Leadership and the LGBT community:

an exploration of how competing identities lead to

fluctuations in concept of ability.

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Leadership and the LGBT community:

an exploration of how competing identities lead to
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Abstract

This research investigates identity development among LGBT individuals and its impact on the formation of leadership identity. Navigating the complexities of sexual orientation can often be challenging, intensified by societal expectations. During adolescence, victimisation experiences contribute to a complex interplay between sexual and leadership identity development, influencing career aspirations.

The methodology used in this research is grounded in a narrative and phenomenological inquiry, aligning with a constructivist qualitative paradigm. A subjectivist approach, driven by social constructivism, forms the core of the study, with seventeen participants selected from the LGBT community through a non-probability sampling strategy. Face-to-face interviews provide a rich narrative that captures the many challenges faced by individuals struggling with their sexual and leadership identity development.

Data analysis reveals issues such as bullying, stigma, and violence against the LGBT community, leading to mental health concerns. The absence of role models in various areas of life challenges the recognition of achievable success, hindering leadership identity growth. Authenticity issues at work, fear of discrimination, and the adoption of heterosexual personas for safety further add to the challenges faced by LGBT individuals.

Participants' narratives clarify the isolation, rejection, and anxiety experienced while struggling with their sexual minority status, hindering authentic self-expression. Lack of safe spaces and support contributes to the internalisation of sexuality and mental health issues, creating a divide between sexual and leadership development. The impact of the absence of LGBT role models, both personally and in the media, potentially reflects continual homophobia. Negative workplace experiences are prevalent, with fear of colleagues' perceptions affecting openness about sexuality, leading to conflicts, prejudice, and discrimination. Socioeconomic backgrounds play a vital role in shaping both sexual and leadership development, as participants use these challenges as motivational drivers.

Recommendations stemming from this research emphasise the importance of safe spaces, health and wellbeing support, and training programs in educational and workplace settings. A focus on leadership opportunities, inclusive policies, and allyship

programs is proposed to foster supportive environments, educating both LGBT and non-LGBT individuals and potentially alleviating challenges faced by LGBT individuals in their journey towards becoming future leaders.

In conclusion, this research uncovers the intricate intersection of minority sexuality and leadership identity development among the LGBT community, shedding light on the influences of childhood experiences, parental impact, socioeconomic status, and role models. Despite the study's limitations, it highlights the urgent need for more focused research on LGBT leadership and role models to inform interventions that promote a more inclusive and supportive future for the development of LGBT individuals as leaders.

Contents

Acknowledgements

For Domino.

The acronym LGBT will be used throughout this thesis, as 'queer' is still considered offensive to some of the LGBT community (McKee, 2023).

1. Chapter 1 – Introduction to the Research Project

1.1 Introduction

This chapter introduces the reader to the purpose and significance of the research and includes a brief overview of the background and rationale which is further developed in the Literature Review. The introductory chapter also includes the personal motivation of the researcher for undertaking this research project, which aims to demonstrate the researcher's personal journey around the struggles of accepting an LGBT identity, how these struggles affected the development of a leadership identity, and the issues of remaining authentic to one's sexuality in the workplace. The chapter then goes on to discuss the research gap that has become evident through the research around LGBT identity development and a leadership identity, showing how relevant and necessary this research is; the research aim and objectives are then outlined, followed by a brief summary of the subsequent chapters.

1.2 Background and Rationale

The main objective of this research is around the identity development of LGBT individuals, and how one area of identity development affects another, specifically a leadership identity. This section briefly explores early identity development during adolescents and discusses how competing identities can often mean a lack of development in one area, which will be discussed in more depth in the literature review.

During the formative years of adolescents and young adulthood individuals begin to establish their own distinct identity, which is conceived from internalising a stable consistent sense of being that allows the individual to identify their own unique behaviours. Regulating and understanding our behaviours allows the individual to explore who they are within their social environment; establishing the foundations of a strong identity is a critical process which happens during the adolescent and young adulthood stages of our early development (Erikson, 1968). Often, identity is

considered as an unchangeable biological process that is constructed through social interactions, but much past research has not taken sexuality or sexual orientation into consideration (Morandini et al., 2015).

Throughout the adolescent period, individuals start to form the labels that they prescribe to themselves based on their sexual orientation (Katz-Wise, 2015) which can often be problematic when realising that their sexual identity may provoke unwanted reactions from society at large (Hatzenbuehler, 2014). As well as the realisation that an individual may be classed as a sexual minority, other contextual factors such as our relationships with our parents (Keller, 1999) parental socioeconomic status, and our social development can all have an influence on the formation of our identity (Furlong, 2009).

The realisation that an individual may be part of the LGBT community can often be a traumatic experience (Rosario et al., 2001), which may result in a period of psychological readjustment (Bontempo & D'Augelli, 2002), and occasionally causes individuals to keep their sexual identity hidden (Cain, 1991). An individual not accepting their true LGBT identity can cause instability during this crucial development period, a sense of inauthenticity of their behaviours, and the fear of rejection (Erikson, 1959), leading the individual to ignore their sexual development. The decision a sexual minority makes to be open, both to themselves and publicly can be an immense challenge (Datti, 2009) that can lead to mental health and wellbeing issues (Di Giacomo et al., 2018), something which heterosexuals never have to go through (Clair et al., 2005). During this difficult sexual identity development period, LGBT individuals can also face oppression and discrimination from others (Chesir-Teran & Hughes, 2009), leading to disconnection and isolation (Jordan, 2001).

Dealing with and managing a minority sexual identity can also have an impact on other areas of identity formation; individuals who struggle with their sexual identity often also struggle in other areas, such as with a leadership identity (Terry, 2016). The transition from adolescents to young adulthood is a crucial time where other identities are also beginning to develop, such as leadership and career aspirations; if an individual is struggling with their sexual minority status, this can severely impact the development

of a leadership identity, as the confusion and conflict of their LGBT identity takes precedence (Morrow et al., 1996).

With 3.1% of the population identifying as LGBT in the last UK consensus (ONS, 2022) and the current UK population at 67.8m (Worldometers, 2023), this equates to 2.1m over 16's in the UK who identify as LGBT. Those who are in leadership positions, or who aspire to be leaders, represent a very large minority group, which surprisingly has attracted very little research, which can be challenging for business owners to provide inclusive workplaces (Wang et al., 2021). LGBT individuals are more likely to be stigmatised, which can have an impact on their leadership ability (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009), therefore more research needs to be undertaken to support future and present LGBT leaders (Wang et al., 2021). Existing research around leadership and minority status individuals such as women (e.g., Hill et al., 2014) and racial minorities (e.g., Ospina & Foldy, 2009; Zapata et al., 2016) exists, but it is evident that more around LGBT leaders is necessary.

Leadership motivation and aspiration occurs very early in our identity development (Bandura, 2001) which coincides with the stigma that LGBT individuals face during these formative years; LGBT individuals are subjected to a greater intensity of victimisation than their heterosexual counterparts during their adolescents (Chesir-Teran & Hughes, 2009). During this crucial time of identity development LGBT individuals often prioritise one area of identity development over another (Lyons, Brenner and Lipman, 2010), therefore if someone is struggling with their sexual identity, with the realisation that they are part of a stigmatised group, other areas of identity development, such as a leadership identity takes a back seat whilst the individual deals with their LGBT identity. To be authentic and honest about a sexual identity can be critical for the positive development of that sexual identity (Datti, 2009), and being able to become an authentic leader depends on these early life experiences (George et al., 2007).

As outcomes of our own unique environment and social interactions (Bandura, 2000), our individual motivation and perception of ability plays a central role in shaping our future (Bandura, 2011), especially around leadership motivation (Bandura, 2001). Social cognitive career theory (Lent, Brown and Hackett, 1994) was devised to

understand the role of motivation within young adults, but also suggested that contextual factors such as having a sexual minority status can affect career aspirations (Ali, McWhirter and Chronister, 2005), emphasising again how different competing identities can lead to prioritising one over another, leaving some underdeveloped. Growing up in an environment where contextual variants such as sexuality and socioeconomic status are part of our life experiences can distort our perceptions as these form cognitive paradigms of how we view our social worlds (Markus and Wurf, 1987).

It is suggested that leadership motivation is both constructed through our social interactions, as well as our internal cognitive schemas (Day and Harrison, 2007); children often perceive what a leader is through their social and parental experiences (Antonakis and Daglas, 2009). Such implicit theories are everyday ideas that establish our perception of our ability (Burnette, 2010) which can often be influenced through the interaction of a successful leadership role model. Positively identifying with a leadership role model is an essential link between individual implicit leadership theories, and the perception of the ability in emanating similar successes. However, different cultural and socioeconomic differences, such as being part of a sexual minority group and early experiences have been vastly under researched (Hoyt, Burnette and Innella, 2011).

Keller (1999, 2003) suggests that significant factors around leadership motivation start with our early interactions and relationships; role models such as parents can positively influence the development of implicit leadership theories through their own individual accomplishments, acting as inspirational role models (Morgenroth, Ryan and Peters, 2015). Relationships with parents or care givers also form early cognitive schemas of security (Boatwright et al., 2010) which then extends to developing trust during adolescents and young adulthood (Hazan and Shaver, 1990). Developing a sense of security can directly influence perception of leadership ability; however, attachment and leadership ability has been under researched (Keller, 2003), plus the influence of different culture and backgrounds can also play a part (Manning, 2003), suggesting factors such as sexuality and socioeconomic status can affect implicit leadership theories.

The impact a role model has can be down to the relevance of their successes, and how different individuals perceive them (Hoyt, Burnette and Innella, 2011); often the effectiveness of the role model can be down to individual comparisons of their ability that may be recognised in the role model (Buunk et al., 2007), demonstrating the importance of having role model with similarities (Mussweiler, Rüter and Epstude, 2004) to LGBT individuals. The influence that role models have on minority groups can be significant (Buck et al., 2008) as the negative stereotypical beliefs that some have on LGBT individuals can mean that they are more reluctant to take on leadership positions (Hoyt, 2010). Having LGBT role models is therefore necessary to help LGBT individuals see that similar successes are achievable (Marx, Ko and Friedman, 2009) and to show that there are others like themselves in leadership positions, which can lead to positive perceptions about themselves and their ability (Brewer and Webber, 1994); however, the effectiveness of role model influence on stereotyped groups is under researched (Armour and Duncombe, 2012).

Having positive influences can help LGBT individuals navigate the complexities of being a sexual minority in the workplace; however, other forms of diversity such as ethnicity and race have received more attention than sexual minorities, again showing the need for more research (Bowen & Blackmon, 2003; Clair et al., 2005). Between 16% and 68% of LGBT individuals reported discrimination at work due to their sexual minority status (Badgett, Lau, Sears and Ho, 2007), and many LGBT individuals still see their sexuality as a barrier which influences their leadership motivation (Parnell, Lease and Green, 2012). There are still 35% of LGBT individuals that chose not to be their authentic selves at work due to fear of homophobic reactions from others (Stonewall, 2022), which often means that LGBT individuals remain in the closet at work (Nam Cam Trau and Härtel's, 2004).

Being able to be open about your sexuality at work can often mean greater job satisfaction for LGBT individuals but can also incite anxiety and stress around fear of victimisation (Hebl et al., 2002). Many chose not to disclose their sexuality and adopt a heterosexual identity to fit in (Button, 2004), resulting in inauthentic behaviours (Gedro, 2009). Sexuality and socioeconomic status can be viewed as contextual factors that create barriers to leadership motivation (Inda, Rodríguez and Peña, 2013) leading to LGBT individuals to adopt coping strategies such as seeking guidance and

support to help increase their motivation, highlighting the importance of appropriate role models in the workplace (Devonport and Lane, 2006). Other coping strategies include talking in a gender-neutral way when talking about partners, and not discussing their private lives (Ward & Winstanley, 2005), which can cause anxiety when trying to deal with their sexual minority status at work (Hebl et al, 2002). Fear of discrimination and feeling safe to be their authentic selves are difficult situations many LGBT individuals face at work, as well as seeking assurance that their sexual minority status does not affect their promotional aspects, or getting them fired (Brooks and Edwards, 2009).

Identity development is a crucial part of adolescents, but much of the past research has not taken sexuality into account around such areas of development (Morandini et al., 2015). As well as this, many LGBT individuals still face stigma around their sexual minority status, which can often interfere with other areas of identity development, such as a leadership identity (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009), therefore more research needs to be undertaken to support future and present LGBT leaders (Wang et al., 2021). Although research exists around minority status individuals, such as women (e.g., Hill et al., 2014) and racial minorities (e.g., Ospina & Foldy, 2009; Zapata et al., 2016), there is a lack research around LGBT individuals and leadership.

1.3 Research Aim and Objectives

The aim of the research is therefore to establish the perceptions of leadership from a sample of the LGBT community and the potential influences of socialisation and demographics, the availability of role models, and potential impact on the development of leadership identity.

The objectives taken in order to reach the aim of the research were as follows:

- To understand the lived experience of individuals growing up within the LGBT community.
- To explore perceptions of leadership as an LGBT individual.

- To understand the influence of LGBT Role Models may have on individuals.
- To explore the influence of having a sexual minority status at work.
- To understand the impact of parental and socio-economic status.

The following research questions were formulated in response to the overall aim of undertaking this research project:

- What is the lived experience of individuals growing up within the LGBT community?
- How does being an LGBT individual influence the perception of leadership?
- What influence do LGBT Role Models have?
- What is the impact of being a Sexual Minority in the workplace?
- How has Parental and Socio-economic status impacted LGBT individuals?

1.4 Motivation and Personal Connections

The reason for undertaking this research is primarily based on my own experiences of being part of the LGBT community, the struggles I faced growing up, and the effect that these two factors had on my early career progression. During my adolescents and my formative years, I always had the sensation of being a little different to others (Plumber, 1975). At this early stage of development, I could not quite decipher what it was, but I knew there was something. It wasn't until my mid-teens that I had the realisation that I might be gay, which at the time caused massive internal trauma (Hatzenbuehler, 2014) which led to denial, and in retrospect, it also had huge implications on my mental health and wellbeing (Di Giacomo et al., 2018).

During the last few years of school, being open to myself, let alone others was an immense challenge (Datti, 2009), which meant I was constantly trying to hide my sexuality (Cain, 1991), or at least to control my behaviours in case I showed any non-heterosexual characteristics. I was so in denial of who I was, I ended up joining the Army when I was 18 – probably to give the impression of machoism, but mainly for the fear of coming out, the fear of rejection (Erikson, 1959) and the fear of discrimination from others (Chesir-Teran & Hughes, 2009). Although I did last just over 4 years in the

military, it had many repercussions on my mental health (Di Giacomo et al., 2018), including several suicide attempts; so eventually I decided it was time to face up to my sexual minority status and leave the Army. Another motivating factor to leave was also due to the fact it was still illegal to be homosexual in the military, a ban which wasn't lifted until 2000 (Stonewall, 2000).

Leaving the Army also presented problems, I assumed that coming out of the military and coming out as gay would be easy – but it was far from it; in the back of my mind it troubled me that this enormous thing that I had to do was something heterosexuals did not have to (Clair et al., 2005), so I had a lack of LGBT narratives (Pearson & Wilkinson, 2013) as I did not know any other LGBT individuals. It was only the early 1990's, and homosexuality was still something that wasn't openly discussed, especially in the small town that I came from, so I still feared rejection and discrimination (Chesir-Teran & Hughes, 2009). The turmoil of accepting and being open about my sexuality meant that my sexual identity development took priority over any other identity development (Lyons, Brenner and Lipman, 2010), and I struggled in other areas (Terry, 2016) especially with my career motivation (Inda, Rodríguez and Peña, 2013).

Eventually I moved to the nearest city and began to change my internal perception from being someone who presumed they were homosexual, to adopt a homosexual identity (Cass, 1979). Following my internal acceptance of my sexual minority status, I took slow steps into socialisation with similar others (Lee, 1977) and joined a LGBT social group. At this time, I was also working in the city in very menial jobs, starting my career again in effect, after leaving the Army. Accepting my sexuality outside of work was one thing, but within work itself it was very different, and I found that similar to the military, work environments were very heteronormative, and I assumed a heterosexual identity in order to fit in, and effectively went back into the closet (Savage and Barringer, 2021).

Not being able to be my authentic self at work had an impact on my LGBT identity, as being authentic can lead to a positive identity development (Datti, 2009). The confusion of just starting to be a part of the LGBT community outside work, and then going back to hiding my sexual minority status again in work (Cain, 1991) caused more

internal conflict and had a negative effect in my career aspirations (Ali, McWhirter and Chronister, 2005). I didn't believe I could get past only working in temporary positions through an agency, let alone the motivation to want a better job with career projections. The temporary nature of my working life fuelled the isolation and stigma that faces many LGBT individuals (Hatzenbuehler, 2014). Plus, I not once encountered any other LGBT individuals that could act as role models at work, at least not someone who was open and authentic about their sexuality, which meant I never met any LGBT individuals in leadership positions. The influence of similar role models can have significantly positive effect on minority groups (Buck et al., 2008), therefore not seeing similar others at work meant that I firmly believed that I would not be able to take on any leadership opportunities.

Being open about your sexuality at work can lead to greater job satisfaction (Hebl et al., 2002) but it wasn't until I left the city nearest my hometown to move to London that I eventually started to encounter open LGBT individuals at work. Unfortunately, this was not the end to all the struggles in the workplace, as I still encountered many who feared discrimination at work (Brooks and Edwards, 2009) and some who adopted coping strategies such as using non-gendered language and not talking about social activities (Ward & Winstanley, 2005) to still fit in with non-LGBT individuals at work. I did however now have a permanent job and the steadying of my sexual identity development meant I was more motivated to search out leadership opportunities, although it did take me a while to take that step into a supervisory position.

Many years later and after a very successful management career, I have found myself in a position to reflect on my personal struggles and have taken on this research to discover if LGBT individuals still face the same identity struggles that affect their career aspirations. My own personal opinion is that I have encountered many LGBT individuals throughout my journey through the working environment who still have issues around fear of victimisation, even though we are entering an age of acceptance around LGBT individuals. Therefore, the aim of this research is to understand if LGBT individuals still face discrimination and rejection, and if their sexual identity development affects their career aspirations and leadership motivation.

1.5 Research Gap

Despite the existing research around LGBT individuals, leadership development, role models and socioeconomic status, there remains notable gaps in the understanding of these areas. Early research suggested that due to societal attitudes towards LGBT individuals, it is fundamentally impossible for complete self-acceptance of a sexual minority status (Cass, 1979). Although over four decades old, this research project aims to discover if these views have moved on, or if LGBT individuals still face such societal pressures, specifically around their identity development, its effect on other areas of development such as leadership, and if there are LGBT role models to have a positive effect. With around 3.1% of the UK populace who identify as LGBT (ONS, 2022; Stonewall, n.d.), very little research exists around LGBT leadership (Wang et al., 2021). Terry (2016) also suggested in their research that other intersectionality factors, such as socioeconomic status, should be included in further research around leadership and LGBT identities.

Sexual minority leaders are more likely to be stigmatised, which can undermine their leadership success (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009); therefore, it is vital that we understand more about, and offer support to, leaders within the LGBT community (Wang et al., 2021). Fassinger et al., (2010) suggested that research on leadership has not yet considered what characteristics sexual minorities could bring to the development of leadership studies, whilst also suggesting there is a lack of research around LGBT leaders, making it difficult understand LGBT leaders influence over followers. The managing of an LGBT identity can vary between different situations, especially within the workplace and has received little attention in the research community (Chrobot-Mason et al., 2001); meaning the lack of focus on these individual differences within LGBT leaders leaves many unanswered questions (King et al., 2016).

Leadership aspirations and motivation start early in the stages of identity development, but there is little research that looks at young people's perception of leadership (Bandura et al., 2001) especially in the LGBT community. Therefore, examining the contextual factors such as sexuality and socioeconomic status, that may be perceived as barriers that prevent young adults' self-belief and motivation within a leadership

context, are the fundamental aims of this research project. Such social and cultural differences that are predominant to the LGBT community, have not been sufficiently explored (Hoyt, Burnette and Innella, 2011) which suggests that future research should discover how these conditions affect the leadership perception and ability of LGBT individuals.

Role models can have an enormous effect on young adults, where they tend to listen more, and more readily accept challenges and advice than they would from parental role models (McNeil, 2010). An individual comparing themselves to a successful other can have a positive effect on motivation, self-efficacy and overall performance (Bandura, 1993), but has not been the focus of many leadership studies (Greenberg, Ashton-James and Ashkanasy, 2007). Guillén, Mayo and Korotov, (2015) suggest future research should include a more diverse sample of potential leaders, such as members of the LGBT community, which is also echoed by Rosch, Collier and Thompson (2015), who suggest that a broader sample of groups beyond gender and race is needed. Following these recommendations, this research project aims to examine the relationship between LGBT individual's interaction with role models, and how both individual and multiple contextual factors, such as sexuality and socioeconomic status, influence social comparisons, affecting their motivation to take on leadership roles.

Metheny and McWhirter (2013) found no distinct relationships between leadership development and socioeconomic status; however, the sample was limited to mainly white American female participants from middle class backgrounds. Whilst Perry et al., (2016) found that lower socioeconomic status students have career aspirations that are misaligned with their ability and knowledge of how to attain high status careers, highlighting the need for more support for individuals coming from low-income backgrounds. The many studies that have set out to find relationships between socioeconomic status and career development have varied results, which indicates each study has had its limitations. Many of the studies have varied in sample size, non-diverse samples, and mainly conducted in the United States; highlighting a gap in research that could be addressed with a study that uses a more diverse sample, such as LGBT individuals within the United Kingdom.

1.6 Contribution to Knowledge

Taking into consideration the gaps in knowledge stated above, this research set out to understand how LGBT individuals deal with competing identities and other contextual factors, and how they ultimately influence their perception and development of a leadership identity. The lack of research in these areas identified the need for more understanding around LGBT individuals and leadership. Using a subjectivist approach (Holden and Lynch, 2004) to help understand the experiences of the LGBT individuals interviewed, the researcher recognised that as a gay man with similar experiences a narrative approach was essential due to having similar stories (Moen, 2006). The reality of the researcher's world view has been created by their individual experiences and stories, which were incredibly similar to the stories being told by the interviewed participants (Bakhtin et al., 1986). Therefore, using a narrative enquiry methodology, the researcher endeavoured to find how the individual story is structured, whom it involves, and why, as well as social aspects the story may involve. This approach is relatively new within qualitative research methods, with peoples' stories at the heart of the approach (Trahar 2009).

1.7 Chapter Summaries

Chapter 1: Introduction; this chapter has introduced the research project, given a background to the research problem and introduced the aim and objectives of the study. The chapter then went on to discuss the personal motivation of the researcher, why the research is important, addressed the research gap, and cited the contribution to the existing knowledge from this project.

Chapter 2: Literature Review; this chapter explores the existing literature relevant to the research aim and objectives. It starts with the exploration around young adult development and then leads to the development of an LGBT identity. The stages of LGBT are outlined, before moving on to the development of a leadership identity. The development of the two identities is further explored, and the discussion then focuses on authentic behaviours and the conflicting pressures that LGBT individuals face in managing their sexual identity. The importance of role models is considered, and

finally, socioeconomic status and the part that can play in identity development is then outlined.

Chapter 3: Methodology; this chapter starts with an exploration of research design and the different philosophies around quantitative and qualitative research. Narrative enquiry and phenomenological methodologies are then discussed before the chapter then briefly revisits the motivation to undertake this research project. Following this the research strategy is outlined, describing the sampling strategy, data collection and analysis methods, as well as the limitations and ethical concerns around the research project.

Chapter 4: Findings; this chapter introduces the finding from the data collected from the participants. It is divided into the five main themes that became evident from the analysis of the data and includes many direct quotes from the participants to enrich the chapter, and help the reader understand what took place during the interview process.

Chapter 5: Discussion; for this chapter, the main research themes were coded again to find secondary themes that came out of each specific area. Again, the chapter is split into the five main themes but delves further into the data to discover the more focused themes that became evident throughout the analysis.

Chapter 6: Recommendations; based on the findings and discussion chapters, this chapter sets out the potential recommendations that could be implemented to negate any potential issues that were found through the data analysis. These include six areas of recommendations that could be carried out in various organisations to help facilitate empathy and harmony in the LGBT community.

Chapter 7: Conclusions; the final concluding chapter begins by outlining the aim and objectives of the research, followed by a summary of the main findings. The significance of the findings is then discussed, as well as addressing the research objectives through discussion of the outcomes, followed by the implication of the study. The limitations of the study are addressed and finishing with the final concluding remarks.

2. Chapter 2 – Literature Review

2.1 Introduction to Chapter

The purpose of the literature review is to explore the existing literature relevant to the research aim and objectives. It starts with the exploration around young adult development and the stabilisation of identity through relationship building and social interaction (Erikson, 1959), and then leads to the development of an LGBT identity. Many stages of LGBT identity formation have been developed by various researchers (e.g., Plumber, 1975; Lee, 1977; Cass, 1979; Troiden, 1979; Coleman 1982 etc.) and the most relevant are outlined, before moving on to the development of a leadership identity. The development of the two identities is further explored, recognising that there is a relationship between sexual identity development and a leadership identity development (Terry, 2016), as well as the stigma that LGBT individuals in leadership positions may face, which can undermine their leadership successes (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009).

The discussion then focuses on authentic behaviours and the conflicting pressures that LGBT individuals face in managing their sexual identity (Clair et al., 2005), and then delves deeper into social and cognitive influences (Bandura, et al., 2001), as well as the multiple contextual variants such as sexuality and socioeconomic status that help to shape individual identity. How we view the world can be due to the cognitive schemas that are formed early in our development (Markus and Wurf, 1987), and implicit leadership theories or concepts are developed which can often determine perception of ability (Burnette, 2010) which can then have an effect on motivation (Bandura, 1989). Leadership motivation is discussed through Chan and Drasgow's (2001) Motivation To Lead, which is linked to individual interactions and attachments, and the effect of early role models which can influence leadership motivation (Keller, 1999; 2003).

The importance of role models is considered through social evaluation and perception (Gibson, 2004), and the motivation that role models can provide through inspiration and vicarious learning (Lent, Hackett and Brown, 1994) is evaluated before moving onto the importance of role models in diverse groups such as the LGBT community

(Morgenroth, Ryan and Peters, 2015). Recognising that similar others can show that comparable successes is possible (Major, Testa and Bylmsa, 1991), especially when considering sexual minorities in the workplace is then assessed, focusing on the obstacles that members of the LGBT community face in the workplace (e.g., Day and Schoenrade, 1997; Bowen & Blackmon, 2003; Clair et al., 2005). Finally, the further contextual variant of socioeconomic status and the part that can play in identity development (Brown, 2000) is then outlined.

2.2 Young Adult Development

Identity can often be theorised as an internal stable structure, enabling individual behaviours to be identifiable, consistent and unsurprising to others. This normative adolescent behaviour allows exploration within their social environment and enables the individual to understand who they are. Establishing a strong identity is an essential undertaking during the adolescence and early adulthood stages (Erikson, 1968). Identity is an area of human experience that is rarely unchangeable or determined biologically and is often socially constructed; although having a history of sociological opinion, this methodology has not gained much attention in the investigations around sexual orientation and sexuality (Morandini, Blaszczynski, Ross, Costa, & Dar-nimrod, 2015). Adolescence is an important time for sexual identity development, which is formed around the labels individuals use to refer to their sexuality or sexual orientation (Katz-Wise, 2015). The sexual discovery of any type during adolescence may present a degree of social awkwardness, but young people navigating a sexual minority identity could be subjected to stigma on a fundamental and social level (Hatzenbuehler, 2014)

During adolescence an individual's identity is explored and becomes stabilised through interaction with their environment and social contracts, and building relationships with others (Erikson, 1959). Therefore, identity development can be significantly influenced by contextual factors such as an individual's upbringing, their parental socioeconomic status, and understanding their sexuality (Furlong, 2009). When adolescents mature into young adults, it involves a succession of choices that are formed by how each life phase has affected them, and how this has built up an identity profile of past events; as well as the social relationships and circumstances

that have helped shape and influence them. Transitioning to adulthood can therefore be defined as a product of the environment and individual choice; opportunities, education and social origin are the drivers that provide the resources for individuals to transition into an adulthood identity (Heinz, 2009). Transitioning can help to explain the interaction between biology, personality (agency) and socialisation during the development of young adult identity, demonstrating what older individuals do, and introducing what it means to become an adult (Bynner, 2001).

Bandura (1989) suggests that human agency is not merely autonomous, or simply a product of environmental influences, but also a contribution of individual motivation, action and cognitive processes that influence character formation; emphasising the importance of contextual factors such as sexuality and socioeconomic status, and past experiences that shape young adults' identity. Transitioning can influence the social development process, or self-socialisation, where an individual might self-reflect, formulate visions of their future, and take actions to influence their development (Newman and Newman, 2009). The transitioning process can also be influenced by unequal opportunities, experiences, and resources resulting from individual contextual factors. Although agency is seen as the 'code of modern society', social diversity can make free choice seem unrealistic. Opportunities are distributed disproportionately according to contextual factors, affecting the success or failure of the transition process (Heinz, 2002:226).

There is a very strong link between an individual's health and wellbeing and social development (Gariépy, Honkaniemi, & Quesnel-Vallée, 2016) which is even more prominent within those who identify as LGBT (Gillespie, Frederick, Harari, & Grov, 2015). Di Giacomo, Krausz, Colmegna, Aspesi, & Clerici, (2018) suggest that young people within the LGBT community encounter a higher level of behavioural and mental health issues than other non-LGBT individuals, which could be associated with the social isolation and stigma that face LGBT adolescents (Hatzenbuehler, 2014). Peer association and social integration are crucial aspects of identity development during adolescence, which research has neglected in the past (Kuhlemeier, 2021). LGBT rights advocates often question the concept of homosexuality as a choice, suggesting that it is not controllable and should be recognised as genetic or a biological aspect of individual identity (Haider-Markel & Joslyn, 2008). Within this contradiction around the

cause of sexuality within sexual minorities, current beliefs have not accounted for the roles of social support and social integration that may inhibit or enable sexual identity development (Kuhlemeier, 2021)

The stigma LGBT individuals often face is intensified by the corresponding stages of adolescence and the individuals high school years; LGBT youth are discriminated and victimised at a much more severe rate in comparison to non-LGBT individuals (Chesir-Teran & Hughes, 2009). Such oppression can cause isolation and disconnection for adolescents exploring their sexuality (Jordan, 2001). Exploring sexuality identity during school years can be incredibly difficult for LGBT individuals, not only due to the discrimination, but also due to the lack of LGBT narratives; the importance of narratives as a template to construct individual identity has long been recognised (Somers, 1994). A lack of LGBT narratives can impact an individual's sexual identity formation, especially if heteronormative ideals of sexuality are dominant, which leads to suppression of sexual minority identity development (Pearson & Wilkinson, 2013).

During adolescence LGBT individuals have to sustain and manage discrimination leading to stress (Choi and Meyer 2016; Meyer 2003, 2015). Having to anticipate and experience oppression, many within the community hide their identity to evade discrimination and prejudice, and sometimes even violence (Barringer, Sumerau, and Gay 2017; Morrow 2001). Dealing with such negativity, both individually and within the LGBT community, individuals develop skills to strengthen their resilience to help to circumnavigate developing into an adult. However, as heteronormativity is fundamentally rooted within society, LGBT individuals moving through adolescence to adulthood continue to be at risk to such oppression (Fredriksen-Goldsen et al. 2013a; Simpson et al. 2017). LGBT individuals should be allowed to be their authentic selves, like their non-LGBT peers are. However, this is not always possible as the acceptance of heteronormativity within society often causes people within the LGBT community to withdraw back into the closet to avoid oppression, meaning they hide who they are for a majority of their life (Savage and Barringer, 2021).

Individuals within the LGBT community are more likely to self-harm and have a mental health disorder in comparison to non-LGBT individuals (NHS Digital, 2018; University of Manchester, 2017). Stonewall (2017) suggests that even though current LGBT

youth experience improved representation and rights, there continues to be a high level of homophobic language and bullying, whilst mainstream heteronormative society often fails to recognise their existence. Oppression and bullying rates can often decrease during adolescence to adulthood, LGBT youth can be subjected to damaging experience much longer than non-LGBT individuals, and often causes isolation (Johnson & Amella, 2013; Robinson et al., 2013). Heterosexism dominates the wider society, with many cultural institutions having a sense that a heterosexual identity is far superior to an LGBT identity (Herek, 2004); LGBT youth have to understand and navigate their identity in this demanding environment (Savage and Barringer, 2021). Travers et al., (2020) found within their study of LGBT students in Northern Ireland that LGBT individuals are more susceptible to symptoms of PTSD, trauma and depression than non-LGBT individuals. Travers et al., (2020) also suggest that a change to acceptance within society, such as legalising LGBT marriage rights will increase tolerance; same sex marriage was legalised in Northern Ireland in January 2020 (Coulter, 2020)

The most important and influential interactions an LGBT adolescent can have, are with those who can be looked up to and model their behaviours and belief on and learn to cope with the oppression from others (Kaufman & Johnson, 2004). Identity development happens through interaction with others (Graber et al., 2016); emotional connections to others enable LGBT individuals to learn and grow, and also achieve meaning (Jordan, 2001). Having a group of similar friends can counterbalance the effects of oppression from others and help to establish their own identity (Gillespie et al., 2015). Most LGBT individuals are unable to learn LGBT culture from their parents, so need to find LGBT peers to understand about the specific culture (Rowe, 2014, cited in Kuhlemeier, 2021). The absence of role models who have already been through their sexual minority development can lead to young LGBT individuals having limited narratives to help them through their sexual development (Kuhlemeier, 2021).

The period from adolescence to young adulthood is considered to be the juncture where interests in career and leadership aspirations are beginning to develop (Morrow et al, 1996), and for LGBT individuals, also the stage where the development of a sexual identity comes into focus. This can often mean that career and future leadership aspirations are discarded in favour of the sexual identity development process

(Morrow et al., 1996). Barriers to the formation of an LGBT sexual identity, including confusion about identity, and conflict with peers or parents can affect the progress of other identity development areas such as leadership (Fassinger, 1996; Morrow and Campbell, 1995, cited in Morrow et al., 1996). Therefore, one of the aims of this research project is to explore the effects of identity development of LGBT individuals that may affect self-belief and motivation, specifically within a leadership context, in young adults.

2.3 LGBT Identity Development

The development of an LGBT identity, and integration into the LGBT community, can be a very difficult process (Rosario et al., 2001); often resulting in a problematic psychological adjustment (Bontempo & D'Augelli, 2002). LGBT adolescents sharing their true identity often requires precision planning, and some may never reveal their true LGBT identity (Cain, 1991); whereas individuals from other minority backgrounds are often raised in more accepting families and communities who support their identity (Bontempo & D'Augelli, 2002). An early discussion around the concept the identity of individuals who were attracted to others of the same sex was by Dank (1971). Dank's study looked at the process in which gay men first identified with their attraction to other men, to the eventual acceptance of labelling themselves as homosexual. A distinction between a gay and homosexual identity was then described by Warren (1974); the difference she postulated was that a homosexual identity was developed through sexual behaviours, and a gay identity then followed through the association with others in the gay community. Although Dank (1971) advocated that identification and self-acceptance did not occur concurrently, his study mainly looked at the sociological aspects of a homosexual identity, focusing on the acceptance of others (Evans and Wall, 1991). Warren (1974) also stated that though the interaction with others in the gay community, stigmas about individual behaviours were replaced with a positive identity, as misconceptions about homosexuality were challenged.

LGBT individuals can spend a lifetime managing their sexual identity; they gain an acute awareness of oppression within the LGBT community when they begin to become aware of their identity and start to accept their behaviours. LGBT individuals then learn to control what they share with others from the very start of identity process

(Cain, 1991). The process of sharing their identity or coming out was first thought of as a unique occasion (Levine and Evans, 1990), but it was then considered to be part of the continuing self-discovery and self-disclosure process (Ponse, 1978). Choosing to share information about individual sexuality can be shaped by various factors, of which may change over time or situation; this results in varying degrees of secrecy or openness, choosing whether to reveal their true identity or not (Cain, 1991).

The acceptance of an individual identity involves the stability of the development process over time, and the acceptance of the identity by others; the process requires inner harmony and dedication of accepting the individual's sexual identity. When an individual's identity is not accepted, this can cause an inauthentic sense of self due to the sense of an unsustainable identity (Erikson, 1959). Some theorists of LGBT identity models (e.g., Cass, 1979; Fassinger & Miller, 1996; Troiden, 1979) do not specifically relate to Erikson's (1959) theory of identity development; however, formation of the individual identity and integration into society are embedded in their models (Rosario et al., 2001).

There have been many models of gay identity development, which have organised crucial individual events into a sequential process (Cain, 1991). Homosexual identity development models emerged throughout the 1970s and 1980s, with the research changing focus from being a homosexual to the development of a homosexual identity; however, the original models tended to focus on gay men, and therefore do not accurately reflect the LGBT community as a whole (Levine and Evans, 1990). Early gay identity development models outlined various stages that the individual moves through to eventually accepting and owning their identity; the models were based on two classifications: a focus on psychological events, or addressing the social environment (see: Plummer, 1975; Lee, 1977; Troiden, 1979; Cass, 1979; Coleman, 1982; Minton & McDonald, 1984; D'Augelli, 1994; Fassinger and Miller, 1996). Subsequent models appeared following Plummer's (1975) six stage model, the most prominent being Cass's (1979) whose six-stage model further developed the psychological as well as the social aspect of LGBT identity development (Cain, 1991).

Cass's (1979) model is based around two suppositions: identity is realised through a development process; behavioural changes are the result of the correlation between

the individual and the environment, suggesting an interactionist link that demonstrates the influence of an individual on the environment, and how society creates meaning that can shape identity. Cass (1979), Fassinger (1998), and D'Augelli (1994) produced the fundamental theories around the development of sexual identity, with Cass's (1979) being the most expansive model. Fassinger's (1998) writings were very similar to Cass's (1979), however, she argued that activism or militant behaviours are not a part of sexual development. In D'Augelli's (1994) model, the stages were altered into a more interactive process, in which each process collaborates to develop a sexual identity (Cass, 1979; Fassinger, 1998; D'Augelli, 1994).

Cass (1979) suggests that individuals are initially socialised within a heterosexual environment; therefore, initial concepts of sexual orientation are based on the individual's social culture, with homosexuality often recognised as a stigmatised status. Regional demographics can play a part the identity development of LGBT individuals, specifically if individuals live in areas that are more accepting or have a bigger LGBT community; someone growing up in a larger city is more likely to have a more rounded world view, and more opportunity to gain confidence about their identity than someone growing up in more rural areas (Datti, 2009). The development of identity within LGBT individuals is not the same as with their heterosexual counterparts. Due to the heterosexist attitudes of society, individuals who are attracted to the same sex can often feel humiliated and isolated. Social and family expectations, as well as suppression of behaviours can often lead to an urgency for a resolve in identity disparities (Boatwright et al., 1996). Lonborg and Phillips (1996) suggest that sexual identity development and leadership development often follow a similar timeline during the transition to young adulthood.

Socialisation is often based around learning successful behaviours, but for gay men the socialisation process can often be affected by their identity development (Prince, 1995). This is due to the fact that the development of sexual orientation can happen at different life stages and can affect the development of other areas of identity, such as leadership (Gedro, 2009). Nam Cam Trau and Hartel (2004) concur stating that the development of sexual orientation identity has an impact on leadership identity, suggesting that when an individual accepts sexual orientation at an early age, they tend to go for masculine roles and opportunities, whereas later development of sexual

identity steers individuals towards more feminine occupations. However, gay men may face discrimination in male dominated workplaces due to their sexuality.

During adolescents and young adulthood, LGBT individuals often face rejection or feel isolated, which can form negative self-perceptions and lead to low self-esteem (Travers and Paoletti, 1999). Many environmental conditions that may seem commonplace for heterosexual individuals, may have a more confound influence on LGBT individuals; for example, family traditions and the expectancy to follow in a parent's career path could be problematic for LGBT individuals. A gay male might be expected to follow his father's path into a male dominated career. This could mean having to make the decision to reveal his sexual orientation, or remain invisible, both privately and publicly, a decision that heterosexual males do not have to make (Datti, 2009); highlighting the barriers that are prevalent to individuals within the LGBT community.

Hetherington (1991:156) described a 'bottleneck hypothesis' in the development of an LGBT identity, in which other areas of identity formation, such as a leadership identity, is postponed or abandoned when the individual commits their psychological resources toward their sexual identity development, and vice versa. Lyons, Brenner and Lipman (2010) proposed that LGBT individuals may take one of three routes during their development period: sexual identity would take priority over and inhibit other areas of development, such as leadership; leadership identity would take priority over and constrain sexual identity development; or both remain equal and do not interfere with each other. It was also discovered that LGBT individuals who encountered no interference between development of different identities showed lower levels of self-efficacy than those who were not constrained by either development area.

Riggle et al., (2008:212) identified several strengths that improved the well-being of LGBT individuals, which helped enhanced the positive development of their sexual identity. These strengths were based around community, and included social support, disclosure, insight and empathy and 'freedom from societal definition of roles'. Within the study, participants highlighted the realms of disclosure and insight and empathy as specifically important, citing the ability to be authentic and honest with oneself paramount to positive sexual development. Making the decision to be open, both

personally and publicly, about sexual orientation can be an enormous challenge that LGBT individuals face during their development process (Datti, 2009).

Cass (1979) believed that full acceptance of a homosexual identity is virtually impossible due to the then attitudes to homosexuality. The most an individual could hope for was managing their identity and tolerating other's attitudes, highlighting the importance of this study, which aims to discover if Cass's (1979) views are still relevant today. Another prominent sexual identity development model from around the same time as Cass (1979) was developed by Troiden (1979); this model focused on the sociological aspect of the homosexual identity development, and how societal expectations could have an impact on the development process (Brandon-Friedman and Kim, 2016). Troiden's (1979) model took a more sociological perspective and emphasised the importance of the environment on the development of an individual's homosexual identity and highlighting how a negative environment can cause a devaluation of social status. Troiden (1979) therefore stressed the importance of individual's developing relationships with other homosexuals to limit isolation and to help with their identity development (Brandon-Friedman and Kim, 2016).

Troiden's (1979) model confirmed Cass's (1979) acknowledgment of the importance of not just the individual perception of being homosexual, but also the importance of public declaration and acceptance of sexuality in a societal context (Brandon-Friedman and Kim, 2016). Troiden (1979) interviewed one hundred and fifty gay men across the USA and developed a four-stage model, which consisted of sensitisation to individual awareness of their sexuality, followed by disassociation and the suspicion of actually being gay. Troiden's (1979) work, building on previous work of the era, also suggested a four-part model in which the individual moved from a discordant self-perception of an LGBT identity, to one of that was consistent with their feelings and behaviours. Coleman (1982) suggested a five-process coming out model that focused on interpersonal relationships and emotional intimacy; however, the model also centred on psychological issues, such as the individual's self-view and self-esteem. Viewing the formation of an LGBT identity as a lifelong development process, Minton and McDonald (1984) argued that advancement of identity was based on the collaboration between the individual and their societal values.

Following the emphasis on societal aspects of homosexual identity development, D'Augelli (1994) established a model that also recognised the importance of the environment and the effect on sexual minorities (Brandon-Friedman and Kim, 2016). Created in the early 1990's, D'Augelli's (1994a/b) Model of LGBT Identity Development was established as a six-process model; the term process was used to suggest flexibility, rather than the rigidity implied by calling it a linear stage model (Goodrich, Trahan & Brammer, 2019). Coleman (1982) posited support from significant others helps with the development of the LGBT identity. Cass's (1979) model presumes that congruency is achieved by features that motivate an individual through each stage. The first element is an awareness of a trait that the individual attributes to themselves, same-sex attraction for example. The second is how the particular trait affects their behaviour, and the third is how the individual perceives how others view that trait; if the attributed trait is incompatible with the existing identity, this can trigger the questioning of their sexuality. Cass's (1979) model stressed both effective (e.g., conformity and discovery) and ineffective methods (e.g., refuting the importance of same-sex attraction) of managing each stage, which can help individuals move to the next stage, which is similar to Troiden's (1979) four stage model. Troiden's (1979) model was further developed to incorporate managing stigma (Troiden 1988, cited in Brown 2002).

