings and discussion are presented and analysed in the one chapter, in order to be able to discuss each recurring theme in the principals' perspectives in each section, rather than attempt to join them all in a discussion chapter afterwards. The chapter is divided into six sections that relate to the recurring themes that were recognised in the principals' experiences: gender-neutral toilets that all of the principals recognised as contributing to students' wellbeing; the uniforms that students wanted to wear outside the usual heteronormative prescriptive of New Zealand school uniforms; student groups that support sexuality and gender diverse students; the health education and curriculum; external providers to teach staff and students about sexuality and gender diversity; and, lastly, the knowledge of material and leadership strategies of the principals around accommodating for sexuality and gender diverse students. In this last section, leadership strategies that the principals recognised are analysed in relation to the transformative leadership and applied critical leadership that are recognised as directly or indirectly supportive of sexuality and gender diverse students.

In the principals' perspectives, there are events that indicate an intersection between culture, religion, and sexuality and gender diversity. A deliberate choice was made to focus on the group of sexuality and gender diverse students and its diversity within New Zealand secondary schools without adding the religious and cultural dimensions, even though they are inevitably linked. Culture and religion in relation to sexuality and gender diversity have their own stories to tell, and their complexity and array of opinions would be too much for this thesis to take into consideration.

This thesis consists of five chapters: the introduction; the literature review; the methodology and methods; the findings and discussion; and the conclusion. This

introduction outlines the chapters and explains key concepts to justify and position my research in the educational leadership discourse, apart from the concluding chapter. The conclusion chapter synthesises and brings all elements of the research together at the end. It is important to explore principals' perspectives in relation to their accommodation for sexuality and gender diverse students' wellbeing, because all students deserve to learn in a safe and inclusive school environment, and principals' insights might inform and benefit the practice of teaching staff and other principals in secondary school, and also potentially other institutions. When asked about their knowledge of leadership strategies and literature that accommodates for the wellbeing of sexuality and gender diverse students, one principal stated, "I could write a chapter in the book myself, so I'm not too worried." This thesis puts the confidence of this principal in his practice, and other principals' perspectives on their practice, into writing to contribute to the educational leadership discourse.

Chapter II. Literature Review

To explore principals' perspectives in relation to accommodating for the wellbeing of sexuality and gender diverse students, it is necessary to gain an understanding of some of the specifics of this group of students. "What is meant by sexuality and gender diverse?", "how many sexuality and gender diverse students are there in secondary schools?", and "what is known about their current wellbeing?" are all relevant questions to take into consideration. Additionally, the expectations of principals in New Zealand education, their role as leaders, and relevant literature and leadership strategies for them to accommodate for sexuality and gender diverse students' wellbeing are important to examine when exploring their perspectives on leadership.

This chapter provides information about the diversity of secondary school students in New Zealand, and about the term "sexuality and gender diverse" used in this thesis. It continues with the wellbeing of these students in New Zealand secondary schools in accordance with their mental health, homophobia, and heteronormativity. Following the wellbeing of sexuality and gender diverse students, there is a section on the obligation of principals to accommodate for these students' wellbeing according to the New Zealand Curriculum (MoE, 2007), Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017) and the National Administration Guidelines (MoE, 2017a). These documents indicate an expectation of educational leaders to take the wellbeing of all their students into account, including the sexuality and gender diverse students. Before exploring leadership approaches that could be considered beneficial for the wellbeing of sexuality and gender diverse students, this chapter analyses advisory documents for principals and educators in the New Zealand education system. Principals are the main drivers of change within a school environment (Miller, 2018), and there is the hope they utilise all the tools and leadership strategies available to accommodate for the wellbeing of sexuality and gender diverse students.

Section 2.01 Sexuality and gender diversity within the diverse secondary schools' population

Students in New Zealand society have a wide variety of different ethnicities, cultures, and identities, although it is also stated that schools in Auckland are less ethnically diverse than the regional ones (ERO, 2018a). In this multicultural environment that students grow up in New Zealand, it is important that educational leaders are aware of these differences in their school environment, including the variety in sexuality and gender diverse students. Before addressing the prevalence of sexuality and gender diverse students in New Zealand secondary schools, I believe it is necessary to briefly

elaborate on the term “sexuality and gender diverse”, because there are many interpretations of the term.

The correct terminology for sexuality and gender diverse students is not easy to determine, and the terms for different sexuality and gender diverse people are constantly evolving (Eliason, 2014; Jourian, 2015). In health research, Lee et al. (2016) have even made an effort to systematically review the search terminology used in research related to lesbian, gay, bisexual, and transgender. The research undertaken by Lee et al. (2016) indicates that there are about 82 different terms used in health literature to describe the variety of sexuality and gender diverse groups with health research.

Te Kete Ipurangi (n.d.-a), New Zealand's bilingual education portal, provides the terminology used by the MoE to reflect the group addressed in this thesis. In the diverse New Zealand context, it seems appropriate to follow the wording from the inclusive education website from Te Kete Ipurangi (n.d.-b) concerning sexuality and gender diverse students:

we acknowledge that not everyone will identify with these terms. There are also many different cultural understandings and terms for sexuality and gender diversity such as “takatāpui”, “whakawāhine”, and “tangata iratāne” (Māori), “hijra” (Bengali), “fa’afafine” Samoan, and “fakaleiti” Tongan. (para. 2)

For this thesis, I have chosen the term “sexuality and gender diverse” students to be as encompassing and broad as possible in relation to the terminology used in research to include all students who might fit in one or multiple categories of the sexuality and gender diverse spectrum. While “sexuality- and gender- diverse” is grammatically more correct, sexuality and gender diverse was chosen for this thesis due to its usage by MoE, the New Zealand Government institution responsible for managing education in Aotearoa.

From surveys in 2012, the Adolescent Health Research Group (2013) established that 3.8 per cent of students in New Zealand are attracted to the same sex or to both sexes and 4.2 per cent are unsure about who they are attracted to and/or attracted to neither sex. In a brief from a similar survey in 2019, of which the full report is not available yet, 16 per cent of the participants identified as same sex or multiple sex attracted, unsure, or not attracted to any sex (Fenaughty, Sutcliffe, Clark, et al., 2021). Additionally, 1.2 percent identified as transgender and 2.5 per cent were unsure about their gender when asked about their gender identity in 2012 (Adolescent Health Research Group, 2013), whereas these percentages were 1 per cent for the transgender and non-binary group and 0.6 per cent unsure about their gender in 2019

(Fenaughty, Sutcliffe, Fleming, et al., 2021). Although there is a chance these groups overlap to a certain extent, it is obvious that a significant number of students in New Zealand secondary schools can be considered sexuality and gender diverse. If principals are responsible for the wellbeing of all their students, this group cannot be dismissed or left out.

Section 2.02 The wellbeing of sexuality and gender diverse students

This segment will elaborate on the wellbeing of sexuality and gender diverse students in New Zealand secondary schools by considering the mental health of these students, homophobia they experience, and heteronormativity within the New Zealand school context. The scope of the thesis does not allow for a full elaboration of all the concepts in this section. As a result, I have been selective with the material that is most applicable, directly and indirectly, for secondary students in the New Zealand context.

(a) Mental Health

Lucassen et al. (2014), Clark et al. (2014), and Fenaughty et al. (2021; 2021) indicate that gender and sexuality diverse students have increased mental health issues compared to other students using data from surveys from 2012 (Adolescent Health Research Group, 2013) and 2019 (Fleming et al., 2020), respectively. They found that transgender students (Clark et al., 2014; Fenaughty, Sutcliffe, Fleming, et al., 2021) and students who are attracted to the same sex or both sexes (Lucassen et al., Fenaughty, Sutcliffe, Clark, et al., 2021; 2014), respectively, suffered more problems with their mental health during their time at secondary school than students attracted to the opposite sex. Adams, Dickinson, and Asiasiga (2013) state that this does not necessarily change after they finish high school and that the overall mental health of people who identify as sexuality and gender diverse is poorer than the mental health of the general population.

According to Lucassen et al. (2014), students attracted to the same sex or both sexes in 2012 were “three times more likely to exhibit significant depressive symptoms” (p. 22) than their counterparts attracted to the opposite sex. In 2019, according to Fenaughty et al. (2021), half of the students attracted to same sex or both sexes reported having suffered significant depressive symptoms. Same sex or both sexes attracted students were also more than twice as likely to self-harm deliberately as their opposite sex attracted peers (Lucassen et al., 2014) in 2012, whereas half of same sex or both sexes reported having self-harmed in 2019 (Fenaughty, Sutcliffe, Clark, et al., 2021). Furthermore, in 2012, 47.7 per cent of the same sex or both sexes attracted students had thought seriously about taking their own life and 18.3 per cent had

actually attempted to commit suicide in the last 12 months. In 2019, this percentage was slightly lower, but still 13 per cent of students attracted to the same sex or both sexes had attempted suicide in the year before.

In 2012, Clark et al. (2014) state that transgender students also have the greatest needs for their health and wellbeing compared to other students. 41.3 per cent had significant depressive symptoms, 44.5 per cent had self-harmed in the last 12 months, and 39.2 per cent had been unable to access healthcare when they needed it (Clark et al., 2014). Additionally, 19.8 per cent of transgender students attempted to take their own life in the last 12 months. In 2019, Fenaughty et al. (2021) mention that transgender and diverse gender students are facing high challenges at home, in school, in their community, and in health care. 57 per cent had significant depressive symptoms and had self-harmed in the last 12 months, and 55 per cent had been unable to access healthcare when they needed it (Fenaughty, Sutcliffe, Fleming, et al., 2021). Additionally, 26 per cent of transgender and gender diverse students indicated that they had attempted to take their own life in the last 12 months. This means one in five of the students who are attracted to the same sex or both sexes and the transgender and diverse gender students in 2012, and one in four of the transgender and diverse gender students – both considered sexuality and gender diverse – attempted suicide in the 12 months prior to taking the survey in 2012 (Adolescent Health Research Group, 2013; Clark et al., 2014; Lucassen et al., 2014) and in 2019 (Fenaughty, Sutcliffe, Fleming, et al., 2021), respectively.

(b) Homophobia

Homophobia, which includes bullying and the use of homophobic language, might be the cause of some of the mental health problems sexuality and gender diverse student face. On a weekly basis, or even more frequently, approximately one in five students who are attracted to both sexes or the same sex and transgender students experienced a form of bullying in 2012 (Clark et al., 2014; Lucassen et al., 2014). The numbers of students affected by bullying was significantly higher for sexuality and gender diverse students than for students who are attracted to the opposite sex in both the 2012 and 2019 surveys (Adolescent Health Research Group, 2013; Clark et al., 2014; Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Lucassen et al., 2014).

McCormack (2012) states in his book that homophobia within schools might be declining. Conducting research in three British schools, he ascertained that 'gay' language in schools has adjusted in recent times, and is not necessarily intended as homophobic. This idea is explored in a New Zealand context by Sexton (2015), who notes that language is dynamic in nature and is inevitably subject to change, which

does not imply that homophobic language has disappeared. “Terms once seen as derogatory and demeaning may no longer be exclusively as such” (p. 79). Potentially, homophobia is utilised differently than before and will lose its function entirely, but it is still evident at this point in time and can be harmful for whomever is involved.

Allen (2019, 2020b) has used her research to explore the views of heterosexual students on homophobia in a way to reconceptualise homophobia and find better ways to address the issue. She observes it is necessary to steer away from the notion of a victim/perpetrator binary in which the heterosexual student is seen as the ‘perpetrator’ and the sexuality and gender diverse student as the ‘victim’, because the binary aspect is more complex and not beneficial if systemic and structural change needs to be instigated (Allen, 2019). Furthermore, Allen (2020b) states homophobia has become subjectless in the sense that, for homophobic language to be used, it does not exclusively need to be used for a sexuality and gender diverse person.

Despite the potential decline and non-exclusive usage of homophobia, the numbers show it is still evident within New Zealand secondary schools and it is up to leaders and staff within these institutions to address homophobia appropriately in the hope that it will disappear over time.

(c) Heteronormativity

Another recurring theme in the literature about sexuality and gender diverse students is heteronormativity. The term itself was coined by Warner (1991) and it refers to the concept that many elements within society are embedded with heterosexuality as the norm. In New Zealand, heteronormativity is recognised in all levels of education: in early childhood centres (Gunn, 2015); in primary schools (Hardie, 2011, 2015); in secondary schools (Allen, 2015; Fitzpatrick, 2015; Quinlivan, 2015; Sandretto, 2015; Sexton, 2015); and in tertiary institutions (Carpenter & Lee, 2015). For this thesis, elaborating on research about secondary schools, indirectly or directly, seemed most appropriate, because secondary school environments are the context in which principals – who are the protagonists in this research – are leading the way in accommodating for the wellbeing of their students.

Consciously or subconsciously, students have already encountered heterosexuality as the norm in a variety of situations even before they get to secondary school. Hardie (2011) had a close look at 58 Wellington school libraries and discovered that only three of the school libraries had a picture book available which involved gay or lesbian families. Through interviews with teachers in primary schools, Hardie (2015) also found that the teachers in those schools often lacked an understanding of the value that diverse families in books can have. In the *Chamberlain vs Surrey School District No. 36* in Canada (Schneiderman, 2005), a teacher took his primary school to

court because the school did not allow him to use books about same sex parenting in his class for religious and moral reasons. Despite winning the case, the matter was sent back to Surrey School Board to be decided on and the board decided to refuse the books once again for pedagogical reasons rather than religious and moral ones – the reasons for which the school lost the court case initially (Schneiderman, 2005). This case shows that sometimes the challenge is not only the teachers' lack of knowledge about books about sexuality and gender diversity, but also the stance of schools towards implementing these books in teaching. Although books with sexuality and gender diverse themes are available, teachers are the ones responsible for selecting and presenting them in their classrooms, not only to empower students early on in life who are identifying as not fitting the heteronormative norm, but also to normalise same-sex parents and their families.

Heteronormativity can be pointed out and addressed by aspects of popular culture, which can be introduced in the classroom as a helpful tool, according to Sandretto (2015). Almost every student in secondary school engages with popular culture, whether they look at social media, watch cartoons, go to the movies, or read books. Nölke (2018) discovered an increase in visibility of sexuality and gender diverse students in advertisements of mainstream media, but their representation continues “to perpetuate a heteronormative, domesticized [sic] version of “gayness”” (p. 1), and the advertisement is aimed at a heterosexual audience. As a result, this representation might alienate individuals who belong to the sexuality and gender diverse community.

Allen (2015) utilised photos taken by a sexuality diverse student to indicate school grounds and school environments in general are spaces where heterosexuality often is the norm. In a classroom, teachers are capable of monitoring their classroom and creating a safe environment, whereas the school grounds are more difficult to regulate. Although open spaces, such as the school grounds, can be viewed as mainly heteronormative, they also provide an opportunity for sexuality and gender diverse students to disperse and hang out in places away from the mainstream view where they are able to express themselves freely (Allen, 2015). After school, there is a possibility that these students are experiencing a similar situation in which they might have to abide by a heteronormative environment at home or at work, whereas sexuality and gender diverse individuals probably have a bigger sense of freedom when they move to their chosen public (open) spaces.

Sexuality and gender diverse activism can address heteronormativity within schools. One form of this kind of activism presents itself as gay-straight alliances – groups with a combination of sexuality and gender diverse students and heterosexual students who come together to support one another and to have discussions (Mayo, 2014). In New Zealand, these groups are often referred to as queer-straight alliances

(Quinlivan, 2013, 2015). On the one hand, these alliances create a safe environment for sexuality and gender diverse students, but, on the other hand, they might highlight the 'abnormality' of sexuality and gender diverse people and could therefore be considered paradoxical in nature (McGlashan & Fitzpatrick, 2017; Quinlivan, 2013, 2015).

To destabilise heterosexuality as the norm and normalise sexuality and gender diversity in society, Allen (2015), Hardie (2015), and Sandretto (2015) state it is the teachers' task to select and utilise material in the classroom that shows sexuality and gender diverse individuals as part of everyday life and its communities. Interestingly, the early childhood curriculum is the only sector of the New Zealand education system that has diverse genders represented in the workforce as one of its objectives (MoE, 2017b). Although this is a noble objective, the multiplicity of the diverse genders makes it unrealistic (Gibbons et al., 2020).

Section 2.03 New Zealand education and its sexuality and gender diverse students

In New Zealand education, several documents and websites concern the wellbeing of sexuality and gender diverse students (Education Council New Zealand–Matatū Aotearoa, 2017; ERO, 2018b; MoE, 2007, 2015, 2017a; PPTA, 2017b; TKI, n.d.-b), taking into account that the documents do not all use the same terminology for this group of individuals. In this section, the material is explored in relation to the expectations and responsibilities of teachers and educational leaders. First, the New Zealand Curriculum (MoE, 2007), Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017), and the National Education Guidelines (MoE, 2017a) are analysed. Then, a brief explanation is given on the separate documents that take the wellbeing of sexuality and gender diverse students into account before discussing the strategies they propose.

(a) New Zealand Curriculum, Our Code Our Standards, and National Administration Guidelines

"The New Zealand Curriculum applies to all English-medium state schools (including integrated schools) and to all students in those schools, irrespective of their gender, sexuality, ethnicity, belief, ability or disability, social or cultural background, or geographical location. The term "students" is used throughout in this inclusive sense unless the context clearly relates to a particular group" (MoE, 2007, p. 6). As per the given statement, "students", as a term, should be considered inclusively, explicitly mentioning gender and sexuality. Schools and therefore educational leaders are

expected to apply this document in their practice, which creates a direct expectation of principals to include and consider sexuality and gender diverse students.

In the remainder of the document, the term “gender” does not feature again, and the term “sexuality” is used twice more in the context of Health Education (MoE, 2007). Another noteworthy sentence in the curriculum is the following: “The curriculum is non-sexist, non-racist, and non-discriminatory; it ensures that students’ identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed” (MoE, 2007, p. 9). This could be considered as implying that teachers and educational leaders, respectively, are expected to acknowledge and affirm sexuality and gender diverse students and address their learning needs accordingly.

Sandretto (2015) and Gunn (2015) both mention the New Zealand Curriculum (MoE, 2007) as a document promoting inclusion and inclusive education, which are both of support for schools to destabilise heteronormativity and address inequalities. A safe environment for sexuality and gender diverse students is promoted in the curriculum, although the implementation of policies concerning these curriculum statements is dependent on leaders and staff within a school environment. It is also important to note that sexuality and gender diverse students might experience an inclusive environment at school, but that does not guarantee they have the same experience outside the classroom.

Furthermore, in Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017) – the code of professional responsibility for teachers – there are three standards under the commitment to learners that expect teachers to accommodate for the wellbeing of sexuality and gender diverse students: “promoting the wellbeing of learners and protecting them from harm”, “respecting the diversity of heritage, language, identity, and culture of all learners”, and “promoting inclusive practices to support the needs and abilities of all learners” (Education Council New Zealand–Matatū Aotearoa, 2017, p. 10). Since principals are teachers, and lead the teachers in their schools, Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017), as a document with expectations for teachers and principals, needs to be included in this section, because it states explicitly that they are expected to accommodate for the wellbeing of all students, including sexuality and gender diverse students.

