



## **LGBT Inclusive Materials in ELT**

**An investigation into teacher and learner responses towards non-heteronormative materials within a UK-based context.**

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British Council ELT Master's Dissertation Awards: Commendation

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A dissertation submitted for the degree of Masters of Arts in Teaching English to Speakers of Other Languages.

Word count: 11,925

September 2016

## **Abstract**

Despite shifts in public perception towards LGBT-identified individuals over the past 40 years, visibility in educational resources remains an issue, particularly in multicultural contexts such as the English Language classroom. Current studies show that there is a growing desire for materials that include LGBT characters in an unobtrusive way to reflect the diverse society within the UK. Despite this, the availability of such materials is limited and studies evaluating learner and teachers responses towards them are rare.

Using a mixed method approach of questionnaires, semi-structured interviews and a learner focus group this study explores these responses towards non-heteronormative materials in a UK based context. Additionally, it investigates teacher attitudes towards the inclusion of LGBT lives within classroom resources. Its findings reveal that teacher attitudes and responses are largely positive, in spite of some on-going concerns. Similarly learner responses demonstrate a promising outlook towards the future use of materials featuring same sex couples in UK-based classrooms. However, this study also highlight a number of considerations that need to be made when using non-heteronormative materials, especially when including bisexual and transgender persons, whose gender and/or sexual identity cannot be as easily inferred.

## **Acknowledgements**

Firstly, I would like to thank my supervisor, whose guidance and encouragement throughout this study have been invaluable.

I also extend my gratitude to all participants who contributed to this study, particularly those at TESOLAcademic.org and IATEFL.

Finally, my sincerest regards go to family and friends; without their on-going support, this study would not have been possible.

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## **Glossary of Acronyms**

<b>EAL</b>	English as an Additional Language: aimed at school age learners intending to join mainstream classes in Primary or Secondary Education.
<b>EAP</b>	English for Academic Purposes
<b>EFL</b>	English as a Foreign Language (UK context): aimed at learners of English for General or Specific Purposes.
<b>EL</b>	English Language.
<b>ELT</b>	English Language Teaching (Inclusive of all branches)
<b>ESL</b>	English as a Second Language: aimed at non-native English learners who live within an English speaking country.
<b>ESOL</b>	English for Speakers of Other Languages: aimed at migrant learners who need English for professional and/or living purposes.
<b>LGB</b>	Lesbian, Gay and Bisexual (Concerning same-sex attraction)
<b>LGBT</b>	Lesbian, Gay, Bisexual and Transgender (Concerning both same-sex attraction and individuals who want to, have or are transitioning so that their sex matches their gender identity).
<b>TESOL</b>	The practice of Teaching English to Speakers of Other Languages

## Glossary of Key Terms

<b>Biphobia/</b>	The fear of Bisexual, Gay and Lesbian, and Transgender persons,
<b>Homophobia/</b>	potentially resulting in hostile attitudes and actions towards LGBT
<b>Transphobia</b>	persons.
<b>Cisgender</b>	Someone whose preferred gender identity matches their sex at birth is described as cisgender.
<b>Gender binary</b>	The social norms regarding gender as either male (masculine) or female (feminine). Those who identify with neither or both of these forms, e.g. gender fluid, might be considered non-binary.
<b>Heteronormativity</b>	A term denoting the unintentional assumption that heterosexuality is the only sexual norm and, as such, all other sexual and gendered practices are considered 'other'.
<b>Heterosexism</b>	A stronger form of heteronormativity in which heterosexuality is actively construed as the only norm and gender roles usually reflect the traditional masculine/feminine binary.
<b>Queer</b>	A re-appropriated term, used here to be inclusive of all LGBT-identified persons, as well as those who do not conform to the traditional gender binaries e.g. intersex, gender fluid, regardless of sexuality.



# 1. Introduction

This chapter will describe the motivations behind conducting this study in the current ELT context. It will also outline the current body of literature and the research gap that this study seeks to fill. Finally it will highlight the aims of the study before presenting the structure of this project.

## 1.1. Background context

It is generally believed that since the 1980s, LGBT rights, especially in Western cultures, have progressed considerably (Weeks, 2009; 2010). Whilst intolerance towards LGBT-identified people still exists (*ibid*), ever-increasing visibility for LGBT-identified people in media, as well as legal reforms which have promoted equality (*Equality Act 2010*, 2010; *Marriage (Same Sex Couples) Act 2013*, 2013), has led to growing public recognition of LGBT lives and, consequently, a shift in public perception throughout the Western world (Nelson, 2009; Rahman & Jackson, 2010; Weeks, 2010). However, despite this progress, researchers agree that representation of queer identities in educational settings, particularly in learning materials, remains limited, and in some cases non-existent (Dumas, 2008; Ghajarieh & Cheng, 2011; Gray, 2013; Pakuła *et al.*, 2015; Salami & Ghajarieh, 2015).