2.4 LGBT Development Models

- **Stage 1**

One of the first models to look at homosexual development was Plumber's (1975) four stage model, which identified the first stage of developing a homosexual identity as a phase of sensitisation, and the possible awareness of the individual thinking themselves as a homosexual but had yet to recognise fully their same sex attraction. Following this was Lee's (1977) three stage model, which did not include a potential awareness stage, but instead the first phase was called signification, where the individual would fully recognise an attraction towards the same sex, but have not yet acted upon their desires, and therefore remain in the closet. Further adding to the existing research, Cass (1979) developed the first major sexual identity model which emphasised the change in an individual's perception of a presumed heterosexual

identity, to a homosexual identity. Cass's (1979) model was the first to highlight the importance of the changes taking place not only on a psychological level, but also within the individual's social environment (Brandon-Friedman and Kim, 2016).

Cass's (1979) model stated that an individual goes through six phases of development before the individual fully accepts their status as a homosexual (both male and female), which involves congruency between the individual perception of their characteristics, perception of their actions, and perception of how others view them, based on societal conventions. The integration of the psychological and the social aspects of the development of a homosexual identity were formed through Cass's (1979) work, where she identified the need for considering the changes and individual goes through at emotional, cognitive and behaviour levels. Cass's (1979) six stage model, through extensive research, provided a fully comprehensive depiction of the homosexual development process, which focused on the interaction between the sociological and psychological aspects (Cain, 1991).

Similar to Plumber's (1975) model, Cass's (1979) model starts with identity confusion, where an individual starts to become aware of homosexuality feelings but questions their own behaviour, which causes incongruence between self-perception and their behaviours. At a similar time, Troiden (1979) developed a four-stage model, with a comparable initial sensitisation stage at which, during adolescence, an individual may feel marginalised and different to their peers but has not yet recognised any homosexual tendencies. Coleman's (1982) five stage model echoes the unconscious awareness at this initial stage, with a pre-coming out phase representing the painful and lengthy process of the preconscious perception of becoming aware of same sex attraction and having a same sex identity; individuals would likely dismiss, reject, or suppress these feelings. A consequence of this awareness would result in the individual having negative self-conscious emotions.

The negative self-concept is formed due to societal attitudes towards homosexuality, in which homosexuals are portrayed as confused, different, and immoral, which causes feelings of rejection (Coleman, 1982). Skipping this first pre-conscious stage, similar to Lee's (1975) model, Minton and McDonald (1984) started with an awareness stage, with the individual starting with a self-awareness of their homosexual feelings.

Another model, comparable to Lee's (1975) and Minton and McDonald (1984), was a model established by D'Augelli's (1994a) that does not include an unconscious awareness stage and goes straight into acceptance of a homosexual identity. Their six-process model involved leaving a heterosexual identity and is based on the assumption that everyone is born heterosexual (Goodrich and Brammer, 2019). This first part of the process involved the individual accepting a new identity, and first-time disclosure to another; such disclosure then continues throughout the individual's life (D'Augelli, 1994a, 1994b).

One of the most recent homosexual identity development models was devised by Fassinger and Miller (1996) and consisted of two branches, which comprised of four phases under each branch of individual development, and group development. Like Plumber (1975), Cass (1979) and Coleman (1982), the first phase of individual development consisted of an awareness of feeling that their identity was different from a heterosexual identity, as well as feeling of fear or confusion, before the actual acceptance of a homosexual identity. The group development branch of Fassinger and Millers (1996) model is centred around the awareness of other individuals' sexual identity and recognising that discrimination around homosexuality exists within a heterosexist society. As with the first phase of the individual development branch, this awareness can cause fear and confusion.

- **Stage 2**

In Lee's (1977) model, the second stage is the coming out stage where the individual understands and accepts themselves as gay, which may include tentative steps in socialisation with other similar individuals and being out to others. In contrast to Lee's (1977) acceptance at this point, both Plumber (1975) and Cass's (1979) second stage involves an assumption that the individual could possibly be homosexual, which causes greater conflict between the self and their behaviour. This can lead to the individual feeling separated and alienated from their environment and causes the individual to create new meaning for their identity other than the presumed heterosexuality. The confusion at this stage is echoed by Troiden, (1979) who concurs that the individual recognises an arousal to same sex individuals; however, the difference between their previous self-image and possible homosexual identity causes

confusion, anxiety and guilt. Troiden (1979) also suggested labelling themselves as gay at this stage can be problematic due to lack of role models.

Coleman (1982), in line with Lee (1977) and Plumber (1975) also indicates that the second stage is the coming out phase, but individuals begin to stop struggling against their emotions, and start to accept their sexuality. The first undertaking in this stage is self-admission of their sexual identity, followed by informing others that they are homosexual, usually a friend or counsellor. To actually accept or reject their identity is fundamental in this stage; acceptance can have a profound affect when individuals can finally accept who they are, increasing self-esteem, and self-disclosure, developing the self-concept. Rejection on the other hand can have an intensely negative effect, damaging the self-concept, forcing individuals back to the first stage. The individual is convinced that they must again conceal their identity, which can cause feelings of despair and depression (Coleman, 1982). Internalisation of a homosexual identity at this stage is reiterated by Minton and McDonald's (1984) model, where an individual begins to accept their homosexual identity.

D'Augelli, (1994a) however advocated that this stage involved the development of the individual's homosexual status, with the individual starting to interact socially with similar individuals, learning what being part of the homosexual community means from a non-heterosexual perspective, which is comparable with Lee's (1977) stage. Fassinger and Miller (1996) follow a similar pattern to Lee (1977) and D'Augelli, (1994a) with both individual and group contexts being an exploration period, and the evaluation of feelings around same sex relationships, such as desire, excitement and investigation into becoming part of the homosexual community. The realisation of oppression from being a sexual minority can cause anxiety at this phase, but a newfound excitement and curiosity of the homosexual community can be experienced.

- **Stage 3**

The third and final phase of Lee's (1977) model advocates that this is when the individual allows themselves to be gay in public, not just to immediate friends and family, but total disclosure about their homosexual identity. Plumber's (1977) third and penultimate stage is similar to Lee's (1977) second coming out and acceptance stage,

while Cass's (1979) third phase is based around tolerance of a new identity, with the individual thinking they may possibly be a homosexual. This can result in stability between self-perception and the individuals' behaviours, but it can also lead to conflict based on how the induvial perceives non-homosexual others see them, leading to the individual seeking out other homosexuals. Similarly, Troiden, (1989) concurs with identifying with similar others and establishes own homosexual identity during this phase, specifically accepting and discovering being part of the homosexual culture.

Colemans's (1982) third stage is also a phase of experimentation and exploration of the new homosexual identity; individuals reach out to others within the community, gaining new social skills. This period is viewed as the adolescent stage of discovering and investigation. Exploration is a stage of social and sexual discovery and can often be seen as gaining ground within their new sexual identity; this can be misinterpreted by the individual and others as overly promiscuous behaviour. This can be true of individuals between 30 and 50 years of age, where their behaviours are dissimilar with their stage in life. Comparable with Lee's (1977) three stage model, Minton and McDonald's (1984) third and final stage is when a positive homosexual identity is established, and homosexual cultural norms are accepted.

D'Augelli's (1994a) third phase is also communally based, where the individual gains a support network within the homosexual community which enables them to express their own identity (Goodrich and Brammer, 2019). Coming out to people can be a difficult process involving both self-acceptance and acceptance of others, therefore this part of the process relies on the mutual support and acceptance into the homosexual community (D'Augelli, 1994a). The third and penultimate phase of Fassinger and Miller's (1996) model involved the individual developing and expanding their knowledge of their emotional and sexual self, and a commitment to accepting their identity and the prospect of same sex relationships. However, deepening the knowledge around their sexuality, the individual is more exposed to heterosexist and homophobic awareness, which can result in feelings of sadness or anger, further complicating self-acceptance around their new identity. The social aspect of Fassinger and Miller's (1996) model also involves a developing commitment to the homosexual community, but also a recognition of what it means to be part of a stigmatised group;

as well as a feeling of pride for their new community, the individual my also feel rejection and anger of the heterosexual culture (Fassinger and Miller, 1996).

- **Stage 4**

Plumber, (1975), in their final stage stipulated that the individual now has a stable homosexual identity and are disinclined to go back to a their old assumed heterosexual identity. On the contrary Cass (1979) suggests that the continuance of homosexual interaction through the preceding phases prompts the fourth stage of development within their model, in which the individual accepts their homosexual identity as who they are. However, this could still cause conflict to the individual and their environment, as some are happy to fully disclose their identity to all, but others remain homosexual in private and unable to disclose to their wider society. Troiden (1989) concurs with Plumber (1975) that in the final stage of their model the individual adopts a homosexuality identity as their own and integrates fully into the homosexual community, commits to same sex relationships, and is fully out to non-homosexuals. Coleman (1984) echoes Plumber (1975) and Troiden (1989) with a leap into same sex relationships; individuals see themselves as attractive and want to attract a stable and intimate connection.

However, Coleman (1984) implies first relationships can be overwhelming, with individuals questioning their new identity; society often perceives homosexual relationships as short lived and full of heartache, which can become counterproductive and self-destructing. D'Augelli (1994a) following a similar pattern to Cass (1979) identifies this stage as a time of further disclosure, this time to the individual's family (Goodrich and Brammer, 2019) which can involve renegotiating the family relationships once the information has been disclosed; this can often lead to familial disharmony. Equivalently with Plumber (1977) and Troiden (1989), the final phase of Fassinger and Miller's (1996) model the individual internalises their identity and feels pride and contentment in their homosexual status. The internal acceptance of a homosexual identity is then followed by thoughts around the individual's community and culture, acknowledging the need to update their public identity. The group development phase encompasses an internalisation of the individual's identity as a member the homosexual community; being part of the community will result in feelings

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of security and fulfilment but will also result in the strengthening of the awareness of being part of an oppressed group.

- **Stage 5**

Cass (1979) penultimate stage emanates when the individual accepts their identity, which leads to self-pride, but also a recognition that others in society may disapprove. This maintains the conflict between the self and others and can cause an individual to become belligerent or have militant behavioural tendencies that arise from their acceptance of their homosexual identity and its subcultures, and how they perceive society to view them. Coleman's (1984) final stage is the integration stage and implies a more successful venture into same sex relations, often lasting much longer than in their fourth stage. There is now less possessiveness and jealousy. Thriving relationships also pave the way to more understanding of rejection, and these are met with typical reactions, and do not become emotionally debilitating. Individuals in this final stage can face transition into adulthood, such as entering middle age, more than others still in previous stages. Also, D'Augelli's (1994a) penultimate stage, the process can be complex as it involves creating an intimate homosexual identity, and same sex couples can often be invisible to society (Goodrich and Brammer, 2019); this part of the process therefore enforces the creation of the normality of relationships in the homosexual community.

- **Stage 6**

In Cass's (1979) final stage, the individual recognises that there may often be conflict, but it is the most manageable over the six stages (Levine and Evans, 1990) acknowledging that some in society may accept homosexuality, and some may not. This results in greater congruency between self, behaviour and others, but means that all areas can never be fully harmonious. The individual's public and private identity have been integrated in this final stage, and homosexuality becomes an aspect of their overall identity, rather than being seen as their only identity. This could be recognised as the point where the individual stops their sexual development process taking priority, and allowing other identities, such as leadership development, to become their

main psychological focus (Lyons, Brenner and Lipman, 2010). D'Augeli (1994a) also contends that the final process in their model is full integration into the homosexual community and recognising the history of the community; to have a fully meaningful homosexual identity involves recognition of the past, but also recognises the continuation of the oppression that the community faces.

2.5 Authentic Self

Authenticity, or being authentic to oneself, can be traced back to ancient Greece, where axioms such as 'to thine own self be true' were created (Lee, 2022: 140). Ancient philosophers, such as Plato began discourse around the authentic self with mottos like 'know thyself' and other lavish proverbs within his teachings (Plato and Jowett, 2010). Similar opinions stem from Eastern philosophy, with Yoga beliefs accentuating fulfilment through dharma, where the authentic self reveals one's true purpose (Feuerstein, 2001). Desiring to be your authentic self and acting on your own values and emotions can therefore be seen as a motivational force of human nature (Grecas, 1986) and has been a theme also in established literature, such as Shakespeare Hamlet: 'This above all: to thine own self be true, . . . Thou canst not then be false to any man' (Shakespeare, cited in Gino et al., 2015: 983). Harter (2002) explained being authentic as how an individual owns their own thoughts, emotions, needs, beliefs, preferences and personal experiences, and how that person acts in harmony with their true self and expresses themselves that is congruent with their internal thoughts and beliefs. Goldman and Kernis (2002:18) concur and also state being authentic as "the unobstructed operation of one's true or core self in one's daily enterprise" - which can also be explicitly linked to the mental health and wellbeing of individuals within the LGBT community when being authentic in some situations can be difficult (Herek and Garnets, 2007). The concept of being true to oneself – being able to be your authentic self – provides insight into the formation and management of an individual's identity and recognises self-authenticity as a complicated notion which includes "sincerity, truthfulness, originality, and the feeling and practice of being true to oneself" (Vannini and Franzese, 2008:1621).

Being authentic to oneself can be understood as having conformity between three areas: the unconscious experiences of the true self; our embodied conscious

awareness; and the perceptions of our external behaviours and communications. Further dimensions such as authentic living suggest the need for congruence between emotional expressions and behaviours – if we are able to express ourselves, and act in a way that are true to our emotions, then we are being our authentic selves (Wood et al., 2008). There can also be an imbalance between the perception and reality of being our authentic selves, when self-alienation is caused between our experience of being true to ourselves, and the experiences of our emotions and beliefs, causing us to feel less true to ourselves (van den Bosch & Taris, 2014). Such psychological discomfort is caused when an individual cannot be true to themselves in certain situations or scenarios, leading to inauthentic behaviours (Gino et al., 2015). When an individual cannot be their true selves, this can impact their emotional wellbeing (Thomaes et al., 2017) as well as heightening stress and anxiety (Ryan et al., 2005). Members of the LGBT community live in a predominantly heterosexist society, which can present many challenges to being authentic, due to having a sexual minority status. This can cause disparity between their cognitive thoughts and their external actions (Rosario et al., 2006), leading to having to manage their LGBT identity in numerous societal situations in order to avoid oppression or even harm in these circumstances (Lasser et al., 2010).

The ability to be true to oneself is paramount for LGBT individuals; through various studies, it has been observed that being authentic allows LGBT individuals enjoy a deeper level of emotional wellbeing, lower anxiety levels and fewer bouts of depression (Brownfield & Brown, 2022; Fredrick et al., 2020; Kamen et al., 2011). Being able to be authentic is important to LGBT individuals as Birichi (2015:7) stated "Authenticity may be particularly salient for such individuals because they face a choice between having to hide parts of themselves that may not be generally accepted in society" showing how important it is to be true to oneself in the face of adversary and oppression. Within the research around LGBT identity, authenticity has been seen as a character strength for LGBT individuals (Vaughan and Rodriguez, 2014). One of the most central processes within the development of an LGBT identity is the need for honesty on both an internal and external level (Peterson & Seligman, 2004) showing the need for understanding and accepting their authentic selves and aiding the development of their sexual minority status (e.g., Cass, 1979: Lee, 1977). This is congruent with the testimony from Erikson's (1959) work on identity development, in

that understanding and resolving a crisis of identity builds strength of character and authenticity, allowing individuals to from relationships and shape a positive social identity. Being part of the LGBT community reveals the complicated social circumstances that exist, in which members of the community need to respond to, that concurrently conflict internal emotions and feelings, and external pressures. In recognising such complexities, it is important to understand their authentic self and their core sense of being and use their internal strengths to overcome the challenges of an LGBT identity development. Sometimes however, having such internal and external conflict may aid self-growth and authenticity, as LGBT individuals are often caused to think about their complexity of their feelings, much more than non-sexual minorities (Goldman and Kermis, 2022).

2.6 Leadership Identity

Leadership identity development suggests that the development of a leader is immersed in other identity development processes, for example the development of implicit leadership models and knowledge around leadership self-perception (Day and Sin, 2011). One definition of a leader describes the influence someone has over a group in order for them to achieve a shared objective (Northouse, 2021). Benzel (2021) suggests that leadership is a talent that helps individuals to generate an outcome that without that person's intervention, would not have been possible. Leadership theories have developed over the last few decades from suggesting leadership traits are inherent and can't be trained, to understanding that the individual and the situation has an impact on how leadership takes place (Komives and Johnson, 2009). Leadership can now be seen as process that anyone can demonstrate even if they are not in an official leadership position (Owen, 2012). A person's leadership ability is therefore established through an individual's interpretation of leadership and how their skills evolve, based on their environment, characteristics and their experiences (Bush et al., 2022). The advancement of leadership identity development progressed through research by Komives et al., (2006) based on a group of students, which suggested that the progression of a leadership identity shifts from an individual hierarchical view to a more relational, collaborative procedure. Komives et al., (2006) also suggested that the development of leadership identity process with adolescents

is psychological, but can also include increasing autonomy, founding relationships, improving confidence and advancing self-awareness.

From the research conducted, Komives et al., (2006) a leadership identity development model was constructed with six different stages; the development of such a leadership identity model has resolved the issue of the lack of research around leadership identity development (Chunoo and Torres, 2023). The first of the six stages set out by Komives et al., (2006) is having an awareness or perception of leadership in which individuals are aware of leaders, but they are mainly theoretical (Komives at al., 2009). The second stage is engaging in leadership activities in which individuals immerse themselves in leadership activities (Komives et al., 2006) and learn to connect with others and consider themselves as part of a collective, rather than as an individual leader (Komives et al., 2009). The third stage involves others identifying the individual as a leader, recognising their actions as definitive leadership behaviours. The fourth stage is differentiating leadership where the individual can see leadership as a collaborative process, understands the role of others within the group, and recognises that leadership can be transferred to other group members depending on experience. The penultimate stage suggests leadership is acknowledged as a process that also involves developing others leadership abilities, leading to the final stage where a leader understands leadership occurs in many diverse environments (Komives et al., 2006), and recognises leadership is not based on a role that an individual holds, but a constant long-standing commitment (Komives et al., 2009).

Members of marginalised groups are not fully represented in traditional leadership development models (Jones et al., 2016), and consequently minority groups such as the LGBT community either conform to the majority views of leadership or accept that they cannot be leaders due to their sexual minority status. Therefore, providing exemplars of minority status leaders who LGBT individuals can see similar successes are possible is essential to disrupt the traditional leadership narratives around leadership identity (Chunoo and Torres, 2023). Having a leadership model such as Komives et al., (2006) leadership identity development model ensures normalisation of the leadership process to minority groups, like the LGBT community for example, as the model also recognises diversity and the differing environment and social factors that leadership takes place (Chunoo and Torres, 2023). Komives et al., (2006) model

demonstrated how a leadership identity can transform over a period of time caused by the environmental and social factors that build up an individual's identity, whereas Jones et al., (2016) cultural relevant leadership learning model develops this further by addressing the different cultural background and experiences of minority groups when educating minority status individuals in leadership behaviours. The model, similarly, to Komives et al., (2006) model has a series of stages which address the historical presence or omission of leadership within minority groups, the diversity of the members of minority groups, the behavioural aspects, as well as the organisational and psychological elements. These elements inspire those teaching leadership to understand how individuals understand leadership concepts in differing contexts (Jones at al., 2016) allowing instructors to integrate diversity to their curriculum (Chunoo and Torres, 2023).

Members of the LGBT community, unlike their heterosexual counterparts, have added development needs which may affect their progression of a leadership identity (Terry, 2016). The effectiveness of leadership development with young adults relies on the validation of adults modelling behaviours that support the leadership efforts of the individual (Boyd, 2001). Terry (2016) found that through his interviews of LGBT students, a correlation between the development of a leadership identity and a sexual identity became apparent. The greater the expression of leadership the student had, the more they assimilated their sexual orientation with their leadership development; the less eloquent the student was on their leadership identity, the more they tended to keep their sexual identity as a separate characteristic. Terry (2016) stated that future research around leadership and LGBT identities should include an intersectionality aspect, such as including socioeconomic status.

The UK population aged 16 and over who identify as LGB in 2020 was 3.1% (ONS, 2022), with an estimate of 1% identifying as trans (Stonewall, n.d.). Therefore, LGBT leaders working in our organisations, which mainly consist of heterosexuals, represent a very large minority group (Burns & Krehely, 2011); remarkably, little research on same sex leadership exits (Wang et al, 2021). Fassinger et al., (2010) suggested that leadership research has yet to reflect on the traits and perceptions that LGBT individuals bring to the leadership process; the lack of investigation around sexual

minorities within leadership creates challenges to business owners in providing a positive and inclusive environment to work in for LGBT individuals (Wang et al, 2021).

Sexual minority leaders are more likely to be stigmatised, which can destabilise their leadership success (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009); therefore, it is imperative that we understand more about, and offer support to, leaders within the LGBT community (Wang et al., 2021). Research on stigmatised leaders is growing, with evidence that a typical leader is male and white with masculine characteristics (Koenig et al., 2011; Rosette et al., 2008); a leader who does not fit this traditional identity is considered to be ineffective in a leadership role, and therefore subject to discrimination and marginalisation (Eagly & Karau, 2002). Significant research around female leadership has been conducted (e.g., Hill et al., 2014), as well as research examining racial minority leadership (e.g., Ospina & Foldy, 2009; Zapata et al., 2016). However, in their research Wang et al., (2021:577) found 'leaders same-sex sexual orientation could negatively impact their leadership effectiveness' but did not suffer any further stigma or discrimination when they had a further minority identity, such as being a woman or of ethnic background.

Fassinger et al., (2010) suggested that research on leadership has not yet considered what characteristics sexual minorities could bring to the development of leadership studies. Fassinger et al., (2010) posited that if leadership is an influential process in which the leader helps to direct followers' behaviours and attitudes, then media suggested there is lack of LGBT individuals who are enacting leadership behaviours, also citing that there is no one particular charismatic LGBT leader who rouses large communities or populations, and so, there is no single LGBT individual who is nationally recognised (Clendinen & Nagourney, 1999 cited in Fassinger et al., 2010). Some LGBT leaders arise through local community activism and go on to often lead in organisations that are comprised of, and support other, LGBT individuals, such as Stonewall and the LGBT Foundation; however, many take on leadership roles in organisations that are not specifically relevant to sexual minority issues, where individuals sexual orientation is only a small part of their leadership identity (Fassinger, 2008). This demonstrates that LGBT individuals do take on leadership responsibilities in the workplace, but with the lack of research in this area, it is hard to understand how the LGBT individual influence their followers (Fassinger, 2010). It could be reasoned

that being a sexual minority leader does affect how one leads, with specific research based around women in leadership and their positive influence on the leadership relationship, especially with sexual minorities (e.g., Eagly and Carli, 2003). It is therefore conceivable that being a leader from the LGBT community would be relevant in leading other LGBT individuals (Fassinger, 2010).

2.7 Authentic Identity & Leadership

Research shows that managing individual identity at work can be a concern for sexual minorities (e.g., Button, 2001; Chrobot-Mason et al., 2001; Griffith & Hebl, 2002), which can often be caused by conflicting psychological pressures (Clair et al., 2005). Individuals are often driven to ensure their exchanges with others are authentic so they can sustain and validate their own self-concept (Friskopp & Silverstein, 1996, cited in King et al, 2016); disclosing an LGBT identity to other LGBT workers can provide support by showing others it is acceptable to be authentic and open. However, the perception of others can often have a detrimental effect on individual self-concept if being authentic about oneself could have an impact on the impression the individual makes on managers, subordinates and co-workers (Roberts, 2005); additionally, if an individual is being open about being LGBT, this can increase prejudice and discrimination from others (Griffith & Hebl, 2002). LGBT individuals in the workplace must consider these conflicting factors when deciding whether to be authentic in each situation presented to them (Ragins & Cornwell, 2001).

Lewin (1936) posited that in managing identity, our behaviour is defined by both the individual and the situation, and approaches to managing LGBT identity fluctuates in different individual's and different situations. Cain (1991) in his research concurs that managing an LGBT identity varies between each different situation, as well as each different relationship the individual has within the workplace. Such inconsistency between managing an LGBT identity in different individual situations and relationships have received little attention, but instead have focused on global rather than individual differences (Chrobot-Mason et al., 2001). The lack of focus on individual differences in relationships and situations leave unanswered questions, specifically as identity management can often be influenced by 'retrospective memory biases' (King et al., 2016:477)

The last few decades have produced many studies trying to define the ultimate characteristics, personalities and behaviours of great leaders, without actually determining the exact profile of a leader. A one size fits all approach is not possible, as each individual brings their own style, which means no one can be authentic when trying to emulate someone else (George et al., 2007). Authenticity can be traced to ancient Greece, with origins in phrases such as 'to thine self be true' with leadership theory using authenticity as a way to describe a leader's relationship with their organisation (Lee, 2022:140).

Authentic leadership starts with the individual's life experiences, which provides motivation and inspiration to make an impact (George et al., 2007). Authentic leadership definitions have shifted, beginning in the 1960's with the concept of authenticity of an organisation is discovered through leadership (Novicevic et al., 2006), to authentic leadership comprising of three areas which included taking responsibility of own actions and outcomes, not influencing followers, and ensuring the role takes priority over individual needs (Henderson and Hoy, 1982). Luthans and Avolio (2003) built on both the organisational and individual leader capabilities and developed a concept that suggested greater self-perception and self-control behaviours of the leader and their followers, to encourage an environment of self-development; an authentic leaders' behaviours and values would aid the growth and development of their subordinates. There has been a growing scepticism around leaders, leading to the publication of Bill George's (2003) book entitled 'Authentic Leadership: Rediscovering the Secrets to Creating Lasting Value' which brought authentic leadership into the scholarly domain (George et al., 2007).

George's (2007) authentic leadership model posited individuals were more effective in leadership roles when they could be themselves, whilst suggesting there were five components with a discernible trait that demonstrates leadership authenticity. The five elements were 'Purpose – Passion, Values – Behaviour, Relationships – Connectedness, Self-discipline – Consistency and Heart – Compassion' (Lee, 2022:141). Authenticity in the leadership relationship becomes apparent through the leaders' interactions with their followers; Sparrowe (2005) defined leadership authenticity as the leaders' underlying values and their self-awareness being in harmony with the beliefs and principles of their followers – the validation of leadership

authenticity comes from the validation of the followers. In George's (2007) study, 125 diverse leaders from a variety of organisations and backgrounds were surveyed, with their sexual identity anonymised.

Lee (2022) however sought to understand how Gorge's (2007) five dimensions affected sexual minorities, finding that LGBT leaders found achieving a sense of authenticity was more difficult than it was for their heterosexual and cis-gendered contemporaries; LGBT leaders had to traverse complex political and cultural school settings, whilst having an understanding of unspoken regulation and standards, before they could become leaders. LGBT leaders were able to push through social changes, but as such could not upset the 'hegemonic heteronormativity' and had to be able to fit in as they were. Gay and lesbian leaders scored better than heterosexual peers in George's (2007) authentic trait of values-behaviours (Lee, 2022:141), but through fear and discrimination of their sexual minority status, LGBT leaders had to devote more energy and time to their leadership responsibilities, which gave them a better sense of their effectiveness as a leader.

Lee (2022:143) refutes an idealistic depiction of sexuality and gender, suggesting they 'perpetuate heteronormativity' when an individual identity is ascribed as determined by biologically, but instead suggests a concept that moves away from structuralism, where sexual and gender identity is 'constructed in relations to others and within systems of power and knowledge'. The dual categorisation of female and male identities is interconnected to sexuality with sexuality through behaviours, and over time are repeated and become learned behaviours, constructing a stable identity, acts that become a reality (Butler, 1990). Such inflexible binaries are formed from early socialisation, and become the accepted systems of gender authority and heteronormativity (Renold, 2002)

2.8 Social and Cognitive Influences

The shaping of future leadership aspirations and motivation occurs during early stages of identity development; dictating the route of self-development, and the decision to follow certain paths over others. However, little research exists on how young adults form perceptions of leadership ambitions, and how this motivates them to identify

relevant career paths (Bandura et al., 2001). Therefore, one aim of this study is to explore the correlation between being part of the LGBT community, and the influence of parental socioeconomic status, that may influence occupational aspirations, and motivation to take on future leadership roles.

Individuals are the outcomes of their unique environments (Bandura, 2000), and therefore social and cognitive stimuli influence individual career development and leadership motivation; social cognitive theory suggests that individuals are proactive and self-regulating mediators of their own social and psychological development (Bandura, 1997), and recognises the capacity for humans to make choices. Being a mediator, or agent capable of influencing one's own actions is at the foundation of social cognitive theory (Bandura, 2006); human functioning is a product of the environment as well as individual and interpersonal behaviours, of which the perception of ability plays a fundamental part in motivating and shaping one's own life (Bandura, 2011). Perceived self-ability plays an important role in leadership motivation, as an individual should believe in successfully achieving the desired role or outcome, otherwise they will be unmotivated to follow career paths that include leadership roles (Bandura et al., 2001).

The development of leadership motivation can be theorised through the concept of social cognitive career theory, which was established by Lent, Brown and Hackett (1994). It was developed to understand the career ambitions and motivation of young adults and suggests that contextual factors can affect career aspirations (Ali, McWhirter and Chronister, 2005). The model posits four 'cognitive-person variables' which are self-belief, significance, ambitions, and outcome expectancy. Individual or multiple contextual variants such as sexuality and socioeconomic status, are considered environmental variables, and therefore outside of the model. Individual or multiple variants can act as either supports or barriers that may affect individual self-belief, specific career motivation, as well as affecting perceptions of outcome expectancy (Inda, Rodríguez and Peña, 2013:346).

Therefore, examining the contextual factors such as sexuality and socioeconomic status, that may be perceived as barriers that prevent young adults' self-belief and motivation within a leadership context, is one of the fundamental aims of this research

project. Bandura's (2001) social cognitive theory suggests that individual factors and behaviours, as well as the environment interact and influence each other; the environment can affect behaviours, behaviours can influence the individual, and the individual can impact the environment (Greiman and Addinton, 2008). Social and environmental factors can influence individual cognition and behaviours (Lent et al., 1994); such influences are consistent with a social constructionist justification of sexual orientation (Kitzinger, 1995). Adolescents and young adults are explicitly exposed to activities and behaviours, both directly and vicariously, which through associative and cognitive learning, develop individual beliefs of self-efficacy in a variety of areas (Morrow et al., 1996).

2.9 Development of Cognitive Schemas

It is considered that individual or multiple contextual variants, such as sexuality and socioeconomic status, as well as social experiences, form cognitive paradigms of how we understand the world (Markus and Wurf, 1987). Many of these internal schemas can be accessed easily, but some rely on certain situation or behavioural prompts, or self-motivation (Lord, Brown and Freiberg, 1999). It could be argued therefore that identity is an amalgamation of individual characteristics and experience which are interpreted through the identification of our differences and similarities to others within social situations (Banaji and Prentice, 1994). Leadership motivation and behaviours are considered both socially constructed as well as through the development of internal schemas; group situations may often trigger both leader and follower identities through the identification of different behaviours (Day and Harrison, 2007). The self can be constructed of behavioural characteristics that may involve leadership qualities, whilst childhood experiences may influence internal representations of leadership. Whereas past research has mainly focused on behavioural characteristics, the contextual variants that form cognitive schemas which may affect leadership motivation remain mostly unexplored (Hall and Lord, 1995; Keller, 2003); emphasising importance of new research examining the effects of contextual factors, such as sexuality and socioeconomic status on leadership motivation.

2.10 Implicit Theories of Leadership

The role of implicit theories in anticipating assumptions and behaviours has been established across many fields, from academia to weight management. Implicit theories are the everyday concepts that individuals hold concerning the extent to whether their ability to do something remains unchangeable (entity theory), or malleable by using increased effort (incremental theory) (Burnette, 2010). Further research reasons that individuals who have incremental theories react to and assimilate positively with proficient role models; incremental theorists are confident and optimistic in their capabilities even when the role model is superior in their achievements. Conversely entity theorists feel apprehensive and experience a decline in confidence when faced with a successful role model; in comparing their perceived fixed aptitudes to the role model, self-improvement and future achievement seem unattainable (Hoyt, Burnette and Innella, 2011).

Hoyt, Burnette and Innella, (2011) also found that individuals that have incremental theories of leadership ability were affected more emphatically by leadership role models, than individuals who had entity theories. When faced with role models, incremental theorists had greater assurance in their leadership capabilities and performed better on tasks than entity theorists; therefore, exposure to successful role models for incremental theorists may result in improved leadership performance and behaviours. Identifying positively with a role model is an important facilitating factor between the link to individual implicit leadership theories, leadership self-assessment and the ability to complete a leadership task (Hoyt, Burnette and Innella, 2011). However, a limitation in the work of Hoyt, Burnette and Innella's (2011) was that cultural and socioeconomical differences in implicit leadership theories were not explored, suggesting that future research should discover what other conditions might produce variable responses in implicit theory. Consequently, another significant objective of this research project is to evaluate individual contextual factors and their effect on the development of young adults' implicit leadership theories.

The development of implicit theories is believed to start early in childhood (Keller, 2003); studies have found that children often had their own perceptions of what a leader was from their parental and social experiences (Antonakis and Daglas, 2009).

It could therefore be argued that implicit conceptions around leadership are developed through the exposure to commonplace leadership behaviours that occur in our social worlds (Offerman, Kenedy and Wirtz, 1994; Schyns and Schilling, 2010), which affirms the social focus of leadership (Schyns et al., 2011). Implicit theories are then stored as a set of cognitive data, or schemas, which are then activated when an individual matches corresponding behaviour of others with their own perceptions of leadership (Epitropaki and Martin, 2004). Implicit theories could be described as subconsciously formed through social experiences, without individual expert knowledge of leadership; whereas an explicit theory is based on unbiased, controlled empirical evidence (Levy, Chiu and Hong, 2006). Leadership is identified through a match of the leader's behaviours and the followers pre-existing schema (Rush and Russell, 1988); to express it in simple terms, Lord et al., (2001) used the metaphor of a retrieving the relevant file from a filing cabinet when the external behaviour and internal schema matched.

Studies have found that individuals still trust their implicit theories, even if there is overwhelming evidence that their schema may have been developed through inaccurate information (Lewandowsky, Oberauer, and Gignac, 2013). However, how an individual perceives the event, rather than just the matching of behaviours to their implicit schemas is thought to also influence the situation (Junker and van Dick, 2014), highlighting the further need for research. Individuals who may not have had the opportunities or social experiences to fully develop their implicit theories often view leader/follower relationships negatively (Schyns and Schilling, 2010), which can cause bias and distortion in perceptions (Rush and Russell, 1988). Someone with underdeveloped implicit theories may affect their motivation to lead, and their granting of leadership behaviours; this could mean leadership may not take place if an individual has not accepted and internalised their leadership identity (Balkundi and Kilduff, 2005).

Implicit leadership theories play a dual role in leadership motivation: they can determine who may be prone to exert power, and also whether an individual may claim a leadership identity or not (Flefe and Schyncs, 2006). Knowledge and understanding of individual implicit theories are therefore essential for leadership motivation and development. Schyns et al., (2011) suggest that people are unaware of their implicit

theories and believe that training and development initiatives should include a more psychological aspect to understanding how individual implicit theories are shaped and developed. Individuals who have grown up around leadership within their social group can often lead to their implicit theories becoming highly developed (Van Quaquebeke et al., 2011). However, different demographic situations and cultures are thought to influence the growth of implicit leadership schemas (House et al., 2002), meaning important individual leadership characteristics may differ dependant on cultural and social experiences (Carnes, Houghton and Ellison, 2015) emphasising how social situations can alter leadership perceptions and motivation (Schyns et al., 2011). These studies, again highlight the importance of the main objective of this research project, in examining the significance of contextual variances and leadership motivation.

2.11 Human Motivation

Human motivation is based on cerebral actions; individuals are motivated by anticipating successful outcomes of their actions, setting realistic objectives based on their perceptions, and visualising a successful future (Bandura, 1989). The antecedent to a successful outcome is based on the preconception of ability; the higher the perception of belief in ability (Bandura, 1977), the more advanced the objectives, with a higher commitment to bringing them to fruition (Bandura and Wood, 1989). Individual perception of self-belief can have a consequence on the kinds of situations someone may foresee, and then be willing to create. Those with a high comprehension of their self-belief will visualise situations in which they are successful, which guides their performance and can help to cognitively work out problem solving solutions; individuals who have a strong conviction of their ability will have the self-confidence to meet the expectations a leadership role may involve (Felfe and Schyncs, 2014).

However, individuals who believe they are not capable of achieving the desired outcome will visualise themselves as being unsuccessful in the task which will weaken their performance and motivation (Bandura, 1989). Bandura et al., (2001) provided empirical evidence that parental socioeconomic status plays a role in the development of motivation; young people's perceptions are mediated through parental aspirations and their socio-cognitive orientation. However, Bandura et al., (2001) noted that further testing was needed, establishing the foundation for this study to explore how

contextual factors, such as parental socioeconomic status, affect identity development and motivation in young adults.

Self-efficacy is a theory posited by Bandura (1977) and consists of the principal assumption of the conviction of individual capabilities and existing resources to bring a task to fruition; self-efficacy has been found to be particularly influential in the areas of leadership motivation and performance (Bandura, 1977). Hoyt et al., (2011) concurred by stipulating that self-efficacy may be the most important aspect to successful leadership and performance of the team. McCormick, Tanguma and Lopez-Forment (2002) found that there was a link between self-efficacy and performance in the workplace and suggests that self-efficacy should be extended to include a leadership context, citing that leadership self-efficacy was a predictor of successful leadership behaviour. Confidence in self-efficacy belief is constructed prior to the development of sexual identity; therefore, the primary influences of self-efficacy are likely to be based on gender and predominantly heterosexist societal stimuli.

Feeling different or being perceived as dissimilar by others can lead to limited exposure of activities that can promote self-efficacy growth, limiting self-belief (Morrow et al., 1996). Gonsiorek (1995) suggests that many lesbian women and gay men reported that they did not feel the same as others in their peer group from an early age. Conformity to societal environments, such as family or school, are often rewarded, and differences given negative messages implying that divergence from societal norms are wrong. Being perceived as different can lead to a lack in confidence, and lead to low self-efficacy and lack of belief in the ability to achieve an activity; however, environments that actively promote individuality and distinctiveness, will foster positive associations with being different and increase self-efficacy in many different activities (Morrow et al., 1996).

Being part of the LGBT community can often mean the lack of exposure to positive experiences of career related activities; however, self-efficacy can provide the theoretical perspective needed to understand areas such as leadership development within minority groups (Betz, 2000). Self-efficacy is often viewed through the perspective of social cognitive career theory, which emphasises sociocultural factors

such as sexuality and socioeconomic status on individual career development (Lent et al., 1994); recognising the importance of more studies in this area.

2.12 Leadership Motivation

Chan and Drasgow (2001) indicated that, in a review of the literature available, Lord and Hall (1992) called for a review of the importance of individual contextual variances in leadership behaviours. Chan and Drasgow (2001) also argued that past research had inaccurately treated leadership scales such as leader perception and performance as similar, suggesting the development of a new 'multivariate' (p.481) approach would be able to distinguish between alternate leadership measures, and would help to understand the correlation between individual contextual variances and leadership behaviours. They therefore developed a new construct called motivation to lead (MTL). MTL was theorised as a three-part model: the first element was characterised as 'Affective-Identity MTL', someone scoring high in this aspect usually liked to take on leadership responsibilities and is an important aspect of MTL theory.

Chan and Drasgow, (2001) advocate that affective identity is the best component to predict leadership outcomes (Felfe and Schyncs, 2014); however, very little research has been done on its determinants (Guillen, May and Korotov, 2015). Therefore, this research project will only focus on the affective-identity element when examining the effects of individual contextual variances on leadership motivation. The other elements were characterised as 'Social-Normative MTL' in which motivation was thought to came from a sense of duty; and 'Non-Calculative MTL' which suggested being the leader would compensate for the of effort the role needed (Hendricks and Payne, 2007:317).

An important premise of the model was that individual 'non-cognitive' differences, or individual contextual variables, were related to leadership behaviours through their motivation to take on a leader role, affecting how an individual would participate in leadership activities (Chan and Drasgow, 2001:481). MTL can be linked to 'basic motives of power, affiliation and achievement' (Felfe et al., 2012, cited in Felfe and Schyncs, 2014:852), and it was argued that an individual taking on leadership activities led to leadership knowledge and skills being acquired (Lord and Hall, 1992), which

could then lead to the development of individual leadership behaviours and styles (Chan and Drasgow, 2001). The model therefore recognises that the nature of leadership exhibits many diverse characteristics, and the influences of social and cognitive capabilities in the expectations of leadership performance (Murphy and Shiarella, 1997).

One noteworthy factor of the theory was that it incorporates the process of leadership development with leadership performance and acknowledges that a leader's characteristics in a potential leadership situation consist of both learned and cognitive ability (Chan and Drasgow, 2001). Past research has recognised links between motivation and individual contextual variances within leadership; Kirkpatrick and Locke, (1991) identified drive and motivation as two of the main traits related to leadership; Hogan and Shelton, (1998) identified social abilities, such as personality, as one of the major factors of individual contextual variances; and more recently Amit et al., (2007), concurred the relevance and importance of individual contextual variances in leadership potential and performance. MTL can be seen as a predictor of leadership potential and ability (Hong, Catano and Liao, 2011), and differences in skills and motivation are considered major influences on performance (Campbell, Gasser and Oswald, 1996).

There is still a gap in understanding around MTL and the social cognitive processes associated with it (Felfe and Schyncs, 2014). Cho et al., (2015) argue that motivation to lead influences a person's decision to whether they choose to participate in leadership opportunities; however, to date, there have been few studies that focus on individual motivation to lead (Kark and Van Dijk, 2007). Much of the traditional leadership research has continued to centre on situational or trait behaviours (Cho et al., 2015), although current research shows external social influences as well as intrinsic personality qualities are important factors of successful leadership (Zaccaro, 2007). In comparison to external motivational factors, an individual's intrinsic motivation is thought to lead to a better quality of learning and performance (Ryan and Deci, 2000). Other research has also identified educational environments facilitate autonomous learning and develop individual curiosity and intrinsic motivation (Ryan and Grolnick, 1986), emphasising the relevance of this research project. Simply knowing how to lead may not be enough for someone to become a successful

manager (Arthur et al, 1995); they must also have the intrinsic motivation to want to become an accomplished leader (Guillen, May and Korotov, 2015).

Improving intrinsic motivation through parental provocation and autonomous challenges in educational environments may lead to enhanced motivation in adulthood. Future research should look at individual contextual variances to develop leadership programmes; by motivating young adults early in leadership effectiveness could provide the infrastructure of our future leaders (Gottfried et al., 2011). Although there are studies that look at the determinants of MTL (Kark and Van Dijk, 2007), there is an absence of research around the effects of situations around MTL and leadership, specifically around culture and contextual individual differences, which are also important areas for future research (Dede and Ayranci, 2014). Much of the existing MTL studies have had limitations in their data collection (Chan and Drasgow, 2001; Hamid and Krauss, 2013), therefore a more richly diverse sample showing more group distinctions is needed (Rosch, Collier and Thompson, 2015). Leading from the suggestions and limitations of recent studies, the fundamental objective of this research project is to examine how individual contextual variances affect a young adults' motivation want to take on leadership roles, or affective-identity MTL.

2.13 Influential Interactions and Connections

Research by Keller (1999; 2003) established that relationships and close interaction with others from a young age are significant factors in leadership motivation, stating that early role models can considerably influence the development of cognitive schemas, suggesting that interaction and experience gained from the role model created an internal schema of leadership behaviour. Morgenroth, Ryan and Peters (2015) define role models as people who encourage individual accomplishments by demonstrating the possible and acting as inspirational behavioural models, such as parents. Bowers, Rosch and Collier (2015) add to this by describing role models as adults or peers that exhibit certain behaviours, qualities or successes that can empower individual development. Past relationships that influence an individual and develop early schemas are thought to be an early indicator of how the individual will act in future relationships (Hazan and Shaver, 1987); an individual growing up with a

secure attachment to their caregiver may internalise others as trustworthy based on their past relationships (Keller, 2003).