In addition to the New Zealand Curriculum, the boards of trustees of schools are expected to consider the National Administration Guidelines (NAG) in their practice (MoE, 2017a). NAG 5 states each board of trustees is required to “provide a safe physical and emotional environment for students” (MoE, 2017a). Since principals are always on the boards of trustees of New Zealand secondary schools, they are

expected to create the safest environment possible for all students, including sexuality and gender diverse students. The New Zealand Curriculum (MoE, 2007), Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017) and the NAGs (MoE, 2017a) provide expectations for educational leadership and teaching staff to take the wellbeing of sexuality and gender diverse student into consideration in their practice.

(b) Documents concerning the wellbeing of sexuality and gender diverse students

The PPTA released a document called Affirming Diversity (2017b), in which the teachers' union describes the need for specific guidelines for schools to make schools a safer place for sexuality and gender diverse students. This report (PPTA, 2017b) was created through the Rainbow Taskforce – a group made up of sexuality and gender diverse members from the PPTA. The project evolved from the need to create a safer school for both rainbow teachers and students, because the two often overlap in terms of needing a safe environment.

The ERO – a government department in New Zealand that is responsible for evaluating and reporting on the education that is provided and care given to students in schools and early childhood services (ERO, n.d.) – has written a report on promoting the wellbeing of students through sexuality education (ERO, 2018b). In this report, student questionnaires and interviews were used to review the effectiveness of delivering sexuality education and its effect on the wellbeing of sexuality and gender diverse students along six domains of practice: stewardship, leadership, connections, curriculum, capability, and evaluation (ERO, 2018b). 116 participating schools, of which 12 per cent were secondary schools, were provided an overall evaluation of how well they were teaching sexuality education (ERO, 2018b). 27.6 per percent were not compliant across four of these domains (not at all well), 19.0 per cent were compliant across at least four of the domains (somewhat well), 33.6 per cent were compliant across all domains (well), and 19.8 per cent of the schools were compliant across all domains, and demonstrated some additional evidence of good practice across at least four domains (very well) (ERO, 2018b). This indicates over a quarter of the schools in the research are not sufficiently accommodating for the wellbeing of their sexuality and gender diverse students. In the report, effective implementation of proper sexuality education is recognised by school leaders as contributing to student wellbeing (ERO, 2018b).

The ERO report (2018b) informs a document that gives explicit recommendations for principals, boards of trustees, and teachers around implementing sexuality education to benefit the wellbeing of all students (MoE, 2015), including

sexuality and gender diverse students, and which will be used in the following section due to its relevance to the topic. This document aims to ensure sexuality education is effectively delivered “to support the positive and holistic development and health of all students in New Zealand primary, intermediate, and secondary schools” (MoE, 2015, p. 3).

Lastly, to realise the inclusion principle and to provide educational leaders and staff with material to support their sexuality and gender diverse students, the New Zealand Government has introduced a guide to LGBTIQ+ students (TKI, n.d.-b). This guide on the Te Kete Ipurangi (TKI) website recognises not all educators receive professional development and funding via the services of the MoE regarding inclusion (including the inclusion of sexuality and gender diverse students), but that the compilation of material is made available to whomever is interested on the inclusion education page (TKI, n.d.-b). This statement confirms schools are not obligated to adapt or utilise the material available to support the wellbeing of sexuality and gender diverse students, but only encouraged.

The term inclusion was originally initiated in New Zealand education in relation to including students with a disability (Purdue et al., 2011; Selvaraj, 2016), which is visible on the website, because the guide that supports LGBTIQ+ students is found next to disabilities like Dyslexia, ASD, and Down Syndrome. According to Allen (2015), sexuality and gender diverse students can be portrayed and used negatively as “‘other’ or ‘pathological’” (p. 99) in policy documents and the curriculum. The positioning of the guide to support sexuality and gender diverse students next to all the disabilities might exemplify Allen’s notion. Despite this negative aspect, the guide does provide valuable information regarding promoting the wellbeing of sexuality and gender diverse students.

These documents are chosen because of their relevance to New Zealand education, and because they explicitly mention the wellbeing of sexuality and gender diverse students – realising these are not the only documents considering the wellbeing of this group of students.

(c) Concerns, wellbeing objectives and strategies for action

In this section, the concerns of sexuality and gender diverse students in schools will be considered first as per the Guide to LGBTQIA+ Students. The website starts with the experiences and concerns of LGBTIQ+ students – data that is all gathered through student voice (TKI, n.d.-b). Several concerns are closely related and are analysed together due to their contextual overlap. Lastly, the proposed strategies to promote the wellbeing of sexuality and gender diverse students in New Zealand secondary schools

are considered in relation to the documents from the previous sections and additional research.

Students are concerned about the access to gender neutral toilets and access to safe changing rooms (TKI, n.d.-b), as also seen by findings of the Rainbow Taskforce (PPTA, 2017b) and others (Bartholomaeus & Riggs, 2017; Porta et al., 2017; Sadowski & Jennings, 2020). Toilets and changing facilities are not considered a safe space for sexuality and gender diverse students who do not identify as strictly boy or strictly girl, and schools should provide a space available for whatever affirmed gender chosen (Bartholomaeus & Riggs, 2017; PPTA, 2017b; Porta et al., 2017; Sadowski & Jennings, 2020). The PPTA (2017) states that MoE has failed to provide clear guidance on whether there should be gender-neutral options in all the New Zealand schools and has left the decisions so far with the schools themselves. Ensuring that all new school buildings have a gender-neutral option, and that all schools have one in the planning for the foreseeable future are ways the MoE could realise a safe environment for sexuality and gender diverse students who need a safe place to go to the toilet or to change their clothes (PPTA, 2017b).

Furthermore, gender neutral uniforms, gender binary, and safety in sports and physical education were also stated as concerns by students (TKI, n.d.-b). Uniforms in schools, just like the toilets, are often subject to a binary view that can create a situation in which sexuality and gender diverse students are excluded (PPTA, 2017b), a form of heteronormativity. In an inclusive school environment, all options for school uniforms should be subject to the individual choice by the students and the teachers, including for sports, formalities and other occasions (Bartholomaeus & Riggs, 2017). Gender binary is part of the potential heteronormative construct of a school environment, as can be seen in the facilities and uniform issues, in which genders are purely distinguished in masculine and feminine, and one of the concerns voiced by students (TKI, n.d.-b).

Protection from harassment and bullying is the last concern students in secondary schools have indicated in the Guide to LGBTQIA+ students (TKI, n.d.-b). As seen earlier, sexuality and gender diverse students show significantly higher percentages in terms of bullying, depression, and self-harm statistics than their heterosexual peers (Clark et al., 2014; Lucassen et al., 2014). The concern expressed by sexuality and gender diverse students wanting protection from harassment and bullying might display a correlation with the increased percentage of students with depression and self-harming issues compared to their peers. Sexuality and gender diverse students face a variety of issues in secondary schools in New Zealand, such as low self-esteem and bullying, and secondary schools, in general, are often not a safe place for sexuality and gender diverse students (PPTA, 2017b). These circumstances

often result in these students leaving schools earlier than their peers, or finding an alternative place to finish their education (PPTA, 2017b).

The Guide to LGBTQIA+ students gives different suggestions and strategies that can support principals and other staff in secondary schools to help build a culture in which all students are valued, included and visible (TKI, n.d.-b). The material in the guide is divided into four different areas: building knowledge of diversity, designing systems and processes, addressing students' needs, and developing an inclusive classroom environment and curriculum (TKI, n.d.-b). Each of these areas will be explored alongside ideas from the documents from the previous section and other research concerning the wellbeing of sexuality and gender diverse students.

Building knowledge of diversity to create awareness and visibility of sexuality and gender diverse students and improve their wellbeing can be done by implementing appropriate sexuality education (Bartholomaeus & Riggs, 2017; MoE, 2015, 2020), by exploring Māori and Pasifika understandings of diversity (Kerekere, 2015), and by recognising the legal obligations and children's rights (MoE, 2007, 2017; TKI, n.d.-b). The diversity amongst students – including the diverse views of sexuality within cultures – needs to be recognised, taught, and supported, and delivering an appropriate sexuality education programme contributes to this idea (MoE, 2015, 2020). It is noteworthy there might be different approaches within schools, due to their location, character, and community (MoE, 2015). Despite its differences, educational leadership has an obligation to abide by the New Zealand Curriculum and the National Administration Guidelines to provide a safe environment free of discrimination and committed to diversity (MoE, 2007, 2017; TKI, n.d.-b).

Designing school-wide systems and processes that are actively developing a school culture in which all students feel included, valued, and represented (TKI, n.d.-b) could benefit the wellbeing of sexuality and gender diverse students as well. School policies are often devised from a heteronormative and gender norm perspective that does not consider the dynamic diversity of sexuality and gender diverse students (Bartholomaeus & Riggs, 2017; Jones & Hillier, 2012; PPTA, 2017b). Leadership practice around this area needs to be approached in a way that respects and cares for individuals who have a diverse range of sexual orientations and genders (MoE, 2015, 2020; PPTA, 2017b). Issues with consent and confidentiality might arise with these students if there is not an appropriate approach that is based on values (PPTA, 2017b).

Furthermore, proper policies are also essential to address the immediate needs of sexuality and gender diverse students on an environmental, social, and physical level, which are important for every student's wellbeing (TKI, n.d.-b). Whether it is having a proper system in place to respond to bullies (Bartholomaeus & Riggs, 2017; Fenaughty, 2019; PPTA, 2017b), having a choice in uniform (Bartholomaeus & Riggs,

2017; PPTA, 2017a), providing gender neutral facilities (Wernick et al., 2017), or having timely access to counselling and health care services (PPTA, 2015; 2017a), the educational leaders' policies and processes influence whether these strategies are successfully implemented in a school environment. If students feel safe, supported, and included in their schools, their wellbeing and academic outcomes improve (TKI, n.d.-b), which is, assumingly, a preferred situation principals want their school to be in.

According to the guide to LGBTQIA+ students (TKI, n.d.-b), inclusive practice needs to be developed in the classroom and curriculum to ensure the sexuality and gender diversity of all students is affirmed and acknowledged. One aspect of this idea, as also recognised by MoE (2015, 2020), is the introduction of targeted programmes that support staff and students in their understanding of diversity and promoting positive behaviour (TKI, n.d.-b). Seeking feedback from staff and students and providing a platform for the community to be involved are also strategies that could create affirmation and acknowledgement for sexuality and gender diverse students (MoE, 2015, 2020; TKI, n.d.-b).

The language used by teachers and by students can also determine whether sexuality and gender diverse students feel included and welcome in the classroom environment, or not (PPTA, 2017b; TKI, n.d.-b). Homophobia, biphobia and transphobia are expressed in language, which is not only harmful for the individuals involved but also for the school-wide environment and its culture (PPTA, 2017b). Professional learning for teachers on these matters is essential for them to understand how to develop practice that uses inclusive language inside the classroom environment, and also equip them with the tools to regulate potential harmful language and respond appropriately (MoE, 2015, 2020; PPTA, 2017b). The PPTA (2017) believes a way the MoE can provide these professional learnings for teachers is by ensuring that funding goes towards the institutions that are well suited to delivering workshops around inclusive language. Additionally, finding ways to establish inclusive language in guidelines for schools, in turn, could model the way that policies are written within schools (PPTA, 2017b). Dr John Langley (2007), former dean of the University of Auckland, writes that the lines of who is responsible for a child between family and school are blurring, which could become an issue for principals and teachers if they use inclusive language, such as the preferred pronouns for a student, while the parents do not wish their child to use those preferred pronouns.

As this section emphasises, a principal will likely need to propose a whole school review to successfully utilise all the available strategies. Bartholomaeus and Riggs (2017) and MoE (2015, 2020) both recommend a whole school review and approach to create a fully inclusive environment. According to the PPTA (2017b), leadership from MoE is lacking, which has instigated a divided approach by schools to

support sexuality and gender diverse students. Although both the MoE (2015, 2020) and the PPTA (2017b) recognise that leaders play an essential role in change, the difference in taking action manifests itself in some schools having excellent practice regarding providing support, whereas other schools have barely scratched the surface in terms of supporting their sexuality and gender diverse students (PPTA, 2017b). Aspects of schools, such as demographics and decile, do not have any connection with how well schools cater for diversity, although single-sex schools tend to have more complex issues with their sexuality and gender diverse students (PPTA, 2017b). The appropriate implementation of the strategies is dependent on whether principals are aware of the issues, willing to address them, and have access to the appropriate resources.

According to Lucassen et al. (2014), focusing on strengths and success stories of sexuality and gender diverse students is more beneficial than highlighting their issues. Mayo (2014) states that, by concentrating on their issues, there is a chance that these students are placed in a victim role, rather than portraying them as strong and resilient people. However, Rasmussen (2010) argues that focusing on the students' strengths might advantage sexuality and gender diverse students with white, middle-class backgrounds. Kumashiro (2015) mentions that the diversity of students' sexuality and gender is complex, and a normal day at school often involves some form of sexism, classism, racism, or heterosexism. This statement indicates that it might be challenging for principals to fully eradicate issues concerning sexuality and gender diversity in their school environment.

Looking back at the wellbeing of sexuality and gender diverse students in relation to mental health, homophobia, and heteronormativity addressed earlier, it seems like principals have all the tools necessary to create a safe environment for sexuality and gender diverse students. The leadership practice to promote an inclusive school environment is designed and available in New Zealand, but leadership strategies that suit this purpose are equally important in considering the wellbeing of sexuality and gender diverse students in Aotearoa.

Section 2.04 The role of principals and relevant leadership strategies

Principals and other educational leaders contribute significantly to creating a safe and inclusive school environment and culture (Fisher, 2013; Hernandez & Fraynd, 2014; MoE, 2015; Santamaría & Santamaría, 2015; Steck & Perry, 2018; Zook, 2017). The literature around educational leadership and its relation to the wellbeing of sexuality and gender diverse students is mainly from the United States (Fisher & Komosa-Hawkins, 2013; Hernandez & Fraynd, 2014; Steck & Perry, 2018; Zook, 2017), but I believe the findings in the literature for educational leadership have relevance and

reflect similar aims to the New Zealand context. In this section, two leadership strategies will be explored that consider the wellbeing of sexuality and gender diverse students – transformative leadership (Shields, 2010, 2014; Shields & Hesbol, 2019; Zook, 2017) and Applied Critical Leadership (ACL) (Santamaría & Santamaría, 2015).

As noted in the introduction, it has to be recognised that other leadership strategies, such as transformational leadership (Hewitt et al., 2014; Leithwood & Sun, 2012) and distributed leadership (Gunter et al., 2013; OECD, 2008) could have been considered, but were not utilised due to the scope of the thesis and because they can be seen as less suited to disrupt the status quo. The focus of transformational leadership is recognised as improving the goals of the organisation by motivating and engaging staff members (Leithwood & Sun, 2012), which can be seen as accommodating for the wellbeing of sexuality and gender diverse students because principals could potentially change the ideological course of school staff by motivating teachers to follow their lead. Distributed leadership where staff in an organisation are empowered to be leaders to face contemporary challenges (OECD, 2008) can be used critically by principals to change school policy (Gunter et al., 2013) to support in accommodating the wellbeing of sexuality and gender diverse students. Both distributed and transformational leadership could have been appropriate to use in this research due to their capability to initiate change and improve schools, but potentially less suited than transformative leadership and ACL. Leithwood and Sun (2012) state that transformational leaders focus on reform rather than disrupting the status quo, which I believe can apply to distributed leaders as well, whereas transformative leaders challenge the status quo and initiate change.

(a) Transformative leadership

Transformative leadership is a form of leadership that has outcomes of a strategy in mind first, which, after setting the goals, will put forward and implement suitable strategies to achieve the considered outcomes (Shields, 2010; Shields & Hesbol, 2019; Zook, 2017). According to Zook (2017), education leaders have the ability and are positioned to destabilise and address a heteronormative culture within a school environment. A critical examination of a leader's beliefs and values is required for such a transformation, and before a reconstruction of the structure of the pedagogy based on "genuine principles of inclusiveness and respect for all individuals" (Zook, 2017, p. 1764) can take place. Shields (2014) states the transformative leadership idea does not solely depend on specific leadership traits, or has a management model as such, but that it is an attempt to genuinely change one's perspective in order to effectuate the desired change in the leader's environment. Transformative leadership also functions as a foundation theory for ACL (Santamaría & Santamaría, 2012).

(b) Applied Critical Leadership

ACL is a form of leadership in which real-life experiences and practice in a professional environment are the foundation for leaders who are able to address situations concerning social justice and equity (Santamaría & Santamaría, 2012, 2015). The leaders in their research are mainly recognised as ‘people of colour’ (Santamaría & Santamaría, 2015). They also state the term is sometimes used “by members of the lesbian, gay, bisexual, transgender, questioning/queer (LGBTQ) community” (p. 26) because they often share the experience of inequity and discrimination (Santamaría & Santamaría, 2015).

According to Santamaría and Santamaría (2012), leaders who use ACL recognise they do not always have the right set of skills to deal appropriately with a certain situation in the work environment. In these situations, leaders in ACL are capable of handing over to someone within the workforce who does have the insight and lived experience to handle the situation suitably and gives the mandate to do so (Santamaría & Santamaría, 2012). It is argued by Henderson (2019) that teachers who identify as sexuality and gender diverse might feel compromised ‘coming out’ in a school environment that is heteronormative and in which they have had a bad experience as a student themselves earlier on in life. If this would be the case in a situation where a leader wants to give mandate to an ‘expert’ in the field, the educator who chooses to be ‘in the closet’ might not feel comfortable leading the way, which, in turn, could halt progress.

As with any leadership strategy, transformative leadership and ACL are both dependent on all the staff within a work environment. Promoting a school environment in which the wellbeing of sexuality and gender diverse students and teachers is fully considered will be challenging, especially if a principal, or a school culture, is bound to a traditional special character, which might not accept sexuality and gender diversity from the outset.

In relation to the research, the critical examination of the self (Zook, 2017) and not fitting specific leadership traits (Shields, 2014) in transformative leadership, and giving others the mandate to lead in applied critical leadership (Santamaría & Santamaría, 2012) are main drivers to support the wellbeing of sexuality and gender diverse students. To effectuate the strategies and suggestions provided to support and promote the wellbeing of sexuality and gender diverse students – such as the need for a school wide approach and review (Bartholomaeus & Riggs, 2017; MoE, 2015; TKI, n.d.-b) – the idea of a critical examination of a principal’s own values and beliefs and the willingness to trust others’ expertise to lead should be evident. Personal lived

experiences of principals might make it challenging for principals to change course in their practice to ensure accommodation for the wellbeing of these students.

Section 2.05 Conclusion

The literature review showed that there is a significant group of sexuality and gender diverse students in New Zealand secondary school environments (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021) that principals have to consider. These students have more mental health issues than their peers (Clark et al., 2014; Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Lucassen et al., 2014; Lucassen et al., 2011) and their wellbeing might be jeopardised by homophobia (Allen, 2019, 2020a, 2020b; Rasmussen et al., 2017) and heteronormativity (Allen, 2015; Fitzpatrick, 2015; Heasley, 2021; Sandretto, 2015; Sexton, 2015). Principals are expected to create a safe environment for all their students (MoE, 2007, 2017a) and there are literature (MoE, 2015, 2020; PPTA, 2017b, 2017b; TKI, n.d.-b) and leadership strategies (Santamaría & Santamaría, 2012, 2015; Shields, 2010; Shields & Hesbol, 2019; Zook, 2017) available to inform them how to accommodate for the wellbeing of sexuality and gender diverse students. It is important to explore principals' experiences in relation to their accommodation for these students' wellbeing, because all students deserve to learn in a safe and inclusive school environment. To explore these educational leaders' experiences meaningfully, it is essential to utilise an appropriate theoretical framework for the research to validate and justify their leadership experience in relation to students' wellbeing. The next chapter discusses the research paradigms, the methodology and the methods of the research to ensure that the principals' experiences are justly contributing to the educational leadership discourse.