Following the development of poststructuralist feminist movements in educational contexts a number of studies have investigated inclusion regarding sexual and gender identity in ESOL contexts. Earlier studies establish principal concerns for the inclusion of LGBT being related to a likelihood of homophobic attitudes being raised in lessons and the opinion that the topic is too personal to be taught in educational settings (Nelson, 1993; 1999; Britzman, 1995). Recent studies have found that the latter concern continues to be an issue for current teachers

(Nelson, 2009; Macdonald *et al.*, 2014). Whilst its status as a potentially personal topic is undeniable, it has been argued that this perspective demonstrates a degree of hypocrisy, as the personal is already integrated into pedagogy with learners consistently being asked to share details of their lives within lessons (Nelson, 2010; Kappra & Vandrick, 2006; Dumas, 2008; Clarke & Braun, 2009). As a result, it is believed that by erasing LGBT lives and themes from the classroom, those who identify as queer might feel as if they have to hide key details of their lives, e.g. their relationships, in a bid to avoid other's potential discomfort at the risk of damaging their own mental health (*ibid*).

Another frequently cited concern relates to the potential for cultural conflicts within multicultural classrooms owing to the fact that sexuality and gender identity are culturally specific concepts (Nagel, 2003; Gamson & Moon, 2004; Kollman & Waites, 2009; Siedman, 2010; Weeks, 2010). As such, publishers tend to avoid using topics which fall within the well-known acronym PARSNIP (Politics, Alcohol, Religion, Sex, Narcotics, Isms and Pork) in an attempt to prevent these conflicts from emerging (Mishan & Timmis, 2015). Difference in cultural values must also be considered as some learners who come to the UK may come from countries where LGBT lives are still heavily stigmatized and/or criminalised, and, in some cases, where equal gender representation is still an issue (Sunderland, 2000; Norton & Pavlenko, 2004; Mustapha & Mills, 2015; Pakuła *et al.*, 2015).

In spite of this, within Western educational contexts some researchers have found that LGBT themes are often introduced by learners. Additionally, teachers themselves have expressed a desire to include queer lives and themes within their classrooms (Nelson, 2009; Macdonald, *et al.*, 2014). However, although LGBT themes and characters can be found in online resources (NIACE, 2010; Stonewall, 2015; El-Metoui, 2016), they are rarely, if ever, acknowledged in published materials (Gray, 2013). Even though there are examples of published materials including LGBT characters, within these sexuality and gender identity has

either been inferred using euphemisms (Swan & Walter, 1992) or highlighted in a bid to introduce LGBT issues as a discussion topic (Macandrew & Martinez, 2002).

Although LGBT visibility in ELT resources has been studied in foreign contexts (O'Mochain, 2006; Ghajarieh & Cheng, 2011; Pawelczyk & Pakuła, 2015; Salami & Ghajarieh, 2015), fewer studies have been conducted looking solely at the inclusion of LGBT characters in printed ELT materials in UK contexts (Gray, 2013). Moreover, despite the challenges associated with inclusion (Britzman, 1995; Nelson, 2009; Gray, 2013), the erasure of an entire community from learning materials is an issue that deserves attention, especially when materials are used to prepare learners who aim to live/work/study in a context where diversity is not only accepted, but celebrated.

## **1.2. Research Aims**

Given the gap highlighted above this study will primarily aim to investigate teacher and learner responses within a UK context towards ELT materials that include LGBT characters without making them or their sexual/gender identity a central theme. Whilst these materials have previously been categorised as 'normalising' materials (Macdonald *et al.*, 2014), due to the problematic use of this term when referring to the inclusion of LGBT people, this study will refer to these resources as Non-Heteronormative Materials (NHMs).

The questions this projects seeks to answer are:

- i. In what ways, if any, do English Language teachers within UK based institutions currently include LGBT lives and themes within the context of ESOL/ESL/EFL and/or EAL classrooms?

- ii. What attitudes do English Language teachers have towards the use of LGBT inclusive materials in a classroom context?
- iii. What responses do these materials evoke from teachers and learners who are teaching/studying within a multicultural context?

Using a mixed methods approach, this study aims to answer these questions and contribute to existing research by providing an account of how NHMs fit into the wider topic of LGBT inclusive practice within multicultural UK classroom contexts. It also seeks to develop further understanding of teacher attitudes and responses towards these kinds of materials by analysing teachers' reflections on their own experiences and describing the responses of practicing teachers towards the design and potential use of non-heteronormative tasks. Finally, it seeks to detail learner responses towards NHMs, as well as the topics that might arise from their use in UK based classrooms.

### **1.3: Organization of study**

This study will begin by reviewing the relevant literature in Chapter 2. Chapter 3 will deal with methodological approaches and detail the way in which the research was conducted, before presenting and discussing the results in Chapter 4. Finally, key findings, as well as limitations and opportunities for further study will be outlined in Chapter 5.

## **2. Literature Review**

Due to the cross cultural nature of this research, this chapter will begin by reviewing some key texts regarding the social construction of sexuality within and outside of Western culture. However, it will primarily review the existing body of literature concerning sexual and gender identities in both general educational settings within the UK and ELT. Finally, it will review key studies relating specifically to the inclusion of LGBT themes within EL materials, thus identifying the research gap this study seeks to fill.

### **2.1: Social constructs of sexuality**

#### **2.1.1: Western Constructs**

In his book *Sexuality* (2010) Jeffrey Weeks, whose work is influenced heavily by Foucault's theory of cultural constructionism (1979), explores the theory of social constructionism which suggests that sexuality is moulded through social constructs such as language, kinship and family, socio-economic conditions, morality, political and legal regulations, and finally, the social movements that challenge these constructs. As these factors influence each other and trigger change, so do they influence our understanding of sexual 'norms' and identities. This concept contrasts with the essentialist approach, which proposes that sexuality is innate and unchangeable (Seidman, 2010; Weeks, 2010). Whilst essentialism correlates with the widely shared belief that sexuality is not a choice, social constructionism introduces the notion that sexuality, and our understanding of it, is a fluid construct. More importantly, it illustrates a potential source of cultural conflicts that might emerge when

discussing concepts like sexuality and gender which are, as Weeks notes, expressed differently in each culture.