Interaction with parents or caregivers may influence an individual's motivation to take on leadership roles (Popper and Amit, 2009), as the parent and child relationship involves bonds and attachment similar to leader and follower relationships (Keller, 2003; Popper, Mayseless and Castelnovo, 2000). Social relationships may therefore have a significant part in developing implicit cognitive schemas; however, as well as role models, the understanding of self also plays a part (Keller, 1999). Past research advocates that individuals tend to associate with others with similar values and characteristics (Berscheid, 1984), suggesting that individual self-perception as well as personal preferences may influence their opinion of an ideal leader (Felfe and Schyns, 2006). These studies influence this current study, which also aims to examine the influence of role models on young adults' leadership motivation, specifically within the LGBT community.

2.14 Attachment Styles

From Bowlby's (1969) early research, attachment style can be defined as an individual relationship orientation. An attachment style is formed from early parental or caregiver relationships which then form internal schemas which give individual perception of how secure we are in relation to others (Boatwright et al., 2010). Attachment theory posits that a secure attachment is the result of constant care in the parent-child relationship, which results in developing a sense of trust in adulthood (Hazan and Shaver, 1990). A parent-child relationship with less than constant care, or recurrent absence will result in an anxious attachment style, causing a preoccupation with future attachments, or becoming distant or detached in future relationships (Hazan and Shaver, 1987). Attachment styles are thought to form prototypes that future relationships are based on in adulthood (Horowitz, Rosenberg and Bartholomew, 1993); adult attachment consists of both an internal model of self and of others, and has four attachment styles: secure, fearful, dismissive and preoccupied (Bartholomew and Horowitz, 1991) which affect how relationships are formed throughout adulthood. Boatwright et al., (2010) argue that prospective leaders need to have a knowledge of how employees may respond to leadership direction based on their attachment styles and suggest that

future research should set out to discover if those with a secure attachment would make the best leaders.

Assessing attachment styles can help an individual become aware of their behaviours, and with the help of training interventions, adapt them if necessary (Kenedy, Svenson and Wallace, 1995). Through knowledge and training, potential leaders that are secure in their leadership abilities can be developed; a secure leader will increase followers support in an organisational environment, helping to secure its aims and objectives (Hudson, 2013). Keller (2003) argued that attachment styles may have a direct impact the development of internal schemas of leadership behaviours; however, the relationship between attachment orientation and leadership behaviours through implicit schemas is under researched. Other research has also suggested that culture may influence attachment styles, which could affect whether an individual is willing to take on leadership responsibilities (Manning, 2003); whilst Boatwright et al., (2010) propose more research on attachment styles and leadership potential is needed. Therefore, a significant objective of this study is to assess young adults' attachment style and leadership motivation.

2.15 Identifying with Role Models

Through assimilation and mirroring, it can be argued that role model relationships are defined through theories of social evaluation and perception (Gibson, 2004). Early research established that role identification is viewed as a cognitive response to someone's opinion that the behaviours and characteristics of another (the model) are similar to their own (Kagan, 1958), and that the model is in a desirable position (Bell, 1970). Major, Testa and Bylmsa (1991) suggests that role models can have a positive effect when an individual perceives their future successes believable and manageable, but a negative effect when similar successes are deemed impossible. Buunk et al., (1990) also found that upward social comparison could sometimes lead to negative self-perception. Similarly, Lockwood and Kunda's (1997) study of role models and their effects concurs with this viewpoint; they found role models could inspire if their successes were deemed attainable but have self-deflating effects if the aspirant sees the role model's accomplishments as unachievable.

People are mostly socially constructed; our experiences are created through exchanges with others (Hoyt, Burnette and Innella, 2011). However, these interactions may not always be positive, and individuals may experience similar interactions differently to others; therefore, a role model's effectiveness can be influenced by how relevant their successes are, and by how they are perceived by different individuals (Hoyt, Burnette and Innella, 2011). The connection between career choice and role models is substantiated in numerous theoretical and psychological domains. Role models can provide a basis for social comparison and can therefore be influential; the comparison process is related to individual comparisons of their own abilities that they can recognise in a role model, often meaning an aspirant may look for a role model fits in with their own perception of future achievements (Blanton, 2001; Buunk et al., 2007). Past research has demonstrated the effects of role models are shaped by social comparison theories (Suls, Martin and Wheeler, 2002); however, contradictions in the studies have resulted in inconsistencies as to whether the comparisons have positive or negative effects, as evaluation to successful individuals, or role models, has the potential to inspire or dishearten individuals (Hoyt, Burnette and Innella, 2011).

Association with role models can be seen to have encouraging self-comparison effects in demonstrating how individuals may achieve a similar success, but also the affiliation may induce a negative self-diminishing effect that highlights an individual's deficiencies in comparison to the role model accomplishments (Suls, Martin and Wheeler, 2002). The advantages and disadvantages of the effects of social comparison when associated with successful role models can therefore be highly dependent on an individual's view of their own perceived ability to carry out a certain task (Hoyt, 2012). When individuals focus on a role model's similarities, they are more likely to connect (assimilate) with them, whereas focusing on the differences will often mean the individual will undergo contrasting negative effects of social comparison (Mussweiler, Rüter and Epstude, 2004); therefore, the direction of social comparison is relative to individual self-concepts in relation to the role model (Hoyt, 2012). Social Comparison research suggests individuals are prone to look for similarities in others to act as a basis of knowledge in identifying their own self-concepts (Wood, 1989).

Comparisons to others can act as a mediator for success; individuals can assess their own capabilities for task completion by comparing themselves to a role model who has

already competed the task (Lockwood, 2006). Recent studies have focused on the social processes that are a part of individual achievement (Rusbult, Finkel and Kumashiro, 2009); role models are often the source of inspiration and motivation to successful individuals (Hoyt, 2012). Social comparisons involve both the pull of positive self-comparison, and the push of negative self-contrast (Wheeler and Suls, 2005). An individual comparing their similarities with a successful role model, or upward social comparisons, can boost the individual's wellbeing when comparing and relating to the positive or successful characteristics (Collins, 1996). Upward social comparisons can mean that through a role models encouragement and optimism the individual may be motivated towards self-enhancement (Wood, 1989). When individuals concentrate on the similarities between themselves and a role model, the upward direction of the social-comparison process can be motivating and increase self-esteem (Collins, 1996). Self-comparison, or assimilation, with successful role model's characteristics can improve an individual's self-concept; however, self-enhancement may only happen if the individual can relate to and identify with the role model (Hoyt, Burnette and Innella, 2011). Inspiring role models can also assist behavioural assimilation, in that an individual's behaviour may alter to become more like their comparison target, and enhance their performance (Blanton et al., 1999).

Young adults relate to role models differently than they would with parents; they tend to listen more, and more readily accept challenges and advice. Role models can provide opportunities for young adults to experience rudimentary leadership experiences and provide support throughout the advancement of their leadership skills, learning and growing together (McNeil, 2010). Social comparison can affect motivation, self-efficacy and overall performance (Bandura, 1993), but social comparison theory has yet to be the focus of many leadership studies (Greenberg, Ashton-James and Ashkanasy, 2007). Guillén, Mayo and Korotov, (2015) suggest future research should therefore place its attention not only on social comparison theory in relation to managers, but also in 'more general samples' (p817). A more diverse sample to be studied is also echoed by Rosch, Collier and Thompson (2015), who suggest that broadening a wider range of participants to study would 'allow for more inclusive distinctions between groups than simply gender and broad racial categorisation' (p.290). Bowers, Rosch and Collier, (2015) found research around role model perception and their influence on young adults is limited and found that

individual contextual factors such as sexuality and socioeconomic status influenced their study, citing further quantitative research of a larger sample that considers individual contextual factors and their benefits or barriers to leadership motivation is needed. Following these recommendations, this research project aims to examine the relationship between young adults' interaction with role models, and how both individual and multiple contextual factors, such as sexuality and socioeconomic status, influence social comparisons, affecting their motivation to take on leadership roles.

2.16 Motivation through Role Models

Role modelling has a substantial effect on motivation; social cognitive theory suggests that the perception of self-ability is improved through inspiration and vicarious learning (Lent, Brown and Hackett, 1994). As well as being able to give positive evaluations, role models also help individuals to realise their capabilities, and demonstrate how outcomes can be successful (Bandura, 1989). Observing other's successes can instil self-belief to achieve similar; however, seeing others fail can lead to doubts in self-ability (Epstein, 1997). Hoyt, Burnette and Innella (2011) suggest leaders frequently look to other successful individuals, or role models, for motivation and inspiration to achieve similar successes. Role models can often be considered as a foundation of knowledge and support, as through interaction with role models individuals can become aware of their own potential, but also of factors that may lead to their failures (Scherer et al., 1989). Role model observation allows individuals to experience different aspects of knowledge that they can evaluate when assessing their own abilities; interaction with a role model provides a support network and information exchange that can enhance individual perceptions of capability (BarNir et al., 2011). Role model relationships therefore have the capacity to enhance individual self-perception and instil the ability to overcome challenges and take risks (Zhao, Seibert, & Hills, 2005).

Role models can also be described as adults or peers that influence individual development (Bowers, Rosch and Collier, 2015). As well as parental role models, non-parental adults and peers play a major role in the development of young people and use their knowledge and skills to guide them in the right direction (McNeil, 2010). Chen et al., (2003) define a non-parental adult as someone who may have had substantial

influence, with whom they may rely on for support, and come from different social backgrounds, such as tutors, mentors or older acquaintances. Non-parental adults have an encouraging influence on how young adults acquire and learn new skills and abilities (McNeil, 2010). Non-parental adults, or role models, are important in providing leadership motivation, as they provide encouragement and support, as well as opportunities in discovering leadership responsibilities. Role models can observe opportunities and pass on information, giving young adults more opportunities to discover their leadership motivation and capabilities (Rishel, Sales and F. Koeske, 2005).

2.17 Role Models Influence on Ability

Observing role models uncovers new aspects of information to the individual, which they then relate to their own abilities; this increases their skills development and can lead to a higher perception of self-ability, or self-efficacy (BarNir, Watson and Hutchins, 2011). Self-efficacy can be defined as an individual self-belief in being able to 'organise and execute' a required action (Bandura, 1977:3); therefore, self-efficacy within a leader context is associated with the self-perception of the ability, skills and knowledge required in carrying out leadership tasks (Hannah et al., 2015). Having a belief in individual ability establishes motivation, and in turn reinforces cognitive processes and emotions linked to the task (Bandura, 1997; Gist and Mitchell, 1992). Motivation is formed through individual judgement on perceptions of ability and modelled behaviour; therefore, the consequences that can be observed from role models determine whether an individual will take on similar tasks (Bandura, 2001). Self-efficacy is a significant characteristic of leadership (Chemers et al., 2000); leadership identity, development and performance are thought to be improved from a confident sense of perception of ability (van Knippenberg, van Knippenberg, De Cremer, and Hogg, 2004).

A leaders' self-efficacy can be defined as the conviction of their ability to coordinate, influence and motivate the resources and actions needed to achieve and maintain competent performance throughout their leadership tasks and requirements (Hannah et al., 2008). Based on Bandura's (1986) work on social cognitive theory, the concept of leadership self-efficacy (LSE) is a measure of the leaders' perception of ability to

determine the required direction and action, gain followers support, and overcome any potential barriers; leaders high in LSE will potentially be willing to engage in more leadership behaviours (Paglis and Green, 2002). Individuals with high levels of self-efficacy are generally considered to be more successful; Bandura (1997) reasoned that the construction of identity reflects individual belief in perception of ability. Therefore, successful achievement in any discipline is relevant to individual perception of ability, and a strong sense of self-efficacy in that particular field (Hoyt and Blascovich, 2010). Bandura (1997) also stated that one of the foundations of self-efficacy is learning through vicarious experience, which can be explained as learning through comparisons and observations of role models (Phan and Ngu, 2013). Nauta et al., (2001) discovered that LGBT students desired access to more role models from the LGBT community and wanted more visible LGBT role models within the workplace.

2.18 Role Models within the LGBT Community

Lent, Hackcett and Brown (1994) suggests that individual contextual factors such as sexuality and socioeconomic status are variables that when interacting with other factors, such as role models, have a major influence on the career motivation and aspirations of young adults (Ali, McWhirter and Chronister, 2005). The significance of a role model is immeasurable when assessing the possible impact they can have on groups that individual contextual factors may lead to preconceived stereotyping, in areas such as leadership (Buck et al., 2008). Morgenroth, Ryan and Peters (2015) recognised that role models are an inspiration to individuals, encouraging them to be ambitious in their achievements; in an occupational or educational context, this is particularly appropriate for people who are classed as belonging to stereotyped groups, such as being part of the LGBT community, or coming from a low socioeconomic background. People who belong to lower status groups are often poorly represented in leadership positions, due to negative stereotypical beliefs; successful and positive role models can therefore be particularly important to such individuals (Hoyt, 2010). Accomplished role models help to cushion negative stereotypes by implying that success is achievable, and therefore influencing leadership motivation (Marx, Ko and Friedman, 2009).

Morgenroth, Ryan and Peters (2015) found that role models may have varied influences on different members of a diverse group. They also found distinctive problems such as being negatively typecast or discriminated against faced stereotyped groups, that could affect individual motivation or perception of achievement; this research aims to examine the ways that a role model can motivate individuals within the LGBT community. Lockwood (2006) found that when someone in a stereotyped group becomes successful, they are expected to act as a role model to the other people within that in-group; it is often assumed that people need the encouragement from someone who has achieved success, for them to believe they can attain similar accomplishments. Brewer and Weber (1994) found that members of a stereotyped group felt more positive about themselves after being exposed to a successful in-group member, whereas members of a non-stereotyped group felt less positive after contact with a successful in-group member.

Lockwood's (2006) research concurred that members of a stereotyped group may benefit from the successes of other in-group members; individuals need to relate their future successes with that of the role model, for the role model to be able to inspire them (Lockwood and Kunda, 1997). In her research, Lockwood (2006) studied the significance of gender matching and the effect similar role models had on an individual; however, she suggests that other demographic factors might play a part of assessing role model significance. When there are members of a stereotyped group in the workplace, or when preconceptions deem an individual to be less competent than others, it may be necessary for their self-perception and aspirations to know that others of similar demographics have been successful. Examples of successful role models within stereotyped groups may destabilise negative typecasts, and prove that high achievement is possible, despite any discriminatory barriers (Lockwood, 2006). Hoyt (2012) focused on female role models but suggests that future research should examine the positive or negative effects of role models in other stereotyped groups, such as within the LGBT community.

Armour and Duncombe (2012) claim that in theory, role models could be beneficial to stereotyped groups, but in practice no role model involvement in these groups has yielded the anticipated outcomes; more research around role models, role aspirants and the role modelling process would help to achieve greater success in stereotyped

groups. However, it should be noted that role aspirants in a diverse group could also be members of different in-groupings (Morgenroth, Ryan and Peters, 2015). Hoyt and Simon (2011) suggest past research advocating individual perception of the achievability of role model accomplishments is especially important within negatively stereotyped groups; individuals who can positively identify with role model's similarities can lead to increased performance. However, if the role model's achievements are deemed unobtainable, it may result in self-diminishing consequences. Therefore, successful role models in stereotyped groups that individuals can identify with, and feel their successes are reachable, may help to confute negative stereotypes. Further research that measures a role models impact on individuals in stereotyped domains, and how they might eradicate harmful beliefs, would be beneficial in appreciating what makes a role model effective in stereotyped groups (Hoyt and Simon, 2011). These recent studies stress the relevance of this research study, which aims to examine the correlation of individual and multiple contextual factors of young adults', such as sexuality and socioeconomic status, and the influence of role models affecting their motivation to take on leadership roles.

2.19 Social Evaluation and Perception

Through assimilation and mirroring, it can be argued that role model relationships are defined through theories of social evaluation and perception (Gibson, 2004). Early research established that role identification is viewed as a cognitive response to someone's opinion that the behaviours and characteristics of another (the model) are similar to their own (Kagan, 1958), and that the model is in a desirable position (Bell, 1970). Major, Testa and Bylmsa (1991) suggested that role models can have a positive effect when an individual perceives their future successes believable and manageable, but a negative effect when similar successes are deemed impossible. Buunk et al., (1990) also found that upward social comparison could sometimes lead to negative self-perception. Similarly, Lockwood and Kunda's (1997) study of role models and their effects concurs with this viewpoint; they found role models could inspire if their successes were deemed attainable but have self-deflating effects if the aspirant sees the role models accomplishments as unachievable.

People are mostly socially constructed; our experiences are created through exchanges with others. However, these interactions may not always be positive, and individuals may experience similar interactions differently to others; therefore, a role model's effectiveness can be influenced by how relevant their successes are, and by how they are perceived by different individuals (Hoyt, Burnette and Innella, 2011). The connection between career choice and role models is substantiated in numerous theoretical and psychological domains. Role models can provide a basis for social comparison and can therefore be influential; the comparison process is related to individual comparisons of their own abilities that they can recognise in a role model, often meaning an aspirant may look for a role model fits in with their own perception of future achievements (Blanton, 2001; Buunk et al., 2007). Past research has demonstrated the effects of role models are shaped by social comparison theories (Suls, Martin and Wheeler, 2002); however, contradictions in the studies have resulted in inconsistencies as to whether the comparisons have positive or negative effects, as evaluation to successful individuals, or role models, has the potential to inspire or dishearten individuals (Hoyt, Burnette and Innella, 2011).

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Young adults relate with role models differently as they would with parents; they tend to listen more, and more readily accept challenges and advice. Role models can provide opportunities for young adults to experience rudimentary leadership experiences and provide support throughout the advancement of their leadership skills, learning and growing together (McNeil, 2010). Social comparison can affect motivation, self-efficacy and overall performance (Bandura, 1993), but social comparison theory has yet to be the focus of many leadership studies (Greenberg, Ashton-James and Ashkanasy, 2007). Guillén, Mayo and Korotov, (2015) suggest future research should therefore place its attention not only on social comparison theory in relation to managers, but also in 'more general samples' (p817). A more diverse sample to be studied is also echoed by Rosch, Collier and Thompson (2015), who suggest that broadening a wider range of participants to study would 'allow for more inclusive distinctions between groups than simply gender and broad racial categorisation' (p.290). Bowers, Rosch and Collier, (2015) found research around role model perception and their influence on young adults is limited, and found that

individual contextual variances such as race, gender, and demographics influenced their study, citing further quantitative research of a larger sample that considers individual contextual variances and their benefits or barriers to leadership motivation is needed. Following these recommendations, this research project will examine the relationship between young adults' interaction with role models, and how individual contextual variances influence social comparisons, affecting their motivation to take on leadership roles.

2.20 Sexuality at work

A scant and under researched area of organisational theory is around sexuality, specifically sexual minorities (Klawitter, 1998; McQuarrie, 1998). Forms of visible diversity in the workplace, such as race and ethnicity, have received much attention, whereas forms of diversity where invisibility is often possible, such as sexual orientation, have been vastly under researched (Bowen & Blackmon, 2003; Clair et al., 2005). Gay individuals that choose to reveal their sexuality at work are more likely to experience less conflict from others, and are often more committed to the organisation (Day and Schoenrade, 1997); however, the decision to be open about sexual preferences at work can be one of the most difficult decisions to make, and one that heterosexual counterparts never have to make (Bowen & Blackmon, 2003; Clair et al., 2005). The power the manager has over the employees work life can present risks to LGBT employees when considering disclosing their sexual identity at work (Brook and Edwards, 2009). Making the decision to disclose sexual preferences at work can lead to substantial emotional anxiety, as well as the fear of resentment and rejection from colleagues (Cain, 1991; Franke & Leary, 1991). Nonetheless, when remaining in the closet, individuals are reported to suffer from a sense of low wellbeing and dissatisfaction in their lives (Lane & Wegner, 1995).

Leadership motivation does not differ by sexuality, as vocational interests and career goals can be the same for everyone and are rarely predisposed by sexual orientation. However, experiences that may affect motivation come from 'societal heterosexist attitudes' which are solely linked to being lesbian, gay, bisexual or transgender people (LGBT) (Parnell, Lease and Green, 2012:249). As already acknowledged, the development of individual identity starts early in adolescents, which can have a distinct

effect on LGBT individuals (McFadden, 2015), and in turn affect leadership motivation and career development. Mohr and Fassinger (2000) found that due to lack of social support and role models, many LGBT individuals left such major decisions later in their development due to the perceived stigma attached to sexuality. Studies around occupational issues faced by LGBT individuals are slowly increasing, with important literature on the subject only appearing since the 1990's (Croteau, 1996; Chung, 2003), but still remains an under-researched area (McFadden, 2015). A study by Badgett, Lau, Sears and Ho (2007) revealed that between 16% and 68% still reported discrimination of their sexuality at work. In a more recent study, Parnell, Lease and Green (2012) found that all LGBT participants perceived their sexuality to be barriers to their future careers, influencing their leadership motivation, with lesbian and bisexual women also experiencing sexual discrimination barriers. Harris (2014) also discovered that sexual minorities often conformed to gender role theory, which meant that individuals conform to what they thought was 'normal' dress codes, mannerisms and expressions in order feel accepted, and feel less pressure in the workplace.

In a study of individual contextual factors that affect young adults career choice, Nauta, Saucier and Woodard (2001) advocated the importance of LGBT role models. In a similar study around perception of career barriers in LGBT youth, Lyons, Brenner and Lipman (2010) indicated that LGBT individuals perceived LGBT Role models as less supportive than heterosexual role models, which could be in part from an absence of evident LGBT role models due to heterosexist attitudes in the workplace (Fassinger, 1996). Kosciw et al., (2010) in an annual US school survey found that many LGBT youths do not attend school as much as their heterosexual counterparts, due to a perception of bullying, affecting their career development, which may also affect their motivation to take on leadership responsibilities. LGBT individuals belong to a stigmatized group, and as such are vulnerable to work placed discrimination, and expect lower paid positions in comparison to heterosexuals (Ng, Schweitzer and Lyons, 2012). Nam Cam Trau and Härtel (2004) argue that most of the research on sexual minority career growth is based around lesbians, therefore addressed the gap in research by studying the career development of gay men. Their study identifies that conflict between sexuality and career motivation starts in early adulthood, citing that many participants reported that their struggle to come to terms with their identity

affected their career aspirations and leadership motivation, and many continually look to gay role models for support.

Gomillion and Giuliano's (2011) qualitative study of media role models on gay, lesbian and bisexual individuals revealed the importance of role models in making them feel positive, and inspiring self-pride about their identity. The study showed similarities with Lockwood and Kunda (1997) who established that inspiration was a significant characteristic in effective role modelling for individuals to recognise similarities. Gay men, in Nam Cam Trau and Härtel's (2004) study, reported that they adopted different coping strategies when dealing with work-based homophobia. Some men confronted the issues to win acceptance, whilst others conformed to their environment and sought out the support of similar role models. Others implemented a different coping strategy, choosing not to reveal their sexual orientation, which led to constant stressful monitoring of the environment. There are very few studies that look at the link between leadership motivation and career development and LBGT identity (e.g. Tomlinson and Fassinger, 2003; Lyons, Brenner and Lipman, 2010), and research that takes place in the US outweighs studies from other countries (McFadden, 2015); highlighting the need for studies within the UK that examine the effects of career barriers affecting leadership self-efficacy, and motivation to take on leadership responsibilities of the LGBT community.

A recent study by Hebl et al., (2002) found no inconsistencies in the recruitment processes between heterosexual and homosexual applicants but discovered that employers tended to speak less to and have fewer interactions with homosexual employees, highlighting subtle forms of discrimination within the workplace. Sexual orientation in the workplace can often cause issues due to its pervasiveness; orientation may be invisible because of heterosexual norms but can be displayed, for example, when an employee wears a wedding ring or brings their spouse to a work event (Gedro, 2009). Hebl et al., (2002) found that disclosing sexual identity was congruent to job satisfaction, but paradoxically, they also found that disclosure was closely associated with anxiety within the workplace. Super (1990, cited in House 2004) devised a career development theory which included five stages over a life span: growth, exploration, establishment, maintenance and disengagement. However, this model is inconsistent with the development of an LGBT identity; whereas some

individuals are not aware of their sexual orientation until after they have been through the stages of career development, others who may identify as LGBT earlier in life may have difficulties during their career planning stages due to the development of their LGBT identity (Gedro, 2009). Career choices can be influenced by individual perception of heterosexuality and gender roles; members of the LGBT community face greater challenges due to addressing their continual self-identity issues (House, 2004; Button 2004). Feeling safe enough to disclose sexual orientation at work without fear of discrimination is an issue LGBT individuals face (Brooks and Edwards, 2009).

In dealing with homophobia and heterosexist attitudes at work, LGBT individuals often assume a heterosexual identity, avoid the issue of sexuality, or are explicitly open about their sexuality and incorporate their identity into their workplace behaviour (Button, 2004). Degges-White and Shoffner's (2002) theory of work adjustment suggests that satisfaction is one of the components of adjustment, implying that workplace contentment involves forming relationships. However, this can be problematic for LGBT individuals as not being open about sexuality can be considered inauthentic behaviour, and not consistent with maintaining relationships; and exposing sexual orientation can lead to fear of rejection (Gedro, 2009). Brooks and Edwards (2009) found that members of the LGBT community sought safety within the workplace and wanted assurance that they would not lose their jobs or miss out on a promotion due to their sexuality. Lesbians can often find the workplace more challenging than heterosexual women due to negative stereotypes (Hetherington and Orzek, 1989). Degges-White and Shoffner (2002) discovered that when lesbian women disclosed their sexual identity, they were steered away from positions with child involvement or that would emphasise any stereotypical behaviour, whilst gay men can often be stereotyped as working in female-dominated professions such as hairdressers (Pope et al., 2004).

Theories of career development can be considered heterosexist, and often focus on heterosexual assumptions such as traditional family values and religious principles (Prince, 1995). A study involving workplace bias with bisexual men and women reported that experiences were similar to gay and lesbian employees (Croteau, 1996). However, Morrow and Campbell (1996, cited in Morrow et al., 1996) found that there were differences between the career development of bisexual individuals and gay

individuals. Chung (1995) also suggests that bisexual individuals were more stable with skill development than gay individuals. Discrimination at work is a serious issue within the LGBT community (Croteau, 1996); a view echoed by Diamant (1993:32) who states discrimination is a reality and may 'restrict' the career choices that LGB(T) individuals 'believe are open to them'; which can also be circuitous with other areas such as socioeconomic class (Morrow et al., 1996). Brooks and Edwards (2009) discovered that LGBT individuals in the workplace wanted to be treated equally to their heterosexual counterparts, placing significance on the importance on being accepted socially into the organisation.

2.21 Barriers and Strategies within the Workplace

Social cognitive career theory (Lent, Brown and Hackett, 1994) implies that contextual factors affect leadership motivation and development (Ali, McWhirter and Chronister, 2005); the contextual factors, such as sexuality and socioeconomic status are considered environmental variables that can act as a barrier to career and leadership motivation (Inda, Rodríguez and Peña, 2013). Barriers can be described as 'distal, background influences' which are antecedents that have formed self-perceptions; or 'proximal influences' that may come into effect from crucial decision making (Lent, Brown and Hackett, 1994:107). Distal factors can affect individual self-efficacy and leadership motivation (Lent, Brown and Hackett, 2000). Proximal factors such as discrimination can also shape career interests and motivation (Lent, Brown and Hackett, 2000); however clear divisions between proximal and distal factors need to be maintained (Olson, 2013), as some influences may be 'ever-present' and some may be situational (Lent, Brown and Hackett, 1994:107).

Coping efficacy was proposed by Bandura (1997) as individual perception of ability to cope in difficult or stressful situations; this concept can also be related to a vocational situation, where an individual may assess their ability to overcome any obstacles or barrier that may be presented in an educational or potential career path context (Lent, Brown and Hackett, 1994). Whilst the concept has similarities with self-efficacy, coping efficacy is specific to the conviction of ability to vanquish any perceptual barriers that may affect career motivation and aspirations (Lent, Brown, & Hackett, 2000). Recent research acknowledges the significance of this concept, which is specifically relevant

in the further examining of perceptual career barrier in stereotyped groups (Luzzo & McWhirter, 2001). The perception of belief in ability to overcome obstacles or perform specific behaviours is a fundamental part of social cognitive theory (Bandura, 1997); therefore, the ability to get through perceived difficult or stressful situations would be influenced by coping strategies or interventions (Chesney et al., 2006).   Individuals who can develop coping strategies, such as pursuing support or guidance from an authoritative source, will benefit from raised coping efficacy, resulting in increased motivation. Gaining support networks and learning vicariously through others can increase self-efficacy and leadership motivation, again highlighting the importance of role models (Devonport and Lane, 2006).

Many lesbian or gay individuals often feel as though they are unable to reveal their sexual preferences at work, and develop coping strategies to manage their identity, such as referring to friends or partners in a gender-neutral way, or not discussing any details of their private lives (Ward & Winstanley, 2005). Four main techniques for identity management are 'passing', where the individual endeavours to pass as heterosexual; 'covering', when no personal information is revealed; 'being implicitly out' and expressing sexuality through language or artefacts; and 'affirming identity' through actively encouraging others to view them as gay (Griffin, 1992 cited in Croteau, 1996:200). When a sexual minority does decide to be open about their sexuality within the workplace, they will assess the culture and climate of the organisation before making the decision to 'come out' to their colleagues. The decision to reveal sexual orientation at work can often be for a number of reasons. These can include feeling it is right to act with honesty and integrity at work; having open relationships with colleagues; and also believing that colleagues need educating about diversity around sexual minorities (Clair et al., 2005; Humphrey, 1999). Some gay individuals feel that their sexual identity is so important to their self-identity that they are unable to feel accepted, or at ease within the organisation until they have disclosed to their colleagues (Laurenceau et al., 1998). Lewis (1984) suggests that individuals who are open about their sexuality to their friends and family, are more likely to disclose such information within the workplace. When working out how to deal with their stigmatised sexual identity, gay and lesbian workers are likely to suffer when they chose to be open about themselves, and problems when they chose not to disclose their personal information (Hebl et al, 2002).

2.22 Socioeconomic Status

Socioeconomic status (SES) can have an influence on career development and leadership motivation. This can be due to gender expectations (Liu, 2002), or the demographics and social groups that an individual belongs to, which present obstacles to career motivation (Brown, 2000); such as access to education, suitable employment (Howell, Frese and Sollie, 1984) or role models in the area. Young adults from lower SES backgrounds have more difficulties in leadership motivation and career development than those from a higher SES (Ali, McWhirter and Chronister, 2005); and may also have less contact with role models, be affected by a lesser quality of schooling, and lack financial opportunities to continue in education (Brown et al., 1999). In a study to help better understand career barriers, self-efficacy and leadership motivation of lower SES youth, Ali, McWhirter and Chronister (2005) found that support from siblings and peers helped increase career motivation and self-efficacy, as access to similar role models was often not possible. Their study however did not find any relationship between lower SES and vocational and educational self-efficacy but suggests this may have been due to their study using outdated SES measures. Huang and Hsieh (2011) found that SES significantly affects self-efficacy of career development and leadership motivation, as well as affecting both vocational and educational aspirations, and stipulate that their findings were more reliable than Ali, McWhirter and Chronister (2005) due to a larger sample size. However, Huang and Hsieh (2011) study were from Chinese students, and Ali, McWhirter and Chronister (2005) study was with American students, again highlighting the need for a study based in the United Kingdom.

In more recent studies Metheny and McWhirter (2013) found no distinct relationships between career development self-efficacy and SES; however, the sample was limited to mainly white American female participants from middle class backgrounds. Whilst Perry et al., (2016) found that lower SES students have career aspirations that are misaligned with their ability and knowledge of how to attain high status careers, highlighting the need for more support for individuals coming from low-income backgrounds. The many studies that have set out to find relationships between SES and career development have varied results, which indicates each study has had its limitations. Many of the studies have varied in sample size, non-diverse samples, and

mainly conducted in the United States; highlighting a gap in research that could be addressed with a study that uses a large and diverse sample within the United Kingdom.

Assumptions are often made that LGBT communities are frequently white and middle class (Fish, 2008); this supposition was supported by a UK governmental document that stated members of the LGBT community earned on average £10,000 more than the national average (Women & Equality Unit, 2006). However, more recent reports suggest that gay men earn around 4% less in the EU, and 14% less in the US and Canada; whilst lesbians tend to earn on average 10% more in the EU and between 15% and 20% in the US and Canada (Sears and Malloy, 2011; Klawitter, 2014). LGBT individuals with parents from a lower socioeconomic background may be restricted by opportunities that develop areas of identity such as leadership; it is also suggests that lesbian women have a lower earning potential than men, providing another economic barrier (Fassinger, 1996).

2.23 Intersectionality

Recent research has recognised the limitations of examining sexuality and parental socioeconomic status as single analytical factors and acknowledged that multiple identity characteristics may play an important part in understanding the inequalities caused from belonging to a stereotyped group (McCall, 2005). Psychologists are aware of the effects individual contextual factors may have on identity formation, but research is limited when examining simultaneous differences; therefore, a theoretical approach called intersectionality was constructed to examine the possible implications of multiple contextual factors (Cole, 2009). Intersectionality, Crenshaw (1991) states, is a theoretical concept that originates from women and gender studies and postulates that individual identities like race and gender intersect and overlap, reflecting forms of privilege and oppression such heteronormativity, racism and sexism. The historical focus around intersectionality was originally around black women, race and gender (Nash, 2008). The term was originally coined by Crenshaw (1989) to portray how black women were excluded from conversations around white feminism and racism. The framework demonstrates how the numerous social identities at the individual level intersect to expose social inequalities at a macro level (Collins, 1991). From its original

conception, intersectionality has moved from being a discourse around discriminations around black women, to being representative of a larger 'micro- aggressed' persecuted populace that includes sexuality and socioeconomic status, to name but a few. The original meaning of intersectionality that took into account the interrelationship between race and gender, and the consequences of sexism and racism, has moved to represent the 'tortured spirit of the age' and has become the catchword that pays homage to 'every kind of dispassion in the book' (Brahim, 2019:157).

Intersectionality can transform the understanding of individual contextual factors and being part of a stereotyped group, to include understanding how multiple individualities can cause inequality (Else-Quest and Hyde, 2016). Intersectionality exhibits how inseparable inequality around identities can be, such as how gender, ethnicity, class and sexuality can cause oppression in cultural, institutional and social contexts (McCall, 2005). Collins (1998:63) suggested 'intersectionality does not engage in an analysis of separate systems of oppression (gender, race, class), but explores how these systems are mutually constitutive, that is, how they "articulate" with one another'. In using an intersectionality lens, it allows researchers to examine the concurrent interaction between the different areas of identity (Holvino, 2010) to disentangle the relationships between oppression and power (Crenshaw, 1995). These complex interrelations between the different areas of oppression and discrimination, can be due to sexuality and socioeconomic status, but also religion, disability and age (Sauer, 2018). Discrimination, as well as privilege, stemming from the intersection of multiple contextual factors impact both identities and social standing; to move beyond a single perspective (Collins, 2015) and to further develop approaches to freedom, the interrelationships and mutuality need to be understood and analysed. Highlighting just one of these areas, be it classism or homophobia can stop us from understanding the full power of such constellations (Sauer, 2018). It is important for researchers to understand the importance of how intersectionality can also discriminate against social positions and structures, and not just at the individual level. In order to measure structural inequality, it is essential to comprehend the effects intersectionality has at a group level, such as on communities and neighbourhoods at a local and national level (Bauer, 2014). Therefore, following Else-Quest and Hyde's (2016) call for further research, this study will use a qualitative approach to examine both individual and

multiple contextual factors which affect a young adults' motivation to take on leadership responsibilities.

2.24 Chapter Summary

This chapter has set out to explore the challenges of identity development for LGBT individuals and has examined the existing academic literature around young adult development and how competing identities such as the development of a sexual minority identity and a leadership identity may compete with each other. Models of LGBT development was then considered, detailing the many steps LGBT individuals go through before acceptance of their sexual minority status. In understanding the difficulties that LGBT individuals go through, the challenges of being authentic in both sexual status, as well as being an authentic leader were discussed, as well as the many societal influences that may have an effect on identity development. The importance the influence of others was highlighted, especially around parents and role models, and the impact that they have on individual development. In understanding and evaluating these specific areas, the academic literature has set the scene demonstrating the relevance and importance of this research project. By recognising the challenges and struggles that LGBT individuals face that non-heterosexuals do not, the literature helped to identify areas that were then discussed in the interviews with the participants.

The flowing chapter aims to explore the research design of the project as well as understanding the nature of research philosophy relevant to the researcher's own values.

3. Chapter 3 - Methodology

3.1 Introduction to Chapter

In the previous chapter, existing research was analysed to help to understand the difficulties that LGBT individual may go through whilst developing their sexual minority status, as well as the perception of leadership ability, and the development of a leadership identity.

This chapter starts with an exploration research design, taking into account the researchers own personal world view, and the different philosophies around quantitative and qualitative research. Narrative enquiry and phenomenological methodologies are then discussed as the nature of the research sets out not only to recognise the researcher's past struggles, but also to hear the stories of other LGBT individuals and their experiences. The chapter then briefly revisits the motivation to undertake this research project and sets out the objectives needed to understand the experiences of other LGBT individuals. Following this the research strategy is outlined, describing the sampling strategy, data collection and analysis methods, as well as the limitations and ethical concerns around the research project.

3.2 Research Design

There are many differences between quantitative and qualitative research epistemologies, however the essence of the 'debate is philosophical, not methodological'; an understanding of the paradigms and assumptions are essential to the principle of the study (Krauss, 2005:759). Guba and Lincoln (1994) describe paradigms as the integral beliefs and convictions of the researchers' world view; therefore, an awareness of theoretical paradigms provide the researcher the knowledge and foundations that are required undertake the study (Bogdan and Biklan, 1982). The differing methods of research permit us to comprehend diverse phenomena for different reasons (Deetz, 1996); selecting a research method depends on the purpose of the study, rather than being constrained to one particular model (Cavaye, 1996). Placing the emphasis on the phenomena that is being observed,

rather than the approach allows researchers to select a suitable methodology for their investigations (Falconer and Mackay, 1999).

A subjectivist research methodology would be through interaction, whilst an objectivist would be that of an independent observer. Inherent bias is commonplace from a subjectivist view as the researcher is guided by their own interests and beliefs, whilst an objectivist is often led by impartial criteria instead. The aim of a subjectivist study is to understand the phenomenon, whilst the objectivist looks for cause and effect to explain social behaviours (Holden and Lynch, 2004). Krauss (2005) suggests that quantitative and qualitative researchers conduct their studies through contrasting epistemological assumptions: qualitative researchers view quantification as limited and consider the best way to study a phenomenon is in context, and become immersed in the experience, thus allowing the issues to change and emerge, rather than using quantifiable fixed questioning.

Commonly qualitative research is founded on a constructivist ontological perspective that suggests there is no objective truth or reality, but instead multiple constructions of reality created by individuals that are experiencing phenomena of interest. Order is imposed to enable individuals to create meaning; meaning is not external but comes from our understanding of the world; the information is then assessed and interpreted by our existing knowledge; resulting in information that is distinctively and individually created (Lythcott and Duschl, 1990). Meaning forms one of the essential characteristics of social situations; they are the phonological classifications that make up an individuals' view of reality and determines their actions (Krauss, 2005). Social scientists also describe meaning as social reality, norms, culture, beliefs, world views and stereotypes; such terms coincide with constructed philosophies that are consciously selected as fundamental features of reality (Lofland and Lofland, 1996).

Making meaning out of our experiences is a human predisposition; only when things have meaning, and their significances can be considered, can we then understand and manage them (Dewey, 1993). Chen (2001) argues that our life experiences can create and enhance meanings, and at the same time, meanings supply direction and justifications to our experiences. When meaning is created through our experiences, they start to become clear as the individual interprets such experiences into how they

think and feel. The subjectivity, or phenomenological world, of the individual is at the very heart of how they form meaning (Krauss, 2005). Individuals' can choose how they attach meaning (McArthur, 1958), through their interaction with social experience and cognitive understanding (Chen, 2001), and therefore meaning can often be the stimulus behind our beliefs and actions, and also our understanding and utilisation of knowledge (Krauss, 2005).

How meaning is ascribed to people, events of objects can add to the complexities of meaning making (Krauss, 2005); what may be common meaning to a group, could be unique to an individual (Erikson, 1965), meaning that our distinctive experiences as an individual may be different to those within the same social group. The aim of qualitative research is to facilitate our understanding of the construction of meaning, and the meaning making process (Krauss, 2005). Using qualitative research techniques for observing and understanding the social world rests on two assumptions: face-to-face interaction is the best way not only to understand the words of an individual, but also the meanings of the words as used and understood by them; and the researcher must be able to participate in the cognitive processes of the individual to comprehend social knowledge (Lofland and Lofland, 1996). Krauss (2005) describes social knowledge.

3.3 Research Philosophy

The nature of science and the nature of society are fundamental assumptions that are required for the development of philosophical paradigms, and essential requirements to undertake any research project (Burrell and Morgan, 1979). Social science research investigates the assumptions we hold around internal or external realities, and how as actors we perceive the world around us (Bryman and Bell, 2003); therefore, any social science researcher should have a firm grasp of their understanding of the social world, and an awareness of the philosophical paradigms involved. A sociological perspective is to understand two opposing views of society: one in which it is assumed that the evolution of society is rational; or, that society is in constant conflict between the actors and societal constructions, which results in radical change. The nature of science involves the researcher to take on a subjective or objective approach, which is defined by their assumptions of reality, or ontology; their knowledge, or epistemology; and

whether human nature is pre-determined; all of which establishes the appropriate research methodology (Burrell and Morgan, 1979).

3.4 Research Paradigms

Research paradigms can be described as a set of philosophical assumptions of the social world which help us to understand the nature of reality, and act as a conceptual framework for studying our social experiences (Krauss, 2005). In defining the focus of this study, two perspectives were evaluated, idiographic and nomothetic perspectives. Idiographic research views people as complex and unique individuals; using this style of study is often extremely detailed and descriptive in its methods and presentation and can be instinctive and personal. Nomothetic research on the other hand looks for generalisation in behaviours and patterns; this method involves prediction and statistical explanation rather than in-depth probing, and takes a more objective impersonal stance (Ponterotto, 2005). The idiographic perspective accentuates individuality, while the nomothetic perspective sets out to identify universal laws and casual rationalisations (Helfrich, 1999).

Both quantitative and qualitative research methods involve empirical data collection and analysis, however quantitative methods of research are generally associated with the control of variables, and statistical data collection, analysis and findings; whilst qualitative methods describe and interpret experiences, with analysis and findings presented in ordinary language, often in the words of the participant (Ponterotto, 2005).

The constructivist or interpretivist paradigm perceives that reality is subjectively created in the mind of the individual, as opposed to the positivism paradigm which sees reality as objective and external. The main difference between the two paradigms is that constructivism sees reality as constructed by the actor, whilst positivism sees reality as independent to the actor (Ponterotto, 2005). The focus of subjective research is ascertaining how people make sense of their environments through discourse about experiences and finding meaning and the significance of its impact (Rosenthal and Peccei, 2006).

A more questioning paradigm is one of critical theory, which aims to challenge existing values. The paradigm is based on transformation and the principles of the researcher are paramount to the research objectives. The critical theory paradigm is similar to the constructivist one in that it believes in the social construction of reality, but it is determined by relationships of power and historical contexts (Ponterotto, 2005). Critical theorists like constructivists argue that reality is constructed through a social as well as an historical context, but crucially see events through relationships of power (Mills, 2002), and the research objectives are to help understand the challenges of being part of the LGBT community and how it affects leadership perception and opportunity.

Subjectivist and objectivist approaches have been described as completely paradoxical in nature, with a spectrum of philosophical paradigms in-between; objectivism has evolved through researchers of social science utilising methods of natural science to understand social phenomena, whilst subjectivism emerged through critical assumption that both the social and natural sciences are contrasting in nature (Holden and Lynch, 2004). The distinct contradiction of the objectivist and subjectivist methodology have also been defined as positivist and phenomenological in nature (Thorpe, Jackson and Easterby-Smith, 2008); or positivism and interpretive stances (Hughes and Sharrock, 1997).