Chapter III. Methodology and methods

The research design falls into the qualitative paradigm and uses post-intentional phenomenology. To successfully explore principals' experiences, principals were asked to write an anecdote and engage in an interview to gather the data. Both written anecdotes (Fuster Guillen, 2019; Vagle, 2018) and interviews (Cohen et al., 2018; Mann, 2016) can provide rich information about someone's experiences. These methods were used to be able to gain an insight into how principals experienced their accommodation for the wellbeing of sexuality and gender diverse students. Before elaborating on the methodology, it is necessary to explore the appropriate research paradigm. After discussing the appropriate methodology, this chapter will elaborate on the methods that are used to complete the research.

Section 3.01 Research paradigm

The research fits within the qualitative paradigm because it explores the experiences of principals, who, as leaders in their schools, are individuals that work and live in the reality of their school environments and their own lives. Reality in the qualitative paradigm is constructed from a multitude of components that are connected and inseparable (Tolich & Davidson, 2018). A complex concept like educational leadership is impossible to perceive as a simplistic, one-sided process that can be easily isolated in separate elements. Therefore, with the aim of recognising leadership approaches in principals' perspectives on their practice, it seems applicable to use a design within the qualitative paradigm. Instead of collecting data through measuring separate variables and analysing the outcomes in the quantitative approach (Braun & Clarke, 2013), a qualitative approach is preferred, because the research explores principals' perspectives, and how they view their own experiences, develop an independent world view, and also what meaning and value they assign to those experiences (Merriam & Tisdell, 2015).

Before exploring the qualitative paradigm more in depth and before positioning the research, it is important to briefly consider the philosophical foundations of positivism – a form of quantitative research – and interpretivism – a form of qualitative research. Humphrey (2013) states that these research designs have a different idea about the realm of being – ontology – and about the realm of knowing – epistemology. Research that uses interpretivism views reality as created by humans socially and, in this perception, researchers construct knowledge, rather than find knowledge (Merriam & Tisdell, 2015). On the other hand, Rosiek and Gleason (2019) note that quantitative (positivist) research considers reality as stable, observable, and measurable, and views the findings as laws, or scientific knowledge, as per the natural sciences. Heasley

(2021) also indicates that, in the positivist paradigm, “gender is absolute and without variance and is defined by norms consistent with a heteronormative perspective” (p. 251). According to these explanations, this research philosophically suits the interpretivist paradigm because it explores principals’ perspectives and experiences related to how they believe they accommodate for the wellbeing of sexuality and gender diverse students.

Another paradigm that could have been beneficial for the research is the critical paradigm, in which identifying and challenging ideologies are the main aims (Cohen et al., 2018). Challenging a heteronormative school environment that might be instigated and maintained by principals could have suited the critical paradigm. Diversity in human beings and accepting that people, in this case principals, are different and exist in different situations (Mack, 2010) are the main drivers in the research, and suits the interpretivist paradigm, rather than the challenging philosophy of the critical paradigm. Interpretivism gives a better opportunity to highlight the positive experiences in principals’ perspectives and practice regarding sexuality and gender diverse students than the critical paradigm.

The idea that people have different backgrounds and environments, and develop their own personal interpretations of a situation that affects their actions, is recognised by interpretivism. It is important that these subjectivities are considered in research (Cohen et al., 2018). It acknowledges that all human beings have had different past experiences that created different understandings of how the world works, how it is perceived, and how you respond in situations. Researchers themselves also need to take into account that they have their own assumptions, and have to actively attempt to refrain from letting their own bias influence their findings (Hammersley & Campbell, 2012). As for the research, the researcher’s and the principals’ interpretation of experiences will be inevitable.

Interpretivism, as a methodological approach, is informed by a philosophy called phenomenology, which supports the notion of the interpretivist paradigm that reality is constructed socially. In his phenomenological tradition, Husserl (1999) states humans occupy themselves with “the *essence of the “consciousness of something,”* in which, for example, we are conscious of the factual existence of material things, animate organisms, human beings, the factual existence of techniques and literary works, and so forth” (p. 67). Following the philosophies of Kant and Descartes, Husserl formulated that phenomenology sets out that humans are conscious beings and that all that we know is “something that we know only in and through consciousness” (Bentz & Shapiro, 1998, p. 41). It is important to note that not all phenomenological philosophers agreed on this concept (Vagle, 2018), which will be elaborated on in the next section. People’s experiences include an individual’s interpretation of that experience, which

indicates that it is impossible to be completely objective, because the interpretation cannot be separated from the experience (Merriam & Tisdell, 2015). This idea implies, indirectly, that robust research cannot occur, because the researcher's experiences, and the principals' experiences, are both subject to their respective subjectivity. Appropriate research design is essential to counter this implication.

Post-structuralism is another paradigm that influences the research, and, as the name implies, this perception of the world around us was proposed in reaction to structuralism. In structuralism, research assumes fixed structures of power in which patterns can be recognised as seen in the natural sciences (Cohen et al., 2018), and intends to search for imbalances within power and disrupt them (Anderson & Holloway, 2020). On the other hand, post-structuralism is opposed to the concept that entities are fixed. In research considered post-structural, the emphasis is on finding meanings not only connected to a specified context but also affected by relations of power within society (Fawcett, 2012). According to Anderson and Holloway (2020), meaning is "viewed as blurred, fluid and multiple" (p. 193) in post-structuralism. Cohen et al. (2018) also mention that post-structuralism proposes that a phenomenon can provide multiple interpretations "to accord legitimacy to individual voice, and to abandon the search for deterministic, simple cause-and-effect laws of behaviour and action" (p. 25).

To justify the use of post-intentional phenomenology for the research, it was necessary to provide this brief overview of the phenomenological, interpretivist, post-structural, and qualitative paradigms. The next section takes up these key ideas in more detail.

Section 3.02 Research approach and methods

(a) Recognising the right methodology

Principals have their own worldviews and lead in different school contexts. The research aims to consider their perspectives on sexuality and gender diverse students, their school environments, and themselves, respectively. Humans knowing in and through consciousness is a phenomenological idea that closely relates to the idea in post-structuralism that individual perspectives only exist within people's interpretation of an event in which their cultural background and their own construction of the event are embedded (Fawcett, 2012). Both of these ideas are suited to principals who exercise their authority, potentially using certain leadership strategies, to accommodate for the wellbeing of their students in secondary schools and other institutions too, including sexuality and gender diverse students. Principals do not only have personal views embedded within their interpretation of events; they are also subject to expectations of the MoE and their school's character.

Over time, there have been different ideas of what phenomena are in phenomenology (Vagle, 2018). For post-intentional phenomenology, used in my research, it is necessary to look a bit more closely at its originating philosophies. In Kant's "transcendental" philosophy, knowledge is produced by the mind through sensation and reason (Smith, 2013), and phenomena are "things as they appear in our experience" (p. 76). For Husserl, phenomena in phenomenology explore the "sense or meaning things have in our experience" (Smith, 2013, p. 76), and relate to the lived experience. Husserl (1999) explains about lived experience that "every activity is motivated, and we have pure genesis in the sphere of acts as a pure act-genesis in such a form that I, who execute the acts, am determined by the fact that I have executed other acts" (p. 319). He believes that disciplines driven by positivistic concepts within philosophy separate the natural and human phenomena, and he rejects Descartes' idea that objectivity and subjectivity are strictly separated (Vagle, 2018). For Husserl, experience and living occur in "the intentional relationship between the subjective and the objective— and this "between" space is ever expansive" (Vagle, 2018, p. 8). Heidegger, who worked with Husserl, poses an ontological turn in phenomenology because he believes that phenomena present themselves in the world, rather than are created in consciousness (Smith, 2018). This is an ontological turn from Husserl, because ontology focuses on the realm of being, rather than the realm of knowing.

According to Sokolowski (1999), phenomenology is the study "of human experience and of the ways things present themselves to us in and through such experience" (p. 2), which seems to combine both Husserl and Heidegger views in the sense that phenomena present themselves in the world as well as in consciousness, in and through the experience. He follows on that phenomena are things that appear, and that "the way things appear is part of the being of things; things appear as they are, and they are as they appear. Things do not just exist; they also manifest themselves as what they are" (Sokolowski, 1999, p. 14). In this understanding, a phenomenon exists both ontologically and epistemologically, because the phenomenon appears to us because it exists, but equally because our consciousness perceives it as existing. Principals and their experiences of their practice and their awareness of their practice are the phenomena in the research, things that appear to them, epistemologically and ontologically. There is a wide of range of phenomena to be explored, such as the considerations of principals on what foods to serve in their schools, principals' experiences with complex financial decision making around supporting their communities, and, in this case, the awareness of their practice in relation to the accommodation of wellbeing for sexuality and gender diverse students.

“When one studies something phenomenologically, one is studying a phenomenon and the intentional relations that manifest and appear” (Vagle, 2018, p. 28). It is a way of studying how a person has meaningful connections with things that appear to them in the world (Vagle, 2018). These connections might present themselves between people and other people, interests, or places, and are dependent on with what – the “object” – the person establishes an intentional relationship (Vagle, 2018). Intentionality in phenomenology refers to phenomena and their intentional relationship. It does not refer to people’s intentions, as the word might imply, but to a way in which people find themselves related to the world in their daily lived experience (Vagle, 2010). Principals’ experiences of their leadership are meaningfully connected to their students, including sexuality and gender diverse students, which are the “object” in the research.

In phenomenology, intentionalities are seen as stable and not tentative (Vagle, 2010). Phenomenology that is post-intentional rejects this idea and can be viewed as a study in which multiple interpretations are examined – a view that can be seen as closely related to post-structuralism. In post-intentional phenomenology, intentionality is “always moving, is unstable, and is constantly being produced and provoked in and over time— and therefore can be read post-structurally” (Vagle, 2018, p. 32). This idea requires the researcher to resist the urge to use only their own views of principals’ experiences and how they believe they accommodate for the wellbeing of sexuality and gender diverse students. It is necessary that the participants are provided with reflective moments to think through and consider their stance towards the phenomena.

(b) Research design

To conduct research that uses post-intentional methodology, Vagle (2018) suggests a five-component process:

1. Identify a post-intentional phenomenon in context(s), around a social issue.
2. Devise a clear, yet flexible process for gathering phenomenological material appropriate for the phenomenon under investigation.
3. Make a post-reflexion plan.
4. Explore the post-intentional phenomenon using theory, phenomenological material, and post-reflexions; and
5. Craft a text that engages the productions and provocations of the post-intentional phenomenon in context(s), around a social issue. (p. 139)

The research follows these components as an outline, but the process is considered iterative, and it does not have to be followed chronologically, as the five steps might

indicate (Vagle, 2010). First, a phenomenon has to be identified. Principals in secondary schools play an essential part in the way that schools and staff accommodate for the wellbeing of sexuality and gender diverse students in a school environment. As seen in the previous section, it is evident schools can often have a heteronormative status quo, as apparent in society, in which sexuality and gender diverse students might feel less safe than their heterosexual peers, which, in turn, can affect their learning outcomes. In the research, the phenomenon consists of principals' perspectives on their practice in connection with their accommodation for the wellbeing of sexuality and gender diverse students.

As proposed by Vagle (2018), phenomena need to be identified in context and, in this case, perspectives of several principals of secondary schools in Aotearoa need to be explored. Secondary schools all have their own particular character that has to be considered when looking at the practice of its principals. Next to a school's character, principals themselves also have different backgrounds that affect their leadership style. To gather information about principals' perspectives from a variety of school contexts, the intention was to interview five different principals.

In the following sections, the five-component process from Vagle (2010, 2018) will inform the logical sequence of events within the research. Where the components fit into the chronological order, they will be used accordingly. Although the iterative nature of the methodology does not necessarily require a particular order (Vagle, 2010), an attempt is made to indicate the process, where fitting, to improve readability and structure. Having identified a phenomenon as the first component in the process, the second component involves the participant recruitment to gather data on the phenomenon.

(i) Process for gathering data

Before the principals could be interviewed, recruitment of the participants was necessary. This process was more time-consuming than anticipated, because the ethics approval took up time, the first invitation rounds did not gain any participants, and COVID-19 hit the world. In this section, these challenges are elaborated on and an overview will be given of the participant recruitment journey before looking at the gathered data. Many parts of this section will fall under the second component of Vagle's proposed process, in which a clear plan is devised for gathering the desired data.

(ii) Participant recruitment

Principals of secondary schools can be compared to CEOs of companies and have a demanding job. To recruit these leaders, an elaborate plan had to be devised, not only

to make sure that the ethics committee of the university was satisfied with the process, but also to find the most appropriate and effective way to recruit as many willing participants as possible. This section will include the choice of sampling, sample size, the recruitment process, and its challenges.

Participant recruitment commences with choosing an appropriate sampling method. In qualitative research, it is recognised that participants have to feel included, and, maybe more importantly, that nobody feels excluded from the proposed research (Eide, 2012). These inclusion and exclusion criteria were partly responsible for choosing a sampling that is not fully random and not fully purposive. To avoid purposive sampling, in which information-rich cases are deliberately selected (Patton, 2002), and to ensure the educational leaders do not think the selection is set up for exposure, an email was sent to all principals in the initially selected area of Central East Auckland. Due to sampling in a chosen area, the sampling is not fully random, but also not fully purposive, because the selection followed a first comes first serve approach for principals who were willing to participate.

Marshall (1996) views random sampling as inappropriate for qualitative studies, partly due to its poor population validity and its inability to source 'rich' information from participants. The method chosen for this research is not aiming to generalise its findings on the whole population, and the population validity is negligible in this context. The leaders' perspectives might give indicators for generalisation but cannot actually be generalised. The recruited participants are all principals of New Zealand secondary schools, who are expected to have a certain experience and knowledge base to gain their respective positions, which means that they should all be able to provide 'rich' information about their experiences concerning sexuality and gender diverse students. It is to be argued that this does not fall into the random sampling category at all due to the specific participants it targets and aims to recruit.

Initially, the selected area to recruit participants was Central East Auckland, in which there is a high concentration of secondary schools with a high variety of schools in terms of their characteristics (MoE, 2021). Choosing an area with a diverse range of secondary schools increased the chance to recruit principals with a diverse range of backgrounds. It can be assumed that principals choose to apply to a school that is in line with their own values, principles, and life experiences or make the decision to apply because they believe they can turn the school community into an organisational metaphor of their values, so an area with a high diversity of secondary schools would theoretically gain a variety of secondary school principals. An invitation email was sent out to 18 schools in Central East Auckland to try to achieve participation of a range of principals. Other than sending a personalised email, there was little to be influenced as to who would accept the invitation.

On the Education Counts website (MoE, 2021), information on schools is updated nightly and contains information of all schools in Aotearoa, including all secondary schools. These details are publicly available and were utilised to collect all email addresses for all the secondary schools in the selected area, Central-East Auckland. In some cases, a general email address was stated, and the websites of the respective schools were visited to see whether the principals' address were available. If the principal's email address was not provided on the Education Counts website or on the school's website, the generic email address was used from the Education Counts website or the website from the school.

The decision on the sample size of five participants had to be considered in light of the context and the paradigm of the research. Boddy (2016) states that the sample size in qualitative research is decided on contextually and partly on the chosen paradigm. The iterative process in post-intentional phenomenology can be considered the context, in this case, and the sample size needed to be realistic for a Master's thesis. Additionally, the interpretivist and post-structural paradigms both consider people as complete beings with different intentionalities who need considerable attention in relation to the research question. The complexity of both the process and the way the paradigms expect the participants to be considered informed the sample size of five participants.

To recruit five participants, a mail merge programme called YAMM was used to be able to send personalised emails to the secondary schools in Central-East Auckland. The mail merger sent 18 emails addressing the principals by their names to try to improve the response rate. The first round of invitation emails was unsuccessful in recruiting any principals for an interview. Out of the 18 schools that were sent in the first email invitation, only six schools replied and all six declined to participate. After a reminder email, there was still no principal who was willing to be a participant in the research. In most of the replies, no reason was provided for the decline, but, if a reason was given, it was because of time restraints and not being able to make time for the proposed process. It will remain unknown as to why the schools – the principals – did not reply, although the overload of emails (Dabbish & Kraut, 2006) and the challenge of managing emails (Siu et al., 2006) might have contributed.

Since there were no participants just yet, a second email invitation in an extended area was necessary, and an amendment to the ethics proposal had to be written and approved. When the research was initiated, it was decided to cover secondary schools in Central East Auckland, and, to keep it in one geographical area, the extension was written to add North and South Auckland to the secondary schools to approach. This addition added 45 schools to the invitation list, and, with the same mail merge programme, an invitation was sent. Out of these schools, eight schools

replied, of which six declined the offer, but there were two principals willing to participate from this second email invitation round. After the reminder email, three more schools declined. Two participants were not sufficient for the research, so another round was inevitable.

To stay within the Auckland area, another amendment had to be written and approved by the ethics committee for a third email invitation round that added West Auckland, an area initially avoided because of personal connection to the secondary schools in that area. West Auckland schools were sent an invitation in the third round, with the exemption of Henderson High School, where I work at the moment. From the 20 schools that were sent an email, two declined in response to the first email, and one additional school responded in decline after a reminder email. This meant that out of 83 schools in Auckland, only two principals had agreed to participate, which was still not even close to the desired amount of participants.

In anticipation of a possible disappointing outcome of the third invitation round, a sentence was added to the amendment of the ethics proposal for the third round that – in case there would not be sufficient participants after this round – the remainder of the secondary schools in Aotearoa would be sent an email. 260 secondary schools in Aotearoa were sent an email invitation, and a reminder email was not needed. From this round of email invitations, five principals were willing to be involved in the research, which made a total of seven participating principals. Initially, the research intended to have five participants, and, if there would be more principals who wanted to participate, it would work on a first come first served basis. After deciding that six participants would also be possible within the scope of the thesis, one principal was thanked for their willingness to be part of the research and communicated to that they could not participate because the maximum was reached, and one principal had to pull out after agreeing initially, which made a concluding total of five principals who were willing to participate. Recruiting the principals was the most challenging part of the project, but after four months, the envisioned sample size was reached.

In hindsight, it is disputable whether this was the most effective way to recruit participants. The recruitment process that was partly random partly purposive was chosen because principals had to volunteer themselves to participate in the process. Fully purposive sampling, in which participants are chosen and selected (Patton, 2002), rather than recruited, could potentially have saved time, but might have provided unintentional bias. The recruited participants highly likely volunteered themselves in the chosen recruitment process because they wanted to, which could have been the same if participants were selected through a personal network situation. The only unexpected outcome of the exercise was that so few principals nationwide were willing to

participate. Whatever possible reasons there might be for the low uptake would be mere speculation.