Both Seidman (2010) and Weeks (2010) describe how Western cultures place sexuality as a central theme when shaping individual identities. Seidman implies that this is demonstrated by the importance Western LGBT people place on ‘coming out’ (disclosing their sexuality or gender identity to others). Through this process, sexuality becomes automatically intertwined with identity through the act of labelling oneself using a sexual preference (Seidman, 2010). By assigning sexuality as a key construct of our identities, Weeks (2010) indicates that it has become a predominant issue that heavily influences political and moral discourses, which has led to institutionalised discrimination throughout the mid to late 20<sup>th</sup> century. This, in turn, prompted Feminist and Gay/Lesbian Rights Movements (now LGBT) which, according to Seidman, have helped create a sense of community and pride. This link between identity and sexuality, however, is not shared across other cultures (Seidman, 2010).

### **2.1.2: Other Cultural Constructs**

Two studies that have investigated the cultural impact on different nationalities and their attitudes towards homosexuality were conducted by Adamczyk and Pitt (2009) and Jäckle and Wenzelburger (2015). In both studies the researchers used data from the World Values Survey (WVS) to review and compare attitudes toward gay men and lesbians across a number of individual and national variables including age, gender, marital status, education, religion, nationality (taking in to account dominant religion and current legal frameworks regarding Gay rights), and financial stability. Despite differences in the number of countries they reviewed (33 and 79), and despite the omission of non-binary sexualities from the study, they both documented similar findings regarding the influence that each variable had.

Both studies found that Muslims and those living within a majority Muslim population held the most negative attitudes towards non-heterosexuals. Jäckle and Wenzelburger (2015) also stated that multiple branches of Christianity are among the highest scoring in terms of negativity, whereas Buddhist and Hindu religions, as well as Atheists, were significantly lower. They claim a cause for these findings could be due to references to homosexuality within the scriptures of both Christianity and Islam, which has subsequently been interpreted by some as a 'sinful' act (pp.212-213). This focus on behaviour could be considered a contributing factor to the hyper-sexualisation, and in some places the criminalization, of queer identities. However, these findings are based on the majority of a population, and do not represent the whole. The fact that there are LGBT people and allies that exist within these religions, signifies that faith may not be the only relevant factor (Weeks, 2010).

Adamczyk and Pitt (2009) and Jäckle and Wenzelburger (2015) also demonstrate how financial or political instability, as well as a lack of anti-discrimination frameworks or, in some cases, the existence of discriminatory laws, are also clear indicators for homophobic attitudes, thus supporting Weeks' theories (2010). Adamczyk and Pitt claim that this is due to what they refer to as a focus on 'survival' needs (p.339) which results in societies placing greater value on family and traditional gender norms. This perhaps offers an explanation for anti-LGBT sentiment being found in cases where being gay, bisexual or transgender is perceived to be a subversion of the masculine/feminine binary (Butler, 2004; Moussawi, 2011; Salami & Ghajariah, 2015). However, given the emergence of a global culture, nowadays cultural values are perhaps not as absolute as they may have been (Rahman & Jackson, 2010; Weeks, 2010).

### 2.1.3: Global culture

When considering the impact of globalization on sexuality some academics (Nagel, 2003; Long, 2005; Spierings, 2014) have found that, whilst there have been some positive influences in terms of securing LGBT rights (Kollman & Waites, 2009), the increasing pressure Human Rights Groups place on countries where the legal and/or political system either ignores or encourages the discrimination of LGBT people seems to have had a detrimental effect on public attitudes; particularly in Muslim majority and former colonized countries. All those cited above suggest that this negative impact stems from anti-Western sentiment. As such, with the LGBT community representing a set of liberal Western ideals, it may subsequently be disregarded.

When looking at minority values in multicultural contexts, Chrysochoou (2004) looks at the intersections of culture within minorities such as migrants and refugees. She describes how issues of cultural identity can arise as a result of cultural prejudice and the imposition of majority values that might conflict with original ideologies. She further highlights that one potential way to encourage tolerance in these situations is Contact Hypothesis (CH) (Allport; cited in 2004).

CH suggests that prejudice can be diminished via sustained and meaningful contact being established between different 'out-groups', which enables any negative misconceptions that may exist to be challenged (*ibid*, p.68; Skipworth *et al.*, 2010). However, as Skipworth *et al.* (2010) argue, whilst a positive case can be made for the use of CH in some situations, in cases of more extreme cultural and religious values, the effects can be limited as other factors may have a significant impact. Whilst Skipworth *et al.* refer specifically to political contexts shaping public opinion, another related context that impacts public perception can be found within education.