3.5 Ontology

Ontology, or the fundamental beliefs of the researcher, defines the research methodology that they use (Dobson, 2018). The philosophical assumption of ontology expresses the essence reality, and considers whether things actually exist, or are a creation of the mind (Burrell and Morgan, 1979). At one end of the subjectivist/objectivist spectrum, the most extreme subjectivist ontological view is one that considers reality does not exist outside the individual, and therefore reality is a creation of the mind (Morgan and Smircich, 1980). At the other end of the spectrum, the view ontological view of an extremist objectivist is that of realism; realists argue that regardless of the cognitive capabilities of individuals and their perception of reality, the world would exist without humans (Gill and Johnson, 1997).

Ontology deals with the nature of reality and is concerned with how we see the world, and how we can find knowledge about our social world. A positivist view would be that there is only one true reality that is identifiable and measurable (realism); however, the constructivist view is that multiple constructed realities exist (relativism), which are subjective and influenced by the social environment, the actors experience and perceptions, and the researcher-participant interaction (Ponterotto, 2005). The researchers view of reality is the foundation to all other suppositions, and this view presupposes the entire research process (Holden and Lynch, 2004). Critical theory suggest that reality is shaped by individual contextual factors such as social status and gender, focusing on relationships that are mediated by power from a social and historical perspective (Ponterotto, 2005).

3.6 Epistemology

The philosophical assumption of epistemology concerns the consideration of knowledge, and seeks to uncover if, and how it is possible for us to acquire knowledge of the world (Huges and Sharrock, 1997). From the most extreme subjectivist view, the epistemological stance is that 'knowledge cannot be discovered, as it is subjectively acquired – everything is relative' (Holden and Lynch, 2004:7). The opposing objectivist view is that subjectivity is inconsequential, and knowledge can only be uncovered through observation and analysis (Morgan and Smircich, 1980). Olsen (1995) argues that understanding the distinctions of epistemology, and the question of whether individual or multiple realities exist in the acquisition of knowledge, is down to our faith. Whilst Dervin (1977, cited in Olsen, 1995) stated that objective and subjective information can both exist at once, as objective information can be described as our external reality, and subjective information our internal reality. From an external reality perspective, the positivist or objectivist paradigm recognises that the study is objective and independent of the researcher; the opposing view of the subjectivist or constructivist has the researcher at the heart of the study, interacting with participants to establish knowledge through the internal meaning attached to the phenomena (Coll and Chapman, 2000).

Epistemology refers to the relationship between the subject being studied (the participant) and the researcher. A positivist view would be one of dichotomy and

objectivism; the researcher and the participant are separate and independent of each other, and the procedure will be followed meticulously, without bias or influence. On the other hand, a constructivist stance would be one of transaction and subjectivity; reality is socially constructed, with the researcher's transactional relationship being a crucial element in being able to capture the experience and knowledge of the participant (Ponterotto, 2005). Critical theory, as with a constructivist view, is also concerned with transaction and subjectivity; however, the researcher and participant relationships are more analytical in nature with the main objective of transformation and empowerment (Ponterotto, 2005).

3.7 Axiology

Axiology concerns the values of the investigator in the research process. A positivist would uphold the view that values are not part of the research process, and the researcher should be detached from exploratory process. However, a constructivist view argues that the investigators experiences, and values cannot be separated from the process; the values should be recognised but not removed. The exploratory nature of the relationship between the investigator and subject often means that it is not possible to eliminate value bias (Ponterotto, 2005). Critical theorists, again similar to constructivists, do not expect value bias to be eliminated, but also expect them to influence the process. Critical theory focuses on unequal power relationships that have been socially and historically constructed, the aim of the research objective is to transform, empower and emancipate the participant from oppression (Ponterotto, 2005).

3.8 Human Nature

Human nature within the extreme subjectivists view is autonomous and voluntarist in nature, with individuals shaping the world through their own experiences (Morgan and Smircich, 1980). However, objectivists argue that the interrelationship between individuals and society is deterministic, a consequence of natural laws and patterns that explain our behaviours (Thorpe, Jackson and Easterby-Smith, 2008). Lent et al., (1994) suggest social factors influence our thoughts and behaviours, whilst Kitzinger (1995) concurs that social influences are consistent with a social constructionist

explanation of sexual orientation, of which the researcher agrees wholeheartedly, and therefore takes a subjectivist world view.

3.9 Phenomenology

The term phenomenology incorporates both a philosophical movement as well as a variety of approaches to research. The movement originated from the work of Husserl (1859-1838), in which he developed a fundamental new way of undertaking philosophy and is considered the founder of phenomenology (Finlay, 2009). From its origins of a philosophical discipline, theorists such as Heidegger (1889-1976) have moved phenomenology away from its focus on the spirit and awareness of phenomena, towards developing experiential and interpretive dimensions (Finlay, 2009).

Within a research paradigm, phenomenology studies the nature and meaning of phenomena; it focuses on how we interpret things through experience, or consciousness, that can provide the researcher with an extensive textured account of lived experience (Finlay, 2009). Phenomenology can be considered a philosophy, a method of researching, and the predominant perspective of which all qualitative research is obtained (Maykut and Morehouse, 1994). Phenomenology as a qualitative research method is a discipline concerned with the perception of individuals social worlds, and their lived experiences; it deals with meaning, and how meaning emerges from experience (Langdridge, 2007).

Merleau-Ponty (1962) identifies four themes or characteristics that are commonplace to different phenomenological paradigms: description, reduction, essence and intentionality. Description denotes that depiction of the phenomena from the perspective of the individual lived experience as the main objective of phenomenology; reduction refers to a suspension of judgements or meaning already attached to a phenomena or experience, so that it seen without bias; essence signifies getting to the core, or fundamental meaning of the experience and what it means to the individual; intentionality signifies how the individual thinks about the experience in terms of their self-awareness or at a consciousness level.

3.10 Narrative Research

Throughout our lifetime we interact with our environments through our experiences and our internal and external dialogs, which can then become tangled together and can appear complex and unmanageable; a way of shaping our experiences is to categorise them into significant unit - a significant unit may be to turn them into a narrative, or a story. (Moen, 2006). It could be argued then that our existence is created not through a single presiding reality, but though our dialogue and interactions within our social environment; our assumption of the world can therefore be created though our experiences and the stories we tell ourselves, and the stories being told by others (Bakhtin et al., 1986). Many disciplines in the social sciences have often used story telling within their research (Clegg, 1993) with narrative methodologies being used in organisational management theory from the early 1970's (e.g., Clark, 1972) with studies suggesting that narrative methods such as stories were an important yet ignored data source.

Some of the early supporters of using a narrative methodology were Connelly and Clandinin (1990) whose purpose was to 'put the person back to the centre of research inquiry ensuring that people's voices are not lost in translation' (Ntinda, 2008:2); Skoldberg (1994:233) suggested that a narrative provides the real meaning of events, and as such offers 'the very texture of events'. Providing a narrative, or a story, can be a way to describe an encounter, or to provide an explanation to specific dilemma in life, and a way to find order and understanding to our experiences. Our social environments can often overwhelm us with narratives; therefore, we generate explanations through storytelling so that we are able to understand ourselves, and the actions of others (Zellermayer, 1997). Understanding an individual experiences of the phenomena being studied, as well as evaluating and sensemaking of the story are the two key components of this approach (Ntinda, 2008)

Some scholars suggest that narration plays a pivotal role in the formation of individual identity (Car, 1991) which can only exist through a narrative (Currie, 1998); MacIntyre (1981) goes as far to suggest that our individual lives are enacted narratives. Rhodes and. Brown (2005) suggest that narrative methodologies have enabled researchers to understand the various identities that and individual may have, and how some

identities can be more dominant – for example how an LGBT identity can take priority over other identities whilst they are being formed. Wertsch (1991) suggested narratives provide a story, or series of events that are meaningful to the individual and their context or social environment; narratives are therefore linked explicitly between the individual and their environment.

Somers (1994:606) stated that our identity is formed by being positioned or discovering oneself in 'social narratives rarely of our own making', whilst Carr (1991) describes narratives as social connections between individuals and communities. Using a narrative approach through qualitative research allows the researcher to understand the phenomenon through the reality that individuals bring through their experiences; understanding the events from the individuals point of view is essential (Erickson, 1986). Past narrative research looking at group identity suggests that stories are fundamental to the collective identity of the community (Stuber, 2020); whilst Rappaport (2000) postulated that communities need a common narrative to exist as a community.

Using a narrative enquiry methodology, the researcher strives to find how the individual story is structured, whom it involves, and why, as well as social aspects the story may involve. This approach is relatively new within qualitative research methods, with peoples' stories at the heart of the approach (Trahar, 2009). Conversations around the stories and experiences of the phenomenon form the main relationship between the researcher and participant in narrative research, and data collection can include interview transcripts, observations, storytelling and autobiographical writing (Connelly & Clandinin, 1990). The collaboration between the researcher and participant is paramount in undertaking narrative research, and data can be collected in many ways, such as through observations, interview transcripts, and storytelling amongst others (Ntinda, 2008).

Narrative methodologies are often framed within a social constructionist paradigm (Boyce, 1996) which has empowered investigations into sensitive and representative lives of people in organisations (Van Buskirk and McGrath 1992). The growth and development of individuals can be seen through the many theories of social constructivism, the recurrent thread in such theories is that interaction in their social

environment allows people to understand and develop their social world – our social world provides a continual influence on both the individual within society and our understanding of it (Moen, 2006). Using a narrative methodological approach in research can often provide contextual background, and also a technique to reflect on the whole investigative procedure; a narrative methodology can therefore be the method and the phenomenon (Connelly & Clandinin, 1990).

There is no precise point of starting or finishing narrative research, unlike some qualitative models, there are also no specific guidelines in which to show the best way to study a story. Narrative enquiries do not explain how to find stories in dialogue, diaries or interviews, nor do they inform the best way to analyse the data, or how to attach to a relevant research philosophy (Squire et al., 2014). Undertaking a qualitative study can often create many differing perspectives on the phenomenon being researched, whilst being authentic to the respondent's voice and stories can require a great deal of refection and judgment. Qualitative research is comparable to using a narrative methodology, as they both help the researcher to learn about the individual experiences through storytelling. Gaining insight of the participants story is done through analysis of the discussion and answers between the researcher and participant, but it is when the researcher finally starts to interpret and code the information and start to write about the phenomena and share the story with a wider audience that the story gets told. (Holley & Coylar, 2012)

Many narrative researchers agree that part of the narrative methodology is around sensemaking of the phenomenon being studies (MacIntyre, 1985), with storytelling providing understanding and significance to the events (Gabriel, 2000). An important part of sensemaking are the stories which provide meaning and shared values, as well as providing an order for the events being studied, but above all enabling people to be able to talk about their own stories (Weick, 1995). Analysing data from a narrative enquiry relies on formal structural techniques, as well as functional methods (Frank, 2002). Formal structural analysis involves investigating the stories development and structure, such as where it begins and ends; the functional evaluation concentrates on the story itself, and what is being communicated (Freeman, 2007).

The researcher's association with the story comes out though the story's perspective as they make sense of the phenomena and how it develops (Martin, 1986). Throughout the analysis of the story, the researcher recognises that most stories go back and forth in nature, which often then needs to be unravelled (Zulu and Munro, 2017). Narrative analysis also requires the researcher to understand individual narratives, as well as themes that emerge across all the data, and also future and present contexts (Ntinda, 2008). When interpreting narrative enquiries, researchers are looking for meaning within the story, as well as social interaction attributed to it (Crotty, 1998), in a bid to understand, in their own terms, the participants lived story (Caracciolo, 2012). Analysis of the data in narrative enquiries involves four stages: preparing, identifying key elements, organising and interpreting the data (Newby, 2014). The data is then arranged in groups, or themes, of significance to the research aim and objectives (Ntinda, 2008).

3.11 The View of the Researcher

In researching the various research philosophies, I began to gain an understanding of the different models and how they fit within my view of the world (Guba and Lincoln, 1994). Understanding these new theoretical paradigms provided me with a knowledge base that is considered essential in starting to decide how to approach my research design (Bogdan and Biklan, 1982), whilst also helping me to recognising that it is the phenomena being studied that should be my main influence in choosing a suitable methodology (Falconer and Mackay, 1999). When contemplating the differences between a subjectivist and objectivist research methodology, I knew that I would need to be part of the research as I was part of the story, and wanted to understand the phenomena from people who has similar experiences to myself (Holden and Lynch, 2004). Being immersed in the experience, and taking a subjectivist approach would mean I could allow the phenomena to be explored and see different areas emerge, rather than be restricted to an objectivist approach, being separate to the research and having no flexibility in the questioning (Krauss, 2005).

Having gone through similar issues, I began to understand that there may not be one truth or reality in the phenomena that I was going to be researching, but instead many different constructions of reality that each individual experiences, which creates

meaning from the way we uniquely understand the social world around us (Lythcott and Duschl, 1990). Creating meaning and the way we view the world comes from our lived reality, our cultures and beliefs (Lofland and Lofland, 1996) which then determines our actions (Krauss, 2005), therefore using a constructivist ontological perspective (Lythcott and Duschl, 1990) seemed to resonate, and I felt that this was the best way to undertake this research project. I also recognised that being both an individual as well as part of the LGBT community meant that my own unique experience may be very different from those within the same social group (Erikson, 1965), and therefore a qualitative approach meant that I could attempt to understand the construction of mean making, and the mean making processes from each individual I would interview, whilst also being part of the same social group (Krauss, 2005).

The more I began to understand my assumption of reality, I discovered that I viewed people as unique and complex beings, and therefore needed to gain a deeper understanding of the phenomena I was studying and take an idiographic approach to my research (Ponterotto, 2005) which emphasises our unique individuality (Helfrich, 1999). I also recognised the deep historical perspective that influences members of the LGBT community, in that we have struggled to be recognised for many years and have been through long periods of discrimination which only resulted in a partial decriminalisation of homosexuality in 1967 (Amnesty International UK, 2017). Therefore, an element of critical theory seemed relevant (Ponterotto, 2005), which is similar to the constructivist approach, which recognises the social construction of reality, but also acknowledges the historical context and relationships of power (Mills, 2002). I understood that when approaching the participants of my study, I would no doubt encounter an element of the struggles between the LGBT community and their non-LGBT counterparts.

My overall fundamental beliefs as a researcher are therefore that reality is socially constructed (Burrell and Morgan, 1979) via multiple realities that are influenced by our social environments (Ponterotto, 2005). Therefore, my belief in how we acquire knowledge of the world is subjectivist or constructivist, with myself being a part of the phenomena that I am researching, which means that I am able to interact with the participants and understand their own versions of reality related to my research aim

and objectives (Coll and Chapman, 2000). Being part of the phenomena therefore means that I am part of the story, and my view of the world is created by my experiences and the stories I tell myself, and the stories that others tell (Bakhtin et al., 1986). Using a narrative enquiry approach means that I am able to shape the experiences of the participants into a narrative or story (Moen, 2006) which will resonate with my own story and place the respondents in the centre of the research (Ntinda, 2008). Such narratives can be viewed as connections between our individual experiences, as well as those experiences we have as part of the LGBT community (Carr, 1991), which will allow me to interweave our stories, as my association with the phenomena will come though as the participants and I make sense of the issues being researched, and how they develop (Martin, 1986).

3.12 Motivation for Research

The purpose of undertaking this research was to explore the perceptions of a sample of the LGBT community, to understand how the development of their sexual identity may affect their leadership opportunities and development of a leadership identity. As a gay many myself I was aware of my own experiences and how my sexual identity struggle affected my own work experiences, therefore I was interested to see if my experiences were unique, or if others in my community had similar experiences.

As mentioned previously in the introduction, my own sexual development was not easy and affected both my home life and working life. Coming from a small town meant that 'being gay' was something that was taboo and never discussed with my family, due to the fear of rejection that is common when LGBT individuals are open about their sexuality (Charbonnier and Graziani, 2016). Not being able to accept my sexuality, plus a lack of LGBT role models in reality as well as the media (Barkley et al., 2019), meant I spent a long time in denial about who I really was, and in turn hindered my sexual identity development. Kuhlemeier (2021) suggests that the lack of appropriate role models can mean LGBT individuals have limited narratives from others to compare with which can obstruct their sexual development.

Not being my authentic self at home or at work continued the internal struggle of my own identity (Savage and Barringer, 2021), which took up the majority of my cognitive

reasoning, and left time for little else (Furlong, 2009). The jobs I took were basic and office based, and I believed that I had no real career motivation. In retrospect, I now know that being trapped in the development of my sexual identity meant that I didn't contemplate my career choices and would not have noticed any work opportunities that came my way (Morrow et al., 1996).

Bandura (2000) suggested that we are outcomes of our environment, and the small town that I came from had very little opportunities, and I had still yet to accept my sexuality. I was so in denial of who I was that I joined HM Forces (Army) to strengthen my internal 'heterosexualism' and reject any inner homosexual feelings; having been socialised within a heterosexual environment (Cass, 1979), I believed that not accepting my true identity would help me to pursue a successful career in a heterosexual environment (Herek, 2004). Just over four years later I left the forces and decided that it was time to finally confront my fears and accept who I was, even though I knew that coming out could be a lengthy and painful process (Coleman, 1982). This was no easy accomplishment; my parents had no idea and were originally quite upset; I told a few friends and then lost a few; eventually though I joined an LGBT group and found my community (e.g., Plumber, 1975; Lee, 1977; Cass, 1979; Troiden, 1979; Coleman, 1982; Milton and McDonald, 1984; D'Augelli, 1994; Fassinger and Miller, 1996)

My 'new' status as a gay man started to rebuild some confidence within myself in my social activities, but unfortunately this was not the case within the work environment. The work environments that I found myself in were predominantly heteronormative environments (Fredriksen-Goldsen et al., 2013a). In many cases I went back into the closet during work as the environment didn't feel LGBT inclusive. I do not think during these years that I met an openly gay person at work. Things are slightly better now, but there is still an issue around LGBT individuals still being afraid to come out at work (Savage and Barringer, 2021).

Having struggled with my sexual identity development for many years led me to contemplate whether this is normal within the LGBT community, or whether it was simply due to the small town where I spent my childhood, my parental influences, the

lack of leadership opportunities I encountered, or the lack of role models that were available to me growing up.

3.13 Research Aim and Objectives - Revisited

The aim of the research was to establish the perceptions of leadership from a sample of the LGBT community and the potential influences of socialisation and demographics, the availability of role models, and potential impact on the development of leadership identity.

The objectives taken in order to reach the aim of the research were as follows:

- To understand the lived experience of individuals growing up within the LGBT community.
- To explore perceptions of leadership as an LGBT individual.
- To understand the influence of LGBT Role Models may have on individuals.
- To explore the influence of having a sexual minority status at work.
- To understand the impact of parental and socio-economic status.

The following research questions were formulated in response to the overall aim of undertaking this research project:

- What is the lived experience of individuals growing up within the LGBT community?
- How does being an LGBT individual influence the perception of leadership?
- What influence do LGBT Role Models have?
- What is the impact of being a Sexual Minority in the workplace?
- How has Parental and Socio-economic status impacted LGBT individuals?

3.14 Research Strategy

Based on an understanding of the different research philosophies and the nature of the research being undertaken, a subjectivist or interpretivist method was considered

the best approach. To be able to achieve the research aim and objectives, it is essential to be able to understand the creation of our social reality within the LGBT community and how being part of this community may affect other areas of life, including the development of other identities. Being objective or taking a positivist approach would not be able to produce the outcome and data required to be able to reach the research aim and objectives, due to the positivist view that reality is objective and external to the human imagination (Holden and Lynch, 2004).

Using a qualitative approach for this research project would help to understand the construction of meaning; meaning forms essential characteristics of social situations, and in turn makes up an individual's view of reality (Kraus, 2005). Social scientists describe meaning as social reality, as well as the norms, culture and beliefs and stereotypes of a community (Loftland and Loftland, 1996). Understanding the social reality and cultural beliefs of a stereotyped group such as the LGBT community is essential in being able to discover how variables such as socialisation and parental influences influence the development of a sexual identity, and how they may affect other development areas. The alternative quantitative approach would not allow such understanding as the researcher would be completely independent of the process, and unable to interact and discover meaning from numerical survey data (Holden and Lynch, 2004).

Qualitative research focuses on a constructivist ontological perspective that implies there is no objective truth or reality, and reality is understanding the meaning of our social world through social construction (Lythcott and Duschl, 1990). The growth and development of individuals can be seen through the many theories of social constructivism, the recurrent thread in such theories is that interaction in their social environment allows people to understand and develop their social world – our social world provides a continual influence on both the individual within society and our understanding of it (Moen, 2006).

3.16 Timings

A cross-sectional approach was decided upon over a longitudinal approach (Saunders et al., 2019) due to timing restrictions. This PhD journey was started as a full-time

student in 2016, whilst working part-time as a lecturer. For the first year a lot of time was spent in researching and understanding the existing knowledge around leadership and other contextual factors such as sexuality and socioeconomic status. The initial thought was to do a quantitative study, but it soon became evident that a qualitative study would be better to get the most effective data around the phenomena being studied and understand the participants stories; this also meant a change in supervisors. In 2018 I became a full-time member of staff which meant that I had to become part-time student, this presented many challenges with more time being spent at work, and less on research. A couple of years later another issue presented itself, the COVID 19 pandemic, which meant working from home and reconfiguring teaching approaches to online learning. During this time, and during the second lockdown, I suspended my studies twice, which added an extra year to my research. My PhD journey has therefore been very inconsistent with many changes all the way thorough, which meant that unfortunately I had to take the maximum time possible to complete.

3.16 Sampling Strategy

Once the aim and objectives of this study were decided upon and agreed with the research supervisors, a plan to figure out exactly who would be the ideal respondents was undertaken. A sampling strategy rather than collecting data from the entire population was thought the best solution, as it would be both impractical and irrelevant. As the main theme of the research is based around the LGBT community, then this is where the search for a sample began. This meant using a non-probability sampling approach (Saunders et al., 2019) as this would allow participants to be selected, rather than use a probability sampling approach which involves a random selection process which may not have given specific respondents from the LGBT community.

At the start of the PhD journey when the study was quantitative, a great deal of time was spend contacting LGBT groups through Facebook groups and finding survey respondents, plus emailing many schools, colleges and universities in the UK to source access. However, the methodology soon changed and the next step in identifying respondents was to explore the LGBT community groups within the local area so that I could find participants to interview, which started by attending the local LGBT Forum. For a sample of young LGBT individuals, The Warren Youth Project in

the centre of Hull was contacted; several visits to the Warren were made and the Youth Worker kindly offered a space where any interested individual could take part and be interviewed. Following from this first successful interaction with several respondents, the University of Hull's LGBT Group were contacted, and permission was gained to email the group anonymously, where a few more respondents were successfully added and interviewed.

The sample population was still relatively small, therefore a focused search on Facebook to search out other LGBT individuals though established LGBT groups who may be interested in taking part of this research took place. Many LGBT groups were contacted about the research project; from this search a few more interested respondents were on board in which two participants were interviewed. Finally, an email through the University of Hull's Student Union was sent, which gave a few more respondents that were interviewed on the university campus. Overall, seventeen LGBT individuals who were happy to take part in the research were gathered.

Questions around sampling sizes can be ambiguous when using non-probability sampling, and there are no specific rules on how many respondents are interviewed. Data saturation can often be the solution to a specific sample size, in that data should be collected until little or no new information is obtained (Saunders et al, 2019). However, saturation does not help to provide the answer to the question of numbers. Saunders (2012) suggests that, after researching the limited advice on the subject, that between four and twelve participants are appropriate for a sample of homogenous (similar group of) participants, and between twelve and thirty for a heterogeneous (diverse group of) participants.

3.17 Participants

Participant	Age	Identify as
Adult 1	26	Gay man
Adult 2	43	Gay man
Adult 3	44	Gay man
Adult 4	28	Lesbian woman

Adult 5	37	Gay man
Adult 6	48	Gay man
Adult 7	25	Gay man
Adult 8	25	Lesbian woman
Youth 1	23	Gay man
Youth 2	24	Gay man
Youth 3	22	Trans woman
Youth 4	18	Bisexual woman
Youth 5	23	Gay man
Youth 6	15	Pansexual woman
Youth 7	19	Bisexual woman
Youth 8	24	Gay man
Youth 9	18	Gay man

3.18 Data Collection

The decision to undertake a qualitative study meant that data collection could take place via many different methods, such as case studies, ethnographic studies, focus groups, or semi-structured interviews, to name a few (Holden and Lynch, 2004). Semi-structured interviews seemed to be the best solution to be able have honest and open discussions around the research topics and allowed for areas to be developed; a hybrid access to participants is also appropriate due to conducting face-to-face interviews, as well as using internet-mediated access, i.e., using Skype to conduct interviews (Saunders et al, 2019). To achieve a successful qualitative interview, it is essential that the researcher and participant build a good relationship (Seitz, 2015); by establishing trust and empathy the qualitative researcher can help the research participant share their feelings and experiences (Weiss, 1995). Essential non-verbal clues can be read from the personal connection that can be achieved by interviewing someone face-to-face (Seitz, 2015). Interviews often entail the participant telling a story, or their story; a narrative inquiry methodology can therefore be used generally to a qualitative research strategy using interviews (Saunders et al., 2019).

Two of the participants were unavailable for face-to-face interviews, therefore web-based video software such as Skype can also be extremely convenient, allowing the researcher to interview participants from any location, from their own environment (Deakin and Wakefield, 2013), and are a better alternative to telephone interviewing as the participant and researcher are able to see each other (Seitz, 2015). The main advantages for qualitative researchers of web-based video interviews are the significant reduction of costs that would be come from any necessary traveling for face-to-face interviews, plus opening up the possibilities of interviewing different participants from a range of geographical locations (Seitz, 2015). Hanna (2012) also suggested that using Skype can help the interviewees feel less pressured or nervous as the interviews are not invading someone's personal space. The safety of the interviewees is something also echoed by Deakin and Wakefield (2014), in which they found interviewees opened up more due to being in a safe space. One of the main disadvantages of using Skype for interviews can be that a poor mobile or internet connection can disconnect or pause, which can have an impact on the flow of the interview and establishing and maintaining rapport with the recipient (Seitz, 2015). Yilmaz (2013:313) also found that audible issues could also affect the Skype interview, citing that in not being able to hear all the words coherently of the interviewee could detrimentally affect the qualitative researcher's ability to capture the interviewees experiences in 'in their own words' showing 'how they make sense of the world'.

3.19 Data Method

Data was collected through face-to-face and Skype interviews by using a portable sound recording device, whilst also looking for non-verbal clues during the interviews (Denham and Onwuegbuzie, 2013). After completing all seventeen interviews, the recorded data was put through a paid interview transcription software called Trint.com. Before this service was used, a thorough check on data security was done on the organisation, which has much information publicised on the website. The transcription data was stored on Amazon Web Services, in which access is limited to administrators for Trint who can only access the personal information of the individual registering on the website (the researcher); no content from the interview is accessible to anyone but the registered user (the researcher) (Trint.com. n.d.)

3.20 Data Analysis

After uploading the sound files to Trint.com, the transcripts were downloaded to a Word document, and were then edited for accuracy, as the transcription service was not one hundred percent accurate due to local accents. Once all interview transcripts were on Word documents, NVivo was accessed to help to identify themes and patterns within the data (Al Yahmady & Al Abri, 2013), following a two-day intensive NVivo course being attended. Following the NVivo course, the data was input into the software and the specific instructions were followed. However, when using NVivo, it was considered clunky and time consuming (Zamawe, 2015); using it did not seem very user friendly, and many issues were encountered – the researcher not being very computer savvy. Therefore, after many attempts at trying to use NVivo successfully, a decision was made to do the specific thematic analysis by hand as the time spent using NVivo was expanding, and priority over getting the data into a useable format was paramount.

The Word documents that contained the interview transcripts were amended to leave a larger border on the right-hand side, and the data analysed by hand using attribute coding in the first cycle to capture the descriptive information of the participants i.e., age gender and sexuality, and then narrative coding to explore and understand the stories of the participants, and to look for similar themes and patterns (Saldana, 2013). This seemed to be a much more productive way to start to analyse the data and considered much easier than using the NVivo software. It is recognised that NVivo for some is a good piece of software that really help to sort the data ready for analysis, but unfortunately in this instance this was not the case, and a more traditional method was found to be far more efficient for this research.

When using coding methods, the process helps to reveal themes that come from the data which then helps to guide the researcher in a thematic direction, to be able to categorise and present the meanings (Williams and Moser, 2019). Coding often can be a short phrase or a word that captures the meaning and essence of the data (Saldafia, 2013); when choosing an appropriate code, it is important to use the senses to find which of the data feels and looks alike when putting the data into groups or themes (Lincoln and Guba, 1985). The first level of coding is often called open coding, where the researcher starts to identify the patterns or themes to start to categorise the

data. What this means in practice is the researcher needs to go through the respondents' transcripts to order similar phrases or words into initial themes. Following open coding, the second level is axial coding where the researcher begins to refine the themes in preparation for line-by-line coding, where the researcher engages in the data which is scrutinised thoroughly. This process helps the researcher to remain close to the data, finding a rhythm and flow in the analysis, helping find a deeper meaning (Williams and Moser, 2019). A common misconception of using software such as NVivio is that the programmes will automatically code the data; however, using such a platform can only organize the data, and not code it. Using software may be useful in larger research projects, but it cannot replace the learning involved in coding by hand, as the researcher needs to know how to look for themes and patterns, how to create codes, and how to deeply analyse the data (Denzin and Lincoln, 2008).

Some researchers, such as MacLure (2008:174) prefer 'that part of the research process that involves poring over the data, annotating, describing, linking, bringing theory to bear, recalling what others have written, and seeing things from different angles. I like to do it 'manually' too, with paper and pen, scribbling a dense texture of notes in margins and spilling over onto separate pages'. Using manual methods, such as using paper and pens, sticky notes and highlighters can be the 'most beneficial form of coding, allowing the researcher great freedom in terms of constant comparison, trialling arrangements, viewing perspectives, reflection, and ultimately, developing interpretative insights' (Maher et al., 2018:11). Using software can often mean that you can be unfocused on the data, and not have a full overview of what the data is showing (Elliott, 2018). Maher (2018:11) also suggests using NVivo doesn't help with giving a full overview of the data, as using a computer screen may lead to a fragmentation of the data, where the researcher is making decisions 'based on memory rather than visually scanning the data'.

Therefore, using a manual process to code and theme the data seemed the most beneficial and practical way to get the most out of the data. After the first initial themes five were found through the first coding process, each themed area was once again coded using new Word documents that were now within the five themes. Each theme was once again coded using a margin on the right-hand side to see any more emerging themes and patterns within the original themes. This really helped to understand the

data and analyse more effectively, which gave more detailed information to use within the findings and discussion section of this research.

3.21 Methodological Limitations

Methodological limitations can happen during data collection, which may impact the validity of the research taking place. Selection bias can happen when choosing which participants to take part in the interviews (Tripepi, et al., 2010) which can mean that the sample of participants may not be representative of the population being studied. When searching for participants, only LGBT individuals were approached, therefore it is believed that the participants being interviewed represented the population relevant to the study. Social desirability bias may also be a factor when interviewing participants; social desirability can be described as the inclination of participants being interviewed to present themselves in such a way that makes them look more suitable to the area of research, rather than describe their true feelings and experiences (Chung and Munroe, 2003). Due to the nature of the research and interviewing only LGBT individuals, the researcher is confident that all participants represented their true experiences. Observer bias may also occur if the researcher influences the behaviours or responses to the questions (Stiles, 1993), therefore the researcher remained neutral throughout the interview process and did not disclose any personal information so as not to impact the participants. Response bias may also be an issue if the answer from the respondents may be different from their actual experiences (Sedgewick, 2014). Therefore, great care was taken when framing the areas discussed to ensure that no closed or leading questions were asked to not influence the participant in any way. Questions took the form of discussion around the themes rather than a set of prescribed questions, so that areas could be explored further that may not have been part of the initial discussion.

As stated above, there were also limitations in the use of NVivo; after many attempts at trying to use NVivo, a decision had to be made to do the specific thematic analysis by hand as the time spent using NVivo was growing, and priority over getting the data into a useable format was the most important thing over trying to navigate the NVivo software. As already mentioned, Word documents that contained the interview transcripts were amended to leave a larger border on the right-hand side, and the data

analysed by hand using attribute coding in the first cycle to capture the descriptive information of the participants, and then narrative coding to explore similar themes and patterns (Saldana, 2013).

3.22 Ethical Concerns

Ethics can be defined as principles or values that prescribe behaviours, both individually and through the conduct of an activity (Oxforddictionaries.com, 2016). Ethics within research are related to the behaviour of the researcher when they encounter any organisation or individual as a result of the study, and therefore ethical authorisation from the Research Ethics Panel should obtained prior to any data collection (Saunders et al., 2019). Careful consideration of research methods will take place before the start of a study, ensuring that the safety of any respondents and the researcher are measured (Anderson, 2013). The design of questionnaires may also be decided upon before ethical approval, so that any potential harm to participants, such as any unintentional damage to self-esteem or career prospects can be assessed and eliminated (Bryman and Bell, 2003).

Understanding the importance of participants consent and their right to make informed decisions is at the heart of doing ethical research; participants need to have the right level of information before they chose to take part in a study (Hardicre, 2014). According to Beauchamp and Childress (2019) there are three basic principles of consent: providing sufficient information so the participants know exactly what they are signing up for; the voluntary nature of the taking part of the research, and the ability to withdraw at any time; and the competence of the participants, in that they can understand what taking part in the research means, and understand the themes of the research to make an informed decision to take part. To obtain ethical consent, participants must be presented with a consent form which includes details of the research they will be participating in, an approximation of the duration of the interviews and where they will be held, a statement about the voluntary nature of taking part, any potential risks or benefits in taking part and the handling of the data once the research is completed (Manti and Licari, 2018). All participants in this study signed a consent form before taking part in the interview process.

As the research involves participants from the age of fifteen and over it is important to consider the ethical concerns around interviewing adolescent participants. Therefore, it is important for the researcher to consider the nature of the questions and whether they may make the participant feel uncomfortable, or discussing any sensitive topics (Kutrovátz, 2017). All adolescent participants volunteered through an LGBT youth group, where a youth worker was present during the interviews to ensure the comfort of the participants. The mental and emotional wellbeing of all participants is essential when discussing emotive subjects such as sexuality, therefore it is important for the researcher to focus on any emotions that may become apparent during the interviews, as well as building rapport with the participants, and providing support if necessary (Mitchell and Irvine, 2008). For all the interviews, participants were interviewed in safe spaces, such as the youth centre, participants work offices suggested by participants, or virtually using Zoom; participants were well informed of their decision to stop the process at any time.

3.23 Reliability and Validity

The reliability of qualitative research is of paramount importance; the definition of reliability in this perspective refers to the evaluation or testing of the research, with the most critical aspect around the quality of the study (Golafshani, 2003). A research study that is considered good quality will help the reader to appreciate the phenomena that would ordinary be unclear or unknowable to them (Eisner, 1991), and in the context of qualitative studies, be able to generate an understanding of the area being researched. However, some researchers suggest that reliability in a qualitative study can be irrelevant and confusing and propose it can deem the study as worthless (Stenbacka, 2001). Nonetheless, reliability and validity are extremely important concepts in qualitative research in which the researcher should be aware of when creating, analysing and measuring the quality of their work (Patton, 2001) with the aim of persuading their readers of the importance of their findings (Lincoln and Guba, 1987). In qualitative studies the concept of validity can be defined as the authenticity of a study "inescapably grounded in the process of intentions of particular research methodologies and projects" (Winter, 2000:01). Again, some researchers question the need for validation in qualitative research, whilst also recognising the importance of some measures being used (Golafshani, 2003). The validity of a study may be affected

by the perception of the researcher around authenticity, and the choice of ontological assumptions (Creswell and Miller, 2000), which has resulted in researchers adopting their own terminology around validity, such as trustworthiness, quality and rigour (Lincoln and Guba, 1987; Stenbacka, 2001).

Within a phenomenological research paradigm, the aim of the researcher is to address authentic real-life situations that are fundamental to human existence, exposing themselves to critical examination from peers, ensuring transparency and accuracy, successively leading to public scrutiny (Pollio et al., 1997). Studies lacking such precision become insignificant, are perhaps more fictional than factual, and the research loses its benefit (Morse et al., 2002). As already suggested, the authenticity and credibility of qualitative research is often contested in relation to quantitative research; however, the founder of the phenomenological research approach, philosopher Edmund Husserl (1859-1938) proposes that the approach is as meticulous as any other research method, and the authenticity and credibility of undertaking phenomenological research is legitimate and trustworthy. Using a phenomenological approach is considered the examination of people's experiences, and while it may differ from other approaches, it continues to be a valid and reliable approach to study the significance of what it means to be uniquely human (Smith et al., 2009). Some researchers find that the duplicability of using a phenomenological methodology can be a problem, as using such an approach strives to understand and explain the spontaneity of human experiences in day-to-day life (von Eckartsberg, 1998), and as such may be difficult to replicate. Additionally phenomenological studies often use small population samples, bringing about concerns around generalisability to similar situations. The validity of using a phenomenological approach is established through the interpretation of the experience as it was experienced by the individual, as the methodology is grounded in the lived experience of the phenomena. Therefore, validity within phenomenological research is created through understanding the phenomena from those who have actually experienced it, revealing the true sense of the experience (Jasper, 1994).

Considering the diversity of using a qualitative methodology, approaching the study using a universal set of criteria may not be appropriate (de Witt and Ploeg, 2006); replacing terminology such as validity and reliability can be replaced trustworthy, a

term which encompasses of transferability, credibility, authenticity and dependability (Guba and Lincoln, 1981). Guba and Lincoln (1981) also suggest the criteria of validity and reliability used within quantitative methodologies are a contradiction with the criteria used within a qualitative paradigm, and emphasise the importance of the researchers' characteristics, who should be sensitive, responsive and adaptable to changing circumstances whilst also having professional immediacy and be able to summarise and clarify within the context of the data collection. Recognising the complexities and sensitivities of the research topic it was essential to employ a dual position of attempting to understand the participants who were trying to make sense of what was occurring within their life experiences, whilst employing the same personal and rational skills and capacities as the respondent, as we are both essentially human being sharing similar experiences (Smith et al., 2009). The end goal of the research is dependent on the researcher themselves, and it is their flexibility, sensitivity, skill and creativity that ensures the validity and reliability of the study (Morse et al., 2002); highlighting the need for compassion and resilience of the researcher when exploring sensitive topics (Klenke, 2008), such as the themes of this research.

On a more procedural level, in order to safeguard the reliability and validity of this research project, a semi-structured interview process was taken (Holden and Lynch, 2004); however, the questions were not asked verbatim, but used as prompts to help the flow of the conversation. A hybrid approach was used in two cases where participants were not available in person, but contactable internet-mediated access i.e., skype interviews (Saunders, et al., 2019). A pilot interview took place before the main seventeen interviews so that the interview themes could be tested, and all interviews followed the exact structure. The data was collected by the researcher using a Dictaphone so that all discussions were recorded for accuracy, whilst also noting down any non-verbal clues (Denham and Onwuegbuzie, 2013). Once all the data was collected it was it was firstly put through a voice to word transcription service where the data was stored briefly on a secured platform, with access limited only to the account holder (the researcher) (Trint, n.d.); following the transcription, the data was then overtyped for accuracy using both the recordings and the transcript. Using data analysis software was initially used, but then rejected as the researcher found manually coding the data preferable. These aforementioned processes were followed to ensure the validity and the reliability of the research being undertaken.

3.24 Chapter Summary

This chapter started with a recap on the motivation of the researcher to undertake this study and highlights the main aim and objectives of the study which is seeking to find a way for LGBT individuals and organisations to be able to work harmoniously together. The design of the research was then discussed at length, indicating how the various research philosophies have been analysed to form the view of the researcher's world view, and described from the view of the researcher. Using a narrative inquiry approach is also discussed, as this fits in with how the researcher views the phenomena and enables the stories of both the researcher and the participants to be explored through a constructivist qualitative paradigm.

The research strategy is based on a qualitative research methodology and discusses how mean making through social constructivism forms the very heart of this subjectivist approach. This is then followed by explaining the process needed to undertake the study, and how participants were found by using a non-probability sampling strategy based around members of the LGBT community. Data collection and analysis methods were discussed, using the qualitative approach to ascertain the best way to collect data, which was found to be face-to-face interviews mainly in person, but with a couple via internet-based communication. Finally, the methodological limitations were discussed, as well as the importance of gaining ethical consent prior to the data collection.

The following Findings chapter will outline the main themes and areas of discussion that were examined in the interviews with the participants.

4. Chapter 4 - Findings

4.1 Introduction to Chapter

This chapter introduces the finding from the data collected from the participants. It is divided into the five main themes that became evident from the analysis of the data and includes many direct quotes from the participants to enrich the chapter, and help the reader understand what took place during the interview process.

Once all the data had been collected from all seventeen participants and transcribed, five main themes became apparent through the initial analysis: the experiences the participants had growing up as LGBT; the perception of leadership ability being part of the LGBT community; the influence that role models, and specifically LGBT role models may have had on the participants; having a sexual minority status at work; and parental and social influences. The data was then put into data analysis software called NVivo (Lumivero.com, 2023); however, even after attending a two-day course on the software, it was found to be time consuming and clunky, so the data was entered into Excel (Microsoft.com, n.d.(a)) which was found to be very similar but a lot easier to navigate (example in Appendix 4). The data was firstly divided into the main research themes; once the research themes were characterised and the appropriate areas of data sorted into each area, a second round of coding was undertaken. The data from each research theme was put into Word (Microsoft.com, n.d. (b)) and the coding of the themes was done by hand as this was considered to be the easiest and most efficient method (example in Appendix 5). The following chapter outlines the data collected from each research theme.

4.2 Research Themes

4.2.1 Research Theme 1 – Growing up as a Member of the LGBT Community

The first main theme that became evident was around how being part of the LGBT community had affected participants socialisation; out of seventeen participants, 65.70% (one lesbian adult woman, six adult gay males, two lesbian youths, one gay male youth and one youth trans woman) all indicated that they had experienced some

difficulties accepting their authentic selves, whilst acknowledging that they were different to others. One respondent, Adult 5, a 37-year-old gay man stated:

> *"It was something that I just sort of compartmentalised and ignored for a long time […]. So that sort of whole dating thing and that sort of experience did not happen in my teens […]. There was no discussion and there was no safe space (about coming out), it was something you just did on your own. There wasn't anyone that I could've turned to even if I had gone through it in my own head and come to terms with it."*
> (Adult 5)

Adult 5 revealed how feeling different to others became something that was 'compartmentalised' and 'ignored for a long time' within himself, something that carried on throughout his school years, and something that he felt he could not discuss with others. Adult 5 then went on to say:

> *"The way I thought was, I think, was just a desire not to be noticed throughout school. School was quite tough. Secondary School this is, I was in quite a gender mixed group of friends. It was not really the norm at my school (being openly gay), so there was quite a lot of homophobic bullying and name calling; I think the impact of that ultimately was just to fly under the radar and not to be noticed. And that's probably continued on really; I've always been someone who's held back in that kind of situation."* (Adult 5)

Not wanting to be different throughout his formative years, plus the fear of being found out, and potentially be the victim of bullying was clearly an incentive for Adult 5 to remain in the closet during school. This seems to have had an adverse impact on Adult 5s personality development, and has continued into his adulthood by becoming someone who holds back when they feel they cannot be their authentic selves in some situations. Adult 3, a 44-year-old gay man, discussed similar experiences at school, but explained the difference of having an openly gay peer:

"Gay people at school were looked down upon, seen as second rate, as if there was something wrong with them. There was this was this lad a year under at school, he was always bullied, in retrospect I was very impressed by him and how much he stood up for himself. He wasn't prepared to be quiet about his sexuality, which must have been hard, particularly when he was living in a boarding school in an all-male room. I tended to know (the out gay guy) most from our sort of lunchtime club where we worked on our coursework, he was a really creative guy. I guess I was able to connect with him on a different level without having to come out. I was impressed by him but not quite brave enough to do that myself partly from seeing it from the other side. He was ostracised and I didn't want to be." (Adult 3)

This highlighted the perceived challenges that Adult 3 faced at school and saw exactly how other's behaviours impacted on the individual that was openly gay, aiding Adult 3s decision to remain in the closet. Adult 3 again showed the challenges that were faced by LGBT individuals, whether they are out or not, which had an impact on him growing up. Interestingly the difference between Adult 5 and Adult 3 was the lack of support suggested by Adult 5, but Adult 3 had an openly gay peer as a benchmark, which helped to shape how Adult 3 reacted. Continuing with a similar theme, Adult 2, a 43-year-old gay man also intimated comparable experiences around other peoples' behaviours shaping their reality:

"The law was very different when I was young. There was an awareness that you almost had to conform more. So, it (LGBT+ identity) affected me in the sense that I wasn't true to myself as a person. The abuse that you get as in verbal abuse, people call you names etcetera, and you don't deny or confirm that. You still think like maybe that's not the person I want to be." (Adult 2)

Here again the respondent describes the difficulties in being able to be their authentic self growing up, for fear of bullying and harassment. Asking the same question about the influence of being part of the LGBT community growing up to Adult 1, a 25-year-

old gay man, shows how even with the difference in the age gap to Adult 2, 3 and 5; Adult 1 also suggested a similar school environment:

> *"Looking back maybe you could argue it was definitely an influence (LGBT identity development), all those hours you clock up fighting those inner demons and whatever happened in the school day. And in terms of bullying there was that, but I cannot sit here and say I hated school, I had a great time and I had great friends, but I wouldn't want to muddle through it again, not today with Instagram and everything, but I imagine it is a very different place."* (Adult 1)

Here you can see evidence of both internal and external issues affecting life growing up as an LGBT individual; being aware of the fact that being your authentic self could result in fighting both internal and external battles. Interestingly Adult 1 also chose not to reveal their authentic selves, understanding that to do so would impact on their daily life, and also mentions a major societal difference that was not part of an older generations, the influence of social media.