(iii) Gathering data

The principals who agreed to participate were first asked to provide an anecdote about how they believe they accommodate for the wellbeing of sexuality and gender diverse students in their school environments. Anecdotes are written down as the lived experiences of the individual and are utilised as a way of gathering data, partly to have the principals thinking about their experiences before a conversation with them took place and partly to see whether they already provided valuable information about their practice. In phenomenological research, written anecdotes are utilised, because they provide a glance into a person's lived experience (Fuster Guillen, 2019; Vagle, 2018). These written accounts are an initial taste to explore the life world of the principals – a lived world, rather than a measured one.

Dahlberg, Dahlberg and Nyström (2008) argue that phenomena vary contextually in their reflective world research, and with the school leaders' experiences as the phenomenon, they vary widely depending on the schools' and their personal contexts. Anecdotes provide an insight into the principals' lived experiences in their respective secondary school environments. According to Fuster Guillen (2019), anecdotes are essential to understand "the nature of the context dynamics and even transform it" (p. 217). Although Fuster Guillen writes about anecdotes in relation to hermeneutical phenomenology, the complexity of lived experiences – despite its difference in understanding of intentionalities – would be considered similar in post-intentional phenomenology. To explore the principals' perspectives further, conversations were proposed to gain insight in relation to their choices and thought processes.

An interview is "a social, interpersonal encounter and not merely a data-collection exercise" (p. 506) according to Cohen, Manion and Morrison (2018). The conversations are a social interaction between two people, which means that intersubjective knowledge is created – no one person can be entirely subjective or objective in an interpersonal encounter (Laing, 1967). It is important that the interviewer attempts not to frame the conversation in a way that might benefit their own outcomes, something that is known to happen in interviews (Mann, 2016). The post-reflexion plan, as proposed by Vagle (2018), will take this eventuality into consideration.

According to Mann (2016), there are three different ways of interviewing – structured, semi-structured, and unstructured. The choice to utilise the semi-structured interview in the research was decided on to ensure none of the essential questions would be inadvertently omitted. In semi-structured interviews, a set of questions

formulated beforehand functioned as a guide for the conversation, but left the opportunity to deviate if an interesting experience would present itself. The idea of a semi-structured interview is supported by Kvale and Brinkman (2009), who believe that they give an insight into the life world of – in this case – the principals, which can be meaningful and interpreted in relation to the phenomenon in question.

Vagle (2018) advises interviewers not to engage in taking notes during the interviews and, rather, focus on the act of listening and the body language of the interviewee, especially if the conversation is recorded. Although proven challenging, it is essential that the interviewer maintains focus during the interview in order to gather the in-depth experiences that are wanted (Mann, 2016). It is the task of the interviewer to stay sincere in the act of listening, refrain from passing any judgement, and not pose any opinions on what is said. Furthermore, it is of importance that the person interviewing ensures the conversation stays focused and on track to improve the chance that the principals provide experiences and statements that are helpful in exploring the phenomenon.

Initially, it was the intention to meet the principals in person to conduct the interview, and two recording devices were to be used, but the pandemic and the extension of the area changed the way of recording the interviews. COVID-19 caused many workplaces around the world to introduce media like Google Meet and Zoom to have meetings, including secondary schools. The extended area made it more challenging to meet all the principals in person, and Zoom was a helpful alternative. The advantage of meeting via Zoom is that you can record the conversations, including the body language and facial expressions of both the interviewer and the interviewee. As a backup, the conversation was also recorded with a voice recorder on a phone.

The recorded interviews were transcribed with a piece of transcribing software called Otter, checked to ensure accurate transcription, and sent to the principals for a member check. Candela (2019) states member check can be used to check on accuracy and potentially give participants the chance to provide alternative perspectives. The member check was adopted to add the extra layer of accuracy to what was stated by the principals and also to provide a further opportunity for the educational leaders to provide any additional thoughts and alternative interpretations. Furthermore, this process added a moment of reflection for the participants, which fits bridling in phenomenological research and the post-reflexion plan in the design of post-intentional phenomenology (Vagle, 2010, 2018).

(iv) Analysing data

To discover the phenomenon of principals' experiences of how they think they accommodate for the wellbeing of sexuality and gender diverse students, the data

needs to be analysed, which falls into the fourth component of Vagle's research design (Vagle, 2010, 2018). The whole-parts-whole process is a process proposed by Vagle (2018) in which meaning is not immediately made when relevance of the finding seems to appear. This process was used to analyse the written anecdotes from the principals and the member checked transcriptions from the interviews.

Conforming to the bridling idea, all the material was first read holistically. This holistic reading allows for the information to sink in before engaging with it, and it is necessary that no notes are taken or analysis takes place while doing so. As the next step in the process, the material was read line-by-line in order to make sense of what was said during the interviews. At this point, note taking is encouraged. In both the written anecdotes and the interviews, the integrity of the principals is relied upon for them to not twist the truth of their experiences. Within this research, truth is subjective and will always be somehow portrayed through a personal and professional lens.

After these steps, the line-by-line reading continued to make meaning of the data and analyse the finding fully. It does not necessarily matter whether this analysing is done electronically or by hand according to Vagle (2018), as long as there is one document created for each participant, which contains all the potential considerations "that the researcher thinks might contribute to the phenomenological text" (p. 111). In this case, practice and leadership strategies to accommodate for the wellbeing of sexuality and gender diverse students in secondary schools were explored within the life experiences of the principals.

Lastly, in order to create and recognise the productions and provocations of the post-intentional phenomenon in context(s) throughout the data, a subsequent reading of my thoughts was needed in the analysing process. In post-intentional phenomenology, manifestations are considered tentative, because they veer away from a stable intentionality, "yet still embrace intentionality as ways of being that run through human relations" (Vagle, 2018, p. 32) with one another and the world. A post-structural commitment is created, because knowledge is always seen as tentative in post-structuralism and never seen as really being complete. In an attempt to analyse the data, the productions and provocations of the phenomenon are noticed and need to be given titles in order to craft the text, the last component in the research.

Vagle (2010, 2018) does not provide a process that is fully prescriptive, because it depends on the manifestations that present themselves from the collected data that will inform the journey of crafting the text. As long as the text reads coherently, it can take many forms, according to Vagle (2018). A few considerations need to be taken into account in this process that uses "productions" and "provocations." A provocation, Vagle (2018) described as a piece of material that might be recognised as a catalyst – a thought that might provoke something about the

phenomenon – where a production is the idea that the phenomenon is continuously shaped over time. The text needs to explore “these productions and paying particular attention to moments of provocation – especially for how these productions and provocations produce social change” (Vagle, 2018, p. 160). In the next chapter, this text is crafted with these recognised requirements.

Section 3.03 Conclusion

Informed by interpretivism and post-structuralism in the qualitative paradigm, the research makes use of the Vagle’s five-component process within post-intentional phenomenology (Vagle, 2010) to explore principals’ perspectives about how they believe they accommodate for the wellbeing of sexuality and gender diverse students within their school contexts. First, a phenomenon had to be identified (Vagle, 2010), which, in this case, consists of principals’ perspectives on their practice in connection with their accommodation for the wellbeing of sexuality and gender diverse students. Secondly, a plan had to be devised for gathering material to research the phenomenon (Vagle, 2010), in which principals were approached to participate in writing an anecdote and having an interview. After this component, a plan for post-reflexion, an exploration of the phenomenon in the material, and crafting a text that “engages the productions and provocations of the post-intentional phenomenon in context(s), around a social issue” (Vagle, 2010, p. 139) are proposed. In this research, the written anecdotes from and transcripts of semi-structured interviews with the principals – including a member check to ensure reflective feedback could be provided – around their experiences in relation to accommodating for the wellbeing of sexuality and gender diverse students were used to recognise practice that accommodates for these students. The crafted text takes form in the next chapter.

Chapter IV. Findings and discussion

Principals have their own life world experiences that influence their practice as leaders in secondary schools. In order to explore these leaders' perspectives, the transcripts of the interviews with the principals and the written anecdotes from the principals were analysed to find manifestations of the phenomenon – leadership strategies and practice that accommodate for the wellbeing of sexuality and gender diverse students.

This chapter engages with principals' evolving reflections on specific examples of their accommodation for the wellbeing of sexuality and gender diverse students. As explained in the methodology chapter, through reading the material holistically and through line-by-line reading, practice and leadership strategies to accommodate for the wellbeing of sexuality and gender diverse students in secondary schools are explored within the life experiences of the principals. The concepts of production, provocation, and phenomenon guide the sharing of the principals' perspectives of their life worlds.

The chapter looks at the productions and provocations of the phenomenon within the principals' experiences. A production is the idea that the phenomenon is continuously shaped over time, and a provocation is a piece of writing or a statement that might be recognised as something thought-provoking about the phenomenon (Vagle, 2018). In the research, these phenomena are leadership strategies and practices that accommodate for the wellbeing of sexuality and gender diverse students within principals' perspectives. To craft the text, this section is divided into recurring themes within the life world experiences of the participating principals. To provide some context of the principals involved, their experience is taken into account and, where to be recognised, the personal lenses of the principals. For privacy reasons, the names of the principals are not used, and any specific details are omitted as well. The personal lenses are also added throughout the chapter, as they appeared in the tentative manifestations within the leaders' perspectives. The aim of these findings is to recognise practice in the leaders' perspectives that accommodates for the wellbeing of sexuality and gender diverse students, rather than pointing out what can be done differently.

The first theme is the gender-neutral toilets that all of the principals recognised as contributing to students' wellbeing. Closely linked to the first theme is allowing students to wear any piece of the school uniform, rather than the heteronormative prescriptive elements within the uniform realm, which is another aspect of a secondary school environment that the leaders noticed as beneficial for sexuality and gender diverse students. Thirdly, student groups that support sexuality and gender diverse students are addressed, and then the health education and curriculum are explored in relation to the principals' experiences. Bringing in external providers to teach staff and

students about sexuality and gender diversity is another theme that principals shared as an idea supporting the wellbeing of sexuality and gender diverse students. Lastly, all principals made an active decision to be open to change, show a willingness to adapt to whatever situation presented itself, and mandate others concerning the wellbeing of sexuality and gender diverse students, which are described in relation to leadership strategies that the principals recognised, and strategies that are recognised as directly or indirectly supportive of sexuality and gender diverse students.

Due to the iterative process of the research design and to improve the readability of this chapter, each theme is treated as its own sub section, with the findings and the discussion in each section. This structure is supported by Vagle (2010, 2018), who believes that the text in post-intentional phenomenological research can take any form that best suits the narrative. The qualitative nature of the findings would make it challenging to read if all the principals' experiences on the themes were stated first, ending with joining all the themes in one discussion section. The themes as their own complete sub sections will support the second part of this chapter in which the experiences are discussed in relation to leadership strategies that the principals recognised themselves, and the ones that are stated in the literature review as potentially beneficial for the wellbeing of sexuality and gender diverse students. A combination of evidence from both the written anecdotes and the transcripts of the interviews is used and added in speech marks in this chapter to indicate they are direct quotes from either a written anecdote or a spoken answer from the interview. Ellipsis are used to increase the readability of verbal statements if words were repeated in speech.

Section 4.01 The principals – basic details

Although the names of the leader, their school and location are omitted from what they shared, the participating principal's time in leadership is used as an indicator of the principal's life world. Their experiences in leadership indicate a certain progress, change and reflection in their practice that cannot be left out or ignored. This idea is in line with the interpretivist idea that people have different backgrounds and environments, and develop their own personal interpretations of situations that affect their actions (Cohen et al., 2018). The lenses of the principals refer, in this case, to the personal lenses that shine through in their productions and provocations, which will become evident as they arise. First, some basic information will be provided about the principals who decided to participate. It is also necessary to recognise that I cannot ignore that my own lens and thoughts in this process are evident.

Principal A, Panui, has 26 years of senior leadership experience; Principal B, Boris, has 17 years of leadership experience; Principal C, Sosene, has 30 years of

experience as a senior leader; Principal D, Larissa, has 15 years of senior leadership experience; and, Principal E, Jack, has 21 years as a senior leader in a secondary school. Three of the principals identified as male and two as female. Out of the five participating leaders, one female participant was openly gay. Both gender and sexual orientation are stated as, in light of the topic and nature of the research, it is important that even without a name and age, the principals are viewed as people with a name, age, and lived experience, and their lenses could be informed by their experience, gender, and sexual orientation (Fawcett, 2012). The principals indicated that all the names of students they used in the interviews are not the real names of the students involved.

Principal	Time in leadership	Gender	Sexuality diverse	Pseudonym
Principal A	26 years	Female	Unknown	Panui
Principal B	17 years	Male	Unknown	Boris
Principal C	30 years	Male	Unknown	Sosene
Principal D	15 years	Female	Lesbian	Larissa
Principal E	21 years	Male	Unknown	Jack

Section 4.02 Gender-neutral toilets - “our bathroom situation”

All principals involved in the research recognised that toilets should have a gender-neutral option to support sexuality and gender diverse students in their schools. In the principals’ experiences, there was no consistency in the principals’ reasoning why the toilets were necessary and what these toilets look like. This is not to say that any of these approaches is more valid than any other, it is purely to state and recognise different approaches.

Panui, a female principal with 26 years of experience in senior leadership, states “probably the one physical challenge that we have is around our bathroom situation, and that will be rectified soon.” She recognises that, without gender-neutral toilets, for the students who require these toilets, the school has to “make decisions for them to perform basic bodily functions.” Although a rebuild will take place in the coming years, in the meantime, “we make do, but we’re very apologetic to the students that we have to make do.” She also describes that this is evident for other schools that might be overdue for a refurbishment. In her experience, it shows that, although she changes and displays willingness to change the status quo, a refurbishment is needed to properly effectuate this change at a physical level.

She even came up against obstruction from a government institution.

“We have tried unsuccessfully on many occasions to build new bathroom areas, in order to make them better in every way, including being gender neutral. But even

when we were prepared to pay to do this ourselves, MoE rules would not allow us to build them, as we were deemed to have sufficient overall space already. One of the many reasons we are excited about being successful in building significant parts of our school anew is that we can address this outdated bathroom situation. For students to have this additional barrier about something so fundamental is not acceptable.”

This implies that, despite good intentions of the principal, the MoE probably did not consider the physical situation, the principal’s request, and the students’ needs as a whole to ensure the best possible outcome.

In Panui’s case, the paradoxical nature of the workings within the MoE becomes evident. On the one hand, the MoE advises principals to provide gender-neutral toilets, but, on the other hand, a different branch of the MoE that deals with the school property does not recognise and does not consider the necessity of Panui’s concern of providing these toilets in her school environment. Whether the MoE is aware of this inconsistency and discrepancy, or whether it is the budget that prevents the MoE from making the choice to install gender-neutral toilets, the principal is between a rock and a hard place, because she cannot provide for her students’ needs.

Boris, a male principal with 17 years of experience in senior leadership, states “we’ve had feedback from students about, you know, bathrooms and things like that. And ... we’ve put in new blocks and things we’ve made sure that there are, you know, non-gender specific options there as well.” His statement shows that he listened to the students before any action was taken, and, as soon as he received this feedback, a new situation with gender-neutral toilets was created. He did not indicate any issues in creating the gender-neutral toilets, and it is unknown if drastic changes had to be made to the existing toilet facilities or if this had a big impact on the schools’ budget.

Sosene, a male principal with 30 years of leadership experience, made the deliberate decision as part of the school’s property redevelopment to install single cubicle toilets with “no shared toilet spaces which are either male or female.” He goes on to say, “they’re all single completely self-contained single units and that’s, you know, that’s a good thing for the kids.” He also mentions that this takes away any problems with a shared space in either the boys’ or girls’ toilets, respectively. In his experience, “partly because student toilets are often unsafe spaces for student in the general population.” Sosene has experienced at different schools where he worked that girls’ toilets can be nasty places, where the spaces were “gang related places, places where bullying has occurred.” Having single toilet cubicles “felt far safer ... in terms of general student safety,” rather than having an environment of “5-10 toilet cubicles where groups of students could congregate, whether it’s to smoke or to bully, or whatever it

was.” Here, it appears that the accommodation for the wellbeing of sexuality and gender diverse students was an unintended benefit from mitigating the unsafe environment.

An observation was made by Sosene about the controversy within the Pasifika community around the usage of toilets and washing spaces. Having single cubicles with their own washing space is accepted, but unisex toilets with a shared washing area, as you might see in certain restaurants, is “culturally really unacceptable within our Pasifika community.” Sosene’s knowledge of the Pasifika community appears to influence his decision making regarding the organisation of toilets for the students. This is a complexity Sosene explicitly recognises, when he adds that the situation is “one of those curious ambivalent contradictions within the Pacifica community towards anything to do with sex, sexuality in the differences.”

Both Larissa, a female principal with 15 years of experience, and Jack, a male principal with 21 years of experience in senior leadership roles, are doing or have done building upgrades to provide gender-neutral toilets within their schools. Larissa says the school is putting in place “single cubicles so we don't have as many issues there.” Jack was willing to create all unisex toilets but found that there was “a cultural issue with particularly Muslim students who, for whom for a girl going into a toilet used by boy would not be a safe thing to do.” This statement raises the question about the actual design and amount of gender-neutral toilets and gendered toilets that a secondary school would need in relation to accommodating for cultural and religious, and gender and sexuality diversity.

Not having access to a gender-neutral toilet was one of the main concerns of sexuality and gender diverse students in their secondary schools (Bartholomaeus & Riggs, 2017; PPTA, 2017a; Porta et al., 2017; Sadowski & Jennings, 2020; TKI, n.d.-b). All principals in the research have addressed this issue, although some principals did this reactively after feedback from students, where others made a deliberate choice to do this in relation to issues in shared toilet spaces. The reactivity of leaders might imply that this is not an issue principals would see until the necessity has presented itself. Schools, as seen with the participating principals, have not received any instruction from the MoE to provide the gender-neutral toilets, and, in one case, MoE rules actively obstructed the provision of these toilets, which supports the statement that MoE fails to provide clear guidelines to secondary schools concerning providing these toilets (PPTA, 2017a). Principals have acted in response to students’ voiced concerns in their school environment and as a result of their own experience with toilets as unsafe spaces to provide gender neutral toilets for their students, as supported by Wernick et al. (2017). It was also evident that introducing these toilets was not as straightforward as it might seem, as seen with cultural perspectives within

the community that require gendered toilets and with the difficulty one principal had in justifying their funding of the gender-neutral toilets with the MoE. The latter – the financial struggle to fund the toilets – poses the question if principals should either campaign with the MoE for more budget, use money targeted for other budget requirements to invest in toilets, or come up with a free or cost neutral design solution.

Section 4.03 Uniforms - trying to make uniforms “less boys girls.”

A form of heteronormativity – the binary view of male and female – is not only found in schools’ toilets, but often also in school uniforms (PPTA, 2017b). Only four of the principals mentioned in their interviews or anecdotes that the gender specific school uniforms in their schools can be worn by either sex and gender, and, in one case, the uniform was especially adjusted to fit whoever wanted to wear the uniform. The fact one principal did not mention the uniform as one of the things they have done to support sexuality and gender diverse students in their school does not mean that they do not support, or even do this in their school.