## 2.2: LGBT visibility in UK Education

### 2.2.1: Political Impact: Section 28

By first examining the situation within general educational settings in the UK, the impact that politics can have on shaping learning environments, and consequently, the attitudes and experiences of staff and students, can be better understood. A key document that relates to political impact on LGBT visibility in UK schools is Section 28 (S28) of the *Local Government Act, Chapter 9* (1988, p.27), in which it is stated that local authorities should not:

"Intentionally promote homosexuality or publish material with the intention of promoting homosexuality" or "*promote the teaching in any maintained school of the acceptability of homosexuality as a pretended family relationship*" (Local Government Act [1988], p. 27). *{Italics added}*

Whilst S28, which was eventually repealed in 2003 (Ellis, 2007), did not explicitly forbid the inclusion of LGB issues for educational purposes in schools (transgender issues were not included), it is generally agreed that this amendment created a climate of fear and confusion for educators regarding the inclusion of gay issues, as well as creating an environment conducive to homophobic bullying (Ellis, 2007; LGBTHistoryMonth.org, 2016). Researchers have agreed that the cultural backlash from the amendment significantly contributed to a heterosexist atmosphere which allowed homophobic behaviour to go largely unchallenged in educational institutions until very recently (Chan, 1996; Ellis, 2007; Edwards, *et al.*, 2016).

Recent reports show that there has been undeniable progress in establishing schools as safer spaces for LGBT pupils (Guasp *et al.*, 2014), perhaps due to the existence of teacher led projects (DePalma & Jennett, 2010) and the increasing availability of school resources

(Stonewall, 2015; Schools Out UK, 2016). However, these reports also show that heteronormative conduct and homophobic bullying continue throughout education in the UK as a result of S28 (Sauntson & Simpson, 2011; Guasp *et al.*, 2014). In addition, Stonewall UK's report (*ibid*) demonstrates that UK schools continue to be a place where a large majority of teachers do not include content with any form of LGBT visibility.

### **2.2.2: LGBT Visibility in Higher Education**

One way of providing LGBT visibility that has been the subject of research within Higher Education, particularly in the U.S.A, is the decision that LGBT staff members have to make regarding disclosing their sexuality to students (Waldo & Kemp, 1997; Russ *et al.*, 2002; Clarke & Braun, 2009; Jennings, 2010; Orlov & Allen, 2014). The majority of studies cited, excluding Russ *et al.*, highlight the benefit that this decision may have for both teachers and students as being a positive change in student attitudes which coincides with CH.

The most recent study cited (Orlov & Allen, 2014) reveals that, in spite of some potential risks, once 'out' teachers tended to benefit due to the freedom that disclosing their sexuality or gender identity granted them in expressing their true selves. It might therefore be argued that if expressing one's true identity leads to the improved well-being of teachers, the same could be true of learners. What is more, in multicultural contexts in which students may be re-negotiating their identities (Chryssochoou, 2004), presenting the opportunities to explore language related to expressing those identities could be regarded as extremely important.

## **2.3: LGBT lives and themes in ELT**

### **2.3.1: Negotiating Identity in the ESL Classroom**

In her study regarding gender identity, Judith Butler (1999) proposes the theory of performativity which suggests that gender and sexuality do not just exist, but are realised through actions such as coming out or adapting one's physical appearance to reflect that identity (1999). In *Undoing Gender* (2004), Butler further discusses our desire for identity to be recognized; noting that the only way to gain that recognition is through communicating one's identity both verbally and non-verbally. Therefore, if language is considered a means through which we communicate identity (Dumas, 2008; Evmiridou & Çavuşoğlu, 2015), it seems essential that a language classroom should give all learners the opportunity to do so.

Two studies indicate that this is not a reality for the majority of LGBT learners in an ESL context. In both Kappra and Vandrick (2006) and Nelson's (2010) studies, which document LGBT learner voices in ESL, all the participants interviewed allude to the fact that queer themes rarely, if ever, featured in their classes. They indicate that teachers often elicited responses from learners in ways that assigned them straight identities, leading them to carefully monitor their language in order to avoid outing themselves. Whilst Kappra and Vandrick state that this may be detrimental in causing learners to feel alienated, Nelson suggests that the greater detriment would be the limitations this places on an LGBT learner's ability to communicate their identities in real life.

### **2.3.2: Queer Theory**

A potential way to challenge the heterosexist assumptions that teachers may make when inviting students to answer questions is Queer Theory (QT). Whilst it has been criticised as

‘convoluted’ and ‘vague’ (Gamson, 2003, p.385), it arguably serves a purpose in opening up discourse to include all identities along the sexual and gender identity spectrum (Jagose, 1996). A second criticism of QT is its assumption that traditional binaries are what shape our understanding of sexuality, thus over-simplifying a complex concept (Weeks, 2010). Whilst this may be true, it nonetheless demonstrates the way in which QT frames sexuality as a social and cultural construct, consequently allowing it to be used in pedagogy to encourage cross-cultural critical inquiry, rather than discussions based on opinions which may cause offence (Nelson, 1999; Norton & Pavlenko, 2004; Pavlenko, 2004; Wadell *et al.* 2012).

### **2.3.3: Teacher Attitudes towards LGBT lives and themes**

When comparing two of Cynthia Nelson’s works, *Heterosexism in ESL* (1993) and *Sexual Identities in English Language Education* (2009), a somewhat positive shift in teacher outlook regarding the relevance of queer lives in ELT over a period of 16 years can be seen. However, her 2009 study shows how concerns over cultural and/or religious conflicts and uncertainty when approaching LGBT themes are still evident. By demonstrating an understanding of teacher attitudes and, to a certain degree, challenging them, Nelson implies that creating a more inclusive environment for learners relies heavily on positive teacher perspectives.