One of the other younger adults, Adult 8, a 25-year-old lesbian woman, also suggested that growing up as an LGBT individual was a challenge, she stated:

> *"I got bullied a lot when I was younger, so I've kind of come out of it with an attitude of 'well I'm me and I don't care what you think'. But there are a lot of challenges to our community, a lot of prejudice from outside but also prejudice from within, which can make it difficult to have one cohesive community when it quite often seems like people want to split the community up and exclude certain groups. The main, this so-called mainstream LGBT community I see a lot of prejudice against trans people particularly and also bisexual people. There seems to be a lot of people who don't want those people involved in the community for one reason or another."* (Adult 8)

Interestingly Adult 8 not only mentions the similar theme of being bullied due to her being part of the LGBT community, but also suggests the challenges being in the

community itself. This highlights the difficulties that she faced growing up, but also when she accepted herself as part of the LGBT community, highlighting that a lack of tolerance or understanding even within the LGBT community, can lead to bullying and oppressive behaviour. One of the respondents, a 48-year-old gay man, had a very different experience:

> *"I came out when I was 40. Yeah, so I went to university at 18 and met and fell in love with somebody and we got married; so, I was in a relationship with a woman for 20 years. Yeah, and for most of those 20 years we were very happy. But the reason I am divorced is because I was gay; I've got friends, male friends who have been married previously, who absolutely describes themselves as bisexual because they were married, even though now they would only be interested in a relationship with a man. But I do not support that view, that's not my personal view. I know what I am, and I am not interested in a relationship with a woman and if I was bisexual I'd still be with my wife."* (Adult 6)

Adult 6 went on to say:

> *"There's a bit of me that hates it (sexuality) being this important, despises the fact that, you know, almost not wanting to be the person whose sexuality defines them, and I'd love to be the person that says it shouldn't matter, it doesn't matter, it's not who I am, it's not all defining, and you shouldn't think that either, because I don't think that. Oh, there's a part of me that wants to be that person, and then the bigger part of me that says no way because it is important, and it is, and probably the thing I'm still trying to come to terms with is why is it still important."*
> (Adult 6)

Even though Adult 6 did not talk about his experience of his school years, this shows that accepting his sexuality was, and still is, a challenge and still struggles with coming to terms with being a gay man. This also highlights the issues that some of the older LGBT generation faced, in that during growing up in the 70/80s was incredibly difficult to accept their authentic self, leading to making decisions based on societal norms,

rather than actually being true to oneself. One of the younger participants, a 24-year-old gay male spoke about his experiences growing up as an LGBT individual:

> *"It was difficult coming out at the time but that was more about my dad being from a small mining village, he was very rugged. I come from a small town where if you come out there you would have been strung up by your feet. That was not the hard part of coming out. The issue really was me; I did not see making it past a month after I came out because I felt disgusted. As I say coming from the small mining town where it was drilled into you that you could not be gay. I built it up into something really big in my mind. It was a nightmare. I expected everyone to be throwing rocks."* (Youth 2)

This was an interesting response form Youth 2, as he described parental influences, demographics as well as increasing internal pressure from accepting his sexuality, demonstrating that there are numerous factors, both external and internal that affected him from being his authentic self. One of the youngest participants, Youth 6, a 15-year-old pansexual female stated:

> *"I grew up in a council estate near London, it was in the news a while ago about racial abuse. Sadly, that happened a lot, there was a lot of racial abuse and homophobia, I once had a dead bird put through my letterbox because my mum was openly gay. For so long I was like, I am not gay, I am just a girl, and it did not feel right. We later moved and it felt a lot easier to be myself, so I stated going to an LGBT group. I first came out as bisexual, and pretty much everyone in the school knew; I tried to take charge of the class because we were given a project where we had to stand up and teach the class something, and somebody just kind of looked at me, and was like I am not listening to you because you are gay."* (Youth 6)

Youth 6 shared her experiences of growing up in a large city before moving to Yorkshire, which interestingly revealed the experiences both she and her mother experienced, both being part of the LGBT community. This also highlighted the issues

that may be still prevalent in schools, and the oppression LGBT individuals face, as well as the internal struggles Youth 6 faced, before moving away and seeking help from peers within the LGBT community. Another younger participant, Youth 4, an 18-year-old bisexual woman stated:

"Yeah, it did affect me it (LGBT identity). I Was like solely focused on like my sexuality. You build it up into something, you make a big thing don't you. It's not like that really, but it did sort of like stop me thinking about other things, stopped me from developing in other areas perhaps." (Youth 4)

This perhaps demonstrate that being part of the LGBT community may affect the older generation due to past laws and perceived societal norms, but the younger LGBT community may also struggle with coming to terms with their sexual identity. Another young participant, Youth 3, a 22-year-old trans woman, described their early years:

"I mean where I grew up, I went to a conservative Church of England all boys school, you know, and I don't want any Trans woman to go through what I did. But I cannot just go around with a placard outside the school shouting at them saying your CIS privileged. I'm not that sort of person, but it's like I said it's debating about it and telling my experience so that we can fix it. And I think that is the most important thing to do, we are not perfect, we're never going to be perfect, but we have some idea of where we're going to go." (Youth 3)

Youth 3 described their difficulties about being part of the LGBT community, but also suggests that rather than shouting out against the negative perception of LGBT individuals, it is more important for people to understand the journey that they have been through. Youth 3 went on to describe further difficulties they had between having the confidence at university to be authentic, and then going home to their family:

"When I went home, for example over the holidays I had to use my old name, my old pronouns. I don't think it's that weird a thing. It's a family

environment. I know that sounds really wrong but there's still this idea
that it's not a family topic and no one wants to talk about it." (Youth 3)

This demonstrates how difficult Youth 3 may have found their school years, but also shows how that even beyond the school years, it may still be difficult to be oneself around their family, as talking about LGBT issues is not necessarily a 'family topic'.

Out of all seventeen participants, only three (17.65%) had experiences that were negative but worked out positively for them. Adult 4, a 28-year-old lesbian woman said:

"It was probably towards the end of my second year at university that I
actually kind of suspected I'd always had an interest in the same sex;
but I just felt like I'd always felt like I shouldn't have an interest in the
opposite sex. I find that difficult to kind of marry them together. So, for
a while I thought I was bisexual but then I was like er no. I came out to
my friends in my early 20s, and it wasn't until I was 24, I think I came
out to my parents. I didn't feel the need to do it, they lived very far away
from where I was; I didn't see them very often, I didn't feel the need to.
Yeah, but I went to visit them, I felt like I'm hiding - it's about time. When
I did, we like all got on so much better. I remember when I came out, I
blurted it out to my mum when we're about to go out shopping. I've been
home for a day, and I was like I can't hold it in anymore, I am gay. So
that evening she's like are you going to tell your dad and I was like yeah,
and we're eating dinner, and I couldn't do it, so my mum told him." (Adult
4)

Adult 4s inner confusion at the time they were at school highlights the similar internal struggles that have been evident so far with some of the other participants, but also demonstrated that coming out to her parents helped her to accept herself more, leading to a very positive experience, something that may not necessarily be common within the LGBT community. Youth 1, a 23-year-old gay man, had a similar experience in that they initially they were apprehensive about being open about their sexuality, demonstrating internal struggles:

"Yeah, I would say for a lot of years, and up until I was about maybe 15 or 16 (scared to come out), and then I was like you can either accept me or you don't. Luckily, I have only really had positive experiences. I would say 60 percent of the time. So, a higher percentage in terms of acceptance from friends and then I probably go to like 20 percent from my family. OK so average. I wouldn't have said it took precedence over anything; I think it was just one of those things that happens a lot to 15- and 16-year-olds, like you know, who want to be a goth or a hippy, and I'm going to focus on this. You have a bit more like direction and control."
(Youth 1)

Interestingly Youth 1 suggests that coming out to people was mainly a positive experience, but only 60% of the time with friends, and only 20% with family. This highlights that even though Youth 1 found the confidence to be their authentic selves after their initial internal battle, and even though many of the experiences they had around coming out to people, 40% of those experiences were not positive with friends, and 80% were not positive experiences with their family. Another respondent, Youth 9, an 18-year-old gay man, stated a similar experience to Youth 1 in that from their initial internal anguish they found the confidence to come out and be their authentic selves to others:

"When I wasn't out, when I was sacred to be who I am it obviously played an effect, because I would not be confident, but now I am out I am a lot more confident in who I am, but some people don't like who I am, but it is not my problem, I am responsible for what I say and not what others understand. It was easy technically (coming out), but it was all in my head. Like it was a lot worse in my head, and that is what I struggled with." (Youth 9)

Youth 9 showed that after the initial struggle at accepting who they were, they found the confidence to be who they are, and not be pressured by any external oppression. This, similarly, to Youth 1 perhaps demonstrates a keen internal strength that allows any negative experiences to not affect their true selves.

Out of all the respondents, only three (17.65%) one 19-year-old (Youth 5), one 23-year-old (Youth 7) and one 24-year-old gay male (Youth 8), had positive experiences growing up as part of the LGBT community; Youth 5 and Youth 7, both suggested the same experience:

"I have never been in, so I didn't ever come out." (Youth 5; Youth 7)

Youth 8 concurs with the positive experience by stating:

"My father has always picked on me for being gay before I was gay. He also picked on me for being adopted, but I am not! My parents don't care, they just say they want me to be happy." (Youth 8)

These positive experiences may demonstrate that not all experiences that the LGBT community have accepting their authentic selves are not always negative. However, it is interesting that only 18% of all participants interviewed had this unique positive experience.

4.2.2 Research Theme 1 Summary

Research theme one was based on how being part of the LGBT community may have affected the participants growing up. Many of the adult participants stated that they ignored their sexual development and separated their feelings around their sexual minority status so as not to be seen as different. Interestingly the younger participants also described difficulties in accepting their sexuality, and also explained how this had an effect on development in other areas of their identity. Out of all the participants only a few found that they had positive experiences around growing up as part of the LGBT community. The next research them that came from the data was around how being part of a sexual minority group has affected participants leadership perceptions.

4.2.3 Research Theme 2 – Leadership Perception as an LGBT Individual

The second theme that came from the data was how respondents felt if being part of the LGBT community had affected their perception of leadership, and if this has had

an impact on their leadership opportunities and ability. Out of all seventeen respondents, seven - 41.18% (two gay adult men, two lesbian adult women, one bisexual woman youth, and two gay male youths) - indicated that being part of the LGBT community has had a negative impact on their leadership perception, opportunity and ability. Adult 5, a 37-year-old gay man stated:

> *"I think so. I mean it's hard to tell isn't it really because generally I'd be quite reserved and not comfortable in social situations or that kind of thing. Did it affect me? I think ultimately if that (sexuality) had been taken out of the equation it would be one less thing to worry about certainly: I would run a mile from any kind of situation that would make me stand out from a crowd at that time. So, yes in that sense I think it definitely did affect my leadership identity. I think if I would have been kind of encouraged and that there was opportunity presented in a safe kind of way, rather than been pushed into something, then yeah, I think I would have taken on any leadership opportunities and been active in that kind of role. It's still not something that sits entirely comfortably with me, so yeah it has made a difference, I think in both my leadership and sexual identity development."* (Adult 5)

Adult 5 suggests here that being part of the LGBT community has definitely impacted the way they think about leadership and has affected how they respond to leadership opportunities. This assertion by Adult 5 also shows how both their LGBT and leadership identities have suffered, and cites a lack of encouragement from those around him to explore their leadership identity, whilst struggling with their sexual identity. Adult 1, a 26-year-old gay man had similar experiences:

> *"So, I would consider myself to be hugely confident now, but not the case at school at all so in that respect no, I didn't take on any leadership roles. I despised public speaking and would not take the lead on any sort of group work. I don't really see myself as a leader now to be honest so whether that's derived from that I don't know, but I would say my confidence is, well I am a very different person to who I was 10 years ago shall we say. Yeah, I don't typically see myself as a leader, I don't*

particularly have at present a yearning for any sort of leadership role."
(Adult 1)

Interestingly, Adult 1 started by saying how confident they are now yet went on to say that they were not interested at all in taking on leadership responsibilities now or when they were at school. The events that Adult 1 experienced growing up, not wanting to stand out from the crowd, could be argued, have affected how Adult 1 sees themselves as a leader, or not, regardless of the confidence that age has brought him. Confidence is also something that Adult 8, a 25-year-old lesbian woman, spoke about:

"Oh, I don't think I'm confident enough to make a really good leader. I'm good working with sort of a group of people to lead a project but I wouldn't necessarily take charge on my own. I think if I get involved in something where the leader seems sort of competent and can do things right, then I'm happy to take a backseat, but if I see things that you know I could really improve on then I'm maybe more encouraged to make a suggestion, but generally not to take that leadership role." (Adult 8)

Although Adult 8 does not cite whether they are more confident now than when they were at school, they showed how they are not confident at all to take on leadership roles or responsibility and would rather 'take a backseat' when leadership opportunities arise. Adult 4, a 28-year-old lesbian woman also discussed their reluctance to take on leadership roles:

"I don't consider myself a leader, at school I always felt like very much one of the team. I always felt included within my friendship group and peers. At that time, it wasn't a case of gay straight or anything just like we were just friends. I never really felt the need to clarify anything which was nice, but I never felt the need to take on a leadership role in my friendship group or within assignments or in my social life. It was more like I was just one of the group. I wonder looking back, I wonder if I had been more aware of my sexuality like I am now, whether I would have felt more capable of taking a leadership role. I always feel like I was

being held back from seeking more of a leadership role that would reveal something that I and anyone else wasn't ready for." (Adult 4)

Here we can see that Adult 4 is perhaps making a connection between their sexual identity and their leadership identity development, questioning whether they would have reacted to leadership opportunities if they were more aware of their own sexuality growing up. Again, this also may demonstrate how the lack of confidence due to their developing sexual identity has had an impact on their leadership development. Going beyond confidence, Youth 9, an 18-year-old gay male stated:

"I don't think it's a massive deal, but I do on the odd occasion think being a person in the LGBT+ community, because of the stereotypes, people just assume that you are not going to be the best leader." (Youth 9)

This statement from Youth 9 suggests that instead of the inner turmoil implied by some of the adult respondents, the reluctance to take on leadership roles was mainly due to the perceived stereotypical responses from those around him. This something that Youth 4, an 18-year-old bisexual woman also concurs with:

"I think at first I did (worry about taking on leadership roles) because obviously you worry about it and you sort of think if people know (about being LGBT+) they are probably going to think differently of me, but I think once you may be comfortable with it, it doesn't really affect you as much, you get used to it." (Youth 4)

This again may demonstrate how the perception of other people regarding their sexuality has certainly impacted Youth 4s development of their leadership identity, which in then something one has to get used to in order to be comfortable with oneself. Being comfortable is something that Youth 5, a 23-year-old gay man, spoke about:

"I think maybe if I wasn't gay, I'd be more comfortable being a leader towards men, you know like on a construction site or something. It depends towards who it is, I think towards men I would find it more difficult than I would to women." (Youth 5)

In this statement, Youth 5 demonstrates how being part of the LGBT community has led to him being uncomfortable in taking on leadership roles around men but would perhaps be more comfortable around leading women. This again could be evident to internal perception of how other see and relate to individuals within the LGBT community, showing perhaps women are less judgemental around gay men in leadership roles.

Out of the seventeen respondents five, 29.41% (three adult gay men, one female pansexual youth, and one trans woman youth) suggested that their experiences have had some negative connotations, but ultimately have led to a positive outcome regarding the development of their leadership identity. Adult 2, a 43-year-old gay man discussed how he thought that his sexual and leadership identities impacted each other:

> *"I think leadership and sexuality come from completely opposite areas, so you can be yourself socially, or conformed socially within the workplace. There's more protection at work. I wanted to develop my career, not put my sexuality on the back burner so to speak, but keep my personal life personal, and my career was my career. There are big distinctions because there's that fear of judgment. Growing up […] unfortunately for me was a very inward-looking experience and anybody that wasn't perceived as the societal norm of a white heterosexual male wouldn't be made to feel very welcome. You were always seen as a freak at school. This tended to push me to want to be more academic, made me, probably made me push myself more. But in work I am paid to lead, I'm not paid to be gay which is a real interesting dynamic."* (Adult 2)

Interestingly Adult 2 starts by suggesting that his leadership identity and sexual identity are from different areas, so individuals can be their authentic self in social situations, but then conform to workplace norms and take on leadership responsibilities. However, Adult 2 still suggests how difficult being part of the LGBT community was growing up, which has perhaps given him the momentum to dissociate the two

competing identities to become a leader at work. The statement 'I am paid to lead, I'm not paid to be gay' again is interesting as this may demonstrate a clear disconnect from both identities, showing how one can become more dominant in certain situations. Adult 2 went on to say:

> "My first career role after university was a sales manager […]. I had a female manager, saw how she was leading, or managing and thought that really is aspirational. I remember she once said to me 'just be yourself, be yourself' that's what makes a great leader. That really stuck and gave me the motivation to want to do it too. I always felt I had the ability, but I had never had someone to reassure me that I could do it. I didn't know if being gay would inhibit me – did I really have to be out at work? It was my sheer determination, I wanted to do this, but I didn't know how to. You almost needed positive reinforcement from someone to say you can do this. It Only takes a minute to say just be yourself. This experience brought the two together, and that's when I came out, as a result of that conversation with my manager. It was a life changing situation. In a sense I remember the day, I remember where we were, I remember what we were wearing. It's one of those moments. You know sometimes you get an epiphany – just be yourself. That's what will take you where you need to go. (Adult 2)"

In this following remark, the distinction between sexuality and leadership identity development is articulated, with Adult 2 asking did he really need to be out at work? It could be suggested that this demonstrates the competing identities, and how one is more prevalent at one time than the other. This statement by Adult 2 may also demonstrate how the two identities can work together, with the support from a manager helping Adult 2 to become their authentic selves in the workplace. Being authentic is something that Adult 6, a 48-year-old gay man, mentioned:

> "So, I would say leadership wise in my early career, getting a job at what 20, 23 (ish), then getting into a leadership role probably by about 25, 26. I will tell you the big impact it had, and I only kind of realised this when I started reading stuff around authentic leadership, and I don't

know what I put it down to, but I would say that in my early career I would be, or I advocated, was there was me as an individual, and me as a leader, and they were two different people. I don't know what I would put that down to, I might put it down to a lot of things: age, naivety lack of experience but possibly an element of sexuality in there as well. There was the persona that you put on to do the job, to do the leadership role effectively, and then that was you as the individual." (Adult 6)

Adult 6, who did not accept themselves as part of the LGBT community until much later in life, perhaps describes here how their leadership identity and their individual identities were very separate, which could be partly due to the internal struggles Adult 6 was experiencing in accepting their sexuality. It is interesting to see that Adult 6 completely separated the two competing identities and chose to ignore his sexual identity development in favour of developing their leadership identity, but still recognising that they were not perhaps being their authentic selves.

Highlighting the issues that surround LGBT individuals and the LGBT community is something that Adult 7, a 25-year-old gay man, was passionate about, which has led him to take on leadership responsibilities:

"I have faced depression as well as discrimination. I know what it feels like to go through that, and so wanting to make those differences, and taking on that kind of leadership role (course rep) to stand up for people and say 'this isn't right' as it has had an impact on me, and it has made me want to take on those roles - I want to make a difference. I want to stand up, I don't want to be a bystander. I hate the idea of being a bystander and not doing anything and letting people walk over others. It's not right. It's not ethically right to me to just do nothing. I need to be doing something because it's the right thing to do. There is still the fight for LGBT+, especially around trans. We're still murdered. We're still bullied. We're still harassed. We're still discriminated against. You know just because the laws change doesn't mean that society has changed. I mean you can just look at basic statistics that simply say how much poorer we all are as a community. Yes, there's a massive issue still, so

things still need to be done. You can't just go 'oh well the laws change some things; things are fine now'. Things drastically still need to be done and it needs to be an intersectional way of viewing it. You know us a lot of racism within our community; there's a fight within our community that needs to be addressed that just because we're oppressed doesn't mean that we can't oppress others." (Adult 7)

Adult 7 shows how they felt discriminated against and oppressed by others, leading to mental health issues, which was the motivation and inspiration they needed to take on leadership roles within his environment to stand up for other LGBT individuals. Adult 7 was very passionate about standing up for LGBT rights, but also recognised the turmoil within the LGBT community itself. One of the most interesting statements within this dialogue is perhaps 'oh well the laws change some things; things are fine now' perhaps demonstrating a similar feeling to some of the other participants, where it is quite evident that even though society has progressed around the acceptance of the LGBT community, there may be still a long way to go. Sharing similar difficulties, Youth 3, a 23-year-old trans woman stated:

"I have had some opportunity, but you know I've turned some leadership roles down because it's very hard to work with the LGBT community at the moment and then outside (of the community). I've worked in several sort of like hospitality jobs, mainly pubs and restaurants, and I've taken that kind of leadership role with new recruits and things like that, but I'm still not at the level that I would call myself a leader. One thing I always tell people is that I'm me first, with my ideas. Second, I am Trans, and third, I am what affects my ideologies; but it doesn't define who I am as a person and my capability as a leader. I suspect I've lost my job once over it where I live (being LBGT+), and long story short basically someone I think found out and I got less and less hours, and eventually they told me to leave. it makes me want to do it more (leading) because I think we need to have more people showing that we can do the work." (Youth 3)

Youth 3 shows here that she has had leadership opportunities, and has taken on roles supporting others, but also states how difficult it has been being part of the LGBT community, specifically when they were 'discovered' which led to being asked to leave a job. Interestingly Youth 3 also suggests the difficulties within the LGBT community itself, echoing the struggles within the community shared by Adult 7.

Refreshingly, Youth 6, a 15-year-old pansexual woman, who has struggled with their sexual identity showed how these experiences have led her to want to help others:

> *"After everything that I have gone through, especially considering its mainly LGBT struggles, it's really easy for me to help people who are LGBT. I have had a few LGBT influences in my life, my mum is married to a woman. The closest I get to teamwork is group projects at school and stuff like that, so I am usually the leader because everyone is like I don't want to do that, so I am like oh ok I will sort it out, and then I like sort out all of the work."* (Youth 6)

As the youngest participant it is interesting to see how they have struggled at school being part of the LGBT community, and perhaps this has given them the impetus to turn that around and want to help others within her community, as well as taking on leadership responsibilities when no one else wants to.

Out of all the participants five, 29.41% (one gay male adult, three gay male youths, and one bisexual woman youth) shared positive experiences when talking about leadership opportunities and taking on leadership roles. Youth 2, a 24-year-old gay man, stated:

> *"I find being a leader quite easy. I work now as a carer and they have asked me to become a senior, which is obviously a step up because nine times out of ten when on my shift I take charge anyway. When you see something and no one is doing anything about it, you have to do something about it. I don't think being gay has affected me. I don't think being gay has affected me at all; having worked with gay men in the*

past, I found it easier perhaps to take on leadership responsibilities."
(Youth 2)

Youth 2 shows here how he is happy to take the lead in situations at work, which has led to promotion, but also interestingly explains that working with LGBT individuals in the past has made it easier for them to take on leadership responsibilities. similarly, Youth 8, a 24-year-old gay man described how they thought that being part of the LGBT community has not affected their leadership perception and ability:

> *"A lot of my life I have been burdened with things that I really can't speak of, because it gives me nightmares […] but I struggled with a lot of terrible things but being here (LGBT+ youth group) it's just, it doesn't change the fact that you can still be a leader from whatever background, it's just how you see yourself. If you see yourself as someone that you can do something for someone else, then by that jurisdiction you are already being in a leader role. If something needs to happen or someone needs to take charge of a situation, I will always be the first to do it, naturally by instinct. If someone's in a bit of a pickle for whatever reason, no matter what I am doing I will drop it to deal with it. It doesn't concern me."* (Youth 8)

Again here, Youth 8 shows how being part of the LGBT community has perhaps not affected his ability to take on leadership responsibilities, regardless of the struggles of their past. Interestingly Youth 8 talks about their awareness of themselves as a leader, stating that regardless of your background, if you see yourself as someone who can help others, then you are taking on leadership role. Awareness of oneself is something that Youth 1, a 23-year-old gay male, also commented on, suggesting that their acceptance of their sexual identity at a young age has helped to put themselves in leadership roles:

> *"Maybe if I wasn't accepting myself and my own sexuality then I wouldn't put myself in a leadership role, primarily because the spotlight would be on me and what if somebody picked that out. Once I got into the workplace, I got my first job when I was 16 and that was kind of a new*

environment. I was very open about sexuality and about myself. Whereas obviously in high school people have known you since primary school and have a fixed idea of who you are. Even though you may be changed over time they've already got their first impression from when you were in year 7." (Youth 1)

Acceptance here is perhaps the motivator for Youth 1 to want to take on leadership roles, suggesting that if they were not out and open about their sexuality, they would not have taken on such roles through fear of being 'picked out' as being part of the LGBT community. In contrast, Adult 3, a 44-year-old gay man showed how separating their sexual and leadership identity helped them to take the lead in some situations:

"I think I just put it to one side because I knew sex wasn't on the cards, lots of my friends at school all felt that. Not all the boys were like that, there were also the kind of lads at school would seem to be focused on sex and on it having girlfriends and all the rest of it. I just got my head down and focused on academic excellence instead. So yeah, I suppose that I spent most of my time in books instead. I took on leadership roles at school at that time, there were projects like organising school plays and productions. […]. Other students would kind of turn to me or expect me to be taking a lead […]. We did a couple of major projects, […] I took on quite a dominant role. When I think of the people who would just join me and those who follow my lead, it was mainly the nerdy guys but quite a few girls as well. I took a leadership role outside of school. There was an organisation, […] who used to have local branches, so I took on running the local branch. It was a good way of meeting likeminded people, but not sexually, although I wouldn't be at all surprised if many of them were gay now." (Adult 3)

Focusing on their academic work and leaving their sexual identity 'to one side' perhaps helped Adult 3 to take on leadership roles both within and outside of their school. Interestingly it seems as if Adult 2 was maybe aware of his choices, and decided to develop his leadership identity, leaving his sexual identity whilst he focused on achieving 'academic excellence'. The final positive statement was from Youth 7, a 19-

year-old bisexual woman, showing how their environment helped them develop their leadership identity:

> *"Mainly as my mum has a disability, and when I was young, I used to take care of her as my older brother wasn't too sure of what to do. Yeah, I wasn't always sure of what to do, but I sort of took the lead."* (Youth 7)

This shows how circumstance has led Youth 7 to take the lead in a situation where their sibling would not, showing perhaps how another identity, as the career of a parent, to take the dominant position.

4.2.4 Research Theme 2 Summary

The second research theme that became evident from analysing the data was around how being part of the LGBT community had affected participants leadership perception. Almost half of the respondents cited that being part of a sexual minority group did have an impact. Importantly the participants spoke about struggling with their sexuality, and how it affected their confidence to take on leadership positions, and even thought that their sexual minority status would make them less of a leader, affecting their perception of ability. This was the consensus for both adult and youth participants. However, five of the respondents claimed that even though their sexuality had implications on their leadership development, they eventually had positive outcomes regarding their leadership perceptions. Interestingly even though some of the participants talked about being bullied and repressed, it led them to want to take on leadership roles. The next area put to the participants was how role model influence may have helped their minority sexual development.

4.2.5 Research Theme 3 – the Influence of LGBT Role Models

The third theme that emerged was about the influence of LGBT role models; some of the respondents did not have any role models at all growing up (one Adult lesbian woman, four Adult gay men, one youth bisexual woman, and one youth gay man). Adult 7, a 25-year-old gay man said:

"I didn't have any role models really growing up. I guess perhaps my parents, but maybe not even my parents were role models. I mean I was bullied since I was quite young for different things, so that probably also had an impact on me as well. I know what it's been felt like to be trampled over, and I can empathise and sympathise very easily with people and understand them." (Adult 7)

Adult 7 then continued to say:

"I think it's important that we should have role models because of the society that we grew up in is very individualised. It is harder for us to recognise ourselves in another group of people. I guess growing up for children especially it's quite important to have role models to realise that you exist, we exist as a community, and we do actually. We can live our lives and we can do these things. This is what needs to be happening and how you can make a difference and that kind of thing." (Adult 7)

Even though Adult 7 did not have any role models growing up, he recognises the importance of LGBT role models, so that people within the LGBT community can see the successes of similar others and know that they are part of a community that they recognise themselves within. Similarly, Adult 5, a 37-year-old gay man implies that they too did not have any LGBT role models growing up:

"I can't think of a single openly LGBT person that I came into contact with (growing up) even until a long time after university, and university wasn't that open. So, no I can't think of any role models. I guess the teachers were very influential and parents obviously. There were teachers who you kind of recognised as being supportive people, someone to look up to. They weren't necessarily amazingly successful or someone I aspired to be as such, but they were people who were a positive influence." (Adult 5)

Interestingly Adult 5 shows here that they understood the importance of positive influences, and supportive teachers, but describes how even after university, it was

difficult to see any positive LGBT influences to help them to understand themselves as part of their community. Adult 2, a 43-year-old gay man had a bit of a different experience at university, with it being the first experience of the LGBT community:

"No, none at all. Well not that I knew of, let's put it that way, I don't recall having any when I grew up. The move into university was probably the first time that I experienced gay culture, with the LGBT+ societies. That made me feel more comfortable because it wasn't just me on my own. It was more about people being open about it rather than the state of their closet." (Adult 2)

Adult 2 here describes being part of the LGBT community as something that made them feel more comfortable at university, recognising themselves as part of the community, and understanding the support that that may bring. Adult 8, a 25-year-old lesbian woman said also that she did not have any LGBT role models, but again understood the importance of having someone to look up to who has been through similar feeling and situations:

"I think it does matter (having LGBT+ role models). Mostly because you know when you're a teenager or a kid who's being bullied for being gay, it can be really hard to think 'no it's okay I can come out of this and be successful' unless you see other people who are in that position what they've been through and have been successful. It kind of gives you a bit of hope." (Adult 8)

A majority of the participants said they were influenced by role models growing up, but not necessarily from the LGBT community (two gay male adults, one lesbian woman adult, three gay male youths, a trans woman youth, and a pansexual woman). Youth 5, a 23-year-old gay man stated:

"I didn't really like any typical gay people (as role models), but I really love Lady Gaga, absolutely love her, just everything she does. Community work and the speeches she gives and she's a pretty cool role model. When I was younger, I felt like oh like I want to be like Lady

Gaga. So, I tried to be all confident and weird. Now I'm just me." (Youth 5)

Even though Youth 5 spoke about an influence who is not part of the LGBT community, they definitely had an influence and impact on them; they did not however talk about them as a particular role model. Similarly, Adult 1, a 26-year-old gay male spoke about having similar influences, but not necessarily role models:

"No, no particular role model. My degree was in politics. That's always been like a passion of mine should we say. HR is quite political, and I think LGBT issues do come to the forefront and that. Hillary Clinton is one of my home girls, so in terms of political icon absolutely sure she would be up there but no real role model. There are certain individuals that make an impact on your life. For instance, the current Managing Director where I am now is fantastic and someone I would see as a leader. But no one really inspired me to do something. Oh, tell a lie so Jillian who is the one up senior role to me but we're only two years apart in age; I am definitely inspired to follow her path. I think she's had a really great progression in the business. Everyone respects her, she is very good at what she does." (Adult 1)

Interestingly Adult 1 discusses many influences in their life, but does not think of them as role models, although they have impacted their beliefs and interests, and have influenced their working life. Another participant, Youth 2, a 24-year-old gay man, did not have any specific gay role models, but spoke of one role model who has had an impact on their lives:

"Well, I know it sounds corny, but my mum. The stuff that she has had to contend with throughout life. She is still here. Survived a hell of a lot and come out the other end. It has helped. It has helped me get through quite a bit. Yes, when I came out, she was a bit shocked at first. Not because I was gay, it was more about grandkids. Yeah, but then she came around to the idea; for a couple of days, she was a little funny, but now much better, so fine really, really good." (Youth 2)

Whilst Adult 7 above discusses their parents as a role models, but does not think of them as such, Youth 2 suggested that their mum has certainly been an influence on them. Even with the difficulties surrounding Youth 2 coming out to his mum, she still remains a positive role model now to him. Another participant, Youth 6, a 15-year-old pansexual woman, again talks about influences in their life, but did not specifically relate to them as role models:

> "I know a PCSO, like I went missing for a while and she was handling my case, because they have to like close it and stuff, but she sits and talks to me about work, and I think that is the kind of person I want to be, I want to sit with people and discuss things that aren't really relevant, and it makes you feel better. I really respect her in that sense, but my biggest idol has been like David Bowie, because he was always out there and he did what he wanted to do and nobody could tell him otherwise, and I think that's why I want to be like that and do performing arts." (Youth 6)

In this statement, Youth 6 suggests how others around them can become influential to their lives and help them to want to achieve similar successes in their behaviours. Youth 6 also talks about 'idols', which could be perhaps interpreted as an influential role model, especially when they impact your future career possibilities. Adult 4, a 28-year-old lesbian woman again spoke of influences as well as role models:

> "Not Really, no (LGBT role models). I always looked up to my dad. I didn't want to be like him because he was a bit scary, but I want to have a kind of presence, maybe like an authority to do things. I always thought that it was the men who have the power, so I would much rather be like that and get some of that power. My mum worked as a temp a lot, she had a part time job because dad went away for six months, and I never looked down on that. I just knew that wasn't what I wanted. I want to do my best at school and just work hard, just work your way up to the top and you can do what you want. Which I now realise isn't true. So yeah, I guess I could consider both my parents as role models but

for different reasons. I always thought that in terms of socially and in a familiar way my mum was much more someone I would aspire to be, very caring and considerate and just always going above and beyond. And then people would look up to my dad and they respected him. I don't think I always saw my mum necessarily being respected in that way." (Adult 4)

Adult 4 is interestingly suggested that her father influenced her from an authoritative point of view, and that she wanted to be like him to get some of 'that power'. Adult 4 also then goes on to say that both her parents were role models in very different ways, one from the perspective of power, and the other that she would aspire to be like. Adult 6, a 48-year-old gay man did say he had role models, but not from the LGBT community:

"I have one, in public I would talk about Steven Covey probably, but in private I'd probably talk about a chap that I worked for a number of years, he was straight as they come. He had quiet leadership, so he was well respected. He was knowledgeable but nothing about him was ever forceful. It wasn't about the great I am, and it was just about he taught me things like, don't come to me with problems, come to me with solutions. And he never got angry no matter how terrible the situation was, and I learned from that. He probably doesn't know this, I'm sure he doesn't. I would hold him up to be somebody that taught me more about leadership, because I worked closely with him and saw what happened on a day-to-day basis. But he wasn't perfect either, and there were some decisions and some things that he did that I could list and say were not great decisions, or I wouldn't have done that, but he was interesting, and human as well." (Adult 6)

Adult 6 here talks about two specific role models, one that they would discuss publicly – an acclaimed American business author, and also someone who has influenced and impacted their working life. Interestingly both role models that Adult 6 talks about are very similar and both are work related role models, and not part of the LGBT

community. Youth 3, a 22-year-old trans woman spoke of a major influence in their life, but their role model was also not part of the LGBT community:

"Probably Martin Luther King, because when I studied him when I was younger, I found that he was still involved in the civil rights movement; he was always about never acting like them, but debate with them. It's this thing of, we have to work with these people and debate with them and confront them, but not act like them. I think that's the most important lesson I learned from him. I think it has because when I was younger, I was very much, I wouldn't say an anarchist, but I was very much an aggressive liberal. Like if you if you don't agree with me, you're not with me and I don't want to be a part of you or your friends' thanks, but what I realized reading Martin Luther King a bit, is that it doesn't work like that, you kind of have to be the grown-up person that says hey we can still be friends and disagree. Let's debate let's talk, I want to hear ideas, and talk maybe about why I don't agree with your ideas." (Youth 3)

Although Youth 3s role model was not part of the LGBT community, Martin Luther King perhaps had an influence and major impact on how to relate to people and how we should enter into a discourse to solve our issues. This is something that may be of interest to people within the LGBT community, showing that talking with people, sharing their ideas, is a way to understand their point of view. Youth 1, a 23-year-old gay man, also spoke of influences rather than role models:

"I would say no (to having an LGBT role model). I've always in a sense been quite sure of myself, if I wanted to do something that would be me wanting to do it not because of anyone else. when I heard your question I kind of felt not so much like as a role model, but someone did once inspire me. In high school I was quite naughty and then one of my teachers a psychology teacher, I was in her room, and I was messing around, and I started reading all the different professions. It sounds so sad when I say it, what different psychology professions there are. And I was reading clinical psychology and she said why did you just go for it. And here I am, the years later, and I got what I wanted to achieve,

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and she generally inspired me. She said she was part of Mensa, she inspired me to become a member of Mensa as well. And she was just a positive influence, but not a role model. Like I said earlier, not leading me but like guiding me a little." (Youth 1)

Youth 1 here describes how being sure of himself has negated the need for a role model, in that they do things they want to do from their own motivation, rather than be influenced by others. However, he then went on to discuss how influential one of their teachers were, and how from their impact, they have inspired them to be able to achieve their goals.

Out of all seventeen participants, only three (one adult gay man, one bisexual woman youth, and one gay male youth) said that they had LGBT role models. Adult 4, a 44-year-old gay man spoke about their LGBT role models:

"When I joined the Boys Brigade the leader of that was a bit of a role model for me. I also worked from about 15 onwards, I worked at the local theatre as an usher, and the manager of the theatre also became a role model and a mentor to me. He was gay, and I think he was probably the first gay man I knew and he kind of took me under his wing and was really supportive. The guy who ran the Boys Brigade, and the guy from the theatre, they were all kind of softer men. They were not really alpha male role models in that way. I wouldn't have responded well to them I think if my interests were in sports. They were part of something I could share and felt was the right fit. They were very encouraging people and encouraged me in the kind of creative side of things that we could engage with, and the Boys Brigade also encouraged me in leadership as well. I saw that I could be one of the leaders of the group, and so that was useful." (Adult 3)

Adult 4 here describes how he had LGBT role modules growing up, and how they have supported him through his formative years, whilst also showing the successes of similar others and encouraged Adult 4 to take on leadership roles. Youth 4, an 18-year-

old bisexual woman also spoke about having an LGBT role model, although they were unaware of their sexuality at first:

> *"I used to look up to Nicola Adams the female boxer (role model). She's actually gay and I didn't know about that because obviously I wasn't out when I first started to see her as a role model, but I don't know maybe that was the reason I liked her. So, I just think there's so many things I like. Like she's obviously female and she's gay and she's black and I think there's so many things that like could have stopped her from achieving those goals, but she didn't let it. I think when you see them like achieving or leading then it makes you think; I could do that as well. So, I think at certain points it definitely makes me feel like I can do that, yeah." (Youth 4)*

Here we can see how powerful Youth 4's LGBT role model was to them and inspired her to think that she 'could do that as well', showing the true impact that an LGBT role model can have. Youth 8, a 14-year-old gay man also spoke of the importance of LGBT role models:

> *"Laverne Cox (transgender woman, actor), Rue Paul, people like that. I think it's important being someone at an international level whenever everyone can see them because it shows that people in our community can go far. It's like the same everywhere really isn't it, like Asian people will find Asian role models to look up to, and gay people will find gay role models to look up to, it doesn't affect me where there are or not." (Youth 8)*

Unfortunately, Youth 7, a 19-year-old bisexual woman, and Youth 9, an 18-year-old gay man didn't comment on LGBT role models as the interviews took place in a youth centre, and both left the room at this point.

4.2.6 Research Theme 3 Summary

The third research them evident was around role models and their influence on the participants development of their sexual minority status. Some suggested that they did not have any role models growing up, and few had any contact with LGBT role models, even though the respondents recognised the importance of having role models to show them that similar success are possible for individuals within the LGBT community. The majority of the participants cited role models such as teachers or parents, but surprisingly not many had LGBT role modules, suggesting a lack of available LGBT role models in work or in the media. Out of all the respondents only three spoke about having LGBT role models and cited that they were certainly influential and had a positive effect on their sexual minority development. The next area covered was how being part of the LGBT community may have had any influence on their working life.

4.2.7 Research Theme 4 – Having a Sexual Minority Status at Work

The fourth theme that became apparent when analysing the data was how being part of the LGBT community affected the participants at work. Four out of seventeen respondents spoke about some issues when discussing their work experiences (two adult lesbian females, one youth trans woman and one youth gay male). Youth 8, a 24-year-old gay man, spoke about his experiences when dealing with people at work:

> "With the job I do I go from customer house to customer house and install alarms, I am not open about it. I can't. For the pure fact that not everyone is in the same century as we are. I could go to your neighbour's house for example and fit an alarm, but I can't go talking about my sexuality as they might not believe in it. I've gone to people that are gay couples - perfectly fine, and I've gone to straight couples - perfectly fine, but it's just not one of those I can talk to at work, because if someone doesn't approve then it can ruin the whole function of the job." (Youth 8)

Here we can see how Youth 8 suggests he has to adapt to each of his customers, as some, he feels, would not 'approve' of his sexuality. When prompted more, Youth 8 went on to say:

"The business that I do is family run, and its either my family accept it, or they don't, but either way I am running it. But even if I wasn't running it, it would be the fact that it's not going to hinder the fact that, whatever my sexuality is, the main fact is just do your job, that's all that should matter. But when I am at a job, I can't talk about it because it is not professional and its sad but not everyone agrees with it, people are still set in their ways. If that's the case, then that's that. That's life." (Youth 8)

Youth 8 suggests that whatever his sexuality, the job has to be done regardless, but again reiterates the difficulties he has with being his authentic self around some people as it would be unprofessional. Adult 8, a 25-year-old lesbian woman, echoes the sentiments of Youth 8 by suggesting that in some environments it is easier to be open about oneself:

"I think it depends on what place you're in, some places are very good about it and it's easier to be open about your sexuality and stuff. I think in some places especially, places where you are sort of facing the public - it would be harder to come out at work and be honest about who you are. I did teacher training and I kind of had to go back into the closet because I saw it more of an environment where I would worry about what people would say." (Adult 8)

Adult 8 suggests again that they have had to adapt their behaviours in different work environments due to worrying what people would say if they were being open and authentic to themselves. Youth 3, a 22-year-old trans woman, started to talk about how different things were when they went home during their time at university, and how they felt about being authentic:

"I suspect I've lost my job once over it where I live. It's still quite a conservative area for the Trans community and long story short basically someone I think found out and I got less and less hours, and eventually they told me to leave. There's a lot of it (difficulty) when I go home, and there's a lot of jobs where I know I couldn't be myself. I know that one day when I go back if I do get a job, I want to be out just so that we can at least talk about it in my village and things like that. Yeah, I think sometimes it can affect what you do." (Youth 3)

Even though Youth 3 suggests that they want to be out at work so at least in their village, it starts the dialogue about trans awareness, they still had problems when they did get a job and suspected that it was due to being a trans woman that eventually led to losing their job. Adult 4, a 28-year-old lesbian woman similarly had some issues in the workplace, although not strictly related to their LGBT status, but about gender equalities in work:

"I think also people don't want to ask, so yeah there's still that stigma attached really. I do tend to use gender neutral pronouns a lot. I mean the one instance that comes to mind was I had only worked like a couple of months with […] who works over in York. He'd come over to visit and he was asking like how you are settling in, really nice. And then he said when he worked in London, lots of women were working in academia, and they always did much worse than the male academics because male academics had wives and their personal lives didn't take over. Then he said that I should make sure that I get married. And I'm like Okay what the hell is going on. I'm sure you're not meant to be saying that but also, I didn't confront him because I was on a temporary contract then and I didn't really know him but in my mind, I was like in Australia where same sex marriage was still illegal, and I wanted to say that if I could get married I would get married." (Adult 4)

Interestingly although Adult 4s colleague was not making comments wholly related to their sexuality, it was important to her as Adult 4 had previously lived in Australia, where

at the time gay marriage was illegal, so the perception of the comment felt like an insult to both women in the workplace, as well as LGBT individuals too.