According to Boris, most schools would “be okay with boys dressing in girls’ uniform” and the other way around, and are trying to make uniforms “less boys girls.” In his school environment, he had a student come to him and request whether they could wear boys’ trousers as a girl, “and so for her that was, you know, an important thing to be able to do that and so again, why would you get in the way of that ... in terms of the school and acceptance.” It seemed like Boris thought he was doing the right thing by allowing students to wear whatever school uniform they preferred to wear, because he did not see any reason to get in the way of his student wearing boys’ trousers as a girl. This situation highlights the general question of assigning pieces of clothing to a certain gender as a heteronormative construct. In this case, the school explicitly uses boys’ trousers where it might be more inclusive to just use trousers, regardless of the potential different fit for different genders.

“Sometimes change requires a bit of pressure behind it” as seen in the previous paragraph where a student’s concern needed to be actioned, and because of the willingness to accommodate, Boris did address an issue that is not easily solved.

“Probably the main thing that stops us changing our uniform is actually financial. And it's because in order to change anything, we have to get rid of all the old stock because you know that the amount of money that's in the old stock and so although it's done by another retailer, the deal is that we can't just chop and change in it. If we get rid of something then we've got to buy anything that's left.”

The financial barrier to change the uniform could be seen as evidence of a narrow approach to the perceived problem.

One afternoon in 2018, a student – a boy – asked Sosene if he had a girls' uniform.

“When I asked him the reason he told me he wanted to wear girls' uniform at school. When this was sorted for him back at school I learnt that his family was not accepting of this lifestyle decision so his alternative clothes were kept at school.”

Despite objections from the family, this principal was still willing to provide his student with an opportunity to wear a different uniform at school. “Since that time, we have had a number of boys who have moved into girls' clothes very comfortably. We have also had a number of girls who have asked to wear a boys' uniform.” Sosene plays an advocacy role by choosing the students' preference over their parents', while also recognising the importance of respecting and understanding cultural values, as seen in the toilet situation. These examples show a sense of ethical responsibility in being able to navigate seemingly contradictory and highly complex positions.

In the written anecdote of Sosene's experience, he wrote:

“I was recently in a situation where I was asked to accept a troubled young female student into our school. The agent who was seeking her enrolment mentioned that one of the issues which had led to her disengagement from her previous school had been its refusal to allow her to dress as a boy. On hearing this, I knew that she would feel perfectly at home in our school and is often referred to as "he" rather than "she." We are very fortunate that we have significant numbers of students who are now choosing to wear the uniform of the opposite gender.”

The statement about the student feeling “perfectly at home in our school” indicates a form of pride in the environment the principal has created.

Larissa states that

“it doesn't have to be anything flash or fancy, but that you know, just doesn't have to be a this is the boys will have to wear this and the girls have to wear this, just having some different options available for students to wear.”

Jack has a similar idea.

“we’ll see children who we know were born girls or were enrolled girls who will be wearing what might previously been labelled boys’ uniform. And vice versa, although we’ve not seen any, any children who were born anatomically as boys wearing girls’ uniform.”

In Jack’s school, there is an additional cultural aspect to the uniform that is taken into consideration.

“We do see that in terms of our cultural identity as well. So we’ve changed the uniform to allow things like Pacifica lava lava and the fact that we increasingly see students who are comfortable wearing that is a great sign.”

The cultural aspect of the uniform and the intersectionality with the cultural aspect of sexuality and gender identity come to mind with this statement from Jack, but a deliberate choice is made to omit identity and clothing within culture in relation to sexuality and diversity, because it would be too big a topic for this Master’s thesis.

Bartholomaeus and Riggs (2017) believe that students – and teachers – should be able to make an individual choice about which options within the school uniform they want to wear in an inclusive school environment. All but one principal within the research have affirmed this statement in one way or another. As seen in the principals’ experiences, the uniform issue is often a heteronormative construct within the school system due to the fact that they explicitly talk about boys’ and girls’ options within their schools, which is in line with one of the concerns raised by students that genders in the uniforms are distinguished in the binary view of feminine and masculine (TKI, n.d.-b). Boris did describe that this traditional view has been around for a long time, and it is to be argued that it will take leaders in schools who want to change the status quo to address this heteronormative aspect of school uniforms. He also indicated that there might be some practical implications in relation to financing the change in uniforms and having old stock of uniforms. It is also to be considered that a change in uniform might jeopardise the idea of uniformity of a uniform.

Apart from the physical aspect of wearing a uniform, the idea of a specific gendered uniform might also impact the school environment socially. Although there are no explicit examples in the principals’ statements, it could be argued that a choice to wear a different uniform within a school environment could influence the interaction with peers at school at a social level alongside the physicality of the uniform and the potential toilet choice that follows. The principals in the research have shown in their approaches and values that they provide leadership that accommodates for the wellbeing of sexuality and gender diverse students in their schools, as they addressed

the binary view to work towards an all gender embracing uniform that makes whatever piece of the school uniform available for anybody who wants to wear it, and to create for a safe environment, physically and socially, for students who choose to wear a different uniform than the boys' and girls' one, as per most schools' heteronormative status quo.

Section 4.04 Student groups supporting sexuality and gender diverse students – “that group became a magnet”

Another theme that could be recognised in the experiences of all the principals is the presence or supported opportunity of student groups that benefit sexuality and gender diverse students in their secondary schools. With names such as rainbow group, diversity group, and queer straight alliance (QSA), they all aim to support sexuality and gender diverse students and their allies. In some cases, students explicitly requested these groups in their schools, while, in other situations, a proposed group was not found to be necessary as a means to feel supported by students.

“It was an interesting exercise for me, because it was a staff member who was relatively new to our school, and who perceived that there was a need to have a group. And she decided that the name should be the queer club.”

In her role as a leader, Panui suggested to this teacher to talk to the head of guidance about getting a framework on how to operate this group and if students wanted such a group. “In the process that she reconsidered, a teacher-led approach to being student-led approach, because that's what it's about. It's not what teachers want. It's what students want. And in that, I also suggested to her that the name that she was thinking of was probably not one that was going to resonate well with our particular student body. And it was really interesting because it's always easy looking in.”

As a principal, Panui was open to listening to her staff and willing to give her relatively new staff member the opportunity to eventuate her idea, but not without asking challenging questions and proposing a process to properly set up the queer group. She proposed a meeting with the head of guidance, which showed Panui's validation of her staff, both in her guidance team to lead and guide the new teacher in operating the proposed queer group and in the new teacher for realising her idea. In this situation in her leadership capacity, the principal showed herself to be approachable and open, and her ability to give a mandate to the head of guidance and empower her new staff member, despite her own doubts about the process that was followed and name of the group.

Eventually, after attempts to run the group a few times, and only a few students turning up, it was decided to not offer the opportunity anymore. Student feedback to the guidance counsellor indicated that “the students didn't particularly want to be differentiated in that way and felt supported, as it was.” Although Panui mentioned another occasion that a group was created, it was unclear whether such a group is still in place.

“So I think my rationale, that's my, my untested hypothesis is that it is that we have students who represent so many different approaches, cultures, languages, sexual gender orientation. Everything, that our students accept people as the individual they are in a very non-judgmental way and a very accepting way.”

This was in addition to the feedback the counsellor received as to why the group had never eventuated.

Where the attempt to set up the group was clearly initiated by a teacher at Panui's school, Boris was unsure whether the rainbow group at his school was initiated by students or a member of staff, “but it's the librarian that runs it.” At his school, they run a wellbeing survey and, in conversation with the librarian, he decided to pull out the data and provide the librarian with the data to share with the rainbow group and talk about it.

“And so what does that mean to them and, and, you know, what could the school be doing differently? Or how might we address some of those things? So, you know, it's kind of again, putting it putting it through to them to say, well, you know, here's what we found out, what are some of the things we might want to be doing about it?”

There was nothing that Boris mentioned explicitly as coming out of the conversations the rainbow group had about the data. He did share an easy decision he had to make following a request from the group. “The students wanted for rainbow week. They wanted to have the New Zealand flag down and they had a big rainbow flag up for the week. You know, that was an easy decision to make.” Boris shows that listening to students and supporting their ideas as a principal does not have to be complicated.

In Sosene's case, he had a “social worker who, who facilitated the starting of a diversity group” in his secondary school. “And then that group became a magnet. And we've had groups from other schools who have come for, for, you know, bigger meetings and, and, and all those sorts of things.” He observed that the diversity group attracted a whole array of different students who did not necessarily identify as sexuality and gender diverse, “because they are in that self-inquiring phase in their life

where they're not terribly ... sure where they fit and then within that group, they ... find a safe place just to ... explore who they are." Additionally, he found that "there are also some students who joined for support and, you know, and just sort of chat." The students in his school, according to Sosene, form strong pairings, and this can often be "gender diverse with apparently heterosexual students" and, with the diversity group, the pairings happen "as, I don't want to say as couples but suddenly just as part of their social network." The nature of teenagers is a self-exploring one, and it seems, in this case, that these groups are a valuable avenue for that personal exploration and development.

At Larissa's school, the rainbow group was initiated by the students "to feel that there was a place of connection for them at school." This principal, who belongs to the rainbow community herself, was initially "a little bit nervous before they started." She "wondered if there might be a little bit of backlash at the school with some other students in terms of homophobia." She also explained that the group evolved from having a fairly secretive nature initially to an open group that is announced in the school notices for all students. Despite the openness in the notices, she did recognise that some students in the group were "not ready for everyone to know who they are," but that it was "good for them to feel a sense of safety and connection" within the group. According to Larissa, these students who are not ready might have parents that do not know about it, or "they're not all ready to fully come out and have the whole school know and, for some of them, they would probably get some, uh, some form of teasing and bullying etc. whilst at school, which is not unusual." Lastly, she reflected on the time she started at the school, when the idea of a rainbow group at school "wouldn't have been considered." Having a principal's support for a rainbow group can be quite powerful, as students who are still navigating their journey may feel a sense of belonging that is indirectly created, or at least allowed, through the principal's support.

Jack elaborated that "we have a QSA group for students" – QSA stands for Queer-Straight Alliance. He believes this is delightful, and that "there's nothing that leads them to try and be a covert group" and that "they're totally comfortable meeting as a group." For him, supporting this group is important, because it is about

"giving those signs of acceptance if you like saying it's okay. Now, I know that across society in large chunks of society, it's not. But my intent would be to reflect the idea that, certainly here within our own community, it is okay ... it came from the counselor, who was concerned to be proactive around the safety of those students ... we acknowledged that that diverse group of students are the most at risk of suicide. If ... their gender identification is denied, or there's a whole range of issues there. I guess ... that was a part of her resolution to be proactive in supporting those

students, rather than just waiting at the ambulance at the bottom of the cliff. And, we had another staff member who supported her closely. He was on a one-year fixed term contract at the time, who was instrumental also in supporting her to set up that group. And so, that group has just carried on and gone from strength to strength.”

This might be evidence that modelling acceptance by principals is critical to supporting the wellbeing of sexuality and gender diverse students.

The QSA group at Jack’s school has been running for “I want to say probably two and a half, three years, maybe.” He added that, the week before the interview, “two students from the QSA group came to me just going through formal process, asking for permission to run an aware or to hold a whole lot of events in an awareness week for gender diverse students.” He reflected during the interview on this situation and said “I don’t know if this is actually true ... my wondering, and that’s all it is, is whether we’re at a point where those students feel the environment is safe enough that they could do that.” One of the things students from the group requested for the awareness week was “to hold a mufti day to raise money.” Jack was not able to allow another mufti day for the term because all mufti days were allocated for that term, but was happy to consider it for another term.

Gay-straight alliances are considered by Mayo (2014) as a form of activism that is able to address heteronormativity within school, and Quinlivan (2013, 2015) noticed that these alliances create a safe environment for sexuality and gender diverse students and their allies to come together and have discussions. None of the principals mentioned the respective groups in their school as activists to address heteronormativity. This, in itself, does not mean that the groups do not, indirectly, address heteronormativity in their school environment. All principals actively supported the groups and seemed to view their rainbow groups, queer-straight alliances, and diversity groups as safe environments for their students.

The paradoxical nature of the alliances, as indicated by McGlashan and Fitzpatrick (2017) and Quinlivan (2013, 2015), in which a safe environment is created on the one hand, but that it might also highlight the ‘abnormality’ of the students in these groups, is exemplified by Panui’s example and some of Jack and Larissa’s statements. In Panui’s case, the guidance counsellor told her that “the students didn’t particularly want to be differentiated in that way” – in a separate group for sexuality and gender diverse students – which suggests that they did not want their diversity to be highlighted. Larissa’s initial worry that the group would face homophobia and segregation, and Jack’s statement that “there’s nothing that leads them to try and be a covert group” could also be placed on the highlighting-the-difference side of the paradox, because they both thought the group’s difference might have a negative

effect. The groups for sexuality and gender diverse students and their allies, according to the principals in the research, have been on the supportive side of the paradox, and, in Panui's case, students did not want a separate group because "they felt supported, as it was."

Despite the seemingly paradoxical nature of the groups, the majority of the examples in the research show that the groups had a positive outcome for the students in school environments. Whatever name the group goes by, they provide a safe space for sexuality and gender diverse students in the secondary schools. Interestingly, principals in the schools gave staff in their schools the mandate to set up or supervise these groups. Although decisions that would affect the whole school like flying the rainbow flag for rainbow week were still made by the principal, giving the mandate to others to set up and run the groups can be seen as leadership practice accommodating for the wellbeing of sexuality and gender diverse students.

In the productions and provocations of leadership practice that accommodate for the wellbeing of sexuality and gender diverse students shown in this section, the principals played the role of facilitator, rather than instigator – none of the principals had created the groups themselves. It might be that student groups are not necessarily instigated by principals and are more of an extracurricular activity that comes forth out of student demand and teacher initiative. Despite the reactivity of their leadership, the principals showed an openness to change in their experiences, despite worries or challenges they had initially. The principals' experience of requests voiced by staff and students' needs led them to lead and make decisions in relation to the proposed diversity, rainbow, and QSA groups. The accommodating aspect in the principals' leadership concerning these groups lies in their willingness and openness to change, and in their ability to empower and mandate others within their school environment, students and staff alike, to lead the way.

Section 4.05 External providers for staff and students – "a fantastic conversation starter and awareness raiser"

For this section, statements from the transcripts of the interviews with and written anecdotes from the principals that indicate they provided professional development for their staff and students concerning sexuality and gender diversity are explored. Having professional development concerning sexuality and gender diversity for staff and students increases understanding and awareness of this diversity, and can be seen as a leadership practice that accommodates for the wellbeing of sexuality and gender diverse students – a production of the phenomenon. Although there was not always certainty about who the external facilitators were that provided the workshops in their

school environments, the principals arranged or agreed to have these providers come into their workplace and give professional development to their students and staff, respectively.

“I don't think there's been a huge amount necessarily come through the MoE. Probably, we have had a staff professional development system that might have been a couple of years ago now. That was somebody from the PPTA, who, I mean, it wasn't, was it a PPTA initiative? She was a PPTA field officer ... so she, you know, ran a session specifically on ... that I'm trying to think ... it was a wellbeing and inclusiveness sort of thing.”

Boris continued about people from the local District Health Board who came in,

“so that's the public health people have come in and you know that that was part of the, the discussions ... there are organisations that will come and work with staff. And, again ... we do it under the wellbeing sort of umbrella in terms of ... here's a way in which, you know, here's a group that we need to be aware of and need to understand ways in which we can be supportive.”

Additionally, Boris stated the school also had an assembly organised with the external provider Inside Out to talk about gender to all students. It might be argued here that the principal agreed to have Inside Out talk to his students after deciding that the programme and the facilitator were the appropriate ones to deliver the professional development, which could indicate the principal's judgement and decision making about the 'right' external providers to deliver the programme as a production of the phenomenon.

Sosene had facilitators from Rainbow Youth, and Larissa mentioned both Rainbow Youth and PPTA as external providers in her school. When Sosene talked about the diversity within his school, he mentioned “I've had outside facilitators who have come in from ... Rainbow Youth or something like that.” He did not specify anything in particular about the facilitators other than that it was a social worker in his school who arranged for them to come in. Larissa “had rainbow youth coming up to do the inside out presentation” for the rainbow group at her school and recognised that she also wanted to do this for her staff, “so we had, so Inside Out the Rainbow Youth branch came up to the staff, probably about two months ago to the session for staff. So, it's just, it's reminding staff that these are the things we need to be aware.” There was another external provider that came to Larissa's school, “as a school, we've done

the PPTA safer, I can't remember what's called now, but someone ... came in and did a presentation about safe communities.”

These external providers and the principals making the decision to have them in their schools raise the question of whether these experiences are to be viewed solely as extracurricular, as they take part outside the classroom and can merely inform the curriculum, rather than being explicitly linked to the curriculum. Creating awareness and understanding will inevitably support the students with their key competencies and staff with considering the front end of the curriculum in their practice while this is not explicitly taught in class beyond the health curriculum in which understanding of sexuality and diversity is taught. The improvement of awareness and understanding through the introduction of workshops and programmes that benefit the wellbeing of sexuality and gender diverse students – which is made possible by the principals’ decisions to have the external providers in their schools – could be evidence of principals creating a safe environment for all their staff and students in extracurricular activities that support the curriculum beyond the health curriculum in accommodating for the wellbeing of sexuality and gender diverse students.

Jack explained,

“we generated a really great range of conversations, because, last year, we got in a group. Two people, they came by the PPTA talking about issues of gender identity for people in general. And that was a fantastic kind of a it was it was billed as a PLD session, but it was just a fantastic conversation starter and awareness raiser. And that generated lots of conversations about what it meant to to have a culture where people were free to identify with whatever agenda they chose to identify with.”

He elaborated further on these conversations by stating

“and I mean, some of the some of the propositions were quite challenging and there's nothing wrong with that in our profession, if we're not prepared to be challenged, we're probably not the right people for the profession ... and you could tell by some of the questions they asked of our guest speakers, and that in itself was very interesting in prompting some further conversations after our guests had gone.”

After a question about whether Jack had received any education around accommodating for the wellbeing of gender diverse students, he added,

“I don't think it's an area that's well supported in that regard. Although you could argue also, that there's an awful lot of teacher PLD that's not well supported in many

ways. There are lots of holes in what's available, you know, definitely, very little on offer, and I think that the PPTA initiative ... is the only one we've seen, which is why we grabbed it."

This last statement from Jack is in line with an idea by PPTA (2017a) that MoE could provide professional learning for teaching staff by ensuring that appropriate funding goes to the external providers that are well suited to deliver workshops that will support the wellbeing of sexuality and gender diverse students. This also indicates a potential bigger issue that professional development in secondary schools in New Zealand is arranged by the schools themselves, rather than there being a central body that would be able to weed out the dross from the quality programmes that could be supported by MoE. Even with sufficient funding, unless principals decide to have the workshops in their school, there is no guarantee the schools would spend the funding on workshops that benefit the wellbeing of sexuality and gender diverse students unless it would be mandated by MoE to go to these workshops.

MoE has recognised themselves that inclusive practice needs to be developed in order to ensure the affirmation and acknowledgement of sexuality and gender diverse students, of which targeted programmes to support staff and students in their understanding of this diversity are an aspect (TKI, n.d.-b). Although there are no specifications of the targeted programmes, the context and the names, respectively, give an indication of the programmes' intention. Rainbow Youth is an organisation that is involved in creating awareness and safe environments for rainbow youth, and Jack's statements explicitly mentioned that PPTA facilitated a session including "issues of gender identity for people in general." Both programmes, therefore, can be viewed as accommodating for the wellbeing of sexuality and gender diverse students by building knowledge for staff and students.