Two studies that investigate teacher attitudes towards including LGBT themes in both a UK ESOL context (Macdonald *et al.*, 2014) and a Greek Cypriot context (Evrpidou & Çavuşoğlu, 2015) found that the majority of teachers who participated in their studies responded positively towards incorporating LGBT lives and themes. They also found that demographic details such as gender, age and religion/faith had an impact on attitudes, with

teachers who are female, younger or had less experience tending to have a more positive response to gay themes.

Despite this positive shift in teacher attitudes, Macdonald *et al.*'s study (2014), which included over 100 participants, delves deeper into the topic of inclusive education by identifying four key themes in UK teacher perspectives. These are: unawareness, avoidance due to the personal nature of the topic, a desire to effect social change, and engagement through use of topical events and critical inquiry (pp.8-11). These themes, which correlate to Nelson's (2009) findings, demonstrate that whilst progress has been made in terms of encouraging the inclusion of LGBT lives in ELT, less supportive attitudes still need to be considered when integrating this topic.

One other theme that teachers raise in both Nelson (2009) and Macdonald *et al.*'s (2014) studies relate to the potential for cultural and religious conflicts to emerge within the class. However, Evripidou and Çavuşoğlu (2015) found that religion had a limited impact on attitudes towards LGBT themes, suggesting that religion is not as influential a variable as teachers assume. Furthermore, all three studies seem to suggest that a lack of confidence in approaching these themes is a key factor in contributing to teacher uncertainty regarding their inclusion, despite an increasing desire for LGBT characters to be included in ELT textbooks (Macdonald *et al.*, 2014).

## **2.4: LGBT Inclusion in ELT Materials**

### **2.4.1: Issues with inclusion**

Although this desire for LGBT visibility in EL materials exists, the ongoing lack of it in the majority of published materials may be explained by a series of challenges highlighted

by researchers (Britzman, 1995; Warner, 1999; Nelson, 2009). First and foremost, Britzman (1995) outlines two main problems with inclusion: normalisation and representation. The former states that in attempting to 'normalise' queer identities, difference is inherently implied due to the fact that sexual and gender binaries are inextricable (*ibid*; Weeks, 2010).

Regardless, it could be argued that given recent changes in public perception of LGBT lives in Western countries and the increase in LGBT visibility in the media, the inclusion of queer-identified persons in materials might not cause as significant an impact as Britzman, and subsequently Nelson (2009), suggest. Furthermore, what Britzman seems to neglect in her criticism of inclusion is the opportunity it provides for reducing any sense of isolation LGBT students may feel when confronted with heterosexist assumptions in materials. Moreover, it could be argued that representing the entire spectrum of a diverse and multifaceted community within the confines of a single course presents the greater challenge.

Both Warner (1999) and Nelson (2009) touch on this issue of representation. Warner, suggests that the LGBT rights movement's shift from celebrating diversity to emphasising similarities between heterosexual and non-heterosexual identities has led to hierarchies within the LGBT community and, consequently, the continued discrimination of those who defy traditional gender roles and the masculine/feminine binary. Nelson (2009) highlights this issue when she compares the success teachers have had with gay and lesbian guest speakers who fit the 'respectable' (straight) mould with the less positive impact that more 'alternative looking' guest speakers had (pp.61-64). This alludes to the troubling notion that whilst it may be more prudent to include LGBT persons who challenge student's stereotypes, not including people who choose to adopt those stereotypes to reflect their individual identities could prove equally problematic in condoning the idea of a 'respectable' queer identity.

If we imagine for a moment that materials with an accurately diverse range of characters and themes was available, Gray (2013) highlights one final issue regarding LGBT visibility in

EL course books: funding/publication. In his study *LGBT invisibility and heteronormativity in ELT Materials*, Gray demonstrates how despite changes in social attitudes, despite educators' frustrations at the lack of LGBT characters, and despite materials that include LGBT characters being designed, the exclusion of same-sex relationships and queer identities in materials comes down to a question of profit. He suggests that due to conservative views on sexual diversity being common in a wide variety of countries where EFL is a lucrative business, publishers seem to feel that the erasure of LGBT lives is a 'price worth paying' (p.52).

#### **2.4.2: Teacher Strategies**

Some studies have focused specifically on ways in which teachers can become the agents of change in their own classrooms. In her book, Nelson (2009) includes not only the ways in which teachers have introduced topics, but also the ways that learners introduce them. She outlines three different approaches that teachers might use when framing content related to sexual identities: *Controversies*, *Discourse Inquiry* and *Counselling* (p.209-210). Macdonald *et al.* (2014), whose report also examines teacher attitudes toward LGBT-inclusion in a UK context (see above), develops these categories further by documenting the different pedagogical strategies that can be used with each approach.

The *Controversies* approach frames sexual and gender diversity within a social context which may highlight civil rights issues, promote values and/or encourage debate (*ibid.*). This seems to be one of the most frequent ways that LGBT themes have been included in classrooms and published resources (Macandrew & Martinez, 2002; Nelson, 2009; NIACE, 2010; Macdonald *et al.*, 2014, Evripidou & Çavuşoğlu, 2015). However, whilst the structure within these activities may guide students to acknowledge the injustices facing many LGBT people, both Nelson (2009) and Macdonald *et al.* (2014), as well as Gray (2013), note that it also

problematizes queerness in a way that may reinforce stigmas, as well as inviting homophobic language into the classroom.