Two of the respondents, two adult gay males, had work experiences that were difficult at the time, but also spoke of their building of confidence within themselves about their sexuality, which ultimately led to more positive work experiences:

> *"Going back to university, I had a part time admin job at a doctors' surgery, and I think that's probably the time when sort of my confidence was improving but I probably did still feel awkward then. So, then I remember I took one of my friends to the Christmas party with me as it was sort of a plus one and you know what a doctors' surgery is like - interesting characters from reception to the nurses to the doctors themselves. That was sort of an interesting time I remember thinking you should see the looks on your faces completely confused. I could feel myself being judged. So that was, that was quite a time ago at university. I then worked at the weekends in boots. Which was brilliant because you're in Kingston, it's one of the most diverse places in the country so you had you know all ethnicities all races religion, sexualities; it was a melting pot in that shop on a Saturday which really helped with my confidence." (Adult 1)*

We can see how Adult 1s work experiences during university were perhaps difficult at first, and he felt very judged about being his authentic self. However, when building up self-assurance, and moving to a bigger more divers city, Adult 1 found the confidence to be themselves in the workplace. Adult 1 went on the say:

> *"I'm probably a more confident person now, I'm hoping LGBT people now have more confidence than I had 10 years ago. You can't just hide yourself anymore, I think people do need that confidence. And I think I have noticed a change recently in the confidence in being LGBT in the workplace, I'm quite a chameleon so to speak, but we've got to really decent leadership team, they are really inclusive, and I remember joking saying being gay is actually my USP in the business. I'm the only one*

in our main office function and I probably maybe use to my advantage. I maybe use it as a USP, as a tool, and it's something that has actually pushed many people back and whether that's emotionally or actually development. So yeah, I'm going to fly the flag." (Adult 1)

Adult 1 goes on to say how he used his sexuality, or differences, in the workplace as a unique selling point as he was a minority in his workplace being the 'only one' in his particular office. Interestingly this seems to have had two effects, firstly perhaps pushing some people away, but more importantly, motivating Adult 1 to be himself at work and 'fly the flag' for the LGBT community. Adult 2, a 43-year-old gay man, had similar experiences around not wanting to express their sexuality in the workplace:

"To begin with, no (out at work). In Sheffield, although my colleague knew but I never told anyone else. I see myself as quite introverted, which is quite the opposite to what people see. I moved from there and I worked for the […]. That's the first time I was ever out from the beginning at work. I didn't choose to tell people; I didn't come out and I refused, I always refused to. Why should I? It's that usual thing of you don't come out as straight, so why should I come out as gay? There's no point. What are you achieving from that? So, I waited. I knew people would talk, but I really had no issue with that, you get used to it. I mean one person asked me on a night out if I was gay, and I said yes. Oh no we just wondered they said, why do you wonder? Do you really care? And all those things that go with that. So, from that point on I was always out at work." (Adult 2)

Intriguingly Adult 2 discusses here how why he should choose to come out to people at work, as heterosexuals do not have to 'come out as straight' – so why should LGBT individuals. Adult 2 doesn't suggest that this is due to fear of non-acceptance, but just something that he chose not to do. Adult 2 went on to say:

"I didn't talk about being gay in the office, I spoke about going to this bar or that theatre with (boyfriend). I don't tell people. Anyone that starts in the company - oh by the way I am gay, because why would any

heterosexual person ever think to do that? And that's my point. Being
gay doesn't put me at a disadvantage in leadership. In fact, it motivates
me to do more because you've had those hurdles to get over as you are
growing up." (Adult 2)

Again Adult 2 spoke about not talking about his sexuality at work, but rather than being part of the LGBT community being a hindrance, it motivated him to want to do more, to take on leadership responsibilities, perhaps to dissociate himself from the past 'hurdles' of growing up gay, but now getting on with his ambitions in the workplace.

Four of the participants only spoke of positive workplace experience, three adult gay males, and one youth gay male. Adult 3, a 44-year-old gay man spoke about his experiences:

"This is the only job I've had; I have moved up within this university. But
yeah, I think by that point I realised this was a kind of safe place to be
a gay man. I was looking at jobs in advertising when I first finished my
undergraduate degree. Then when I was doing my Masters was
thinking about going into publishing instead, and I think I went to a few
interviews in advertising got quite a long way in the process but did start
to get concerned of how aggressive that environment could be. So
yeah, at university I just had sense of I could just continue to do what I
love doing, which is research primarily. […] I just can't remember if I
talked about my then partner, but I would have done in the sense of just
use that phrase me and my partner kind of thing. […] I started in a small
team with only six or seven members of staff at the time, so you couldn't
be kind of closeted. I was never in the frame of mind to go back into the
closet anyway. I do remember my first year here, there was a lecturer
who was married with two kids but wore an earring. We were a social
event, it must have been Thanksgiving dinner, and the students came
up to me because I was new to the department, and they wanted some
of the gossip and kept asking me, so is he gay? […] But none of them
asked about me. They didn't think I was gay. For some reason they
misidentified everybody. I had colleagues who when you first start to

talk to them, seemed to assume I'm straight and then a student puts them right." (Adult 3)

We can see from Adult 1s experiences at work that perhaps he didn't have any real issues about being gay in the workplace, maybe due to the environment of a university which can be more diversely aware. The only issues were perhaps the misidentification of some other staff which were not part of the LGBT community. Interestingly Adult 3 suggests that no one asked about his sexuality, which could be due to him being very straight acting. Adult 6, a 48-year-old gay man, also worked in the public sector, and spoke about his experiences:

"So, a Chief Exec was brought in to turn the organisation around and downsize it probably. And he came from financial services, and he was, he believed, all about open communications. He was full disclosure from day one, which was really interesting. So, he used to send out a weekly blog to all staff and within like the first couple of weeks of the blog going out, he was talking about what he'd done at the weekend, talking about his partner Darren, talking about his ex-wife, talking about the dogs what they had done. You know it was all in a way refreshing to start with, I think, and it was like wow! Blimey! Gosh! That's kind of big stuff, because it was all sort of dripped fed out. He was either very clever or just didn't care really. Which is why I think it's interesting, and the other end of the spectrum. It started to get too much when you know, it was oh Darren and I are going to stay with my ex-wife at the weekend cause she's you know she's having some building work or whatever. It turned him into a slight joke in the organisation, and people started to go the other way in terms of I don't need to know this stuff you know."
(Adult 6)

In describing his workplace experiences, Adult 6 describes something that is very different, in that a senior member of staff is openly gay to all staff, both directly and in a weekly blog, that at first seems to be very refreshing, but over time had the opposite effect and didn't want to hear that information anymore. Adult 5, a 37-year-old gay man also spoke of being open at work, but in a very different way:

"I don't feel like it's an issue at work, I've certainly never hidden it. It's never been like I've have to explain. Just when it comes into conversation that's fine. Other than I mean obviously you work in an environment where you're the minority. So, even though that hasn't been a negative, never subject to discrimination or anything like that but you're always conscious. Ultimately, you're talking the language of someone else's experience and that's kind of what defines how we talk about relationships and how we talk about our lifestyles generally speaking they are married with kids. And that's the Norm. Yeah. And so it affects it in the sense that you're aware of that. But I've never felt held back." (Adult 5)

Adult 5 here speaks about being open and honest about their sexuality but discusses it in a way that shows sensitivity to others - heterosexual married co-workers – so as not to cause offence, always being conscious of their sexuality and deciding when it is appropriate to discuss. Youth 1, a 23-year-old gay man spoke of his experiences, mainly in a female dominated workplace:

"The vast majority of people I work with are within mental health, and people who are experiencing challenges are quite liberal and open. People of any kind of sexuality or race or living conditions that kind of thing. And I think as well, this isn't just like come into my head, this profession is kind of more dominated by women, that perhaps are tended to be perceived as more liberal in any case. So, I think in my profession, I think for every four women there is one man and the team I am in I'd say out of 15 there is 3 men. Then in […] where I worked which was a much smaller team, I was the only man in both stores I worked at. And then in […] it was more even but most or more women." (Youth 1)

4.2.8 Research Theme 4 Summary

The fourth theme emerging from the data related to the influence that being part of the LGBT community may have had whilst the participants have been at work. Some of the respondents reported that they had issues when working in public facing roles, suggesting that they worried what their customers would think of their sexual minority status. Adapting behaviour to suit different working situations seemed to be a common theme, which affected their authenticity and some using coping strategies to not identify themselves as part of the LGBT community. Only four out of the seventeen respondents had positive experiences in the workplace, but still felt that they had to take heterosexual colleagues feelings into account, so as not to cause offence. The final research theme went on to ask how the participants background and where they came from affected both their minority sexual and leadership identity development.

4.2.9 Research Theme 5 – Parental and Societal Influences

The final main theme arising from the data was around the background of the participants, and how this may have affected their identity development. Four participants (one adult gay male, three youth gay males) described adverse experiences. Adult 7, a 25-year-old gay man talked about classism, both at university and within the LGBT community itself:

> "I think that there is quite a lot of classism sometimes in our community, and I've actually experienced it both at university and within our community. I have had certain people who just because they know I'm from a working-class background they talk down to me and sometimes I think they might not have realised it. This is quite a while ago. It's not this year or anything but I noticed where they would be talking to me, and they would talk down to me, kind of simplify things. But then when it was like a person who was like from a middle-class background, they would like properly talk to them - they wouldn't properly listen to me." (Adult 7)

One of the most interesting things here is the prejudice against a perceived social class that Adult 7 experiences both at university, and within the LGBT community itself. This perhaps shows classism can be rife in whatever community you belong. Youth 2, a 24-year-old gay man spoke of different consequences coming from a lower socioeconomic background, which wasn't specifically related to his sexuality:

> *"From about 15 my mum was a single parent, and she couldn't work as she had incident with her spine. It turned out she got disintegrated vertebrae, and she went on the sick. She ended up with cancer and then her husband left her. Well, he was seeing someone else. Then just after the cancer cleared up, she had a stroke. She sort of became a recluse and I ended up looking after her. Yeah, obviously, money wasn't too good, and I wasn't working at the time, it was a bit of a struggle. She had no social life I had no social life and no cash coming in. Yeah, difficult time." (Youth 2)*

Whilst Youth 2 clearly had struggles growing up, the situation was related to his mother circumstances rather than coming from a poorer background. Coming from a similar demographic area, Youth 9, an 18-year-old gay man, spoke of a different socialisation experience, but of also not having much growing up:

> *"Pretty average I would say, we were not poor, we were not rich. My mum works in the courts, so we get a decent amount of money. But I would never think of us as rich. If there's something that is too expensive, we can't afford it." (Youth 9)*

Youth 9 could be describing a normal background where there is enough to live comfortably, but not being able to afford more expensive things. Youth 5, a 23-year-old gay man, again from a similar demographic, but perhaps more due to coming from a small town, described his socialisation as below average:

> *"Below average because of where we are. There's nothing like for someone my age and even (nearest city) doesn't have anything not*

really. I feel like maybe someone of my age in London would have a lot
more opportunity." (Youth 9)

Four more participants, three adult gay male, and one youth female pansexual, spoke about their socialisation, and although coming from different backgrounds, all spoke of initial difficulties which became more positive experiences. Adult 2, a 26-year-old gay man spoke about coming from a lower socioeconomic background:

"I think growing up, there was never any never talk about leadership
(roles), we were expected to take manual jobs, or be a bus driver, no
disrespect to both professions. You're going to work on a building site,
you're going to read the Daily Star, you are going to look at page three,
and you are going to drive a white van. I know I have mentioned a lot of
stereotypes, but it was never like anybody to leave; anyone who wanted
to go to university was considered stupid. That had completely the
reverse effect on me. It was sheer dogmatism. I'm going to achieve it. I
want to achieve it. Competitiveness because nobody helped; I wanted
to do it. It was to do with where I came from, the culture, the family
history etcetera." (Adult 2)

Growing up in what is perceived a lower-class environment where being part of the LGBT community was not part of the dialogue, Adult 2 used his experiences to motivate him and propel him to the career he wanted. Youth 6, a 15-year-old pansexual woman also spoke of changing environments, but due to relocated rather than to improve career prospects:

"I grew up in a council estate near London, it was in the news a while
ago about racial abuse, and that is like the kind of place that I grew up
in. Sadly, that happened a lot, there was a lot of racial abuse and
homophobia, I once had a dead bird put through my letterbox because
my mum was openly gay. Erm, when I moved up here it was so much
easier to be myself, because for so long I was like, I am not gay, I am
just a girl, and it didn't feel right." (Youth 6)

The move from the repressive abuse clearly made a difference for Youth 6; from being abused in their original environment, a move to a less populated city gave them the opportunity to become themselves, without fear of abuse. Adult 6, a 48-year-old gay man stated:

> *"I grew up in a religious house so that had an impact of things I can put it down to. You know that had an impact, being gay would be bad, and wrong. And I'd go to hell. So that was a very clear indicator. But yeah socioeconomic, not sure. No, I'm not sure. My partner I'd describe him as coming from a very working-class background, he is exactly the same age, he came from a family where they didn't keep a close eye on him. But that still have no impact on his sexuality as such. For better or worse, really. I suppose if anything I wouldn't want to draw a parallel. It gave him greater freedom, not as closely monitored, slightly larger family with three of them two of us. So, you know my parents would want to know where I was every hour of the day, kind of thing. His didn't."* (Adult 6)

Whilst Adult 6 could not really place the environment he was brough up by socioeconomic status, the religiosity of his socialisation perhaps had an impact on his LGBT identity development. Interestingly Adult 6 then spoke about his partner coming from a working-class background, which may have not affected his sexual development, but gave him more freedom. Adult 1, a 26-year-old gay man spoke about coming from an upper working-class background:

> *"I would say, what is in between middle and working class, upper working class? I am from a single parent family, first in the family to go to university out of three children. I never wanted for anything we were not in any sort of poverty-stricken state. But definitely upper working class. My sister sort of followed the path of my mum who worked in education, nursery nurse teaching assistant level. I think that both could probably do much more than they are doing now, they've been quite content."* (Adult 1)

Interestingly Adult 1 spoke of never wanting for anything but talked about his sister and mother perhaps not reaching their potential, without any real discussion of his own.

Seven out of the seventeen respondents, two adult gay males, one youth trans woman, two youth gay males, one adult and one youth bisexual women, spoke about their socialisation, with mainly positive connotations. Adult 3, a 44-year-old gay man spoke about his relatively comfortable background:

> *"Both parents were civil servants but not really high up, but it meant we had our own home, and you got pocket money and stuff like that. So we were in a reasonable position, relatively comfortable. I can't really remember any time we particularly struggled. We weren't especially well-off, but comfortable. One of the main benefits of it was, well it wasn't so much to do with money but my parent's determination in terms of picking where I was going to secondary school, there was a local comprehensive which was known for being pretty rough, so I suppose you would say that the of majority of students who went there were from low economic status backgrounds. It was like some of the problem schools that we have around, and we knew that this wasn't really going to be somewhere where I would flourish. It was more likely to be a place where I got bullied, and I think I was scared of going because you heard stories about bullying, and I suppose at that point I knew that I was likely to be a target. The best respected school in Peterborough was Kings School, it used to be a grammar, but it wasn't any longer, but it was quite selective in the students who could go there. It was pretty much that everyone who went there had family who'd gone there before. I was one of the best students in the year of my primary school, and so my parent's kind of went all out batting to try and get me into that school. I think that's something that parents from a lower social grouping wouldn't necessarily have the kind of gumption to do, or the drive to do that, to see that I got the best opportunity that I could. I mean that's probably the way the school shaped things for me terms of leadership." (Adult 3)*

Adult 3 spoke about coming from a relatively comfortable background, but it was the sheer determination of his parents that helped to forge his way into a better school, which perhaps ultimately gave him the confidence, helping both his LGBT and leadership identity development. Youth 3, a 22-year-old trans woman spoke about coming from a remote area:

> *"There are not a lot of opportunities because it's such a remote area. So, there's not a lot of opportunities in terms of say like working in industry and things like that. It's very much agriculture and catering and things like that. In terms of opportunities being a leader, you know I've tried to voice my opinion. I try and get involved. I'm not saying I'm perfect at it, but I do try and get involved. I am motivated to achieve the best, but not just myself, I think the way that I try and think about it is like do it now, so, the next lot doesn't have to do it. So, in general I think generation Y X or whatever the letter is, my generation, we have to work together. We may not agree but we kind of do have similar goals. Let's work on it now. So, the next lot doesn't have to go through what we did."*
> *(Youth 3)*

Even though coming from an isolated area, this seems to have helped Youth 3 to not give up and engage in developing her leadership identity, even though there were no opportunities in their area. It is also interesting that Youth 3s motivation seemed to be about helping the LGBT community work and learn together, to ensure it is easier for the next LGBT generation. Youth 1, a23-year-old gay man spoke about his socialisation within a low socioeconomic environment:

> *"So, my dad died when I was when I was six months old. I don't have a dad. But my family in general my mum I'd say completely well below average (SES). Besides my brother I was the first person to go to uni. Not to be rude but (brother had) below average jobs like just working in a store, not academically focused, whereas I was. He was happy to stay, and this is off on a bit of a tangent but quite happy just to stay in […] and explore, whereas I volunteered around the world, travel on my own with friends. Just a low socioeconomic status maybe that filtered*

into not wanting to travel and not being academically focused (brother again)." (Youth 1)

Youth 1 perhaps shows here how the motivation of growing up LGBT can give you the incentive to want more out of life. From growing up in a difficult environment, Youth 1 seems to suggest that being part of the LGBT community was the encouragement to want to do more, whereas his sibling was happy to stay in their local area after university. Youth 8, a 24-year-old gay man, perhaps had very different experiences from the other participants:

"Everyone calls me (name), but my real name is Lord (name). The reason being the Lord being the name and title in contract from (place came from) if you know where that is. Erm, we have I think two hundred and seventeen acres, within partnership around (place) and round the back of (place), and it goes up to (place). I suppose the reason why I see myself as confident is purely on the basic fact of why should you need to follow anyone besides yourself? I understand that some people need leaders to follow because they don't have the inspiration to do it by themselves and they don't fight about everything, you know, but within the courtship of how I have been brought up its second nature for me and I take it on as an instinct which is why is what I hope to accomplish." (Youth 8)

Youth 8 was brought up as a Lord, and his family owns a great deal of land and property in their local area. By his own admission, the privilege that Youth 8 has grown up with has instilled a certain way of acting and behaving in accordance with his title, which perhaps had a positive effect on his leadership identity development. Although not having a title, Youth 4, an 18-year-old bisexual woman, spoke of having leadership opportunities growing up:

"Maybe I've had other opportunities to do things like someone on a lower economic status might not do, things that might cost money like going onto classes that might have cost money. Some other people might not be able to afford it that sort of thing. Yeah. I'd like to think that

everybody really had the opportunity to be a leader. Obviously, I can only speak for myself, but I'd like to think that everybody had access to leadership opportunities and could look for them too." (Youth 4)

Youth 4, coming from a good socioeconomic background, suggests that there were leadership opportunities growing up, something that she believes anyone could have access to. Adult 5, a 27-year-old gay man spoke of similar experiences growing up in a similar socioeconomic environment:

"I guess sort of a lower middle class probably would be the way to define it, my dad was a police officer and my mother worked in an office, so comfortable. We had a nice house reasonably well off. But yeah (place) which is quite a deprived town, and economically mostly working class. It was very heavily involved in coal and glass industries when they vanished. It's left quite a mark on the town; I think it's technically deprived which is how it is termed. I kind of value the opportunities that I've been given. I think I'm in a fortunate position (to have taken opportunities) where it's something that once you have a foot in the door, once you've had a bit of experience of jobs and the working environment, and once you're on that ladder you've got a bit of security behind the opportunities. Whereas people who aren't in that social bracket are all just falling off the bottom of the ladder I guess, and then you know you get how hard it can be to get on the ladder to begin with."
(Adult 5)

Adult 5 describes how coming from a comfortable background, the area they lived was deprived, and although Adult 5 had leadership opportunities, he spoke about people from different environments not being so lucky. Adult 8, a 25-year-old lesbian woman suggested that the environment where she came from were accepting of her LGBT status:

"I think coming somewhere like (place) who are quite decent and quite accepting LGBT+ people, I think that's helped. Yeah, I don't know if it's

really affected people's opinions of me or anything in that regard." (Adult
8)

Adult 8 suggests that she didn't encounter any difficulties growing up LGBT in her environment, but interestingly spoke about other people opinions, and perhaps the perception that non-LGBT individuals may have but were not openly discussed. Adult 4, a 28-year-old lesbian woman, who was brought up in the military stated:

"So, from a military perspective it's hard to put a socioeconomic sort
of spin on it because you could be from any background in the military.
Just pasteboard over it. Yeah. You know like we said earlier everybody
is the same. Yeah, so I don't think that socio economic status had any
relevance, because I suppose the military sort of takes that equation
until it doesn't it." (Adult 4)

4.2.10 Research Theme 5 Summary

The final theme came from participants discussing their background and their parental socioeconomic status and how this may have had an influence on their identity development. Out of all the respondents, four suggested that coming from mid to lower socioeconomic backgrounds did have an effect. Other participants suggested that although they had difficulties initially based on their backgrounds, they then had positive experiences. Interestingly those who had initial struggles, the effect was that they were determined to better themselves and motivate them into gaining better jobs and life experiences.

4.3 Chapter Summary

This chapter detailed the information provided from the seventeen participants based on the emerging main themes coming from the data. There were many differences that each respondent had, but it can be seen that a majority of the respondents had challenges growing up as part of the LGBT community, and having a sexual minority status had an impact on their sexual identity development, as well as their perceptions of leadership ability and their development of a leadership identity. Although many

participants were able to use the negative experiences to motivate them to achieve better things, there is no doubt that oppression, bullying and lack of confidence in being your authentic self still exists, both with the older and younger participants experiences. The lack of LGBT role models also stood out, even though the majority of the participants recognised the importance of having similar others to help show that success is possible. The next chapter now analyses the data from the participants, and explicitly links to the existing literature outlines in the literature review chapter.

The following chapter discusses the main research themes which were coded again to find secondary themes that came out of each specific area.

5. Chapter 5 - Discussion

5.1 Introduction to Chapter

The previous chapter outlined the data collected from the participants split into the main research themes; the following themes became evident though the initial analysis of the data. These themes were: growing up as a member of the LGBT community, and how this had affected the participants growing up; the effect of being a member of the LGBT community and how this may have influenced the participants perception and opportunities of leadership; the possible influence of LGBT role models; how being part of the LGBT community may have affected the participants in their working life; and how parental and social influences have affected the participants identity development.

For this chapter, the main research themes were coded again to find secondary themes that came out of each specific area. This was done by putting each main theme into a Word document (Microsoft.com, n.d. (b)) leaving a large right hand side border to make notes using a more focused coding method (Saldana, 2013). Again, the use of NVivo software (Lumivero.com, 2023) was discounted as doing it by hand felt more natural and a better way to get a deeper understanding of the data; Nvivo felt clunky and difficult to use (Zamawe, 2015), with the more traditional use of writing notes whilst deep reading of the data feeling more personal with more themes evolving. This seemed to be a much more productive way to start to analyse the data and considered much easier than using the NVivo software. It is recognised that NVivo for some is a useful of software that really help to sort the data ready for analysis, but unfortunately in this instance this was not the case, and a more traditional method was found to be far more efficient for this research. This chapter follows each main theme and discusses the secondary themes that emerged from each initial theme.

5.2.1 Research Theme 1 – Growing Up as a Member of the LGBT Community

The results from the first research theme, based around how the participants felt how growing up as a member of the LGBT community has had any influence over them, showed that there were two more specific themes that came out of the discussions.

The first evident theme was that many participants at one time or another throughout their adolescents tended to ignore or internalise their sexual development. Katz-Wise (2015) demonstrated the importance of the adolescent stage for the development of a sexual identity and being able to identify and label their developing sexual orientation. Speaking about such difficulties, Adult 5 stated 'it was something that I just sort of compartmentalised and ignored for a long time', and also suggesting that 'there was no safe space' to be able to discuss their feelings with anyone. These sentiments were echoed by Adult 3 who was 'not quite brave enough' to come out as LGBT, as well as Adult 4 who felt sometimes that they were 'hiding' their sexuality. Adult 2 also thought that being LGBT was 'maybe not the person I want to be'; as well as Youth 2 who felt 'disgusted' with themselves. Ignoring and not wanting to accept their sexuality also affected Youth 6 who said, 'for so long I was like, I am not gay', and Youth 3 who could not be themselves around their family, and Youth 1 and Youth 9 who were both scared to be their authentic selves. As well as feeling as though they needed to ignore their developing LGBT sexual identity, some participants also internalised their feelings; discovering one's sexual identity during adolescents and early adulthood can be a challenging time. The lack of similar others - an LGBT narrative to help construct their identity (Somers, 1994) – for the participants interviewed can lead to a suppression of a sexual minority development, especially when the dominant ideal of sexuality is predominantly heteronormative (Pearson and Wilkins, 2013). Adult 5 stated how they desired 'not to be noticed' at school, which is something that has continued into adulthood. Adult 1 also spoke about 'fighting those inner demons', whilst Youth 2 spoke about how internalising that they 'could not be gay' building up the internalised pressure. This is similar to Youth 4 who said that '[you] build it up into something, you make it a big thing', which was also echoed by Youth 9 who said 'it was all in my head. Like it was a lot worse in my head, and that is what I struggled with'.

Understanding sexuality can be a very difficult time for all adolescents, but from the data collected from this sample, being part of the LGBT community could also mean that individuals are exposed to stigma on a fundamental and a social level (Hatzenbuehler, 2014). Banaji and Prentice (1994) suggested that identity is a consolidation of individual experience and characteristics which are interpreted through the identification of our similarities and differences to others within social situations. Whilst Furlong (2009) stated that a sexual identity is stabilised through

interactions within the individuals' environment, as well as though social interactions. Many of the respondents did not have the opportunity to identify their similarities and differences with others, as there were no apparent similar others (Somers, 1994) to base their own sexual identity development. Likewise, participants could not find a safe space or the right person to be able to discuss feelings, being fearful of who they are becoming, and the potential stigma that is attached to being part of the LGBT community. Surprisingly five of the youth participants reported such feelings and pressure not to be able to be their authentic selves, perhaps showing that growing up as a sexual minority, even in this age of gender fluidity and freedom of expression (Katz-Wise, 2020) is still a challenge for LGBT individuals interviewed for this research. Not being able to recognise oneself in others whilst navigating a sexual minority identity could affect individual motivation and stop LGBT individuals achieving their true potential. Bandura (1989) stipulated that individuals are motivated by setting realistic objectives, anticipating successful outcomes and visualising a successful future. However, achieving a successful outcome is dependent on individual perception of ability (Bandura, 1977). LGBT individuals may often face rejection or feel isolated, which can form negative self-perceptions and lead to low self-esteem (Travers and Paoletti, 1999). Individual perception of not being able to become who you really are could be impeded by not having similar others to understand their sexual minority and affect their internal self-belief, leading to low self-esteem and a lack of motivation to accept themselves as part of the LGBT community.

Peer association and social integration are salient aspects of stabilising a sexual identity (Kuhlemeier, 2021), plus there is also a link between social development and an individual's health and well-being (Gariépy et al., 2016), especially within the LGBT community (Gillespie, et al., 2015). Krausz et al., (2018) suggest that individuals within the LGBT community are more likely to have mental health issues, which can often be linked back to the social isolation and stigma that face LGBT adolescents (Hatzenbuehler, 2014). Mental health issues within young people are on the rise, with one in six suffering a mental health episode (digital.nhs.uk, 2020); however, LGBT individuals are suffering with their mental health more than double than that of heterosexual individuals (Lawrie, 2021). Individuals within the LGBT community are also more likely to self-harm in comparison to non-LGBT individuals. When LGBT individuals are unable to be their authentic selves, like their non-LGBT peers, it causes

LGBT individuals to ignore their minority sexual development, hiding themselves from the acceptable dominance of heteronormativity within our society (Savage and Barringer, 2021). Individuals not being able to accept their own identity deepens their feelings of unsustainability of their sexuality and being able to be their authentic selves (Erikson, 1959). The ability to be honest and authentic are paramount in enabling a successful transition into a positive LGBT sexual status (Datti, 2009). However, the conflict that LGBT individuals go through in accepting their sexual minority status can cause feelings of separation and alienation (Plumber, 1975; Cass, 1979). The potential acceptance of an LGBT identity can cause confusion, anxiety and guilt (Troiden, 1979), whilst rejecting it can cause feelings of depression and despair, affecting self-concept and self-belief Coleman, 1982).

The second area coming from this theme was around bullying, which many of the participants were either subjected to, or witnessed though others; having to experience or anticipate this oppression leads to individuals hiding their sexuality, to evade prejudice and discrimination, and sometimes even violence (Barringer, Sumerau, and Gay 2017). These sentiments are echoed by Adult 5 who saw a lot of 'homophobic bullying and name calling' which caused them to 'fly under the radar and not to be noticed'. Adult 3 also stated that 'gay people at school were looked down upon, seen as second rate', whilst Adult 2 spoke about 'the abuse you get, as in verbal abuse'. Adult 1 and 8 also said they were subject to verbal abuse during adolescents, whilst Youth 6 spoke about the abuse extending to having a dead bird posted through their letterbox. Chesir-Teran & Hughes (2009) stipulated that the stigma faced by individuals is intensified during adolescent and school years, suggesting that LGBT youth are victimised much more severely that non-LGBT individuals; Travers et al., (2020) even suggesting that such oppression can lead to symptoms of PTSD, trauma and depression. With both adult and youth participants talking about oppression during their adolescents, it can be argued that again, even with increased acceptance around the LGBT community bullying and oppression still exists within the sample of participants interviewed. (Poushter, 2020). Oppression and bullying rates often decrease during adolescence to adulthood with non-LGBT individuals; yet LGBT youth can be subjected to damaging experiences much longer, and often causes isolation (Johnson & Amella, 2013; Robinson et al., 2013). Having to deal with negativity and oppression can lead to LGBT individuals developing skills to strengthen their resilience

to help to circumnavigate developing into an adult. However, as heteronormativity is fundamentally rooted within society, LGBT individuals moving through adolescence to adulthood continue to be at risk to such oppression (Fredriksen-Goldsen et al. 2013a; Simpson et al. 2017). Stonewall (2017) suggests that even though current LGBT youth experience improved representation and rights, there continues to be a high level of homophobic language and bullying, whilst mainstream heteronormative society often fails to recognise their existence.

As we can see from the data collected from the participants, the LGBT individuals interviewed have a much more difficult time growing up and are subject to oppression and abuse that goes beyond the school years, and has continued into adulthood (Johnson & Amella, 2013). This can cause internal stresses, and even lead to PTSD, trauma and depression (Travers et al., 2020) and mental health issues. Such issues can lead to LGBT individuals to internalise their sexual development, and not be able to be their authentic selves, leading to isolation (Robinson et al., 2013); remarkably, this is still the case with a majority of the youth participants, demonstrating from the data collected from the participants, even in this age of gender fluidity (Katz-Wise, 2020) there perhaps needs to be more openness and discussions around LGBT individuals in school and the workplace.

5.2.2 Research Theme 1 Summary

Using a more focused coding method (Saldana, 2013) has established that two more specific themes were observed from the data collected around the first main theme of how being part of the LGBT community has affected the participants growing up. The first focused theme was around respondents ignoring or internalising the development of their LGBT sexual identity. Many of the participants spoke of the difficulties in accepting their sexual minority status and were often scared to be noticed as different to others. This was prevalent with both the older and younger participants, demonstrating how even in the modern age of gender fluidity (Katz-Wise, 2020), LGBT the individuals interviewed still have issues in accepting their authentic selves, which can lead to mental health issues (Krausz et al., 2018).

The second theme that became evident in this first main theme was that many of the participants had been subjected to bullying, or had witnessed bullying, which often meant that respondents again hid their sexual minority status to avoid discrimination and sometimes even violence (Barringer, Sumerau, and Gay 2017). Such discrimination can lead to severe mental health issues such as trauma and depression (Travers et al., 2020), demonstrating again how even with increased acceptance around the LGBT community, bullying and oppression still exists within the sample interviewed for this research (Poushter, 2020). From the data collected from this sample, it can therefore be argued that there has not been much change to the attitudes to the LGBT community from non-LGBT individuals, which is having a major impact on the mental health of the LGBT community.

5.2.3 Research Theme 2 – leadership Perception as an LGBT individual

The results from the second main research theme, based around how the participants felt how being part of the LGBT community had affected their leadership perception, two more areas emerged which were participants who saw themselves as leaders, and those who did not. Within the group of participants who did not see themselves as leaders, the main themes were a lack of confidence, and fear of how others would perceive them in leadership roles, which often led to a complete divide of their sexuality development and leadership development. During the interviews, Adult 5 stated that they would 'run a mile' from anything that would make them 'stand out from the crowd', suggesting the lack of encouragement also hampered their desire to take on leadership roles. Confidence was also an issue for Adult 1, who didn't see themselves as a leader and 'at present has no yearning for any leadership role'. Confidence and internal perception of not considering oneself of having leadership ability was also apparent with Adult 8; similarly with Adult 4 who also suggests that their minority sexual identity development had an impact on their leadership development. Adult 2 echoes this sentiment when they talked about their sexual development and their leadership identity being completely separate, concentrating on one over the other, stating 'I am paid to lead, I am not paid to be gay'. Leadership and sexuality being independent from one another was also discussed by Adult 6 who said 'there is me as an individual, and me as a leader, and they were two different people'. Youth 3 also suggested a

divide in leadership and sexual development, due to others' perceptions, which at least once led to them being dismissed from their leadership role.

Terry (2016) suggested that there is a correlation between the development of a leadership identity alongside the development of a sexual minority identity; the more someone wanted to take on a leadership role, the more integrated their sexual development was, but for those who did not see themselves as a leader tended to separate the two competing identities. Perhaps stemming from a lack of confidence, or the victimisation that LGBT individuals suffer through adolescents (Chesir-Teran & Hughes, 2009), it could be argued that from this sample of LGBT individuals, they have suggested a difficult time accepting their sexuality, and also have difficulties in developing their leadership identity. Feeling different or being perceived as dissimilar by others can lead to limited exposure of activities that can limit self-belief (Morrow et al., 1996), perhaps showing how growing up as a sexual minority can affect an individuals' motivation, belief and perception to become a successful leader (Bandura, 1989).

Perceived self-ability plays an important role in leadership motivation, as an individual should believe in successfully achieving the desired role or outcome, otherwise they will be unmotivated to follow career paths that include leadership roles (Bandura et al., 2001), which was the case for many participants. Research suggests that sexual minority leaders are more likely to be stigmatised, which can destabilise their leadership success (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009); it could be argued that by separating the two competing identities, the participants are avoiding the possibility of provocation from others. Typical leaders are often depicted as a white heterosexual male with masculine characteristics (Koenig et al., 2011; Rosette et al., 2008); a leader not fitting this description may be considered ineffective in a leadership role, and therefore subject to discrimination and marginalisation (Eagly & Karau, 2002). George's (2007) authentic leadership model posited individuals were more effective in leadership roles when they could be themselves, (Lee, 2022). Lee (2022) however sought to understand how Gorge's (2007) model affected sexual minorities, finding that LGBT leaders found achieving a sense of authenticity was more difficult than it was for their heterosexual contemporaries. It could therefore be argued that many of the participants in this study

have found difficulties in being their authentic selves, and this has an impact on their ability and perception of taking up leadership responsibilities.

From the few participants who saw themselves as leaders, their perceived ability could be a result of growing up as LGBT and the oppression that they faced. Youth 6 stated how they find it 'easy to help people who are LGBT' after all the struggles they had accepting their sexuality. This was a sentiment echoed by Youth 8 who 'struggled' with many things, saying that 'it doesn't change the fact that you can still be a leader from whatever background'. Adult 8 also suggested that they took on leadership opportunities but put their sexual identity to one side and focused on 'academic excellence'. It could be argued therefore that leadership perception and ability from the participants studied has stemmed from the difficulties that LGBT individuals face whilst growing up, showing that their motivation to lead (MTL) (Chan and Drasgow, 2001) has perhaps come out of their adolescent struggles. Individuals are the outcomes of their unique environments (Bandura, 2000), and therefore social and cognitive stimuli influence individual career development and leadership motivation; social cognitive theory suggests that individuals are proactive and self-regulating mediators of their own social and psychological development (Bandura, 1997), and recognises the capacity for humans to make choices. Perceived self-ability plays an important role in leadership motivation, as an individual should believe in successfully achieving the desired role or outcome, otherwise they will be unmotivated to follow career paths that include leadership roles (Bandura et al., 2001). The self can be constructed of behavioural characteristics that may involve leadership qualities, whilst childhood experiences may influence internal representations of leadership. Whereas past research has mainly focused on behavioural characteristics, the contextual variants that form cognitive schemas which may affect leadership motivation remain mostly unexplored (Hall and Lord, 1995; Keller, 2003); emphasising importance of new research examining the effects of contextual factors, such as sexuality and socioeconomic status on leadership motivation.

Many of the participants did not see themselves as a leader, this stemmed from a lack of confidence to take on leadership roles often due to the potential perception from others, fearing that their sexual minority status could make others see them as ineffectual leaders. This lack of confidence and self-perception often meant that the

participants saw their minority sexual identity and their leadership identity development as entirely separate and could only focus on one identity development process at a time, meaning that whilst struggling with their sexual identity, the participants that took part in this research ignored their leadership identity development, and vice versa in some cases. Perceived self-ability is vital when individuals want to become successful in leadership roles; if the participants do not believe in their leadership ability, then they will not be motivated to take on leadership roles (Bandura et al., 2001). Being your authentic self can mean more success in leadership roles (George, 2007), however, LGBT individuals find being themselves more challenging (Lee, 2022) which clearly impacts their perception and ability to be a leader. Even the participants that did see themselves as leaders was often based on their struggles with their sexuality, choosing to help others based on their past victimisation, or completely ignoring their sexual minority identity development to focus on their leadership identity development.

5.2.4 Research Theme 2 Summary

The second main theme centred around how participants thought that being part of the LGBT community had affected their perception of leadership ability. Two more areas became evident in analysing the data from this second main theme which were that the respondents either saw themselves as leaders, or they did not. For those participants who did not see themselves as leaders, two focused themes were evident, which were a lack of confidence in taking leadership roles, and fear of how others would perceive them if they took leadership opportunities. Respondents stated how they would avoid any leadership opportunity or responsibility so as not to stand out from others, whilst also indicating their lack of confidence. This lack of engaging in leadership opportunities may have an impact on the development of both sexual identity and leadership identity development, separating them so only one area is being developed (Terry, 2016). The main theme from the participants who saw themselves as leaders was that their background and sexual minority status had motivated them to want to take leadership roles and responsibilities, showing that each individuals unique environment (Bandura, 2000) had proactively helped their own psychological development (Bandura, 1997). However, even some of the participants who saw themselves as leaders still suggested that they compartmentalised their minority sexual development, to focus on their leadership identity. It could be argued

therefore that our unique social experiences play a part in how the participants saw themselves as leaders, which motivated some to achieve more, but installed a lack of confidence to take on leadership roles for others.

5.2.5 Research Theme 3 – the Influence of LGBT Role Models

The third research theme focused on participants and LGBT role models that may have influenced or motivated them. The secondary themes that came from this theme were that a majority of the participants did not recognise any LGBT individuals as role models, or they didn't see anyone as a role model at all; only three of the participants actually saw members of the LGBT community as role models. Out of those that did not recognise anyone as a role model Adult 7 stated that they 'didn't have any role models growing up', an opinion reiterated by Adult 5, who said that they did not have any contact with anyone within LGBT community, stating they 'can't think of any role models'. Adult 2 also could not recall any role models growing up; however, all recognised the importance of having LGBT role models, with Adult 7 suggesting need to 'recognise ourselves in another group of people'. Armour and Duncombe (2012) suggested that in theory, role models are beneficial to stereotyped groups, such as members of the LGBT community, but more research around role models, role aspirants and the role modelling process would help to achieve greater success in stereotyped groups. The importance of role models within the LGBT community is paramount in order for those to prove that high achievement is possible, despite any discriminatory barriers (Lockwood, 2006). It could be argued therefore that those participants who did not relate to role models at all, could have benefited from seeing that it is possible to become who they want to be, regardless of the past negativity they have encountered.

Just under half of the participants stated that they had people that had influenced them, but they were not members of the LGBT community. During the interviews, Youth 5 stated that they 'didn't really like any typical gay people (as role models)', but suggested they thought a recent pop star was a 'pretty cool' role module; similarly, Youth 6 also said that a pop star was their role model. Adult 4 spoke about their father being someone they looked up to, and Youth 2 spoke about their parents being very influential to them growing up. Parents as well as schoolteachers were mentioned by

a few participants, but not LGBT role models. McNeil (2010) indicated that although parents can be a very positive influence, individuals tended to relate better to role models than parents, in that they will listen more to a role model, and be more ready to accept challenges and advice from them. A lack of social support through role models can often mean that LGBT individuals delay many important identity development decisions due to the stigma attached to their minority sexual status (Mohr and Fassinger, 2000), which would have a detrimental effect on their leadership development, and barriers to their future careers (Parnell, Lease and Green, 2012). However, Bower, Rosch and Collier (2015) described role models as adults or peers that can influence an individual's development, which can include parents, or non-parents, such as teachers (McNeil, 2010). Relationships and close interactions from an early age can have a significant influence on an individual's leadership motivation, affecting their cognitive schemas (Keller, 1999, 2003), which can lead to taking on leadership responsibilities (Popper and Amit, 2009). It can be seen therefore that those participants that did not claim to have a role model other than their parents or teachers, could have been positively influenced by them; however, if they are seen as having uncacheable successes, they could also have a very negative effect (Major, Testa and Bylmsa, 1991).

The importance of role models is paramount, especially for those who belong to stereotyped groups such as within the LGBT community (Buck et al., 2008). People who belong to lower status groups are often poorly represented in leadership positions, due to negative stereotypical beliefs; successful and positive role models can therefore be particularly important to such individuals (Hoyt, 2010). Nauta, Saucier and Woodard (2001) advocate the importance of LGBT role models, something echoed in Gomillion and Giuliano's (2011) who stated LGBT individuals felt more positively about themselves and had more pride in their sexuality when they related to an LGBT role model. Adult 3 spoke about how they looked up to a work colleague who was openly gay, suggesting that 'the manager of the theatre […] became a role model and mentor' and the 'first gay man' they knew. Youth 4 discussed the lesbian boxer Nicola Adams, who they suggested that they did not know they were gay until after they came out themselves, illustrating how an LGBT role model can influence someone from the LGBT community, even if they were unaware of the role models sexuality. Youth 8 spoke of a transgender role model, as well as a celebrated American

drag queen, stating how important it is at an international level as it shows 'that people in our community can go far'. Over two thirds of Americans believe that the LGBT community is vastly underrepresented in the media (Melore, 2021) even now in this age of more acceptance; something that is echoed by the World Economic Forum, who suggest that less LGBT characters are portrayed on television, including all streaming services, than the last year (weforum, 2021). Perhaps even more so evident in sports; whilst we see occasional press reports of athletes coming out as LGBT (Tom Daley for example), a majority will wait until they retire from the sport to avoid any homophobia and negative publicity as possible (Telegraph, 2014), and in 2022, there was only one openly gay professional footballer in the UK (Skysports, 2022).