In these principals' experiences, workshops from external providers to create awareness and understanding were recognised as beneficial for the wellbeing of sexuality and gender diverse students. In terms of productions of leadership practice that is accommodating for the wellbeing of sexuality and gender diverse students, principals agreeing or initiating to, and actively engaging with these workshops shows this accommodation. It displays leadership practice that is invested in creating awareness around sexuality and gender diversity for staff and students, which does not only benefit sexuality and gender diverse students in secondary schools but also those individuals in society who differ from the heteronormative status quo.

Section 4.06 New Zealand Curriculum and National Administration Guidelines – “there's our legal obligation”

Some principals mentioned the New Zealand Curriculum and National Administration Guidelines (NAGs) as documents that informed their practice. Both of these documents provide expectations for principals and teaching staff to take the wellbeing of their students, including sexuality and gender diverse students, into consideration in their practice. The health curriculum is mentioned by principals in the interviews and is put under the heading of the New Zealand Curriculum in this section, because it is part of the document.

“We have a health curriculum, which obviously includes an understanding of gender diversity and, and related topics ... the wonderful thing now is that the health curriculum is so much more inclusive, and it is a requirement, as you know, as part of the New Zealand Curriculum to be taught right through to the end of Year 10. So and albeit, different schools will do it in different ways, but the key components of the curriculum are very broad, inclusive and holistic ... I think it's a very robust curriculum and well understood, and with good resourcing,”

Panui states. She reflected on her own teaching practice in former schools where teachers were not always keen to teach health, and mentioned that “things have changed like now our teachers come having trained in health wanting to teach health and they're passionate about it. So it's quite a different scene from what it was, which is great.”

After asking Panui if she ever experienced any teachers in her school refusing to teach sexuality education, she explained that

“nobody's refused to teach it. No, we, we make sure we've got more people who can and would teach health then we have classes to teach. So we have well qualified staff, of course, we have some students each year whose families choose for them to be exempted from certain parts. And that's usually for religious reasons. Not many. And that's their right.”

Here, Panui referred to the obligation of schools to inform whānau that sex and sexuality will be taught in their health classes, and families can decide for their children not be educated in this topic.

Larissa mentioned the health curriculum on two occasions – once in relation to a past experience and once on the knowledge that she has around supporting sexuality and gender diverse students, which will be elaborated on in a later section.

“Even though like it within the health curriculum, we would talk about accepting people and, you know, the different gender diversity and, you know, all of that sort of thing. There was still a fair amount of stigma around the rainbow community.”

Although this statement is related to a former experience, it shows her knowledge of the health curriculum in relation to her current situation, and she mentioned this later after a question about material she is aware of that is beneficial for the wellbeing of sexuality and gender diverse students, “from the health curriculum ... I've done quite a lot of sexuality education over the years.”

When Jack was talking about the safe environment he is trying to establish with his school environment, he mentioned the curriculum

“we give that message loud and clear. So, we have a set of values that come from the front end of the curriculum. And every student knows what those values are. We're ... in the second year of involving, or the third year actually of involving pastoral structures here to reinforce those values all the time, and I would say with some success, now, got to be very careful there, as I said, we're not there yet ... And, they continue to be a challenge for us. If you were to generalise though, we ... continue to focus on a values driven environment that is safe for everybody.”

Later he added “there's our legal obligation underneath NAG five to maintain a safe emotional and physical environment for every person in the kura.”

He continued his story about how this was implemented in the school:

“we are resourcing that so we have carved out about a 25 hour week, a number of hours which are dedicated to that pastoral work and the front end of the curriculum. And that's an acknowledgement that until or unless you get the front end of the curriculum right, no amount of work with the back end of the curriculum, you know, differentiating calculus, calculus or whatever, none of that is going to do any good at all if you haven't got learners who are learning really.”

Jack elaborated on the change in the school structure that not all staff immediately agreed upon:

“it's always the case, you know, but we we sought views, we're respectful of the opinions we heard. But the, the big issue for us was the decision to take what old school teachers called curriculum time. And make up what old school teachers

would have called pastoral time. Whereas we see it as shifting some of the hours from back end of the curriculum to the front end of the curriculum.”

The New Zealand Curriculum and the NAGs both set expectations for all principals and teaching staff within secondary schools in Aotearoa to take the wellbeing of sexuality and gender diverse students into consideration in their practice (Gunn, 2015; MoE, 2007, 2017; Sandretto, 2015). Due to this expectation that all staff and principals in a secondary school environment have to utilise these documents, it might be that most principals see this as a given and would not necessarily explicitly mention these in relation to them accommodating for the wellbeing of sexuality and gender diverse students. For Panui and Larissa, their background in teaching health provided a clear link to the New Zealand Curriculum, where Jack mentioned both the curriculum and the NAGs in relation to his school structure and creating a safe environment for all his students, including sexuality and gender diverse students. In Jack’s experience, it seemed that the front end of curriculum, including principles and values, has to be established before any subject teaching can take place, which indicates a potential division of the two. It could be argued that the subject teaching needs to include the front end of the curriculum, and that every aspect of school life, especially in the classroom, needs to meet the expectations of the New Zealand Curriculum as one overarching document with front and back end taken into consideration.

Providing appropriate sexuality education in schools, as seen in Panui and Larissa’s schools (Bartholomaeus & Riggs, 2017; MoE, 2015, 2020), and developing school-wide systems and processes in which all students feel valued and included and are both recognised, as seen in Jack’s school, are potentially benefiting the wellbeing of sexuality and gender diverse students. It was recognised by Panui that some students opt out of receiving sexuality education, mainly for religious reasons, which indicates that not all students will gain knowledge about sexuality and gender diversity in schools. Jack also indicated that he encountered a few challenges with staff in his school environment to adapt to the change in the school structure. Despite these challenges, these principals are actively working towards creating a safe environment for their sexuality and gender diverse students supported by the New Zealand Curriculum and the NAGs.

Section 4.07 Wellbeing of transitioning students and usage of pronouns – “it was just how it was”

In this section, the perspectives of the participating principals will be elaborated on in relation to transitioning students and the usage of pronouns. Jack was the only

principal who mentioned NAG 5 explicitly – the board of trustees is required to “provide a safe physical and emotional environment for students” (MoE, 2017a) – although other principals gave clear examples of experiences in which their leadership provided a safe environment. The gender-neutral toilets and uniforms, the groups that support sexuality and gender diverse students, and external providers to educate staff and students have already been mentioned in this respect. This section will focus on examples principals shared in relation to the usage of names and pronouns and transitioning for some of their sexuality and gender diverse students.

“We kind of go 'he' 'she', because we're not we're not always sure does that student want to be referred to as 'he' or 'she' and we've got quite a few students who are in that category”, Sosene explained. He continued, “the 'he' and 'she' thing is quite bewildering with some of our kids,” indicating his own feeling around the usage of pronouns. When asked if anybody wanted to be referred to as ‘they’, he answered, “No, no one has ever asked to be talked about as 'they'. They will, there will be boys who will be referred to as 'she' and we've got girls who definitely want to be 'he'.” His last statement shows his own feeling and experience,

“I'm just absolutely amazed at these girls because I've known them as boys. And and that was kind of like, they found their niche in a very safe environment. And, you know, they were in the girls' line and the kapa haka. And well, no one thought anything about it, you know, it was just, you know, it was just how it was.”

Sosene did also refer to some students transitioning from male to female in his school.

“The fact that we have now had a number of students who have been going through sex change transitioning while they are at school. And I think that's pretty full on. I think that and with one of them I just completely forgot that she had been a boy. It's just like she, she and she was very involved in kapa haka had a beautiful singing voice. She, uhm, I just lost any kind of consciousness that when she had started school with us that she had been a boy.”

When he was asked whether both the students and the parents actively engaged in the decision of transitioning, he answered,

“I think that I can't answer that question. But all I know is that those students, there were two that I know of were very, very carefully supported through our health and guidance team ... because of the fact that there were biological or physiological

things happening to these boys, I think that that required a measure ... of care whether ... the family you know, when I can't answer that part of the question in terms of the family. All I know is that the question that you asked in terms of, you know, what evidence, you know, how do you know that this was successful?"

The question he referred to was about whether he has noticed how successful his leadership strategies are in relation to accommodating for the wellbeing of sexuality and gender diverse students – "I think for kids to actually start that radical kind of transformation while they're at school suggests that everybody felt quite comfortable for that to be happening at school."

Jack shared his experience with a student, their family, and the perspectives on transitioning. "So, we've got several students who are transitioning from male to female or female to male," Jack stated.

"And the question for us was, was around a connection with the child's whanau. So, from our point of view, if a child comes to us and says, okay, my name is Jim, but I wish to be known as Jane and because I'm identifying as a female, we would respect that. Cause again, in the back of our minds are these horrendous suicide statistics for children who cannot find acceptance with that ... the question for us, and I still don't know that I have an answer, is around a relationship with the whānau in that regard."

Jack gave an explicit example, "we have one girl transitioning to a boy at the moment whose father completely denies that this is even happening. And whose mother is highly uncomfortable with it. And so we're caught in between."

Jack was in a position where he had to choose between the preference of the student and the opinion of the parents. "At the moment, we still have John into our student management system as Jane, so here, it gets complex." The principal stated a bit earlier in the conversation that these names were made up to uphold the privacy of the student.

"And I still don't think we have a resolution to that because there are, on the one hand, there are the legalities around ... privacy. But then, on the other hand, there's our legal obligation underneath NAG five to maintain a safe emotional and physical environment for every person in the kura. And our view would be, if we do not refer to Jane as John, as he wants, we are putting his emotional safety at risk ... for us ... our default position is to come down on the side of what we believe is in the best interest of the child and then mop up any collateral damage of you like with the

whānau afterwards, which is what we're doing my Jane and John, you know, story. So we just take it on the chin whenever mum or dad rant or rave at us, because we think that we are acting in the best interest of the child.”

Langley (2007) is of the opinion that the roles of responsibility for a student between teachers and parents are blurring and that there is a current trend where the educators take over issues that should be handled by families – an opinion that shows the opposite of Jack’s experience.

Langley’s opinion on the school taking over issues with students that should be handled by families and Jack’s statement that he wants to accommodate for the best interest of the student, rather than the parents’, are interesting in terms of environments and relationships in the matter. Seemingly, Langley would not like the idea that schools make decisions for students in a school environment that would be different from their parents’ decisions in the home environment. Jack chooses the best interests of the students in the school environment over the home environment. Jack is even willing to jeopardise the relationship with the family to uphold the best interest of the student, something that Langley would seemingly disagree with, because that should be a matter decided on by the parents, rather than the student.

Larissa had a different story relating to a transgender student, an example of a principal thinking along and being concerned about the student coming out as transgender at school.

“We’ve got a student of the school who, over the last couple of years, has been on a journey of wanting to come out as transgender has been working with the counselor and ... I’ve had some meetings with this student and also ... with the counselor ... we’re just trying to navigate with the student their timing around ... this, because, again, it’s ... what backlash could they experience and so on and trying to get the family on board as well.”

For this reason, when the student emailed Larissa that they wanted to come out to the school during lockdown, she

“then rung the student, spoke to them and actually spoke to the dad as well. And just kind of said, look, it would be good that when ... we’re all ready to actually have ... a meeting at the school, and then work out what does this actually mean, what are the implications?”

Larissa continued, when they came back to school, that there was

“a meeting – myself, the counselor and the student. And kind of just reiterated that it would be good ... it would be beneficial to do it when parents are actually on board as well and it will just be more safe and helpful for everyone.”

Family involvement has proven to be a complex topic in examples given by the participating principals in relation to transitioning of students and the usage of pronouns. Sosene and Jack both indicated that it is their responsibility to care for the students, and they will use the students' preferred names and pronouns, even if the parents do not agree. Interestingly, Sosene clearly was discomforted by the process of transitioning and set aside his own feelings about the process to benefit the wellbeing of his students. Although in a different context – coming out, rather than an explicit name or sex change – Larissa was more cautious and involved the counsellor and the parents first before abiding by the students' preferred option. The legality of principals agreeing to the transitioning of students and the usage of pronouns for students in schools is disputable because, on the one hand, there is the requirement from the MoE to use the students' preferred name and pronouns (MoE, 2020), and, on the other hand, there are the legal responsibilities of a parent or guardian of the students that have to be taken into account. This also reiterates the complexity of having the school and family interact, as seen in the opinion of Langley (2007) and Jack's leadership example, where leaders in the school environment have to make a choice to go against or work along with whānau in the home environment.

Principals installed gender-neutral toilets, adjusted their uniforms, allowed student groups supporting sexuality and gender diverse students in their schools, brought in external providers for staff and students to inform them about sexuality and gender diversity, and managed the wellbeing of transitioning students and the usage of pronouns in their school environments – all productions and provocations of the phenomenon, manifestations of practice that accommodates for the wellbeing of sexuality and gender diverse students. Some discussion and analysis has already taken place in relation to how principals believe they accommodate for the wellbeing of sexuality and gender diverse students, through these recognised productions and provocations of the phenomena within the principals' statements. To finalise the findings chapter, the next section will bring the leadership practice that was recognised as productions and provocations of the phenomena in the previous sections together in relation to the principals' knowledge of the leadership strategies and relevant literature. The concluding section connects the leadership practice that accommodates for the wellbeing of sexuality and gender diverse students so far to leadership strategies that

were recognised in the literature review as potentially accommodating and to the principals' own ideas of accommodating leadership strategies.

Section 4.08 Knowledge of literature and leadership strategies – “I could write a chapter in the book myself, so I'm not too worried.”

In this section, the participating principals' knowledge of relevant literature and leadership strategies that might support the wellbeing of sexuality and gender diverse students is elaborated on. The principals in the research were asked whether they had any knowledge or knew of any relevant literature or leadership strategies in relation to the topic. In the literature review, appropriate academic manuals and literature for educational leaders and certain leadership strategies are shown in relation to promoting and supporting the wellbeing of sexuality and gender diverse students (MoE, 2015; PPTA, 2017a; 2017b; Santamaría & Santamaría, 2012; TKI, n.d.-b; Zook, 2017), which can be used to discuss some statements of the principals, and will also attempt to bring together the previous sections as the recognised provocations and productions of leadership strategies and practice in the principals' experiences.

According to Panui, “the obvious one to me is just around being inclusive, and ensuring that I guess there is distributed leadership,” and she related this to both staff and students. “I guess, more generally, just not specifically around gender diversity,” students need to know that, in the school environment, “there is a range of adults that they can go to in terms of talking through things, and that people are approachable, then you're going to have better representation of the various diverse needs within your community no matter what.” About the students in leadership, Panui continued that there is “overt distributed leadership, where students know that there is that student voice is important.” She explained this in relation to several student councils in her school that “are led by Year 13 students, and there is a staff member aligned with that council who is there to guide and support and not to lead or impose.” Later in the interview, Panui also added,

“because the leadership is distributed. And if one of the senior team has a relationship with a young person, the last thing that that young person would want is for me to then be involved in what needs to happen at that level, and I have complete trust in the team. So it's been a very helpful way to progress and certainly means that we can work together to support young people about whatever it is.”

Distributed leadership is a contested concept with many definitions (Tian et al., 2015), and, although this thesis does not allow for a full elaboration, some is necessary for the

context of the research. Distributed leadership that Panui mentions can be seen as the idea that leadership is acknowledged at multiple levels within an organisation, formal and informal, and that collaboration is needed for the complex workings of an organisation (Lumby, 2017). Although criticised for its upholding of a hierarchical leadership structure despite the perceived mandate given to others (Hairon & Goh, 2014), distributed leadership can be connected with Applied Critical Leadership, which is recognised in the literature review as accommodating for the wellbeing of sexuality and gender diverse students. In Applied Critical Leadership, leaders in ACL are capable of handing over to someone within the workforce who does have the insight and lived experience to handle the situation suitably and gives the mandate to do so (Santamaría & Santamaría, 2012), which could be seen as a form of distributed leadership. From Panui's experiences, it is perceivable that this "handing over" has occurred in her leadership practice.

Panui empowered her new staff member to introduce a queer group, despite having doubts about the workings and name of the group, and gave the new teacher the mandate to do so, which touches on both the idea of distributed leadership – which Panui recognised herself as a leadership strategy – and on Applied Critical Leadership. The principal had an informal encounter with the new staff member and allowed her to set up a queer group as a result, but requested that the teacher talk to the counsellor for structure. As per the explanation of distributed leadership (Lumby, 2017), Panui acknowledged leadership informally by talking to the new teacher, making the leadership formal by allowing her to set up the group, and showed understanding that collaboration is needed by establishing a collaboration between the new staff member and the counsellor. Equally, the principal gives mandates to both the teacher and the counsellor by recognising a set of skills in her staff that she might not have herself, which is a central idea in Applied Critical Leadership (Santamaría & Santamaría, 2012).

Furthermore, Panui led the decision making of the bathroom situation, although she was obstructed by MoE, and made sure that sexuality and gender diversity are taught appropriately at her school, which can be positioned under transformative leadership. Zook (2017) states that education leaders have the ability and are positioned to destabilise and address a heteronormative culture within a school environment, which Panui shows in her leadership. She wants to address the bathroom situation and ensures that she has ample staff to teach sexuality and gender diversity in her school, which both can be viewed as destabilising and addressing a heteronormative school environment. These are productions of the phenomenon because they show leadership practice that accommodates for the wellbeing of sexuality and gender diverse students in the principal's experiences.

Boris had a different approach in answering the question of whether he knew of any strategies that support the wellbeing of sexuality and gender diverse students.

“I can't think of any leadership strategies, not not, yeah not as I would define it like that, that specifically you know, it's kind of like a lot of leadership and leadership strategies are about leading change and, you know, there's all sorts of academic and strategies and things about ... how you lead change successfully in so you know, that all is encompassed within that, rather than something specific to this that I'm aware of.”

When asked whether he had any knowledge of any material, Boris mentioned, “I must have done, I'm just trying to think where it would have come from. I don't think there's been a huge amount necessarily come through the ministry,” and continued with knowledge he gained from external providers from the PPTA and District Health Board, external providers discussed in a previous section.

The concept of “leading change” that Boris mentioned and recognised as an effective leadership strategy can be seen in his experiences as well. After feedback from a student, he led the decision making in having gender-neutral toilets created in his school, the principal allowed students to wear a uniform outside the heteronormative boys' and girls' options, and Boris also actively engaged in providing the wellbeing survey results of the school to the rainbow group at his school. Furthermore, he arranged for external providers to educate and inform his students and staff about sexuality and gender diversity. These manifestations of leadership practice can be seen as productions of leadership practice that accommodate for the wellbeing of sexuality and gender diverse students, and are also relatable to transformative leadership, in which leaders address a heteronormative status quo and in which no specific leadership traits are recognised as effective, but a genuine change of one's perspective is needed to transform a situation (Zook, 2017). Such a change was recognisable in Boris' experiences of the workshops by the external providers as “fantastic conversations starters and awareness raisers,” which imply a new perspective adopted by the principal.

When Sosene was asked about any material or literature that he had read in relation to accommodating for the wellbeing of sexuality and gender diverse students, he said,

“No, no, I just we just try to be caring and accepting and inclusive people within our school environment and, and be ourselves and be authentic. And that's, you know,

I've never read any literature about this, I've never had any discussion with my leadership team about this. We just do what comes naturally."