*Discourse Inquiry* tends to focus on encouraging linguistic and cultural analyses in order to highlight the way that society constructs normative behaviour and identity (Nelson, 2009). Due to its grounding in QT, it is no surprise that researchers consider Discourse/Critical inquiry to be the best option for inclusion in this context due to its avoidance of subjective and conflicting opinions (Nelson, 2009; Norton & Pavlenko, 2004; Wadell *et al.* 2012). However, as Macdonald *et al.* (2014) note, this use of critical analysis may only be suitable for learners whose proficiency is high enough to express their experiences and ideas accurately.

*Counselling* takes a more personal approach to LGBT themes and focuses on encouraging tolerance through discussing experiences and attitudes towards LGBT people as individuals (Nelson, 2009). It includes strategies such as using positive LGBT representation to ‘normalise’ same-sex relationships, and challenging homophobic, and presumably transphobic and biphobic, conduct in the classroom (Macdonald *et al.*, 2014, p.13). Although there is a growing body of resources and studies available that focus on tackling homophobia in educational contexts (Stonewall, 2015; SchoolsOut, 2016; El-Metoui, 2016), literature that specifically examines learner and teacher attitudes towards materials that normalise sexual diversity in everyday contexts e.g. family units, going out with friends is limited.

### **2.4.3: ‘Normalising’ LGBT**

In their study Macdonald *et al.* (2014) highlight UK ESOL teacher’s desire to have access to these kind of materials. They stress the need to have available resources which include LGBT lives without drawing attention to them. Whilst Britzman (1995), Warner (1999) and Nelson (2009) highlight the challenges with this kind of inclusion (see above), it could be argued that given the way public perception is shifting (Rahman & Jackson, 2010; Weeks,



2010), learner and teacher attitudes in an ESOL context may also have changed, leading to a need to investigate to what extent these materials have been or can be introduced into UK classrooms. In addition, whilst the inclusion of LGBT representation in ELT materials has been researched in countries outside of the Western world (O'Mochain, 2006; Ghajarieh & Cheng, 2011; Pakula, *et al.*, 2015; Salami & Ghajarieh, 2015), there have been no immediately evident studies conducted solely regarding 'normalising' materials in a UK context. As such, the questions this study seeks to answer, detailed in the first chapter, aim to narrow this gap by researching UK-based teacher and learner responses towards these NHMs.

### **3. Methodology**

The following chapter will justify the methodological approaches used to conduct this research study and illustrate the participant recruitment process before describing the collection and analytical methods used to achieve the aims outlined in the previous chapters. Finally, it will highlight some ethical considerations that were applied during the design and conduct of the study.

#### **3.1: Methodological approach and design**

In order to explore the use of LGBT inclusive materials in ELT from multiple perspectives in sufficient detail a mixed methods approach was selected, allowing for multiple aspects to be investigated and a more detailed view of the topic to be built (Denscombe, 2007). As such, both quantitative and qualitative approaches were used when handling the data generated from questionnaires, semi-structured teacher interviews and a learner focus group. However, due to the small scale of the study and its focus on social research, the data was acquired and analysed using a primarily qualitative approach.

Barbour (2007) defines qualitative research as being chiefly involved in the study of social processes through the analysis of interactions, experiences and/or documents. Whilst a document analysis of current textbooks would have provided insight into the current use of LGBT lives and themes within published materials, it would not have addressed the study's aims in investigating stakeholder responses. Observations were also considered, but ultimately an interview-based approach was chosen as by using a range of semi-structured and focus group interviews participants' responses, beliefs and experiences within a specific context could be explored in more detail than with observations (Denscombe, 2007).

Despite its suitability, there were several limitations that needed to be addressed in the research design. Firstly, to avoid a purely descriptive account of participants' experiences within interviews, Rapley's recommendation for a more 'structured description' was applied using conversation and discourse, analysis (2007, p.52), which enabled utterances to be interpreted more objectively (Denscombe, 2007). Secondly, the results gathered from interviews and a focus group only documented the responses and attitudes of a small sample of participants, which would not have been an adequate sample size on which to base any findings relating to attitude. As such, in an attempt to produce a more comprehensive view of how LGBT lives and themes are used across a broader UK context, a questionnaire was designed to incorporate a greater range of perspectives and a more representative sample of teachers (*ibid.*).

### **3.2: Data Collection and Participants**

#### **3.2.1: Questionnaire**

The questionnaire (Appendix A) was used to establish the ways in which LGBT lives and themes are introduced in EL classrooms, as well as investigating teacher attitudes towards including LGBT aspects in materials. It therefore used a variety of open ended questions that invited practitioners to share their experiences and a series of rated statements regarding attitudes, confidence and approaches which were then analysed using a Likert scale (See below). Additionally, participants were asked to share demographic details, which were then used to investigate potential trends in attitudes relating to age, gender, nationality, faith and sexuality. The questions were arranged into five categories: demographic data, teaching

experience, general attitudes towards LGBT inclusive practice, approaches used and attitudes towards LGBT visibility in ELT materials.