Many of the participants did not have any LGBT role models but did find influence from parents or teachers; whilst non-LGBT role models have been important to them, individuals tend to relate better to role models (McNeil, 2020). Having a role model as part of a minority group can be enormously important (Buck et al., 2008), but as we can see within the participants, LGBT role models are poorly represented (Hoyt, 2020). Having an LGBT role model can show LGBT individuals that being part of this community, it is possible to achieve similar successes, and encourage them more to take on leadership responsibilities. Having a LGBT role model allows LGBT individuals to feel more positive about their sexuality, giving them as sense of pride about who they are (Gomillion and Giuliano, 2011), this was echoed by one participant who understood the importance of LGBT role models to show 'that people in our community can go far'. The lack of LGBT role models is evident, both from the participants, as well as in the media and sports (Melore, 2021; weforum, 2021; Skysports, 2022) which, it could be argued, have a detrimental effect on LGBT individuals taking part in this research and their perception of being able to become a successful leader.

5.2.6 Research Theme 3 Summary

The third main thematic area focused on the influence that similar role models may have on LGBT individuals. Other themes that were evident in this area were that a majority of the participants did not identify with LGBT role models, or role models at all, with only three participants recognising members of the LGBT community as role models. Having role models is particularly important for stereotyped groups (Armour

and Duncombe, 2012) and especially within the LGBT community to show that similar successes are possible (Lockwood, 2006). Many of the respondents did cite parental influences and some the influence of teachers; however, whilst these can be positive influences, individuals relate more to specific role models (McNeil, 2010). Not having LGBT role models can impact sexual identity development (Mohr and Fassinger, 2000) which can also affect a leadership identity development, and perhaps future career choices (Parnell, Lease and Green, 2012). LGBT role models are vastly underrepresented in the media (Melore, 2021), and less LGBT characters are portrayed on television and streaming services in 2021 than in previous years (weforum, 2021). The lack of LGBT role models is even more evident in sports, with only one openly gay footballer in the UK in 2022 (Skysports, 2022). It can be argued therefore that the lack of LGBT role models could have an impact on LGBT individuals, wanting to see that similar success are possible, having an enormous impact on LGBT participants of this research and their career choices and aspirations.

5.2.7 Research Theme 4 – Having a Sexual Minority Status at Work

The fourth main research theme was around how being part of the LGBT community had an effect on the participants working life; the secondary themes that came out of the data were that individuals were concerned about other people's perception of their sexual minority status, the stigma that comes with their sexuality, and being out at work or not. Managing a sexual identity at work can be difficult for sexual minorities, which can often stem from the conflicting pressures individuals may feel to be their authentic selves (Clair et al., 2005). The perception of others at work may also have a detrimental effect on LGBT individuals (Roberts, 2005), forcing them to stay in the closet. However, if an LGBT individual is open about their sexuality, they can face prejudice and discrimination (Griffith and Hebl, 2002). When discussing their working life, Youth 8 spoke about not being open at work about their sexuality in case 'someone doesn't approve'. This sentiment was echoed by Adult 8 who described how in one role, they were forced to 'go back in the closet because I saw it as more of an environment where I would worry what people would say'. Feeling different in the workplace, or the perception of others as being different, can lead to not believing in oneself (Morrow et al., 1996), which can then affect motivation. Individuals who have a high comprehension of their self-belief are more likely to be successful at work (Felfe

and Schyncs, 2014), whereas LGBT individuals who worry about the perception of others may lack motivation leading to poor performance (Bandura, 1989). Not being able to be their authentic selves at work was also something that Youth 3 talked about there being many jobs where 'I know I couldn't be myself', hoping that one day they would be able to 'be out just so that we can at least talk about it'.

Research around sexual minorities is limited (Klawitter, 1998; McQuarrie, 1998) whilst visible diversity such as race and ethnicity have received much attention (Bowen & Blackmon, 2003). Being open at work about being a sexual minority can be a very difficult decision, one that heterosexual individual's do not have to make (Clair et al., 2005). Making the decision to disclose one's sexuality at work can leads to emotional anxiety, as well as fear and resentment from others (Cain, 1991; Franke & Leary, 1991). However, if someone decides to remain in the closet, LGBT individuals can suffer from a sense of low wellbeing and dissatisfaction in their lives (Lane & Wegner, 1995). During the interviews, Adult 4 spoke about using 'gender neutral pronouns a lot' so that they could discuss areas of their lives without disclosing their sexuality. Developing such coping strategies is common (Ward & Winstanley, 2005), where LGBT individuals are 'passing' themselves off as heterosexual by 'covering' personal information and discussing friends or partners in a gender-neutral way (Griffin, 1992 cited in Croteau, 1996:200). This is something that Adult 1 also spoke about, and remembered a specific time when at a social gathering they brought their 'friend' and could feel themselves being 'judged' by their colleagues. Defence mechanisms are common, Button (2004) suggested that dealing with homophobia and heterosexist attitudes at work, LGBT individuals often assume a heterosexual identity, avoid the issue of sexuality, or are explicitly open about their sexuality and incorporate their identity into their workplace behaviour (Button, 2004); however, Hebl et al., (2002) found that being explicitly open about being a sexual minority can lead to anxiety in the workplace.

There were a few participants who said that they were out at work, but still reported some difficulties. Adult 2 spoke about how they 'didn't chose to tell people; I didn't come out and I refused, I always refused to'. When an LGBT individual assess whether to be open about their sexuality at work, they will often assess the climate and the culture of the organisation before making their decision (Clair et al., 2005). However,

Brookes and Edwards (2009) found that LGBT individuals in the workplace wanted to be treated equally to their heterosexual counterparts, placing significance on the importance on being accepted socially into the organisation. It could be argued that Adult 2 did not feel equally treated within their workplace, stating that other colleagues do not have to 'come out as straight, so why should I come out as gay?' Having these extra concerns can be extremely stressful to LGBT individuals; whilst being able to disclose their sexual identity can lead to job satisfaction, disclosure is also associated with anxiety in the workplace (Hebl et al., 2002). Whilst comfortable with their sexuality, Adult 2 also demonstrates that it is not as easy to be their authentic selves in the working environment. Adult 3 spoke of not going 'back into the closet' once they found themselves in suitable employment, but also discussed their career choice was a lot to do with finding 'a safe place' to be themselves. Adult 3 in their initial job search found many environments 'aggressive', meaning that as an LGBT individual, they would not have felt safe there. Members of the LGBT community look for safety in the workplace and want assurance that they would not miss out on promotional opportunities, or even lose their jobs because of their sexuality (Brooks and Edwards, 2009). Adult 5 found similar issues as a sexual minority in the workplace; whilst again they were open about their sexuality, they stated 'ultimately you're talking the language of someone else's experience, and that's kind of how we talk' about LGBT lifestyles and relationships. Adult 5 suggested that within the normal relationships at work, they had to adjust what they discussed, as their other colleagues were mainly heterosexual. When dealing with heterosexist attitudes at work, LGBT individuals often avoid the issue of their sexuality (Button, 2004), meaning that Adult 5 was adjusting their behaviour to avoid any perceptual barriers that may affect their career motivation and aspirations (Lent, Brown, & Hackett, 2000).

Being part of the LGBT community within the workplace can be extremely difficult for LGBT individuals; the stigma of being a sexual minority, and the perception of others can often mean that LGBT individuals are not being their authentic selves at work and are forced to not be open about their sexuality. Not being able to come out at work can have a detrimental affect (Roberts, 2005), but being open about their sexuality can mean that LGBT individuals face prejudice and discrimination in the workplace (Griffith and Hebl, 2002). Many of the participants discussed how they perceived others of not approving of their sexual minority status, as well as going back into the closet; others

discussed how some working environments could be aggressive, and not a safe space to be able to be themselves. Those who were open about their sexuality at work described how they used coping strategies in order not to reveal their sexual minority status, as well as pointing out the challenges of having to come out at work, whilst heterosexual individual did not face these pressures. It could be argued therefore that whether LGBT individuals are open about their sexuality at work, the participants interviewed still found the workplace a challenging environment, leading to lack of motivation to take on leadership responsibilities, suggesting LGBT individuals have to learn the language of their heterosexual peers in order to survive in the workplace.

5.2.8 Research Theme 4 Summary

The fourth main thematic area explored how being part of the LGBT community affected the participants working life. The secondary themes that came out of this area were around perception of others, stigma and being able to authentic at work; managing a sexual minority identity at work can often be stressful for LGBT individuals, often meaning difficulties in being their authentic selves (Claire et al., 2005) and other people's perception (Roberts, 2005) causing them to hide their sexual identity at work. Participants spoke about how they worried about what other non-LGBT individuals would think if they were open at work which affected their motivation and performance (Bandura, 1989). Some participants also spoke about using defence mechanisms to avoid any perception of an LGBT identity, often passing themselves of as heterosexual to avoid homophobia at work (Button, 2004). The participants that were open about their sexual minority status at work also suggested they had difficulties in the workplace, and often suggested that they would go back into the closet due to not feeling safe in the work environment. Safety to be authentic at work is very important for LGBT individuals, and fear that they may miss out on opportunities of even face being sacked because of their sexual minority status (Brooks and Edwards, 2009). It could be argued therefore that the data collected for this research suggests that being open about your sexuality at work or not, many LGBT individuals still face fear of oppression and struggles to be authentic at work, which can have a detrimental effect on their motivation and performance.

5.2.9 Research Theme 5 – Parental and Societal Influences

The final main research theme that came from the data was around socialisation and socioeconomic status, and how the participants background and upbringing had affected their identity development. LGBT individuals coming from a lower socioeconomic background may be restricted by opportunities that develop areas of identity such as leadership (Fassinger, 1996). Other research also suggested the social groups an individual belongs to, as well as demographics have an influence on career development and motivation (Liu, 2002; Brown, 2002). A majority of the participants purported to coming from a low socioeconomic background, Adult 7 spoke about the struggles both personally and also within the LGBT community, stating that they had been 'talked down to' because of coming from a lower socioeconomic background, but also of the 'classism' that exists with the community itself. Carnes et al., (2015) suggested that different demographic situations and cultures are thought to influence the growth of implicit leadership schemas (House et al., 2002), meaning important individual leadership characteristics may differ dependant on cultural and social experiences (Carnes, Houghton and Ellison, 2015) emphasising how being part of the LGBT community can alter leadership perceptions and motivation (Schyns et al., 2011). It could be argued that the analysis of the data collected suggests that coming from a low socioeconomic background and being part of the LGBT community can affect the perception of and development of a leadership identity for the participants involved.

Growing up, Youth 9 stated that they lived in a below average socioeconomic area which presented a lack of opportunities for them growing up. Schyns and Schilling (2010) reasoned that individuals who do not have the opportunity to see or take on any leadership roles tended not to develop their implicit leadership theories fully and may see leader and follower relationship in a negative way, which can distort their perception of a leader (Rush and Russell, 1988). Youth 9 said how they struggled growing up and didn't want to take on any leadership responsibilities and thought that the perception of LGBT individuals as leaders was that they would not be capable. It could be argued that this perception at the time affected Youth 9's motivation to take on leadership roles. To be a successful leader an individual needs to be able to believe they are capable; the higher the perception of ability (Bandura, 1977), the higher the

chance of actually becoming a leader (Bandura and Wood, 1989). The lack of self-belief may weaken individual motivation (Bandura, 1989), and the deprived area that they came from also plays a part in their motivation (Bandura et al., 2001), indicating how difficult it is for individuals from lower socioeconomic backgrounds, especially when the sexual minority status is also factored in. Chan and Drasgow (2001) in their Motivation To Lead (MTL) model acknowledged that non-cognitive factors, or individual contextual variances, also played a part in affecting leadership motivation, perhaps demonstrating how being part of the LGBT community and coming from a lower socioeconomic background can affect leadership motivation.

Adult 5, also said they came from a 'deprived area' and described how they tended to hold back when presented with leadership situations, suggesting that if they were not struggling with their minority sexual development, then things may have been different. Not believing that they would be a capable leader, and again, struggling with their LGBT identity, can affect leadership motivation (Bandura, 1989). However, Adult 5 went on to say that once they 'had a bit of experience of jobs and the working environment' it led to increased confidence and more willingness to take on leadership roles. It could be suggested from this that gaining valuable work experience produced drive and motivation, two important traits of leadership (Kirkpatrick and Locke, 1991) for Adult 5 to think more about leadership. MTL (Chan and Drasgow, 2001) can be seen as a predictor of leadership potential and ability (Hong, Catano and Liao, 2011), highlighting the importance of gaining experience; however, there is still a gap in the understanding of how social processes, or being part of a particular social group such as the LGBT community can influence an individual's MTL (Felfe and Schyncs, 2014). It could therefore be reasoned that this research has shown how being part of the LGBT community can negatively impact an individuals' perception of their leadership ability.

Coming from deprived areas can also be empowering for some; Adult 2 spoke of how growing up they did not have leadership opportunities, and how the expectation was that they would end up in a 'manual job'. However, this seemed to be the motivation they needed to go to university and achieve greater things than they were expected to. Much of the traditional leadership research has continued to centre on situational or trait behaviours (Cho et al., 2015), although current research shows external social

influences as well as intrinsic personality qualities are important factors of successful leadership (Zaccaro, 2007). It could be argued therefore that Adult 2 was motivated by their social influences, as well as having particular personality traits that enabled them to leave the stereotypes and social pressure to pursue greater things; an individual's intrinsic motivation is thought to lead to a better quality of learning and performance (Ryan and Deci, 2000), and lead to better future possibilities. This intrinsic motivation is echoed by Youth 3 who talked about growing up in a remote area that had very limited opportunities but spoke of their motivation 'to get involved'. Youth 3 also discussed being motivated to be their best, and whilst not saying they were a 'perfect' leader, at least they tried. Arthur et al, (1995) claimed that individual perception of leadership ability alone does not make a leader; whilst Guillen, May and Korotov (2015) emphasised that intrinsic motivation is essential to become to become a successful leader, something that is evident in both Youth 9 and Adult 2.

As well as the socialisation environment, interaction with a parent or caregiver also has an influence on an individual's motivation to take on leadership roles (Popper and Amit, 2009). Youth 2, who came from a low socioeconomic background, spoke about how from the age of 15 he was the main carer for his mother, following a series of very difficult medical problems. LGBT individuals with parents from a lower socioeconomic background may be restricted by opportunities that develop areas of identity such as leadership (Fassinger, 1996); however, Youth 2 when asked about leadership described themselves as a 'natural leader'. Parental and child relationships involve bonds and attachments similar to leader and follower relationships (Keller, 2003; Popper, Mayseless and Castelnovo, 2000). Keller (2003) also argued that attachment styles may have a direct impact the development of internal schemas of leadership behaviours. It could be argued therefore that the relationship shared between Youth 2 and their mother had a significant part in developing implicit leadership schemas (Schyns and Schilling, 2010), helping Youth 2 to believe in their perception and ability to become a leader, emphasising how this social situation altered leadership perceptions and motivation (Schyns et al., 2011). Coming also from a 'below average' socioeconomic background, Youth 1 discussed how their brother had gone to university before them; Ali, McWhirter and Chronister (2005) found that support from siblings and peers helped increase career motivation and self-efficacy, which perhaps shows that the influence of their sibling helped them to get away from the area they

grew up in, and they ended up volunteering around the world. Ironically, the sibling after university stayed at home, possibly highlighting the motivation of being from a socioeconomic background and being part of the LGBT community (the sibling was not) enhanced their motivation.

Where someone grows up, as well as the opportunities available to them, can have an impact have an impact on their identity development, and their future career aspirations. Many of the participants stated they came from lower socioeconomic backgrounds, which either impacted them negatively, or gave them the motivation to want to achieve better. Different backgrounds and cultures can have an effect on the development of sexual identity as well as a leadership identity; being part of the LGBT community can affect leadership perceptions and motivation (Schyns et al., 2011), perhaps showing the importance of understanding the effect of coming from poorer areas on LGBT individuals. Some of the participants stated how their environment pushed them into being motivated to do their best, but unfortunately this was not the case for all the participants. Parental attachment styles, and support from siblings can also play a part in heling LGBT individuals to want to take on leadership roles, highlighting how, within this research study, important individual leadership characteristics may differ dependant on cultural and social experiences (Carnes, Houghton and Ellison, 2015). One thing that was evident is that gaining valuable work experience can produce drive and motivation, two important traits of leadership (Kirkpatrick and Locke, 1991), but again, not all participants were lucky enough to have such experiences, demonstrating how, from this particular sample, being part of the LGBT community and coming from a lower socioeconomic background can affect leadership motivation in both a negative and positive sense.

5.2.10 Research Theme 5 Summary

The fifth and final main thematic area was how the participants thought that their background and parental socioeconomic status had affected their sexual identity development and their leadership identity development. Many of the respondents cited that they came from low socioeconomic backgrounds, with one participant explaining individual struggles, as well as the classism that existed in the LGBT community. Coming from the lower end of the socioeconomic scale perhaps presents a lack of

leadership opportunities which in turn affected their perception of a leader (Schyns and Schilling, 2010) suggesting they were reluctant to take on leadership roles. Perception of leadership ability was a theme that many respondents mentioned, suggesting a lack of motivation due to self-perception of leadership ability (Bandura, 1989) and also their socioeconomic status (Bandura et al., 2001). Some of the participants however stated that coming from a deprived area gave them the impetus to want to achieve greater things; social influences as well as intrinsic motivation are important factors in successful leadership (Zaccaro, 2007). Coming from a lower socioeconomic background may restrict opportunities, but relationships with parents can develop internal leadership schemas (Keller, 2003) with one participant discussing their caregiver status to their parent, and how they thought of themselves as a natural leader. It could be argued therefore that from the data collected for this research, coming from a lower socioeconomic background can present a lack of opportunity, but it can also provide the motivation and encouragement needed to seek better opportunities.

5.3 Chapter Summary

In this discussion chapter the main research themes were analysed to find the secondary themes and issues coming from each area. It is evident from the evaluation of the data that the participants felt that bullying still exists towards the LGBT community, leading to oppression and stigma (Poushter, 2020) and even violence in some cases (Barringer, Sumerau, and Gay 2017). This can then lead to serious mental health issues within the LGBT community (Travers et al, 2020) which need to be addressed. We can also see that avoiding the development of a sexual minority identity can lead to a lack of development in other areas, such as a leadership identity, causing the participants to hide their sexuality, or alter their perception of leadership ability. Even for those respondents who saw themselves as leaders still struggled and sometimes lacked confidence. The lack of LGBT role models can also play an important factor in showing that similar successes are achievable, but very few of the respondents identified with an LGBT role model, which can be very important for stereotyped groups (Armour and Duncombe, 2012). The lack of influential LGBT role models in sport and the media can have a detrimental effect on both sexual identity development (Mohr and Fassinger, 2000) as well as leadership identity development

(Parnell, Lease and Green, 2012) which could have a serious impact on the LGBT community.

Issues around authenticity at work can be problematic for the LGBT community, affecting both motivation and performance (Bandura, 1989) and being afraid to be open about their sexuality at work. This results in hiding themselves to avoid negative perception from others (Roberts, 2005) and homophobia in the workplace. Even the participants who were open about their sexuality would often adopting a heterosexual persona for safety, and fear of missing out on opportunities (Brooks and Edwards, 2009). Finally, we saw how parental influences and socioeconomic back grounds could present a lack of leadership opportunities affecting perception of leadership ability (Schyns and Schilling, 2010) which in some cases affected participants confidence. However, the difficulties that social issues presented resulted in participants eager to motivate themselves to achieve greater things. The next chapter takes the analysis of the main and focused themes and presents recommendations on how to improve the issues raised.

The following chapter sets out the potential recommendations that could be implemented to negate any potential issues that were found through the data analysis. These include six areas of recommendations that could be carried out in various organisations to help facilitate empathy and harmony in the LGBT community.

6. Chapter 6 - Recommendations

6.1 Introduction to Chapter

The findings from this research have shown that from the data collected and analysed from the participants, many of the respondent's faced isolation (Jordan, 2001), rejection (Coleman, 1982) and anxiety (Troiden, 1979) when attempting to accept their sexual minority status and struggled to be their authentic selves (Robinson et al., 2013). Participants spoke about how not having a safe space (Kuhlemeier, 2021), or people to turn to, which had affected their sexuality development, and often meant that in turn, it would affect their leadership development (Terry, 2016). Participants also spoke of not being brave enough to be themselves, and this caused them to internalise their sexuality (Fassinger and Miller, 1996), which often caused internal anxieties and pressure. Growing up in a predominantly heterosexual environment can often cause prejudice and discrimination form others (Fassinger and Miller, 1996), which can often lead to being bullied, causing trauma and depression (Johnson & Amella, 2013; Robinson et al., 2013), having an impact on the participants mental health (Krausz et al., 2018).

The constant internal and external pressure cited by some of the participants often caused a complete divide in the development of their sexual development and their leadership development (Terry, 2016), leading to respondents being only able to concentrate on one area of development at a time. This separation appeared to have led to participants having a lack of confidence in taking on leadership opportunities, often leaving the respondents unmotivated (Bandura et al., 2001), feeling different to others, and being stigmatised, which could have an effect on their leadership perceptions (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009). Having such pressures perhaps caused participants to fear the perception of others when thinking about taking on leadership roles, leading to thoughts of not being good enough and limiting their opportunities (Schyns and Schilling, 2010).

Having role models or similar others (Lee, 1977) would help LGBT individuals to see that they are capable of similar success in leadership roles (Marx, Ko and Friedman, 2009), but the participants mainly spoke of having no LGBT role models, or no role

models at all. Being able to see that similar achievements is possible is crucial, especially for minority groups (Buck et al., 2008), but some participants did speak of the influence of parents and teachers (Morgenroth, Ryan and Peters, 2015), but this does not address the lack of LGBT role models that can show that anything is possible. This is not helped by the lack of LGBT role models in the media and sport (Melore, 2021; weforum, 2021; Skysports, 2022); it could be argued therefore that the lack of people who are out and proud perhaps has a demoralising effect on LGBT individuals who participated in this study, possibly suggesting that homophobia still exists in these areas.

The workplace experiences cited by the participants were often negative, with many fearful of the perception of other colleagues in deciding whether to be open about their sexuality at work (Cain, 1991; Franke & Leary, 1991) and be their authentic selves (Brooks and Edwards, 2009). Conflict, prejudice and discrimination at work (Badgett, Lau, Sears and Ho, 2007), had affected the self-perception of many of the participants, leading to poor motivation and performance (Bandura, 1989), and often missing out on promotional opportunities Some participants spoke of aggressive work environments (Brooks and Edwards, 2009) with no safe spaces (Kuhlemeier, 2021), and being judged by others, often resulting in hiding their true selves, and sometime passing themselves off as heterosexual to avoid conflict (Button, 2004). Those participants who were out at work still felt as though they had to hide some of themselves and alter their speech to align with their heterosexual peers (Ward and Winstanley, 2005), and sometimes even being vitamised for being open, often leading to going back into the closet (Savage and Barringer, 2021).

Finally, the findings from this particular study of LGBT individuals demonstrated how coming from lower socioeconomic backgrounds may also have had an impact on their sexual development (Furlong, 2009), and also the development of their leadership identity (Inda, Rodríguez and Peña, 2013). Coming from disadvantaged areas often meant a lack of opportunities (Schyns and Schilling, 2010), leading to a lack of motivation (Bandura, 1989). However, some of the participants spoke of how coming from such placed motivated them to break away from where they grew up and achieve better things often citing how the struggles that they have encountered as being part of a sexual minority has pushed them to want more out of life (Lockwood, 2006). The

following recommendations are presented to help to understand the issues raised in the chapters above, and give advice to schools, colleges and workplaces in helping to encourage and motive LGBT individuals.

6.2 Safe Spaces and Support

The first recommendation is one of support; it can be seen from the findings and discussion chapters that many of the LGBT individuals in this study have struggled throughout their adolescents, as well as into adulthood and often faced oppression and abuse (Johnson & Amella, 2013) which may often cause trauma and depression (Travers et al., 2020), leading to mental health issues (Krausz et al., 2018). Schools, colleges and workplaces could consider forming LGBT support groups within their environments to provide a safe space for LGBT individuals to navigate, discuss and share their experiences and build up their confidence to be their authentic selves (Erikson, 1959). Having a safe space may enable LGBT individuals to nurture their sexual minority identity development with similar others, providing peer association and social integration which are incredibly important areas in developing and stabilising their sexual identity (Kuhlemeier, 2021). Having a safe space and similar others may also help with the LGBT individuals' leadership identity development, as Terry (2016) suggested a correlation between the two developing identities; feeling happy and safe in one area, allows development of the other. These spaces could be physical, such as LGBT resource centres or clubs, or even digital spaces, such as online forums or support groups. The idea is to provide an environment where individuals can explore their identities, share their experiences, and gain support from others in similar situations (Furlong, 2009).

Within the LGBT support groups peer support and mentorship programmes could also be offered, with more established LGBT individuals offering group support and one-to-one support around both their sexual and leadership identity development. Organisations could have LGBT 'guest speakers' from other organisations or institutions to help the LGBT individuals navigate their leadership identity, increasing their self-perception and motivation to take on leadership roles (Bandura et al., 2001). Being supported through their LGBT journey has shown to be something that has been missing from many of the participants struggle, therefore providing support and

introducing other successful LGBT individuals is paramount for stereotyped groups (Buck et al., 2008) to show that anything is possible, whilst also providing role models to instil a sense of LGBT pride (Gomillion and Giuliano, 2011). Along with support groups organisations could also provide effective feedback mechanisms, where institutions can offer the ability for LGBT individuals to provide feedback, giving valuable insights to the organisations on providing more specific support or help for their LGBT community members. Working in heteronormative environments many LGBT individuals may still face oppression and bullying (Poushter, 2020); having an anonymised feedback system may help to give the LGBT individuals a voice.

6.3 Health and Wellbeing

Mental health issues are on the rise, with more young people suffering with their mental health (digital.nhs.uk, 2020); LGBT individuals may suffer twice as much as non-LGBT individuals with their mental health and wellbeing (Lawrie, 2021), leading to isolation, stigma (Hatzenbuehler, 2014) and depression (Travers et al., 2020). It is paramount therefore that schools, colleges and workplaces provide specific targeted mental health and wellbeing support for LGBT individuals, which includes comprehensive sexual health education, and providing valuable resources tailored specifically for the LGBT community. Providing health and wellbeing support may help build confidence, which could help the LGBT individuals to then see themselves more likely to take on a leadership role (Bandura et al., 2001); organisations could therefore introduce programs specifically designed to help LGBT individuals build confidence. These could include leadership training, mentoring, and public speaking opportunities, as well as workshops aimed at improving self-perception and confidence levels. To enhance the health and wellbeing support provided for LGBT individuals, further support could be offered through counselling services, with trained professionals providing support for those who are struggling with their identity development, or experiencing discrimination, prejudice or isolation (Barringer, Sumerau, and Gay 2017). Many organisations may already provide health and wellbeing support, but it is important to also provide specific and targeted help to any LGBT individuals. Through promoting health and wellbeing, organisations may also facilitate open conversations and awareness campaigns around sexuality. Encouraging open dialogues about sexual orientation and gender identity could help create an inclusive and accepting

environment. It is important that these conversations take place in an informed, respectful, and sensitive manner, where LGBT individuals feel safe enough to disclose (Brooks and Edwards, 2009). Workplaces and educational institutions could hold workshops, seminars, or talks dedicated to understanding the LGBT community better, which may benefit both LGBT and non-LGBT individuals.

6.4 Education and Training

Creating an inclusive environment is reliant upon organisations providing the necessary educating and training for staff and students to ensure everyone is aware of the pressures that LGBT individuals may go through to be their authentic selves (Clair et al., 2005). Schools and colleges could incorporate comprehensive education about sexual and gender identities in their curriculum. This includes providing information about the spectrum of sexual orientations, understanding and respecting gender identities, and discussing the history and struggles of the LGBT community. This may not only helps LGBT students but could also foster understanding and empathy among non-LGBT students; empathy and insight being particularly important in the development of an LGBT identity (Riggle et al, 2008). Specific training and development could also be provided within the workplace; diversity training programs could educate employees about the LGBT community and its challenges, fostering a more inclusive and supportive environment, helping LGBT individuals managing their sexual minority status at work (Griffith & Hebl, 2002). Such programs may help individuals better understand their LGBT peers, which could reduce prejudice and discrimination, which may still exist in many workplaces (Badgett, Lau, Sears and Ho, 2007). Challenging stereotypes within the workplace, specifically with LGBT individuals working predominantly in heteronormative environments, which may lead to suppression of the LGBT individual's identity development (Pearson & Wilkinson, 2013) is increasingly important. Research suggests that a typical leader is male and white with masculine characteristics (Koenig et al., 2011; Rosette et al., 2008); therefore, Institutions could challenge these stereotypes by promoting diverse leadership. This could be achieved by showcasing successful LGBT leaders, offering workshops that debunk leadership stereotypes, and promoting diverse representation in leadership roles. Having more LGBT leadership role models in the workplace is

perhaps essential (Nauta et al., 2001) to help improve self-confidence (Hoyt, Burnette and Innella, 2011), and showing LGBT individuals that anything is possible.

6.5 Leadership

With a mix of participants either having the confidence to take on leadership roles or not, the study suggests many LGBT individuals who were interviewed still have issues in the workplace, based on their past struggles and the perception of others. Providing opportunities for LGBT individuals to take on leadership roles could help build their leadership abilities and confidence; those who believe in their ability to take on leadership roles are more likely to meet the expectations the leadership role may involve (Felfe and Schyncs, 2014). Schools, colleges, and workplaces could create opportunities for LGBT individuals to take up leadership roles; this could include opportunities to lead on group projects, student organisations, or workplace teams, not only providing them with important experiences but also setting them up as role models for others, showing how being an LGBT leader is possible (Morgenroth, Ryan and Peters, 2015). Workplaces could also ensure that any existing LGBT leaders within their organisations are more visible to others, this could involve featuring them in institutional communications, inviting them to speak at events, or highlighting their accomplishments. Ensuring representation of LGBT individuals in leadership roles may help to normalise diverse identities and inspire LGBT individuals to prove that anything is possible; successful leaders from a stereotyped groups are often projected as positive role models (Lockwood, 2006), and may enhance wellbeing when LGBT individuals can relate to the role model (Collins, 1989).

To address the limitations of traditional leadership models that often stipulate a leader as typically a white masculine male (Koenig et al., 2011; Rosette et al., 2008) which may not fully resonate with the experiences and identities of LGBT individuals within this study, institutions could promote more inclusive models of leadership that value diversity and inclusivity. Organisations could actively promote leadership roles within their institutions with individuals who represent a diverse range of socioeconomic backgrounds and identities, including LGBT identities. LGBT individuals from different backgrounds and cultures may influence their implicit leadership schemas (House et al., 2002), as seen with some of the participants who felt that their low socioeconomic

background helped to motivate them to want more, demonstrating how different leadership characteristics may develop from different social experiences (Carnes, Houghton and Ellison, 2015). Increasing the visibility of LGBT leaders and role models from diverse socioeconomic backgrounds could inspire and motivate individuals who may not otherwise see themselves in leadership roles (Hoyt, 2010). Inspiring LGBT individuals to be their authentic selves could result in more effective leaders, as suggested by George's (2007) authentic leadership model; schools, universities, workplaces could encourage this model of authentic leadership, creating environments where each individual's authenticity is celebrated. This could be done through leadership training programs that place importance on authenticity, making it clear that being different isn't a weakness but a strength.

6.6 Policies

The data from the participants suggests that bullying, oppression, and discrimination may be significant factors that are faced by LGBT individuals at a more severe rate then their heterosexual peers (Chesir-Teran & Hughes, 2009). Therefore, organisations and institutions could implement strict anti-bullying policies with clear guidelines for reporting and addressing such incidents. Policies could specifically address homophobic discrimination and provide protection around sexual orientation and gender identity. Policies could include specific information about hiring, promotion, admission, and treatment of all employees and students. Such policies could be made explicit and communicated to all members of the institution to ensure a fair and inclusive environment. Inclusive benefits packages that cover same-sex partners, support for transitioning employees, and guidelines for respectful communication could also be implemented to ensure respect and acknowledgement of all gender identities and sexual orientations which may make LGBT individuals feel valued and included. Such policies and benefits could also extend to individuals from lower socioeconomic backgrounds, helping create an environment where leadership qualities can thrive.

As well as inclusive policies, Equality, Diversity and Inclusion committees or task forces could be set up that are focused on diversity and inclusion and may help to monitor the progress of providing a safe and inclusive environment, address any

concerns or complaints, and continually update and improve the institution's strategies for inclusion. Employee and student surveys could also be implemented to help the organisation to understand and address the experience and needs of LGBT individuals within the institution. Implementing these policies and practices may contribute to creating an overall inclusive culture where everyone, including LGBT individuals from any background, feels valued, respected, and included and may help to foster an environment where LGBT individuals feel safe enough to be open at work about their sexuality (Brooks and Edwards, 2009). Allowing LGBT individuals to become their authentic selves may also produce more effective leaders (George, 2007).

6.7 Allies and Partnerships

Fostering an inclusive environment for LGBT individuals in schools, colleges and in the workplace could also involve implementing allyship programmes, in which non-LGBT individuals could be trained with the knowledge and skills needed to effectively support their LGBT peers. By creating a larger community of allies, institutions may foster a more inclusive and supportive environment and acceptance into the community (Brooks and Edwards, 2009). In the case of schools and colleges, involving parents and families in the process of creating an inclusive environment may be very beneficial. Workshops or informational sessions for parents may help them understand and support their LGBT children better (McNeil, 2010), providing the much-needed role model influence (Bowers, Rosch and Collier, 2015). For younger students, parents and families may play a significant role in their acceptance of their identities.

Schools could reach out to parents and educate them about the importance of supporting their LGBT children. This might involve workshops, informational materials, and guidance on how to provide a supportive home environment; this may help LGBT individuals to understand more about their culture and provide early LGBT narratives (Kuhlemeier, 2021). Schools, colleges and workplaces could also build partnerships with local and national LGBT organisations to gain access to additional resources and support for their LGBT community members; these partnerships may also promote visibility and awareness on a larger scale. Organisations reaching out to local LGBT organisations and communities for partnership and collaboration may provide role models and mentors but may also open up opportunities for internships and work

experience. Introducing close partnerships and relationship from early on in the LGBT individuals' journey may help with leadership motivation (Keller, 1999; 2003) and encourage individual motivation to take on leadership roles (Popper and Amit, 2009).

6.8 Chapter Summary

The recommendations chapter suggested six recommendations in relation to the previous data findings and discussion chapters. The first was for schools, colleges and workplaces to be able to offer safe spaces and support for members of the LGBT community; having the space and opportunity for discussion for LGBT individuals may be paramount in building confidence in their minority sexual status and allow LGBT individuals to be their authentic selves (Erickson, 1989). Having space and opportunity could help to stop any mental health issues that LGBT individuals may face (Krausz et al., 2018) as well as potentially being able to provide peer association and integration with other LGBT individuals, which could help in developing and stabilising their LGBT identity (Kuhlemeier, 2021) as well as helping with their leadership identity development (Terry, 2016). The second recommendation suggested that specific targeted health and wellbeing support for LGBT individuals in schools, colleges and workplaces may also help to build confidence for LGBT individuals, which could potentially help to further develop their leadership identity and be more willing to take on leadership roles (Bandura et al., 2001). Providing health and wellbeing support for instance may help those LGBT individuals who may be facing discrimination or isolation due to their sexual minority status. The third recommendation takes health and wellbeing a step further to offer training and development programmes for LGBT individuals, and suggesting schools and colleges include areas such as sexual orientation and gender identity within their curriculum. This may help LGBT individuals as insight into their sexual minority status may help their identity development (Riggle et al, 2008), but may also help to educate non-LGBT individuals and help foster empathy for the LGBT community.

Leadership, being one of the most salient areas of this research is the fourth area of recommendation, suggesting that more opportunities are included within schools, colleges and workplaces so that LGBT individuals are able to build confidence in their leadership abilities. This may also help to create LGBT role models so that other LGBT

individuals could see that being a leader is achievable and possible (Morgenroth, Ryan and Peters, 2015). Building up LGBT individuals' confidence around their sexual minority status and helping to develop their leadership potential is perhaps only the start of helping the LGBT community. The fifth recommendation therefore suggests that organisations and institutions adopt more robust policies so that differences are recognised and celebrated, helping organisations to be more inclusive. Policies that address homophobic discrimination and gender identity may help to address any potential issues but may also help to educate non-LGBT individuals. Having explicit policies in place that are communicated across the organisation may help equality diversity and inclusion practices and foster an inclusive workplace. To help foster an inclusive environment, the final recommendation suggests that allyship programmes be introduced where non-LGBT individuals could gain the knowledge and skills necessary to effectively support their LGBT peers. Creating larger communities which includes allies may foster a more supportive environment and acceptance of the LGBT community (Brooks and Edwards, 2009). Being able to adopt these recommendations may help to alleviate any potential issues faced by LGBT individuals and may also help to educate non-LGBT individuals on the diversity and uniqueness of the LGBT community and support future LGBT leaders.

The following concluding chapter brings all the previous chapters together and outlines the significance and importance of the research project.

7. Chapter 7 - Conclusions

7.1 Introduction to Chapter

This final concluding chapter begins by outlining the aim and objectives of the research, followed by a summary of the main findings. The significance of the findings are discussed, as well as addressing the research objectives through discussion of the outcomes, followed by the implication of the study. The limitations of the study are addressed and finishing with the final concluding remarks.

7.2 Objectives of this Research

The intention of this research project was to discover how two competing identities affected each other, specifically how members of the LGBT community may be affected during their minority sexuality identity development, and how this interacted with the development of a leadership identity; as well as other contextual factors that may been an influence. The research aimed to establish the perceptions of leadership from a sample of the LGBT community and the potential influences of socialisation and demographics, the availability of role models, and the potential impact on the development of a leadership identity. The objectives undertaken to achieve the aim were to investigate the impact of childhood experiences, parental influences, and socioeconomic status on individual development; examine the development and interaction of individual identities, with a focus on the influence of role models; conduct in-depth interviews with a diverse sample of the LGBT community to understand their experiences; critically analyse interview results for patterns and variations in comparison to personal experiences; and finally, provide recommendations for fostering harmonious relationships between organisations and the LGBT Community. The study has provided substantial insights into the LGBT community and how childhood experiences, parental influences and the availability, or lack, of role models has impacted their identity development, and how this has affected the development of a leadership identity.

7.3 Summary of Main Findings

From the collection and analysis of the data collected from seventeen members of the LGBT community, aged from 15 to 48 years old, one of the main findings were that many of the participants still had difficulties in accepting the sexual minority status and were afraid to be seen as different to non-LGBT individuals, which meant that many respondents ignored or internalised their sexual identity. This often led to the participants not being able to accept their authentic selves, which can lead to mental health issues (Krausz et al., 2018). The respondents hiding their sexual identity was often due to having been subjected to, or witnessing bullying and discrimination of other LGBT individuals, causing them to conceal their authentic selves, again which may lead to mental health issues such as trauma and depression (Travers et al, 2020). When discussing their leadership identity development, the respondents either saw themselves as leaders, or they did not. For those participants that did not recognise themselves as leaders, many cited fear, lack of confidence and how others would perceive them as leaders and were therefore afraid to take on leadership responsibilities. Not being able to engage in leadership activities may impact the development of their leadership identity and may also impact the development of their LGBT identity, separating them so that only one area is being developed at one time (Terry, 2016). For those who did see themselves as leaders, their background and sexual minority status had motivated them to want to take leadership roles, showing that each individuals environment (Bandura, 2000) had helped their leadership identity development (Bandura, 1997). However, even some of the participants who saw themselves as leaders still suggested that they separated their minority sexual identity development, to focus on their leadership identity development, which may impact their sexual development.

Another main theme area around role models showed that a majority of the participants did not identify with role models, specifically not with LGBT role models. Some respondents however did discuss the influence of teachers and parents who had had an impact on their leadership identity development, but whilst these may be positive influences, they do not have the same impact as role models (McNeil, 2010). The lack of LGBT role models was evident amongst the respondents which may impact their sexual minority identity development (Mohr and Fassinger, 2000) and may

even impact the respondents future career choices (Parnell, Lease and Green, 2012) as the participants may not see that similar success are possible within the LGBT community. Being their authentic selves in the workplace was another area that participants cited, with many concerned of the perception of non-LGBT individuals which caused them to hide their sexuality to avoid discrimination and homophobia at work (Button, 2004), affecting their motivation and performance (Bandura, 1989). The respondents that were able to be their authentic selves at work also suggested difficulties about being open about their sexuality and would often hide their sexuality in some cases as they did not feel safe in their workplace, highlighting the importance of an inclusive environment.

The final area discussed was around the participants background and their parents' socioeconomic status, and the potential impact these contextual factors may have had on their sexual and leadership identity development. Many of the respondents cited that they came from the lower end of the socioeconomic scale which may have impacted their opportunities to take on leadership roles or responsibilities, which can alter their perceptions of a leader (Schyns and Schilling, 2010) causing a reluctance in some of the participants to want to take on leadership roles. However, some of the respondents cited that because of their lower socioeconomic backgrounds meant that they had the impetus and motivation to want to better themselves, highlighting that coming from a lower socioeconomic background can present a lack of leadership opportunities, but also motivated some of the participants to look for better opportunities than they grew up with.

7.4 Significance of Findings

Individuals form labels of how they see themselves based on their sexuality very early on in adolescents (Katz-Wise, 2015) which may often become an issue when individuals recognise themselves as members of the LGBT community (Hatzenbuehler, 2014). From the findings of this research, it can be seen that many of the participants, both within their adolescents and as adults still find difficulties in accepting their minority sexuality status. This can often be a traumatic experience (Rosario et al., 2001), and as suggested by Cain (1991) may cause LGBT individuals to hide their sexuality which may lead to mental health issues (Krausz et al., 2018) as

well as the individuals facing oppression and discrimination from non-LGBT individuals (Chesir-Teran & Hughes, 2009) and potentially feeling isolated from others (Jordan, 2001). Not being able to accept their authentic selves may lead to instability in the development of their LGBT identity development (Erikson, 1959), and potentially cause the individual to reject their sexual identity. This could have serious implications on the health and wellbeing of LGBT individuals and may also impact other areas of their identity development, such as leadership identity development (Terry, 2016), as well as affecting their mental health; something that non-LGBT individuals have to go through (Clair et al., 2005).

The findings of this research also demonstrate that the LGBT individuals who participated in the study still faced oppression and even bullying which may also have a significant effect on their mental health (Travers et al, 2020). With around 3.1% of the UK population identifying as LGBT (ONS, 2022), this could mean that around 2.1m individuals could potentially face serious mental health issues that need addressing. Experiencing difficulties in these areas may impact the individual's leadership identity development and ability (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009) having an impact on future LGBT leaders. From the data collected from the participants in this study, even those who recognised themselves as leaders still faced issues in the working environment that caused them to hide their sexuality in some cases, for fear of oppression from others, demonstrating that even those respondents comfortable with their sexuality still faced issues, which may affect those individuals career aspirations (Ali, McWhirter and Chronister, 2005) and again affecting the future of LGBT leaders.

Badgett, Lau, Sears and Ho, (2007) suggested that between 16% and 68% of LGBT individuals reported discrimination because of their minority status in the workplace, which can affect leadership motivation (Parnell, Lease and Green, 2012). This study of the participants interviewed demonstrates that there are still issues for LGBT individuals at work, which has meant that many of the participants could not be themselves at work for fear of homophobic abuse from others. Stonewall (2022) recently suggested that 35% of LGBT individuals chose not to be open about their sexual minority status in the workplace, meaning over a third of LGBT individuals are afraid of being themselves at work. This can have an impact on LGBT individuals work

satisfaction and incite anxiety and fear of victimisation (Hebl et al., 2002), potentially impacting future career aspirations and wanting to take on leadership roles.