This last statement seemed to be Sosene's *modus operandi* because he earlier said the following about his accommodation for the students' wellbeing, that it "organically grew where there was no point at which we said, oh, we're going to do it, we're going to put something in our school charter about diversity or something like this. It just, it just grew." He additionally stated in relation to knowledge of the material,

"So we haven't read the book. So if there is the book, we haven't read the book. No, there is, there is quite a bit of material out there, but I'm sure there is but no, I have never read any ... I could write a chapter in the book myself, so I'm not too worried."

In Sosene's experience, his accommodation for the wellbeing of sexuality and gender diverse students grew organically by being "caring and accepting and inclusive", and examples of this leadership practice make a clear link to transformative leadership and Applied Critical Leadership. Gender-neutral toilets, uniform, and having external providers in his school exemplify accommodating leadership practice that addresses heteronormativity in the school environment, a driver in transformative leadership (Zook, 2017). Furthermore, facilitating his student's transition, while he found this "bewildering", shows his ability to put his own life world aside to make decisions as a leader around the wellbeing of his student. This could be connected to Shields' (2014) notion of transformative leadership, in which leaders should attempt to genuinely change one's perspective in order to effectuate the desired change in the leader's environment. Not only in this transitioning example, in which he gave mandate to the health team in his school, but also regarding the external providers that were arranged by a social worker, Sosene's leadership practice displays a clear connection to the aspect of Applied Critical Leadership in which leaders recognise that they do not always have the right set of skills to deal appropriately with a certain situation in the work environment (Santamaría & Santamaría, 2012).

Larissa, in referring to her knowledge of the literature and leadership strategies that accommodate for the wellbeing of sexuality and gender diverse students, stated: "I guess ... mainly just reading, reading different manuals" before she referred to the external providers that came to her school, "but specific training for me. No, that's it really. It's just kind of common sense." Larissa's common sense, as a gay principal, might not be as common as she states, because her life world experiences might influence her decision making as a leader. In her written anecdote, for example, she wrote about the gender-neutral toilets, the uniform, the external providers they had in

school, and about the rainbow group at her school. These aspects are all recognised in this chapter as leadership practice that accommodates for the wellbeing of sexuality and gender diverse students, which might mean that Larissa's common sense is based on her own experience and her knowledge of the literature, and might not be so common after all.

Jack stated that he has a lot of experience with leadership strategies and talked about his view on change and his idea about what leadership would be accommodating for sexuality and gender diverse students.

"I've always maintained this as a philosophy, when it comes to change, typically, you don't get teachers sitting there going nah, piss off, I'm not going to change. They sit there and say, I hear what you're saying, but I don't know what it would look like. So I'm not gonna, because I don't know what you're asking me to do. So our view is that to get changed to happen, you've got to help teachers to see what it would look like and build, effectively, a resource base and a way of thinking around how to do this."

When asked about leadership strategies, he answered, "I've always viewed leadership as situational. You know, you adapt to the circumstances in front of you, what's changed, I think, is the range of situations that you have to adapt to."

Jack's statement about leadership being "situational" is important, especially in the accommodation for sexuality and gender diverse students. Principals, as any other leader, have to adapt to situations that present themselves, which are influenced by community, environment, and society at any given time, and it is up to the leaders to lead and make decisions for whatever is presented to them. Jack, in his capacity as principal, has provided gender-neutral toilets, uniforms, a QSA, and external providers to accommodate for the wellbeing of his students. He also explicitly mentioned the expectation of the New Zealand Curriculum and NEG 5 as part of his practice. In situations that were presented to him, Jack made a deliberate decision to act and lead in order to change the status quo to accommodate for the wellbeing of the sexuality and gender diverse students in his school, which can be seen as a form of transformative leadership that indicates that leaders need to be willing to change their perspective to effectuate change and address heteronormativity in their work place (Zook, 2017).

Section 4.09 Conclusion

When discussing literature and leadership strategies in the interviews, it was evident that the participating principals, whether they had knowledge of the literature or not, all

showed productions and provocations of the phenomenon, as shown in the rest of the chapter. Not having access to gender-neutral toilets was one of the students' main concerns in their secondary schools (Bartholomaeus & Riggs, 2017; PPTA, 2017a; Porta et al., 2017; Sadowski & Jennings, 2020; TKI, n.d.-b) – all principals installed gender-neutral toilets in their schools. The principals also chose to change their uniforms to allow their students to wear a uniform that does not fit the heteronormative status quo, which is recognised as supporting sexuality and gender diverse students' wellbeing (Bartholomaeus & Riggs, 2017). Most schools in the research had student groups supporting sexuality and gender diverse students, and had external providers come to talk to their students and staff to raise awareness and improve understanding of sexuality and gender diversity, which are both acknowledged as benefitting these students' wellbeing (Mayo, 2014; Quinlivan, 2013, 2015).

In the principals' language, it is evident that there is an array of emotions, such as excitement, frustration, disappointment, consideration, and amazement in their experience in accommodating for the wellbeing of sexuality and gender diverse students. Principals were "very apologetic", "tried unsuccessfully", were "a little bit nervous", or worried about a "bit of backlash." They also used phrases such as "ambulance at the bottom of the cliff" about students "at risk", and "horrendous statistics" and that could be "quite challenging". The leaders recognised that it is "always easy looking in" and were also "excited about being successful". In their experiences, they used language such as "very accepting", "very fortunate", and "delightful" in relation to events in their schools, "which is great". They spoke about being "absolutely amazed" and things being "pretty full on", and about a parent who "completely denies" a situation. Vagle (2018) describes intentionality in post-intentional phenomenology as a way in which people find themselves related to the world in our daily lived experience. The use of this affective language can be seen as an intentionality described by Vagle (2018) – a way of the principals showing themselves relating to their lived experiences. It can be seen as genuine care in their practice for the wellbeing of sexuality and gender diverse students where the leader is directly influencing and concerned about the students' wellbeing, in whatever emotional form it manifests itself.

Some leaders admitted having little to no knowledge of leadership strategies or literature concerning accommodating for the wellbeing of sexuality and gender diverse students. Their application of effective and complex strategies is based on life world experiences and the ability to adapt. This raises the question of whether it is the life world experiences of leaders and their ability to adapt to situations to be inclusive that have a bigger role to play in leaders' decision making than knowledge about the right thing to do, or whether it might be that their life world experiences have contributed to

an understanding of the key themes in the literature. However, there is the possibility that a principal who has the experiences and reads the literature might also disregard all of that and make ineffective decisions. Even if leadership strategies are provided for every principal and knowledge is present, it is still an individual with their own life world, values, and principles that will have to apply the knowledge to accommodate for the wellbeing of sexuality and gender diverse students.

Chapter V. Conclusion

In New Zealand secondary schools, sexuality and gender diverse students make up about 17 per cent of the student population according to a survey with almost 8000 participants in 2019 (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020). The results from this survey indicate that these students had a greater risk of suffering from depression, and increased chances of self-harm and taking their own lives compared to their heterosexual peers (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020). Secondary schools are recognised as environments where sexuality and gender diverse students face homophobia (Adolescent Health Research Group, 2013; Clark et al., 2014; Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020; Lucassen et al., 2014) and heteronormativity (Allen, 2015; Fitzpatrick, 2015; Quinlivan, 2015; Sandretto, 2015; Sexton, 2015), which compromise these students' sense of safety and belonging in their schools, and are likely to affect their learning (ERO, 2018b).

Given these concerns, this Master's thesis explored principals' perspectives of accommodating for the wellbeing of sexuality and gender diverse students. As leaders in a school, they can effectuate change for a group of students that is more vulnerable than their peers (Fenaughty, Sutcliffe, Clark, et al., 2021; Fenaughty, Sutcliffe, Fleming, et al., 2021; Fleming et al., 2020). Principals' perspectives of their practice are reflective opportunities for the principals who participated, which can also be beneficial for any other teaching staff and educational leaders that are committed to exploring practice that accommodates for the wellbeing of sexuality and gender diverse students.

In this final chapter, the key themes from the literature are summarised, along with a summary of the post-intentional design. The conclusion then identifies the key findings, implications, and limitations, as well as some ideas for future research. In the final thoughts, the language principals used for their perspectives is revisited, and anticipates that the findings in this thesis are evidence, not only of issues that educational leadership face in school contexts concerning sexuality and gender diversity, but also the change that is faced in relation to accommodating for the wellbeing of sexuality and gender diverse students - "not everything that is faced can be changed, but nothing can be changed until it is faced" (as cited in Colgan, 2021, p. 186).

Section 5.01 Literature review

National and international research and policy provide a significant body of literature for principals when considering the accommodation for the wellbeing of their sexuality and gender diverse students.

The New Zealand Curriculum (MoE, 2007), Our Code Our Standards (Education Council New Zealand–Matatū Aotearoa, 2017) and National Administration Guidelines (MoE, 2017a) are documents that set expectations for educational leaders to include and care for all students in their school environment regardless of their “gender, sexuality, ethnicity, belief, ability or disability, social or cultural background, or geographical location” (MoE, 2007, p. 6). The New Zealand Curriculum states that it is “non-sexist, non-racist, and non-discriminatory; it ensures that students’ identities, languages, abilities, and talents are recognised and affirmed and that their learning needs are addressed” (MoE, 2007, p. 9). Our Code Our Standards expects teachers to serve the best interest of their learners by “promoting the wellbeing of learners and protecting them from harm” (Education Council New Zealand–Matatū Aotearoa, 2017, p. 10). Additionally, NAG 5 states that each board of trustees is required to “provide a safe physical and emotional environment for students” (MoE, 2017a). All teaching staff are expected to follow the New Zealand Curriculum and Our Code Our Standards, and all boards of trustees, including the school principal, are expected to respect the NAGs in their practice. These documents provide expectations for educational leadership and teaching staff to take the wellbeing of sexuality and gender diverse students into consideration in their practice.

Data gathered from sexuality and gender diverse students’ voices indicated several main concerns in their secondary school environments; access to gender-neutral toilets and safe changing rooms, gender-neutral uniforms, and protection from harassment and bullying (TKI, n.d.-b). Strategies to promote an inclusive school environment are designed to address these concerns (Bartholomaeus & Riggs, 2017; Fenaughty, 2019; Kerekere, 2015; MoE, 2015, 2020; PPTA, 2017a, 2017b; Wernick et al., 2017), and are available in New Zealand secondary schools for any teaching staff and anybody in educational leadership. Arguably, principals have all the tools necessary to create a safe environment for sexuality and gender diverse students in relation to mental health, homophobia, and heteronormativity.

Since principals contribute significantly to creating a safe and inclusive school environment and culture (Fisher, 2013; Hernandez & Fraynd, 2014; MoE, 2015; Santamaría & Santamaría, 2015; Steck & Perry, 2018; Zook, 2017), their leadership strategies are essential to accommodate for the wellbeing of sexuality and gender diverse students. Transformative leadership and applied critical leadership are two leadership strategies that are recognised as potentially beneficial for these students’

wellbeing (Santamaría & Santamaría, 2012, 2015; Zook, 2017). The critical examination of the self (Zook, 2017), not fitting specific leadership traits (Shields, 2014) in transformative leadership, and giving others the mandate to lead in applied critical leadership (Santamaría & Santamaría, 2012) are main drivers to support the wellbeing of sexuality and gender diverse students. To effectuate the strategies and suggestions, the idea of a critical examination of a principal's own values and beliefs and their willingness to trust others' expertise to lead should be evident.

Section 5.02 Research design

Exploring secondary school principals' perspectives on how they accommodate for the wellbeing of sexuality and gender diverse students was the aim of this research using Vagle's five-component process (2018) within post-intentional phenomenology. Post-intentional phenomenology is considered qualitative because it explores principals' perspectives, and how they view their own experiences, develop an independent world view, and what meaning and value they assign to those experiences (Merriam & Tisdell, 2015). Philosophically, the research suits the interpretivist paradigm, because it views reality as created by humans socially and, in this perception, researchers construct knowledge, rather than find knowledge (Merriam & Tisdell, 2015). The paradigm that informs post-intentional phenomenology is post-structuralism. Cohen et al. (2018) mention that post-structuralism proposes that a phenomenon can provide multiple interpretations "to accord legitimacy to individual voice, and to abandon the search for deterministic, simple cause-and-effect laws of behaviour and action" (p. 25), which applies to the individual voices of the participating principals.

The first step was to "identify a post-intentional phenomenon in context(s), around a social issue" (Vagle, 2018, p. 139). In the research, the phenomenon consists of principals' perspectives on their practice in connection with their accommodation for the wellbeing of sexuality and gender diverse students. After this identification, a plan to gather data and a plan for post-reflexion had to be developed (Vagle, 2018). It took four email invitation rounds and three expansions of the research area to recruit five principals from across Aotearoa, rather than from the initial Central-East Auckland area, to be interviewed for the research. It was unexpected that so few principals nationwide were willing to participate, and could be due an email overload (Dabbish & Kraut, 2006) or difficulty with managing their inbox (Siu et al., 2006), but the true reasons will remain unknown. The five principals who agreed to participate provided a written anecdote on their perspective of how they accommodate for the wellbeing of sexuality and gender diverse students and took part in a semi-structured interview. For the fourth step in the process, the post-intentional phenomenon needed to be explored "using theory, phenomenological material, and post-reflexions" (Vagle, 2018, p. 139).

The literature review, the written anecdotes, the transcripts of the interviews, and the feedback from the principals on the transcripts were utilised to explore the phenomenon.

To analyse the data, the productions and provocations of the phenomenon had to be noticed and needed to be given titles in order to craft the text, the last component in the research process (Vagle, 2018). A provocation, Vagle (2018) described as a piece of material that might be recognised as a catalyst – a thought that might provoke something about the phenomenon – whereas a production is the idea that the phenomenon is continuously shaped over time. The text needed to explore “these productions and paying particular attention to moments of provocation – especially for how these productions and provocations produce social change” (Vagle, 2018, p. 160). The aim of the research design was to explore the phenomenon – leadership strategies and practice within principals’ perspectives in connection with their accommodation for the wellbeing of sexuality and gender diverse students – within the gathered data.

Three principals were male, and two females. Of the two, one female identified as openly gay. Their years and leadership experience are disclosed, but they were given pseudonyms to hide their identity. It was important that the principals were viewed as individuals with backgrounds, names, and ages, even without sharing this information. Considering the topic, paradigm, and methodology of the research, their lenses could be informed by their experiences, genders, and sexual orientations (Fawcett, 2012). This idea is in line with the interpretivist idea that people have different backgrounds and environments, and develop their own personal interpretations of situations that affect their actions (Cohen et al., 2018). In the research, the productions and provocations within the principals’ perspectives are inevitably influenced by their respective backgrounds and environments.

Section 5.03 Key findings

The principals all provided gender-neutral toilets in their secondary schools. Not having access to a gender-neutral toilets was one of the main concerns of sexuality and gender diverse students (Bartholomaeus & Riggs, 2017; PPTA, 2017a; Porta et al., 2017; Sadowski & Jennings, 2020; TKI, n.d.-b). For one principal, the toilets were recognised as an unsafe environment for all students, rather than only for sexuality and gender diverse students, which initiated the change – a beneficial side effect. The installation of the toilets was challenging for another principal – “we have tried unsuccessfully on many occasions to build new bathroom areas” – due to obstruction of MoE in funding and MoE failing to recognise the needed allocation of funding to gender-neutral toilets. She stated, “we make do, but we’re very apologetic,” while she was also “excited” about renewing the outdated toilet situation in a rebuild. This posed

the question of whether principals should campaign to the MoE for more budget, use money targeted for other budget requirements to invest in toilets, or come up with a free or cost neutral design solution. Cultural and religious perspectives also had to be carefully considered in creating gender-neutral toilets, and became an issue if all toilets were changed to gender-neutral options and would “not be a safe thing to do,” or if single cubicles had a shared washing space for both sexes. The reason why these perspectives are not elaborated on further becomes clear in the limitations.

Another production of the phenomenon, similar to the toilets, is the choice of uniform in schools, which was recognised in the principals’ statements as a change to the heteronormative status quo with uniforms in many secondary schools due to the fact that they explicitly talk about boys’ and girls’ options within their schools, which is in line with one of the concerns raised by students that genders in the uniforms are distinguished in the binary view of feminine and masculine (TKI, n.d.-b). One principal mentioned that it will take time to change this traditional view within schools and that old stock could be a challenge. Although not raised by the principals, it is to be argued that the choice in uniform impacts sexuality and gender diverse students physically, but likely also socially due to the choice of uniform and, potentially, toilet choice that follows. The principals in the research have shown in their approaches and values that they provide leadership that accommodates for the wellbeing of sexuality and gender diverse students in their schools, as seen in this principal’s statement, “we are very fortunate that we have significant numbers of students who are now choosing to wear the uniform of the opposite gender,” and they addressed the binary view to work towards an all gender embracing uniform that makes whatever piece of the school uniform available for anybody who wants to wear it, and to create a safe environment, physically and socially, for students who choose to wear a different uniform than the boys’ and girls’ ones, as per most schools’ heteronormative status quo.

Another experience that principals shared was the presence or supported opportunity of student groups that benefit sexuality and gender diverse students in their secondary schools. With names such as rainbow group, diversity group and queer straight alliance (QSA), they all aim to support sexuality and gender diverse students and their allies. McGlashan and Fitzpatrick (2017) and Quinlivan (2013, 2015) state the paradoxical nature of these groups in which a safe environment is created on the one hand, but that it might also highlight the ‘abnormality’ of the students in these groups. This idea was exemplified by the principals’ perspectives where students in one school did not have the need for such a group because they “didn’t particularly want to be differentiated in that way” and, in two other schools, principals thought the group’s difference might have a negative effect. The majority of the examples in the research showed that the groups had a positive outcome for the students in their school

environments. The accommodating aspect in the principals' leadership concerning these groups was seen in their willingness and openness to change, and in their ability to empower and mandate others within their school environment, students and staff alike, to lead the way.

In the principals' perspectives, workshops from external providers to create awareness and understanding were recognised as beneficial for the wellbeing of sexuality and gender diverse students. In terms of productions of leadership practice that were accommodating for the wellbeing of sexuality and gender diverse students, principals agreeing to or initiating, and actively engaging with these workshops showed this accommodation. One principal noticed that the workshops from the external providers were a "fantastic conversation starter and awareness raiser." It displayed leadership practice that is invested in creating awareness around sexuality and gender diversity for staff and students, which does not only benefit sexuality and gender diverse students in secondary schools but also those individuals in society who differ from the heteronormative status quo.

The production and provocations within the principals' statements in relation to transitioning and the usage of pronouns were complex issues, especially concerning family involvement. The legality of principals agreeing to the transitioning of students and the usage of pronouns for students in schools is disputable because, on the one hand, there is the requirement from the MoE to use the students' preferred name and pronouns (MoE, 2020), and, on the other hand, there are the legal responsibilities of a parent or guardian of the students that have to be taken into account. This also reiterates the complexity of having the school and the home environment interact at a physical and psychological level, where leaders have to make a choice to go against or work along with the psychological aspect of the home environment. Also, principals' own perceptions need to be adjusted, as one principal found the concept of transitioning "bewildering" but nevertheless was willing to accommodate for his student.