The questionnaire was presented in an online format and potential participants were contacted via email and the social media platforms Facebook and Twitter (Appendix B). Messages were posted on the group pages of TESOLacademic.org and IATEFL, whose followers are a range of academics and practitioners in ELT. Although other professional circles were approached, none responded with the permission to post, which limited the number of possible respondents.

Due to the sensitive nature of the topic, anonymity within the survey was guaranteed for all respondents, with contact details for those who volunteered for further participation being stored separately. A total of 19 respondents, aged 30 + completed the questionnaire. The majority of respondents were practicing teachers/tutors born in the UK; just over a quarter of respondents were born in other countries (Appendix C). There was a lower percentage of male identified respondents (42.1%, however, given that ELT is a primarily female dominated profession, this ratio of male/female participants was not unusual.

Diversity regarding faith and sexuality also seemed to be unrepresentative of the UK population, with 63.2% identifying as having no religion, compared with 25.7% nationally (Livepopulation.com, 2014). Furthermore, just over 10% identified as LGBT, even though recent findings suggest the national average may be higher (Dahlgreen & Shakespeare, 2015). This could have been due to the nature of the topic itself, as only a certain range of participants may have been willing to voluntarily share their perspectives. Whilst this is a limitation, the questionnaire did allow access to participants with a variety of experiences, thus achieving its principal aim.

### **3.2.2: Teacher Interviews**

Semi-structured teacher interviews were principally conducted to gather data regarding the potential responses and attitudes towards NHMs using a variety of sample materials. Whilst using pre-made tasks would have been a desirable alternative, very few printed NHMs are easily available. For this reason, five tasks were taken from a range of ELT web-sites and adapted to include LGBT characters in an un-intrusive way (Appendix D). Three of these tasks were single activities and two were adapted to be included within a textbook format as part of a whole lesson. In order to ensure that the materials were designed appropriately, literature regarding ELT materials development was consulted (Mishan & Timmis, 2015) and practicing teachers were asked to review the materials before use.

Participants were recruited via the online questionnaire. Those who volunteered their contact details were sent a Participant Information Sheet (Appendix E) informing them of a 1.5 hour, semi-structured interview which would be audio-recorded. During this interview they were asked to discuss any prior experiences with LGBT inclusive materials and review the NHMs by giving their initial thoughts towards their use in a relevant UK context. Initially, these interview activities were designed for use with focus groups, which would have allowed for a greater variety of perspectives to have emerged. However, due to limited response rates the structure and tasks were adapted.

The two participants who volunteered were British males currently working as EL classroom tutors, aged 40 (T1) and 43 (T2), with experience in an EAP context. T1 had also worked in an EFL context abroad and T2 alluded to experience with teaching adults in a General Purposes context. Neither participant was asked to disclose their sexuality due to ethical reasons. Despite some demographic similarities, both teachers had varied experiences

with multicultural classrooms that they drew on within the interviews and demonstrated varied responses towards the materials themselves.

### **3.2.3: Learner Focus Group**

The aim of the focus group was to introduce learners within a UK context to a selection of the sample materials in order to not only document their reactions to the materials, but also to observe how they interacted with each other when using the materials. During a 1.5 hour focus group learners were asked to work together to complete two of the tasks, as if in a lesson, and then reflect on them. The number of tasks to be sampled was reduced to two (Tasks 1 and 3) due to a lack of available time for all participants. A third task (Task 2) was also reviewed in order to get student perspectives on an NHM within a traditional textbook format. Sessions were audio-recorded, with the moderator noting any significant non-verbal reactions during or immediately after the session. Whilst video-recording was considered in order to capture these reactions, audio was chosen as the preferred method as it would be less intrusive and it could more easily guarantee anonymity through the use of pseudonyms (Denscombe, 2007). Classroom observations were considered to collect learner responses, but, the demands on teachers' time were judged to be too intrusive for this option to be viable. For this reason, a focus group seemed a suitable alternative.

In order to approach a suitable sample of EL learners with sufficient linguistic competence to participate in a group discussion regarding this topic, postgraduate learners were recruited via advertisements (Appendix B. iii) posted around the University campus. On responding, relevant information regarding an 'inclusive materials study' was given to the participants. However, no specific mention of LGBT inclusivity was made in an attempt to

replicate authentic responses from learners in a classroom environment, where content of the materials would not be shared prior to use.

Four participants (3 female, 1 male) aged 21-27 attended the focus group; a Turkish female (Melia: aged 26), a Bulgarian female (Silva: aged 27), a Chinese female from Shanghai (Riley: aged 21) and a Chinese male from the Shandong Province (Paul: aged 23). Through the course of the session it emerged that Silva was studying Intercultural Communications and Melia was researching Inter-sectional communities, which indicated that their responses might be more positive. Whilst the nationalities represented are not inclusive of the wide variety of countries that EL learners come from, the group described had enough variance to demonstrate different examples of learner responses towards materials.

### **3.3: Ethical Considerations**

Due to the sensitive nature of the topic and the potential for conflicting ideologies to emerge, certain ethical considerations had to be taken into account. Firstly, all participants were given copies of a Participant Information sheet (Appendix E), as well as being asked to sign pre and post-participation consent forms (Appendix F), which granted permission for any findings to be used in this project, within the ethical boundaries. The post-participation form granted permission for verbatim quotes to be used and offered the opportunity to withdraw, should they wish. Secondly, questionnaire respondents were given the option not to disclose potentially personal details, e.g. faith, sexuality, and at no point during the interview stages were participants asked to disclose this information, despite some doing so of their own accord. Thirdly, all respondents were guaranteed anonymity, with all identifying information stored separately from the collected data and pseudonyms being used during the writing process.