As suggested by Keller (1999, 2000) leadership motivation can start with influential interactions and relationships with parents or care givers, acting as early inspirational role models (Morgenroth, Ryan and Peters, 2015). Although important influences, individuals tend to associate more with similar role models than parents (McNeil, 2010); the data collected on the research participants for this study have clearly demonstrated a lack of LGBT role models. Having role models who share similarities with LGBT individuals is vitally important (Mussweiler, Rüter and Epstude, 2004) to show that similar achievements are possible (Marx, Ko and Friedman, 2009). Not having access to successful LGBT role models may have negative consequences on LGBT individuals and may affect LGBT individuals from wanting to take on leadership roles, again affecting the future of LGBT leaders.

Socioeconomic status can have an influence on an individual's leadership motivation due to the demographics or social groups they belong to (Brown, 2000), coming from a lower socioeconomic background may affect career and leadership motivation more than coming from a higher socioeconomic background (Ali, McWhirter and Chronister, 2005). Of the participants from this study that came from mid to lower backgrounds they cited difficulties in accessing leadership opportunities which affected their perception of their leadership ability (Schyns and Schilling, 2010) and were reluctant to take on leadership roles. Some of the participants also suggested that being part of the LGBT community affected their leadership motivation, as they feared the perception of non-LGBT individuals thinking they would not make good leaders. Interestingly, some of the participants who felt their background had an impact on the development of their leadership identity, found that it actually increased their motivation to want to achieve greater things, and eventually sought out leadership opportunities. It could be suggested that whilst coming from a poorer background may limit leadership opportunities and perceptions of ability, but in some cases, it may also be the impetus to help their leadership identity development.

7.5 Addressing the Research Objectives

In addressing the research objectives, the study has shown that parental influences and socioeconomic status has had an impact on the participants who were interviewed. Many of the participants cited they came from backgrounds at the lower end of the socioeconomic scale, which may have an effect on individuals' implicit leadership schemas (House et al., 2002). Many participants cited a lack of leadership motivation based on their perceptions of others, as well as the lack of opportunities due to their area they came from. This lack of self-belief may weaken an individuals' motivation to want to take on leadership responsibilities (Bandura, 1989), and the deprived area that they came from also plays a part in their leadership motivation (Bandura et al., 2001), indicating how difficult it is for individuals from lower socioeconomic backgrounds, especially when the sexual minority status is also factored in.

The development of and interaction of individual identities with a focus on role models has been addressed as many of the participants cited that at one point or another, they tended to separate their different identity development areas. Participants often ignored the development of their minority sexual status due to internalised anxiety, or the fear of perception from others. This may have been due to the lack of role models, or similar others and a lack of LGBT narrative to construct their identity (Somers, 1994) especially living in a predominantly heteronormative environment (Pearson and Wilkins, 2013). Some of the participants also reported pressures in not being able to be their authentic selves, perhaps showing that growing up as a sexual minority, even in this age of gender fluidity and freedom of expression (Katz-Wise, 2020) is still a challenge for LGBT individuals interviewed for this research. Many of the participants also had been subjected to bullying, or had witnessed bullying, which often meant that respondents hid their sexual minority status to avoid discrimination and sometimes even violence (Barringer, Sumerau, and Gay 2017). Terry (2016) suggested that there is an association between the development of a sexual minority identity alongside the development of a leadership identity; the more someone wanted to take on a leadership role, the more integrated their sexual development was, but for those who did not see themselves as a leader tended to separate the two competing identities.

Perhaps stemming from victimisation that LGBT individuals suffer through adolescents (Chesir-Teran & Hughes, 2009), it could be suggested that from this sample of LGBT individuals, many had a difficult time accepting their sexuality, and also have difficulties in developing their leadership identity. Being perceived as different by others can lead to limited exposure of activities that can limit self-belief (Morrow et al., 1996), perhaps showing how growing up as a sexual minority can affect an individuals' motivation, belief and perception to become a successful leader (Bandura, 1989). Existing research has shown that sexual minority leaders are more likely to be stigmatised, which may undermine their leadership success (e.g., Koenig et al., 2011; Martinez et al., 2013; McKay et al., 2009); it could be suggested therefore that by separating the two competing identities, the participants are attempting to avoid discrimination. From those participants who did see themselves as leaders often did not focus on the development of their sexual minority status, suggesting that leadership perception and ability from the participants studied has stemmed from the difficulties that LGBT individuals face whilst growing up, showing that their motivation to lead (Chan and Drasgow, 2001) has perhaps come out of their adolescent struggles with their sexuality.

The focus, or lack of focus on role models has been shown through a majority of the participants not having role models to look up to, with only three participants citing LGBT role models. Buck et al., (2008) suggest the importance of role models is vital for individuals to see that similar successes are achievable, especially for those in stereotyped groups, such as the LGBT community. Members of the LGBT community are poorly represented in leadership positions specifically in the media (Melore, 2021) and sports (Skysports, 2022). Having access to an LGBT role model can give LGBT individuals a sense of pride about who they are (Gomillion and Giuliano, 2011), show similar achievement are possible, and help them to feel more positive about their sexuality. The lack of LGBT role models is evident from the participants statements, which may have had a detrimental effect on their perception of being able to become a successful leader.

7.6 Implication of the Study

This study has shown that many of the participants faced feelings of isolation, rejection and anxiety (Jordan, 2001; Coleman, 1982; Troiden, 1979) when trying to be their authentic selves (Robinson et al, 2013) and accept their sexual minority status. Many spoke of not having anyone to turn to, or a safe space to be themselves which may have caused them to supress their sexuality and have also been subjected to discrimination from non-LGBT individuals (Fassinger and Miller, 1996). Such external and internal pressures have often meant that they have compartmentalised their development of a leadership identity and their sexual minority identity (Tery, 2016) allowing focus on only one area at a time. This has possibly led to a lack of confidence and motivation when thinking about leadership (Bandura et al., 2001) and potentially thinking that because of their sexual minority status, they would not be seen as a good leader (Schyns and Schilling, 2010). A lack of LGBT role models cited by the participants may also add to the lack of confidence in their leadership ability, as having role models or similar others (Lee, 1977) can help to show that similar successes in leadership are possible (Marx, Ko and Friedman, 2009). This, together with the negative workplace experiences, and being fearful of other perceptions of the participants based on their sexuality may lead to poor performance and motivation (Bandura, 1989) and may cause LGBT individuals to hide their sexuality at work to avoid conflict (Button, 2004), perhaps missing out on leadership opportunities. Demographics may also play a part in the perception of leadership ability, as coming from a disadvantaged background can mean a lack of leadership opportunities (Schyns and Schilling, 2010), again leading to a lack of motivation (Bandura, 1989) to want to become a leader, as well as any mental health issues that may arise from LGBT individual's experiences (Krausz et al., 2018).

The implications of these findings may result in a lack of LGBT individuals wanting to take on leadership roles and impacting the future of LGBT leaders. In order to address these implications Schools, colleges and workplaces could consider forming LGBT support groups within their environments to provide a safe space for LGBT individuals to navigate, discuss and share their experiences and build up their confidence to be their authentic selves (Erikson, 1959). To tackle the mental health issues that are on the rise within the LGBT community (Lawrie, 2021), schools, colleges and workplaces

could also provide specific targeted mental health and wellbeing support for LGBT individuals, which includes comprehensive sexual health education providing valuable resources tailored specifically for the LGBT community. Providing health and wellbeing support may help build confidence, which could help the LGBT individuals to then see themselves more likely to take on a leadership role (Bandura et al., 2001). Having inclusive environment is essential in providing the necessary educating and training for staff and students to ensure everyone is aware of the pressures that LGBT individuals may go through to be their authentic selves (Clair et al., 2005). Schools and colleges could therefore incorporate comprehensive education about sexual and gender identities in their curriculum. This includes providing information about the spectrum of sexual orientations, understanding and respecting gender identities, and discussing the history and struggles of the LGBT community.

Providing opportunities to take on leadership roles could help build LGBT individuals leadership abilities and confidence; individuals who believe in their ability to take on leadership roles are more likely to be able to carry out a leadership role (Felfe and Schyncs, 2014). Schools, colleges, and workplaces could create opportunities for LGBT individuals to take up leadership roles; including opportunities to lead on group projects, student organisations, or workplace teams, providing significant leadership experiences and being a potential role model for others, showing how being an LGBT leader is possible (Morgenroth, Ryan and Peters, 2015). Bullying, oppression, and discrimination have been significant factors that are faced by LGBT individuals that have taken part in this study, often at a more severe rate then their heterosexual peers (Chesir-Teran & Hughes, 2009). Organisations and institutions could introduce anti-bullying policies and clear guidelines for reporting and addressing for addressing any incidents. Policies could address homophobic discrimination and provide protection around sexual orientation and gender identity including specific information about hiring, promotion, admission, and treatment of all employees and students. Finally, encouraging an inclusive environment for LGBT individuals in schools, colleges and in the workplace could also involve introducing programmes which included LGBT allies, where non-LGBT individuals are trained with the knowledge and skills needed to effectively support their LGBT peers. By creating a larger community of allies, institutions may foster a more inclusive and supportive environment and acceptance into the community (Brooks and Edwards, 2009).

7.7 Limitations and Further Research

Whilst very little research exists around LGBT leadership (Wang et al., 2021) this study had limitations in gaining a sample from just LGBT leaders, future research could take place with a sample of LGBT leaders only, rather than the diverse sample of LGBT individuals used for this research. Leadership research is also limited in the characteristics that LGBT leaders can bring to the development of leadership studies (Fassinger et al., 2010) again highlighting the importance of more studies in this area. Further limitations of this study were also around the varying work experience of the participants. Managing an LGBT identity has also received little attention (Chrobot-Mason et al., 2001); therefore, further research could be based solely on LGBT individuals in the workplace, ideally in leadership positions. The social and cultural differences of LGBT individuals, whilst only touched upon in this research warrants more attention (Hoyt, Burnette and Innella, 2011) suggesting that future research could discover how being part of the LGBT community affect the leadership perception and ability of LGBT individuals. A further limitation of this research is around the lack of role models that the participants cited, which has also been scantly researched thus far (Greenberg, Ashton-James and Ashkanasy, 2007). Future research could aim to look into more of the effect that role models have on LGBT leaders and future leaders. Finally, socioeconomic status and the LGBT community's leadership aspirations showed only minor correlations in this study, therefore future research around these areas is needed.

7.8 Final concluding remarks

In conclusion, this study has provided valuable insights into the complex relationship between minority sexuality identity development and the formation of a leadership identity within the LGBT community. The aim to understand how these two competing identities affect each other has been addressed through an exploration of childhood experiences, parental influences, role models, and socioeconomic factors. The main findings highlight the ongoing struggles faced by many members of the LGBT community in accepting their sexual minority status, which can often be a traumatic experience (Rosario et al., 2001). The fear of discrimination from others (Chesir-Teran & Hughes, 2009) and the consequences of societal prejudice (Barringer, Sumerau,

and Gay 2017) as highlighted in the narratives of the participants, contribute to the internalisation of anxiety (Hebl et al, 2002) and a reluctance to embrace their authentic selves (Erikson, 1959; Robinson et al., 2013). Such challenges can have profound implications for mental health and well-being, mirroring existing research on the subject (Krausz et al., 2018; Travers et al., 2020; Lawrie, 2021).

The exploration of leadership identity development revealed a division among participants, with some embracing leadership roles as a result of their background and sexual minority status acting as motivating factors (Lent, Hackcett and Brown, 1994; Ali, McWhirter and Chronister, 2005). However, a significant number faced obstacles, ranging from fear and lack of confidence (Hebl et al., 2002; Morrow et al., 1996) to concerns around the perceptions of others (Schyns and Schilling, 2010). The study suggests that these challenges may lead individuals to compartmentalise their identity development, potentially hindering both their sexual minority and leadership identity development (Tery, 2016). The role of role models in diverse groups such as the LGBT community (Morgenroth, Ryan and Peters, 2015) emerged as a crucial theme, with a majority of participants lacking identifiable LGBT role models. This absence poses challenges for the development of leadership aspirations within the LGBT community. The study has also shed light on workplace challenges, including the prevalence of hiding a minority sexual identity due to fear of discrimination (Roberts, 2005), which, in turn, may impact career satisfaction and hinder leadership aspirations (Hebl et al., 2002). The significance of these findings extends beyond individual experiences, as they have broader implications for the mental health (Krausz et al., 2018) and future leadership potential of the entire LGBT community. The study indicates that discrimination and oppression persist, with workplace environments being a particularly challenging domain for many individuals (Wang et al, 2021).

Moving forward, the implications of this research suggest the urgent need for targeted interventions and support systems. Schools, colleges, and workplaces can play a pivotal role in fostering inclusive environments for LGBT individuals to be their authentic selves (Clair et al., 2005), providing mental health support (Krausz et al., 2018), and creating leadership opportunities specifically tailored to the needs of the LGBT community. Anti-bullying policies, comprehensive sexual health education, and ally programs are among the proposed strategies to address the identified challenges.

However, it is essential to acknowledge the limitations of this study, such as the diverse work experiences of participants and the varying levels of work experience. Future research could delve deeper into the characteristics of LGBT leaders (Fassinger et al., 2010), explore the management of LGBT identity in the workplace (Chrobot-Mason et al., 2001), and examine the social and cultural differences impacting leadership perceptions within the LGBT community (Hoyt, Burnette and Innella, 2011). Additionally, further investigation of role models and the correlation between socioeconomic status and leadership aspirations warrants attention in future studies (Greenberg, Ashton-James and Ashkanasy, 2007).

In conclusion, this research adds a meaningful contribution to the understanding of LGBT identity development and its intersection with leadership aspirations. By addressing the challenges identified and proposing targeted interventions, the aim of a more inclusive and supportive society that nurtures leadership potential within the LGBT community may be possible.

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Appendices

Appendix 1

Original Ethics Form

Notes:

The original thought on how to collect data for this study was to be quantitative – the original Ethics Form was filled out.

UNIVERSITY OF **Hull**

Business School

A PROFORMA FOR

STAFF AND STUDENTS BEGINNING A RESEARCH PROJECT

This proforma should be completed by all staff and research students undertaking any research project and by taught students undertaking a research project as part of a taught module.

Part A (compulsory)

Research Proposer(s): ....Chris M Priestnall..

Student number (if applicable): ....201401647..

University of Hull email address: ....c.priestnall@2014.hull.ac.uk...

Programme of Study......PhD Human Resource Management (560107)...

Research (Working Dissertation/Thesis) Title: ....'Genetic Characteristics and Chance Environments: The Effects of Individual and Multiple Contextual Variances on Leadership Motivation'...

Research (brief): ...Identifying the challenges and limitations of recent studies, the proposal for this research project will be to discover how gender, sexuality, race, parental socioeconomic status and attachment styles (individual or multiple variances) may limit or increase young adults' interaction and influence of role models, create perceptual career barriers, and ultimately affect motivation to take on leadership responsibilities. To do this, it will use a deductive approach using quantitative numerical data collection through online questionnaires (Saunders, Lewis and Thornhill, 2012), using a large sample of young adults' (18 – 24) from colleges and universities from around the UK. The questionnaires will include the collection of statistical and demographic information such as gender, sexuality, race and socioeconomic status using guidelines from existing surveys from the Office for National Statistics (ONS, 2003; 2009; 2017) and other research (Hossler and Stage, 1992; Mullins et al., 2007; Spera, Wentzel and Matto, 2008). Other questionnaires include Bartholomew and Horowitz's (1991) Relationship Questionnaire; an adaptation of Kennedy et al., (2003) Role Model Influence; Nauta and Koklay (2001) Influence of Others on Academic and Career Decision Scales (IOACDS); Gibbons and Bunk's (1999) Comparison Orientation Scale; Epitropaki and Martin's (2004) Scale of Implicit Leadership Theories; Schwarzer and Jerusalem's (1995) General Self-Efficacy Scale; Luzzo and McWhirter's (2001) Perception of Barriers Scale; Chan and Drasgow's (2001) Motivation to Lead Scale; and the Marlow-Crowne Social Desirability Scale, adapted from Sarbescu, Costea and Rusu (2012)...

Proforma Completion Date: ....14/03/2017...

Tick and sign by one of the following statements:

[ ]	1) I confirm that *human participants are not involved in my research and in addition no other ethical considerations are envisaged.*

Signature of researcher...

[X]	2) Human participants are involved in my research and/or there are other ethical considerations in my research.

Signature of researcher…………*Chris M Priestnall*……………………………

If statement 1 is ticked and signed, there is no need to proceed further with this proforma, and research may proceed now.

If statement 2 is ticked and signed the researcher should complete part B of this proforma.

Part B

This proforma should be read in conjunction with the Ethical Principles for Researchers and the HUBS flow chart of **research** *ethics procedures. It should be completed by the researchers. It should be sent on completion, together with a brief (maximum one page) summary of the issues/problems in the research (and how they are proposed to be dealt with), for approval to the Chair of the HUBS Research Ethics Committee (or nominated Committee member) or in the case of research being completed as part of a taught module to the student's supervisor or module leader prior to the beginning of any research.*

NOTE

If this research has a research population of those under 18 years of age it requires specific authorisation, including that from authorities outside the University. It should not proceed until such authorisation has been obtained in writing.

1. Will you obtain written informed consent from the participants?   Y
   If yes, please include a copy of the information letter requesting consent. In the case of electronic surveys it is acceptable to advise participants that completion of the survey constitutes consent. Please provide a printout of the survey template.
   If no, the research should not proceed unless you can specifically satisfy the Research Ethics Committee with the measures you will take to deal with this matter.

2. Has there been any withholding of disclosure of information regarding
   the research/teaching to the participants?   N
   If yes, please describe the measures you have taken to deal with this.

3. Issues for participants. P*lease answer the following and state how you will manage perceived risks if any answer is YES:*

   a)   Do any aspects of the study pose a possible risk to participants'
         physical well-being (e.g. use of substances such as alcohol or   NO
         extreme situations such as sleep deprivation)?

   b)   Are there any aspects of the study that participants might find
         humiliating, embarrassing, ego-threatening, in conflict with   NO
         their values, or be otherwise emotionally upsetting?*

   c)   Are there any aspects of the study that might threaten
         participants' privacy (e.g. questions of a very personal nature;   NO
         observation of individuals in situations which are not
         obviously 'public')?*

   d)   Does the study require access to confidential sources of
         information (e.g. medical records)?   NO

   e   Could the intended participants for the study be expected to be
         more than usually emotionally vulnerable (e.g. medical   NO
         patients, bereaved individuals)?

f   Will the study take place in a setting other than the University
        campus or residential buildings?   NO

g   Will the intended participants of the study be individuals who
        are not members of the University community?   YES

*Note: if the intended participants are of a different social, racial, cultural, age or sex group
to the researcher(s) and there is **any** doubt about the possible impact of the planned
procedures, then opinion should be sought from members of the relevant group.

4.
        Might conducting the study expose the researcher to any risks (e.g.
        collecting data in potentially dangerous environments)? Explain your   NO
        method of dealing with this.

5. Is the research being conducted on a group culturally different from the
    researcher/student/supervisors?   Y

    If yes, are sensitivities and problems likely to arise?   N
    If yes, please *describe how you have addressed/will address them.*

6. Does the research conflict with any of the HUBS's research ethics principles?   N
    *If YES do not proceed Describe for the Research Ethics Committee what action you have taken
    to address this?*

7a. Does the research requires the consent of any other organisation?   N
    (for example, Health sector ethical committees)

7b. If YES, have you obtained the consent, please give details?   N

8a. Did you discuss any ethical issues and challenges of this research with a colleague or your personal
    supervisor?
                                                                                   Y
    Dr Thomas Hoyland – February/March 2017 (several discussions)

8b. What are the ethical issues and challenges with this research? (Please give brief details)

    *It was discussed that the researcher will be dealing with access challenges in getting
    permissions from colleges/universities to get students to take part in the online survey.
    However, no one will be forced to take part in the survey and participants will be informed of
    their right to not take part, and the importance of privacy and confidentiality to those who do.*

9. Please confirm whether you have submitted the Personal Travel Plan and Risk Assessment* with this
    form (*for PhD students only*)   N

    **Access and survey completion will be done by email contact and online survey, so
    no travel from the university will take place.**

***N.B. ETHICS APPLICATIONS WILL NOT BE ACCEPTED WITHOUT THE PERSONAL
TRAVEL PLAN AND RISK ASSESSMENT.**

Thank you for completing this proforma. If you are a research student/member of staff this form must be signed by you, your supervisor/colleague and the HUBS Research Ethics Committee representative for your area.

In the case of students undertaking research as part of a taught module, it must be signed by you and your supervisor or module leader.

Once signed, staff and research students should send copies of this form, and the proposal must be sent to the Secretary of the Research Ethics Committee, Hull University Business School (see flow chart), including where possible examples of letters describing the purposes and implications of the research, and any Consent Forms (see appendices).

Name of Researcher/Student ....Chris M Priestnall..

Signature ....*CMPriestnall*.................... Date ....15/03/2017..

Name of Supervisor/Colleague/Module leader ....Dr Thomas Hoyland..........................

Signature ....T.Hoyland............................. Date ....15/03/2017......................................

For proformas completed by staff and research students only:

Name of Research Ethics Committee member ....Dr Joanne Cook................................

Signature .... Date ....

For proformas relating to research funded by grants, please complete the following:

pFact no: ....

RAR no: ....

Funder/sponsor...

Appendix 2

Updated Ethics Form

Notes:

However, it was soon realised that this would not get the results needed, so a qualitative study was undertaken instead – a new Ethics Form was completed.

UNIVERSITY OF **Hull**

Business School

A PROFORMA FOR

STAFF AND STUDENTS BEGINNING A RESEARCH PROJECT

This proforma should be completed by all staff and research students undertaking any research project and by taught students undertaking a research project as part of a taught module.

Part A (compulsory)

Research Proposer(s): **Chris M Priestnall**

Student number (if applicable): **201401647**

University of Hull email address: **c.priestnall@2014.hull.ac.uk**

Programme of Study: **560107 PhD Leadership and Organisational Change**

Research (Working Dissertation/Thesis) Title:

Antecedents of Leadership Motivation: An Intersectionality Approach

Research (brief):

to investigate how leadership motivation may be affected by attachment styles, role models and contextual variances such as sexuality and socioeconomic status (please see attached Research Outline).

Proforma Completion Date: **25 September 2017**

Tick and sign by one of the following statements:

	1) I confirm that *human participants are not involved in my research and in addition no other ethical considerations are envisaged.*

Signature of researcher...

	2) Human participants are involved in my research and/or there are other ethical considerations in my research.
X	

Signature of researcher: *CMPriestnall*

If statement 1 is ticked and signed, there is no need to proceed further with this proforma, and research may proceed now.

If statement 2 is ticked and signed the researcher should complete part B of this proforma.

Part B

*This proforma should be read in conjunction with the Ethical Principles for Researchers and the HUBS flow chart of **research** ethics procedures. It should be completed by the researchers. It should be sent on completion, together with a brief (maximum one page) summary of the issues/problems in the research (and how they are proposed to be dealt with), for approval to the Chair of the HUBS Research Ethics Committee (or nominated Committee member) or in the case of research being completed as part of a taught module to the student's supervisor or module leader prior to the beginning of any research.*

NOTE

If this research has a research population of those under 18 years of age it requires specific authorisation, including that from authorities outside the University. It should not proceed until such authorisation has been obtained in writing.

1. Will you obtain written informed consent from the participants? **Y**
If yes, please include a copy of the information letter requesting consent. In the case of electronic surveys it is acceptable to advise participants that completion of the survey constitutes consent. Please provide a printout of the survey template.
If no, the research should not proceed unless you can specifically satisfy the Research Ethics Committee with the measures you will take to deal with this matter.

2. Has there been any withholding of disclosure of information regarding the research/teaching to the participants? **N**
If yes, please describe the measures you have taken to deal with this.

3. Issues for participants. P*lease answer the following and state how you will manage perceived risks if any answer is YES:*

   a) Do any aspects of the study pose a possible risk to participants' physical well-being (e.g. use of substances such as alcohol or extreme situations such as sleep deprivation)? **NO**

   b) Are there any aspects of the study that participants might find humiliating, embarrassing, ego-threatening, in conflict with their values, or be otherwise emotionally upsetting?* **YES**

   The survey asks participants to identify their sexuality and parental socioeconomic status which may embarrass some participants. However, the interviews will be done in complete confidence, and no data will be collected that could be used as an identifier.

   *Amendment to original form submitted 25 April 2017 - have been granted access to an LGBT Youth group in Hull called 'Shout!' which Is a group for 15-24 year olds. My original ethics proforma asked for permission to interview 18-25 year olds only.

   I am therefore asking for an amendment to also include interviewing 15-17 year olds. I have been given permission to interview any of the group by the group project manager, and her details are as follows:

   Heidi-Victoria Ireland,
   Youth Employment Initiative Project Manager,
   The Achieve Project,
   The Warren Centre,

Queens Dock Chambers,
47-49 Queens Dock Avenue,
Hull, HU1 3DR.
(01482) 219357.

I currently hold a DBS check which was issued during the academic year 2014/15 (approx. November 2014), and according to the GOV.UK website does not have an exact expiry date, and is only recommended for renewal after 3 years if employers deem it necessary. The group is strictly confidential to ensure discretion to attendees of the group, which has been discussed at length between myself and the project manager.

I have also discussed the status of my CRB check with Ms Ireland and we came to the decision that one of the youth group staff will always be in attendance whenever I interview any of the youth members.

It is with this decision in place that I will react or deal with any issues that may unintentionally arise during an interview, such as any information given to me of a sensitive nature; I will then look to the youth group worker for advice and support.

The nature of the interviews are around being a member of the LGBT community and leadership motivation, role models and socioeconomic status, and therefore do not include any discussions that may cause embarrassment or lead to any difficult conversations for the interviewee. This will also be explicitly stated at the start of any interview, and I will also be looking to the youth worker to concur with this statement to put an interviewee at ease.

Difficult conversations will therefore be unlikely to arise, but there will be a youth group staff member with me at all times to intervene and deal with any unexpected situations, and make sure no unintentional harm is done to any participants.

c)   Are there any aspects of the study that might threaten participants' privacy (e.g. questions of a very personal nature; observation of individuals in situations which are not obviously 'public')?*   **YES**

      See comment above.

d)   Does the study require access to confidential sources of information (e.g. medical records)?   **NO**

e   Could the intended participants for the study be expected to be more than usually emotionally vulnerable (e.g. medical patients, bereaved individuals)?   **NO**

f   Will the study take place in a setting other than the University campus or residential buildings?   **YES**

Access to individuals will be gained through contacting voluntary LGBT organisations, interviews will take place within the organisation's premises, a mutually decided upon public place, or on university campus.

*Amendment – see address of Youth Group above.

g   Will the intended participants of the study be individuals who are not members of the University community?   **YES**

*Note: if the intended participants are of a different social, racial, cultural, age or sex group to the researcher(s) and there is **any** doubt about the possible impact of the planned procedures, then opinion should be sought from members of the relevant group.

4.

Might conducting the study expose the researcher to any risks (e.g. collecting data in potentially dangerous environments)? Explain your method of dealing with this.   **NO**

5. Is the research being conducted on a group culturally different from the researcher/student/supervisors?   **N**

If yes, are sensitivities and problems likely to arise?   **N**
If yes, please *describe how you have addressed/will address them.*

6. Does the research conflict with any of the HUBS's research ethics principles?   **N**
If YES do not proceed Describe for the Research Ethics Committee what action you have taken to address this?

7a. Does the research requires the consent of any other organisation?   **Y**
(for example, Health sector ethical committees)

7b. If YES, have you obtained the consent, please give details?   **Y**

Yes – see comment3b above.

If you have been unable to obtain this consent, please describe for the Research Ethics Committee what action you have taken to overcome this problem.

8a. Did you discuss any ethical issues and challenges of this research with a colleague or your personal supervisor?   **Y**

Dr Thomas Hoyland, and Dr Bridget Freer – at various discussions/meetings.

8b. What are the ethical issues and challenges with this research? (Please give brief details)

See comment 3b above.

9. Please confirm whether you have submitted the Personal Travel Plan and Risk Assessment* with this form (*for PhD students only*)   **N**

See comment 3f and 7b above.

Thank you for completing this proforma. If you are a research student/member of staff this form must be signed by you, your supervisor/colleague and the HUBS Research Ethics Committee representative for your area.

In the case of students undertaking research as part of a taught module, it must be signed by you and your supervisor or module leader.

Once signed, staff and research students should send copies of this form, and the proposal must be sent to the Secretary of the Research Ethics Committee, Hull University Business School (see flow chart), including where possible examples of letters describing the purposes and implications of the research, and any Consent Forms (see appendices).

Name of Researcher/Student: **Chris M Priestnall**

Signature: *CMPriestnall*   Date: **25 September 2017**

Name of Supervisor/Colleague/Module leader: **Dr Tom Hoyland / Dr Bridget Freer**

Signature ....*B Freer*..................... Date ......25/09/2017..................

For proformas completed by staff and research students only:

Name of Research Ethics Committee member ……………………………………………

Signature ……………………………………………… Date ……………………………….

For proformas relating to research funded by grants, please complete the following:

pFact no: …………………………………………….

RAR no: …………………………………………….

Funder/sponsor……………………………………….

Appendix 3

Example Consent Form

Notes:

This is an example of the consent forms that were filled out by participants.

Consent Form

UNIVERSITY OF Hull

Business School

RESEARCH ETHICS COMMITTEE

CONSENT FORM: SURVEYS, QUESTIONNAIRES

I,   of

Hereby agree to participate in this study to be undertaken

By **Chris M Priestnall, PhD Student, University of Hull**

and I understand that the purpose of the research is:

to investigate how leadership motivation may be affected by sexual orientation and gender identity, and how role models and socioeconomic status may be an influence.

I understand that
1. Upon receipt, my questionnaire will be coded and my name and address kept separately from it.
2. Any information that I provide will not be made public in any form that could reveal my identity to an outside party i.e. that I will remain fully anonymous.
3. Aggregated results will be used for research purposes and may be reported in scientific and academic journals (including online publications).
4. Individual results **will not** be released to any person except at my request and on my authorisation.
5. That I am free to withdraw my consent at any time during the study in which event my participation in the research study will immediately cease and any information obtained from me will not be used.

     Signature: Date:

The contact details of the researcher are: **Hull.phd.leadership@gmail.com**

Should you [i.e., the participant] have any concerns about the conduct of this research project, please contact the Secretary, HUBS Research Ethics Committee, University of Hull, Cottingham Rd, Hull, HU6 7RX; Tel No (+44) (0)1482 463536

In some cases, consent will need to be witnessed e.g. where the subject is blind/ intellectually disabled. A witness must be independent of the project and may only sign a certification to the level of his/her involvement. A suggested format for witness certification is included with the sample consent forms. The form should also record the witnesses' signature, printed name and occupation. For particularly sensitive or exceptional research, further information can be obtained from the HUBS Research Ethics Committee Secretary, e.g., absence of parental consent, use of pseudonyms, etc)

NOTE:
I**n the event of a minor's consent, or person under legal liability, please complete the Research Ethics Committee's "Form of Consent on Behalf of a Minor or Dependent Person".**

Appendix 4

First Coding Example

Notes:

This was done in Excel as I found it easier than NVivio (see methodology section).

Areas of Discussion	Growing up gay	Leadership Identity	Other motivational factors	Growing up gay	Growing up gay
Identify as	A1	A1	A1	A1	A1
Text	I didn't find it an issue, erm as in my own journey pathway whatever you want to call it. I just felt it wasn't an issue, am I making any sense? yes I think it was an external issue, but nor problems internally. I except that and I also accepted it would be an issue and I believe it still very much is.	Absolutely I am probably a classic stereotype in either in that band or you're not, so I think that I despise sport I was not sporty. All my closest friends were girls, so I was the classic stereotype.	Probably education. I think you get to the sixth form and you're either in that band or you're not, so I think that pushes you towards what I was always keen to, I went to university in London. I wasn't yearning to escape but if there is ever a perfect Tim to do it, it was perfect, when you have got no ties or financial worries really. I went to Kingston uni, but don't know how I ended up back but here I am.	Yeah, erm, no I have always been quite confident with it. The confidence came from university. I mean it's that classic you know, when that question might come from people who are not, you know clued up about the signs etcetera which is good because you shouldn't stereotype people. Yes I suppose you have to have that, and you sort of drop a bomb. I said a certain pronoun or a name and it would like make a lightbulb moment.	Yeah. Looking back maybe you could argue it was definitely and influence, all those hours you clock up fighting those inner demons and whatever happened in the school day. And in terms of bullying there was that but I can't sit here and say I hated school, I had a great time and I had great friends, but I wouldn't want to muddle through it again, not today with Instagram and everything, but I imagine it is a very different place. But I don't I'm probably more confident person you know more confident now, I'm hoping LGBT people now have more confidence than I had 10 years ago when I was doing my
Theme 3	Society/External	Society/External	Education	Education	Bullying
Theme 2	Positive	Leader Motivation	Positive	Positive	Negative
Theme 1	Gay Identity	Gay Identity	Gay Identity	Gay Identity	Gay Identity

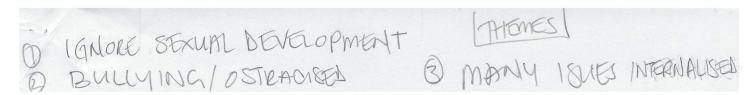| Growing up gay	Leadership Identity	Leadership Identity
A2	A2	A2
I think all depends, society's changed hasn't it. The law was very different when I was young. There was an awareness that you almost had to conform more. So it affected me in the sense that I wasn't true to myself as a person. Did it affect my where I wanted to go? It didn't, it actually had the reverse effect really, I felt I had to just fight or flight just because I couldn't be my self at all. It maybe made me push myself even harder. Move away from the society I was in. It made me more determined	I think leadership and sexuality come from completely opposite areas, so you can be yourself socially, or conformed socially within the workplace. There's more protection at work. I wanted to develop my career, not put my sexuality on the back burner so to speak, but keep my personal life personal, and my career was my career. There are big distinctions because there's that fear of judgment. Growing up in Hull unfortunately for me was a very inward looking experience and anybody that wasn't perceived as the societal norm of a white heterosexual male wouldn't be made to feel very welcome. You were always seen as a freak at school. This tended to push me to want to be more academic, made me actually, probably made me push myself more. But in work I am paid to lead I'm not paid to be gay which is a real interesting dynamic.	Its almost like you can motivate yourself to do something, but it was the phrase 'be yourself' that had the impact. It's about life experiences and how you then develop professionally and so on. There was my inspiration to be a leader, but what actually does even mean? Do other people perceive you as that? That's where I wanted to go but can you be that? Perception and reality, blind spots; I don't know. It just made me want to be a leader. I always wanted to be a leader; I wanted to be a TV presenter, leading people and sharing my experiences with another generation for the better. I was always quite an organic societal person. I always felt I didn't understand the term manager or leader, but I saw my manager as a leader and that led me to where I am now, both personally and professionally. She really gave constructive and honest dialogue about how you perceive yourself as what we actually see, or as two different things, almost like steering but steering in an organic and way not forced to respond, to being forced to do something that goes right back to how you behaved as a kid; you can't be gay. Just helping me to decide what was ok
Conformity	Conformity	Role Model
Negative	Negative	Leader Motivation
Gay Identity	Leader Identity	Gay Identity

LGBT Role Models	Growing up gay	Work Identity
A2	A2	A2
No. No. None at all. Well not that I knew of, let's put it that way. Oh non that I perceived certainly around my friends and school, I don't recall any where I grew up. The move into university was probably the first time that I experienced gay culture, with the LGBT societies. That made me feel more comfortable because it wasn't just me on my own. It was more about people being open about it rather than the state of their closet. So probably there were but I didn't know. I went to university at Sheffield and it was the first time I went to a bar and club to be part of a group of the same interest, whether that be gay or straight it didn't matter.	Absolutely. It comes from the negative side of what I grew up with. The abuse that you get as in verbal abuse. People call you names etcetera and you don't deny or confirm that. You still think like maybe that's not the person I want to be. So for me it's that drive not to be something you are not, which is probably where I am today.	I'll be honest with you I don't care if people like me or not actually in the sense that if someone doesn't like me being gay. That is their issue. I am still Chris. I'm still here in my job whatever I do. I'm still Chris outside of work. However I got married last year and everybody in the office was fantastic about it. We tweeted about it; I would never have done that probably 20 years ago, not that you could, they tweeted about how I'm getting married to Max. They didn't use the term partner they used Max's name and took some great photographs and it was fantastic and everybody supported it. Did I ask them to do it, no they did it off their own back. To me that's important
Education	Society/External	
Negative Perception	Negative	Positive
Role Model	Gay Identity	Work Identity

Appendix 5

Second Coding Example

Notes:

This is an example of the more focused coding that I did in word (apologies for the copy and pasting – I found it difficult to add a PDF).

Research Theme 1 - how has being part of the LGBT

community affected you growing up?

IGNORE
①

"It was something that I just sort of compartmentalised and ignored for a long time [...]. So that sort of whole dating thing and that sort of experience did not happen in my teens [...]. There was no discussion and there was no safe space (about coming out), it was something you just did on your own. There wasn't anyone that I could've turned to even if I had gone through it in my own head and come to terms with it." (Adult 5)

> LGBT Identity compartmentalised – Ignored
>
> No safe space – no one to turn to

② Desire not to be noticed 'continues'

"The way I thought was, I think, was just a desire not to be noticed throughout school. School was quite tough. Secondary School this is, I was in quite a gender mixed group of friends. It was not really the norm at my school (being openly gay), so there was quite a lot of homophobic bullying and name calling; I think the impact of that ultimately was just to fly under the radar and not to be noticed. And that's probably continued on really; I've always been someone who's held back in that kind of situation." (Adult 5)

> Desire not to be noticed – LGBT identity ignored
>
> Not Normal – Bullying
>
> Always held back

②

"Gay people at school were looked down upon, seen as second rate, as if there was something wrong with them. There was this was this lad a year under at school, he was always bullied, in retrospect I was very impressed by him and how much he stood up for himself. He wasn't prepared to be quiet about his sexuality, which must have been hard, particularly when he was living in a boarding school in an all-male room. I tended to know (the out gay guy) most from our sort of lunchtime club where we worked on our coursework, he was a really creative guy. I guess I was able to connect with him on a different level without having to come out. I was impressed by him but not quite brave enough to do that myself partly from seeing it from the other side. He was ostracised and I didn't want to be." (Adult 3)

> looked down upon – Second rate
>
> Bullied – not brave enough to come out
>
> Ostracised

②①

"The law was very different when I was young. There was an awareness that you almost had to conform more. So, it (LGBT+ identity) affected me in the sense that I wasn't true to myself as a person. The abuse that you get as in verbal abuse, people call you names etcetera, and
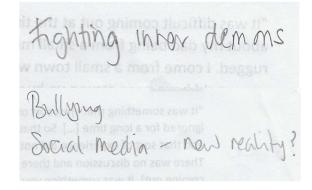
> wasn't true to myself
>
> Bullying – Verbal abuse
>
> Not who I wanted to be

you don't deny or confirm that. You still think like maybe that's not the person I want to be." (Adult 2)

(3) *"Looking back maybe you could argue it was definitely an influence (LGBT identity development), all those hours you clock up fighting those inner demons and whatever happened in the school day. And in terms of bullying there was that, but I cannot sit here and say I hated school, I had a great time and I had great friends, but I wouldn't want to muddle through it again, not today with Instagram and everything, but I imagine it is a very different place."* (Adult 1)

(2) *"I got bullied a lot when I was younger, so I've kind of come out of it with an attitude of 'well I'm me and I don't care what you think'. But there are a lot of challenges to our community, a lot of prejudice from outside but also prejudice from within, which can make it difficult to have one cohesive community when it quite often seems like people want to split the community up and exclude certain groups. The main, this so-called mainstream LGBT community I see a lot of prejudice against trans people particularly and also bisexual people. There seems to be a lot of people who don't want those people involved in the community for one reason or another."* (Adult 8)
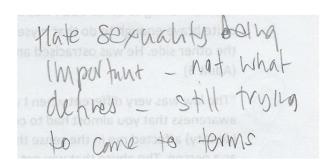
Keep in ? *"I came out when I was 40. Yeah, so I went to university at 18 and met and fell in love with somebody and we got married; so, I was in a relationship with a woman for 20 years. Yeah, and for most of those 20 years we were very happy. But the reason I am divorced is because I was gay; I've got friends, male friends who have been married previously, who absolutely describes themselves as bisexual because they were married, even though now they would only be interested in a relationship with a man. But I do not support that view, that's not my personal view. I know what I am, and I am not interested in a relationship with a woman and if I was bisexual I'd still be with my wife."* (Adult 6)

"There's a bit of me that hates it (sexuality) being this important, despises the fact that, you know, almost not wanting to be the person whose sexuality defines them, and I'd love to be the person that says it shouldn't matter, it doesn't matter, it's not who I am, it's not all defining, and you shouldn't think that either, because I don't think that. Oh, there's a part of

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me that wants to be that person, and then the bigger part of me that says no way because it is important, and it is, and probably the thing I'm still trying to come to terms with is why is it still important." (Adult 6)

"It was difficult coming out at the time but that was more about my dad being from a small mining village, he was very rugged. I come from a small town where if you come out there you would have been strung up by your feet. That was not the hard part of coming out. The issue really was me; I did not see making it past a month after I came out because I felt disgusted. As I say coming from the small mining town where it was drilled into you that you could not be gay. I built it up into something really big in my mind. It was a nightmare. I expected everyone to be throwing rocks." (Youth 2)

"I grew up in a council estate near London, it was in the news a while ago about racial abuse. Sadly, that homophobia, I once had a dead bird put through my letterbox because my mum was openly gay. For so long I was like, I am not gay, I am just a girl, and it did not feel right. We later moved and it felt a lot easier to be myself, so I stated going to an LGBT group. I first came out as bisexual, and pretty much everyone in the school knew; I tried to take charge of the class because we were given a project where we had to stand up and teach the class something, and somebody just kind of looked at me, and was like I am not listening to you because you are gay." (Youth 6)

"Yeah, it did affect me it (LGBT identity). I Was like solely focused on like my sexuality. You build it up into something, you make a big thing don't you. It's not like that really, but it did sort of like stop me thinking about other things, stopped me from developing in other areas perhaps." (Youth 4)

"I mean where I grew up, I went to a conservative Church of England all boys school, you know, and I don't want any Trans woman to go through what I did. But I cannot just go around with a placard outside the school shouting at them saying your CIS privileged. I'm not that sort of person, but it's like I said it's debating about it and telling my experience so that we can fix it. And I think that is the most important thing to do, we are not perfect, we're never

going to be perfect, but we have some idea of where we're going to go." (Youth 3)

"When I went home, for example over the holidays I had to use my old name, my old pronouns. I don't I know that sounds really wrong but there's still this idea that it's not a family topic and no one wants to talk about it." (Youth 3)

"It was probably towards the end of my second year at university that I actually kind of suspected I'd always had an interest in the same sex; but I just felt like I'd always felt like I shouldn't have an interest in the opposite sex. I find that difficult to kind of marry them together. So, for a while I thought I was bisexual but then I was like er no. I came out to my friends in my early 20s, and it wasn't until I was 24, I think I came out to my parents. I didn't feel the need to do it, they lived very far away from where I was; I didn't see them very often, I didn't feel the need to. Yeah, but I went to visit them, I felt like I'm hiding - it's about time. When I did, we like all got on so much better. I remember when I came out, I blurted it out to my mum when we're about to go out shopping. I've been home for a day, and I was like I can't hold it in anymore, I am gay. So that evening she's like are you going to tell your dad and I was like yeah, and we're eating dinner and I couldn't do it, so my mum told him." (Adult 4)

"Yeah, I would say for a lot of years, and up until I was about maybe 15 or 16 (scared to come out), and then I was like you can either accept me or you don't. Luckily, I have only really had positive experiences. I would say 60 percent of the time. So, a higher percentage in terms of acceptance from friends and then I probably go to like 20 percent from my family. OK so average. I wouldn't have said it took precedence over anything; I think it was just one of those things that happens a lot to 15- and 16-year-olds, like you know, who want to be a goth or a hippy, and I'm going to focus on this. You have a bit more like direction and control." (Youth 1)

"When I wasn't out, when I was sacred to be who I am it obviously played an effect, because I would not be confident, but now I am out I am a lot more confident in who I am, but some people don't like who I am, but it is not my problem, I am responsible for what I say and not what others understand. It was

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easy technically (coming out), but it was all in my head. Like it was a lot worse in my head, and that is what I struggled with." (Youth 9)