Principals installed gender-neutral toilets, adjusted their uniforms, allowed student groups supporting sexuality and gender diverse students in their schools, brought in external providers for staff and students to inform them about sexuality and gender diversity, and managed the wellbeing of transitioning students and the usage of pronouns in their school environments – all productions and provocations of the phenomenon; manifestations of practice that accommodates for the wellbeing of sexuality and gender diverse students. The last section of the findings chapter connected the leadership practice that accommodates for the wellbeing of sexuality and gender diverse students to leadership strategies that were recognised in the literature review as potentially accommodating and to the principals' own ideas of accommodating leadership strategies.

In the literature review, appropriate academic manuals and literature for educational leaders, transformative leadership, and applied critical leadership were all recognised in relation to promoting and supporting the wellbeing of sexuality and gender diverse students (MoE, 2015; PPTA, 2017a; 2017b; Santamaría & Santamaría, 2012; TKI, n.d.-b; Zook, 2017). The principals' productions and provocations could all be connected to elements within this literature and within the leadership strategies, whether they had knowledge of the literature and leadership strategies or not.

Even though some leaders stated they had little to no knowledge of leadership strategies or literature that accommodates for the wellbeing of sexuality and gender diverse students, in their life world experiences it was evident that they applied effective strategies and had the ability to adapt. This finding questions whether leadership experience and the ability to adapt play a bigger part in apt decision making around being inclusive than explicit knowledge about sexuality and gender diversity, or, if their life world experiences might have directly contributed to their understanding of key themes in the literature. Even if material about leadership practice and strategies were provided for every principal and were known to them, each principal still has their own life world, values, and principles that are embedded in their choice to apply that knowledge to accommodate for the wellbeing of sexuality and gender diverse students.

As seen in the research, dealing with matters concerning the wellbeing of sexuality and gender diversity in schools is often reactive in educational leadership and does not have a prescribed protocol just yet. One principal described his leadership as "situational", which seemed applicable to this finding that principals' practice is often reactive in matters concerning sexuality and gender diverse students. A clear alignment was evident between the manuals, literature, and leadership strategies that accommodate for the wellbeing of sexuality and gender diverse students and the principals' practice in the research. This alignment, however, is no guarantee that educational leaders lead successfully in new situations that arise, especially considering the complexities and fluidity of sexuality and gender diverse students and their secondary school experiences.

"I could write a chapter in the book myself, so I'm not too worried," is a statement from one of the participating principals, which provides hope that other principals in Aotearoa have a similar idea about their accommodation for the wellbeing of sexuality and gender diverse students and the continuous change principals must face in their school environments. The findings of this research are also evidence of the validity of his statement – he could maybe write a book about it, but, for now, he can read his accommodation for the wellbeing of his students in my thesis. The validity of his statement in the findings also indicates that the literature – the book – is already available, and it might be a task for MoE to encourage educational leadership to

engage with the available material that accommodates for the wellbeing of sexuality and gender diverse students.

Section 5.04 Limitations

In all research, limitations can be recognised. In this section, the anonymity of the principals, the location of the interview space, English as a second language, the reach of the research, the potential bias of the researcher and the principals, and the choice not to focus on intersectionality between religion, culture, and sexual and gender diversity are elaborated on as limitations.

Despite the variety in location and contexts of the participating principals' school, their anonymity, for understandable privacy reasons, meant that certain information about demographics, geographical location, and school character could not be considered in the research. These aspects of the principals' environments could have made their life world experiences even richer. On the one hand, this focused the research and did not have to delve into different communities and their potential effect on the principals' practice, but, on the other hand, adding demographics, geographical location and school character could have added a new level of depth to the research that is impossible if principals' privacy is respected.

All the conducted interviews with the principals took place via video calls, and having a different location might have influenced the outcome. Elwood and Martin (2000) state the location of an interview space can position the interviewee or the interviewer in relation to the role they have within a certain context, consciously or subconsciously. School principals might have positioned themselves differently if the interview would have taken place in a school context or other location. A neutral location for both the principal and myself, as the researcher, and the use of a video call for the research could be seen as a limitation because it was not a face-to-face meeting, but could also have been an advantage due to both the principal's and the researcher's capability to choose a preferred location for the interview.

In conversations with my supervisor, I sometimes had the feeling that I could not fully express my views accurately, and that my writing potentially suffers from English not being my first language. Even though my command of English is proficient enough to write a Master's thesis in English, there is the limitation of English not being my mother tongue, which could potentially affect my writing.

Interviewing more than five principals could have created a bigger and richer body of material within which to explore the phenomenon. The scope of the thesis did not allow many more than five written anecdotes and one-hour interviews to be transcribed, analysed, and discussed. It is recognised that generalisation of qualitative research is difficult (Queirós et al., 2017) due to the often small group of participants.

Despite having five participants, the gathered data provided a beneficial insight into the principals' life worlds and their secondary school contexts.

Another limitation that can be recognised is the bias that inevitably influenced my writing as the researcher, but also the potential bias of the participating principals. Although I value my own and the principals' professional integrity, and it is to be assumed that the principals portrayed the truest version of events, our subjectivity of potential passion for the topic, or maybe a willingness to look good might have portrayed a slightly better picture of a situation. Despite this implication, I have attempted to be as objective as possible and, for what it is worth, I have never had any indication of any disingenuities within the participating principals' statements during the interviews.

The cultural aspect within the discourse of the wellbeing of sexuality and gender diverse students is complex, considering the intersectionality (see, for instance, Nanda, 2014; Shah, 2013) of, for example, culture and religion. A deliberate choice was made to focus on the group of sexuality and gender diverse students and its diversity within New Zealand secondary schools without adding the religious and cultural aspect, even though they are inevitably linked. The lack of focus on this intersectionality can be considered a limitation.

Section 5.05 Implications

The research instigated implications that arose from the findings and the process of the research: principals' accommodation as a nation-wide, potential government responsibility.

The principals that participated voluntarily in the research are probably the ones that believe they are somehow competent in this area, but what about the competence of all the other principals in New Zealand secondary schools? Of the participating principals, only one principal had actively read the available manuals and literature. This raises the question of how many principals of all the principals in New Zealand would have knowledge of and experience in accommodating for the wellbeing of sexuality and gender diverse students. Even without knowledge of the literature and leadership strategies that can be recognised as accommodating for the wellbeing of these students, the principals in the research were apt in decision making around this accommodation, which gives hope that the fact that principals did not want to participate and showed no interest in the research does not necessarily equate disinterest or disengagement with the topic in their practice.

One principal had the dilemma of wanting to provide gender-neutral toilets in her school, but was told by MoE that she had enough toilets, and, even with the principals' willingness to spend the money, MoE prevented her from building these

facilities. This shows a discrepancy in communication from the Ministry that, on the one hand, principals are expected to provide a safe environment for their students (MoE, 2017a), but, on the other hand, the same institution halts the progress for the principal who wants to create that safe environment. MoE would potentially benefit from taking wellbeing objectives into consideration across all of their departments to avoid similar dilemmas for educational leaders.

As seen in the research, the participating principals show genuine care for the wellbeing of their students, which is in line with the wellbeing strategy (Department of the Prime Minister and Cabinet, 2019) that is initiated by the government. The findings show valuable evidence that strategies from the literature on how to accommodate for the wellbeing of sexuality and gender diverse students are utilised, consciously or unconsciously, by principals in their practice and recognised by them as accommodating. In light of the wellbeing strategy (Department of the Prime Minister and Cabinet, 2019), MoE might want to consider a more active approach in promoting the literature and professional development that accommodates for the wellbeing of sexuality and gender diverse students with educational leaders and other secondary school teaching staff, rather than leave it to them to actively search for this practice, and have principals rely mainly on their own leadership experience to provide this accommodation.

As stated earlier, it will be dependent on a principals' own background, values and principles whether they would apply the knowledge to accommodate for the wellbeing of sexuality and gender diverse students in their practice, even if it is actively promoted by MoE. It might also be an idea for MoE to set an expectation for educational leadership to implement the wellbeing objectives that are proposed in the literature. It will be a big task to measure whether principals are indeed accommodating for the wellbeing of sexuality and gender diverse students in their schools and are living up to the expectation, but similar research has been done before to promote wellbeing through sexuality education (ERO, 2018b), and promoting wellbeing through accommodating for sexuality and gender diverse students could be considered and added to the next section, future research.

Section 5.06 Future research

Research that would include a higher number of principals, and potentially include students and other staff in schools, would be beneficial for the discourse. This could be done by extending a similar research design as used in this thesis to students, wider school staff in a school, and maybe the external providers who come to their schools. Furthermore, it would be beneficial to include more schools.

A quantitative approach, such as a questionnaire, or maybe a mixed-method approach, could be considered as well. A questionnaire to principals, teaching staff, and/or students would be beneficial as well, to find out how well known the manuals and literature about promoting the wellbeing of sexuality and gender diverse students are. A mixed-method approach combining these two approaches could be helpful to find out the reach of the literature and link it to the actual practice that could be seen in the interviews and written anecdotes of participating teaching staff and educational leadership in a bigger setup. These are just a few ideas for other work that could be undertaken in educational leadership in relation to sexuality and gender diversity.

It is evident from the research that the principals believe they are accommodating for the wellbeing of sexuality and gender diverse students in their schools. To deepen and broaden knowledge of school communities, it would be interesting to know whether the teaching staff and the students in their respective schools have similar experiences. In this regard, the external providers' perspectives at the principals' schools could also be considered. The perspectives of and input from teaching staff, students, and external providers could develop an even fuller and richer version of events of how the principals accommodate for the wellbeing of sexuality and gender diverse students, in addition to the principals' perspectives.

Culture and religion in relation to sexuality and gender diversity are two potential topics that could also be considered for research. From the examples in the principals' experiences in which culture, religion, and sexuality and gender diversity overlap and intersect, further questions can be posed on cultural and religious perspectives in educational leadership about concepts like gender-neutral toilets and sexuality education that were indicated by the principals as potentially contentious. Culture and religion concerning sexuality and gender diversity have their own stories to tell, and, for its complexity and array of opinions, would have been too much for this thesis to address and could be the subject for another thesis. More work on these intersections will contribute to schools, teachers, principals, and communities.

Section 5.07 Final thoughts

Affective language in the principals' statements can be seen as a genuine interest and care in their practice. Examples like the educational leaders recognising that it is "always easy looking in" and being "excited about being successful" can be seen as evidence of this genuineness. In their perspectives, they used language such as "very accepting", "very fortunate", and "delightful" in relation to events in their schools, "which is great". They were "absolutely amazed" and things were "pretty full on". Intentionality in post-intentional phenomenology is a way in which people find themselves related to the world in their daily lived experience, according to Vagle (2018). The use of this

affective language can be seen as a way the principals show themselves related to their lived experiences, which can be seen as genuine care and consideration for the wellbeing of sexuality and gender diverse students in the principals' practice.

All in all, with great gratitude, I commend the principals who were willing to give me their time and share their experiences. Leadership accommodating for the wellbeing of sexuality and gender diverse students is a relatively new field within the educational leadership discourse, which is not surprising if you imagine that homosexuality was still punishable by law less than fifty years ago. The productions and provocations within the principals' perspectives on how they accommodate for the wellbeing of sexuality and gender diverse students leave the impression and instigate hope that secondary schools and its leadership are moving from a heteronormative construct on a psychical, social, and psychological level to an inclusive and safe learning environment in which sexuality and gender diverse students are fully accepted and have no issues other than the general teenage problems that individuals have at that age.

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Appendix A – Ethics approvals



7 May 2020
Andrew Gibbons
Faculty of Culture and Society
Dear Andrew

Re: Ethics Application: **19/255 Sexuality and gender diverse students in Auckland secondary schools: An exploration of principals' experiences**

Thank you for your request for approval of amendments to your ethics application.

The amendment to the recruitment and data collection protocols is approved

Non-Standard Conditions of Approval

1. Please include advice in the Information Sheet that the interviews will be conducted via video call.

Non-standard conditions must be completed before commencing your study. Non-standard conditions do not need to be submitted to or reviewed by AUTEC before commencing your study.

I remind you of the **Standard Conditions of Approval**.

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
5. Any serious or unexpected adverse events must be reported to AUTEC Secretariat as a matter of priority.
6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

(This is a computer-generated letter for which no signature is required)

The AUTEC Secretariat
Auckland University of Technology Ethics Committee

Cc: d.c.vangulik@gmail.com

Auckland University of Technology Ethics Committee (AUTEC)

Auckland University of Technology
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E: ethics@aut.ac.nz
www.aut.ac.nz/researchethics

AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKĀU RAU

13 November 2019
Andrew Gibbons
Faculty of Culture and Society
Dear Andrew

Re: Ethics Application: **19/255 Sexuality and gender diverse students in Auckland secondary schools: An exploration of principals' experiences**

Thank you for your request for approval of amendments to your ethics application.

The amendment to the inclusion criteria to broadening the potential participant pool approved.

I remind you of the **Standard Conditions of Approval**.

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
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6. Any unforeseen events that might affect continued ethical acceptability of the project should also be reported to the AUTEC Secretariat as a matter of priority.
7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

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AUT

TE WĀNANGA ARONUI
O TĀMAKI MAKAU RAU

29 August 2019
Andrew Gibbons
Faculty of Culture and Society

Dear Andrew

Re Ethics Application: **19/255 Sexuality and gender diverse students in Auckland secondary schools: An exploration of principals' experiences**

Thank you for providing evidence as requested, which satisfies the points raised by the Auckland University of Technology Ethics Committee (AUTEC).

Your ethics application has been approved for three years until 27 August 2022.

Standard Conditions of Approval

1. The research is to be undertaken in accordance with the [Auckland University of Technology Code of Conduct for Research](#) and as approved by AUTEC in this application.
2. A progress report is due annually on the anniversary of the approval date, using the EA2 form.
3. A final report is due at the expiration of the approval period, or, upon completion of project, using the EA3 form.
4. Any amendments to the project must be approved by AUTEC prior to being implemented. Amendments can be requested using the EA2 form.
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7. It is your responsibility to ensure that the spelling and grammar of documents being provided to participants or external organisations is of a high standard.

AUTEC grants ethical approval only. You are responsible for obtaining management approval for access for your research from any institution or organisation at which your research is being conducted. When the research is undertaken outside New Zealand, you need to meet all ethical, legal, and locality obligations or requirements for those jurisdictions.

Please quote the application number and title on all future correspondence related to this project.

For any enquiries please contact ethics@aut.ac.nz. The forms mentioned above are available online through <http://www.aut.ac.nz/research/researchethics>

Yours sincerely,



Kate O'Connor
Executive Manager
Auckland University of Technology Ethics Committee

Cc: d.c.vanguliki@gmail.com

Appendix B – Tools

(a) Interview questions for semi-structured interviews

1. *Provision of the indicative questions for the interviews;*

- How long have you been in school leadership?
- Have you experienced any major social and cultural changes in New Zealand society that have impacted on school leadership?
- In your school, are you aware of any sexuality and gender diversity amongst students and staff? If so, how do you think this diversity presents itself?
- What do you think schools should be doing to support sexuality and gender diverse students?
- Are there any visible groups, individuals, or material for, and or about, sexuality and gender diversity in your school?
- Have you ever had any conversations with others about accommodating for the well-being of sexuality of gender diverse students?
- Have you had any education around accommodating for sexuality and gender diverse students?
- Do you know of any leadership strategies that are beneficial for the well-being of sexuality and gender diverse students?
- How do you think you accommodate for the well-being of sexuality and gender diverse students in your school?
- Are there any specific steps you have taken towards accommodating for the well-being of sexuality and gender diverse students? If so, is there any way of knowing those steps were successful?

(b) Participant information sheet



Participant Information Sheet

Date information sheet produced:

23 April 2020

Project title

Sexuality and gender diverse students in New Zealand secondary schools: An exploration of principals' experiences

An invitation

I, Daan van Gulik, would like to invite you to participate in my research. I am an AUT student writing my thesis about leadership experiences concerning the wellbeing of sexuality and gender diverse students to gain a Master in Educational Leadership.

What is the purpose of this research?

In my research, I will explore educational leaders' perspectives on sexuality and gender diverse students in New Zealand secondary schools. I will make use of written anecdotes from, and conversations with, principals. Your perspectives will provide insight into consideration of sexuality and gender diverse students in school contexts. These insights could also provide valuable information on effective leadership strategies. The views of the educational leaders who are responsible for their environment are essential to explore.

The findings of this research may be used for academic publications and presentations in the future.

How was I identified and why am I being invited to participate in this research?

I have emailed all principals of secondary schools in New Zealand apart from the principal of my own school. I will choose the first principals who are willing to participate.

How do I agree to participate in this research?

If you agree to participate in my research, please send me a confirmation mail. Upon receipt, I will provide you with an email with further steps. I will also send you a copy of the consent form that confirms your willingness and consent to participate in the research. You can sign, scan and return the consent form via email. You can also copy the content from the consent form into an email and send that to me with a sentence indicating your agreement. In this case, the email needs to be clearly from the participant. Otherwise, oral consent can be given before the interview commences, which echoes the statements in the consent form. This will be recorded, either via video or via audio, with the location being noted and then later separated from the interview data for separate storage.

Your participation in this research is voluntary (it is your choice) and whether or not you choose to participate will neither advantage nor disadvantage you. You are able to withdraw from the study at any time. If you choose to withdraw from the study, you will be offered the choice between having any data that is identifiable as belonging to you removed or allowing it to continue to be used. However, once the findings have been produced, removal of your data may not be possible.

What will happen in this research?

In the research, you will first be asked to provide a written anecdote of an experience in which you considered, or are considering, sexuality and gender diverse students in your school environment. After that, I will have one video call interview with you of a maximum of one and a half hours regarding your experiences on how you consider the wellbeing of sexuality and gender diverse students in your practice. The interviews will be recorded, and transcribed accordingly. The research focuses solely on your experiences, and will not be seeking or including any student-specific information.

What are the discomforts and risks?

I understand that you have a high-profile job in our society. The topic might be sensitive for you, and you might find it challenging to talk about the topic.

How will these discomforts and risks be alleviated?

You don't have to answer any questions you find uncomfortable and we can stop the interview at any time. In the findings of the research, your name will not be used to ensure your privacy. Additionally, you can provide feedback

(c) Consent form



Consent Form

Project title: *Sexuality and gender diverse students in New Zealand secondary schools:
An exploration of principals' experiences*

Project Supervisor: **Dr Andrew Gibbons**

Researcher: **Daan van Gulik**

- ☐ I have read and understood the information provided about this research project in the Information Sheet dated 23 April 2020.
- ☐ I have had an opportunity to ask questions and to have them answered.
- ☐ I understand that notes will be taken during the interviews and that it will also be recorded and transcribed.
- ☐ I understand that the research focuses solely on my own experiences, and will not be seeking or including any student specific information.
- ☐ I understand that taking part in this study is voluntary (my choice) and that I may withdraw from the study at any time without being disadvantaged in any way.
- ☐ I understand that if I withdraw from the study then I will be offered the choice between having any data that is identifiable as belonging to me removed or allowing it to continue to be used. However, once the findings have been produced, removal of my data may not be possible.
- ☐ I agree to take part in this research.
- ☐ I wish to receive a summary of the research findings (please tick one): Yes ☐ No ☐

Participant's signature:

Participant's name:

Participant's contact details (if appropriate):

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Date:

Approved by the Auckland University of Technology Ethics Committee on 7 May 2020 AUTEK Reference number 19/255

Note: The Participant should retain a copy of this form.

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