Finally, all respondents were given opportunities to clarify information, as well as to withdraw their data without consequence by a suggested date.

### **3.4: Data Analysis**

#### **3.4.1: Statistical Analysis**

Questionnaires included both long form and Likert-rated statements to analyse teacher attitudes and approaches. Whilst discourse analysis (see below) was used to analyse the long form responses, ordinal data analysis was used to quantify the frequency with which teachers introduced LGBT lives and themes into their classroom, as well as their attitudes towards using materials with LGBT representation. Individual respondents were then grouped according to age, gender identity, nationality, faith, teaching experience, and whether they identified as LGBT or not so that a comparative analysis could be conducted across demographic groups.

Questions 11 and 15 (Q11 and Q15) of the questionnaire were analysed using a Likert scale in which statements were positively or negatively weighted depending on the context. Whilst Question 9 was originally included, the results were deemed irrelevant within the confines of this study and therefore excluded. Q11 was weighted using a 0-3 point scale with 0 being 'Never' used and 3 being used 'Often'. Individual responses were totalled to estimate the frequency (percentage) with which respondents used LGBT lives and themes, and this frequency was then compared across the different methods stated in order to determine which was the most common.

Q15, which asked respondents to choose the extent of their agreement, was weighted according to the positivity of their response, with 1 being the least positive and 5 the most. The



respondents' answers were then totalled and converted into percentages to give an overall view of their attitudes towards LGBT visibility in materials. Despite some limitations (See Conclusion), this analysis did provide an outline of respondents' attitudes and the approaches they currently use.

### **3.4.2: Discourse and Conversation Analysis**

In order to analyse discourse found within the open questions, responses were coded according to the three main approaches found in Nelson (2009) and Macdonald *et al.* (2014): *Counselling, Controversies, Discourse Inquiry*, as well as Learner Prompted introductions. The raw data was then transferred into nominal data to support the findings of the weighted statements above. Whilst some responses implied teacher attitudes towards LGBT representation in materials, most long form responses either detailed their experiences or were used to voice concerns over including LGBT lives. Whilst these were relevant to the topic in general, the majority did not specifically concern the types of materials this study has focused on.

Similar analyses were conducted with nominal data generated by teacher and learner responses from the interviews and focus group. However, due to the additional linguistic features of informal speech and the risk of subjective interpretation in these methods (Denscombe, 2007), a more objective approach was taken when transcribing and coding raw data. When considering spoken discourse, Rapley (2007) suggests that pauses, interjections and pace can be important in implicating attitudes but are often overlooked. To avoid this, simplified Jeffersonian transcription symbols (Appendix G) were used to denote non-verbal cues of pace, tone, volume and interjections in transcripts (Appendix H-J), as well as the moderator noting important observed features within the sessions in comments. Transcripts

were coded according to the emerging themes and sub-themes seen in Fig.1 and Fig. 2 and grouped according to the tasks under discussion in order to identify any significant findings. Despite these measures, some themes could be subject to interpretation, e.g. Buzz-words. Furthermore, given the multicultural aspect of the study and the linguistic competence of the learners themselves, the reliability of these findings could be disputed.

Fig. 1: Teacher Interview: Main themes and sub-themes.

<b>MAIN THEMES</b>	<b>Individual Codes (Arranged by Sub-themes)</b>
Potential Use	<ul style="list-style-type: none"> <li>• Promoting discussion (1a)</li> <li>• Assessing students attitudes (1b)</li> <li>• Intended objectives (3a)</li> </ul>
Comfort	<ul style="list-style-type: none"> <li>• Positive comments (regarding NHM) (2b)</li> <li>• Teacher confidence (5b)</li> </ul>
Concerns	<ul style="list-style-type: none"> <li>• Concerns (regarding NHM) (2a)</li> <li>• Teacher discomfort (5b)</li> </ul>

Fig. 2: Learner Focus Group: Main themes and sub-themes

MAIN THEMES	Individual Codes (Arranged by Sub-themes)
Interest	<ul style="list-style-type: none"> <li>• Explicit statement (of interest) (1a)</li> <li>• Increase in pace (1b)</li> <li>• Enthusiastic interjections (1c)</li> </ul>
Acceptance	<ul style="list-style-type: none"> <li>• Supportive comments (2a)</li> <li>• No reaction (towards the inclusion of LGBT persons/characters) (2b)</li> </ul>
Silence/Discomfort	<ul style="list-style-type: none"> <li>• Non-verbal responses e.g. shuffling/mumbling (3a)</li> <li>• Slowed pace with pauses (3b)</li> <li>• Lowered voices. (3c)</li> </ul>
Potential Risks	<ul style="list-style-type: none"> <li>• Amusement e.g. giggling (4a)</li> <li>• Buzz-words e.g. ‘normal’, ‘scandalous’ (4b)</li> <li>• Highlighting issues (Including references to sensitive topics) (4c)</li> </ul>

## 4. Results and discussion

This chapter will present and discuss the results from the statistical and discourse analysis in order to address the research questions posed. It will also draw on relevant literature to identify key findings across all methods.

### 4.1: Current inclusive approaches in UK-based institutions.

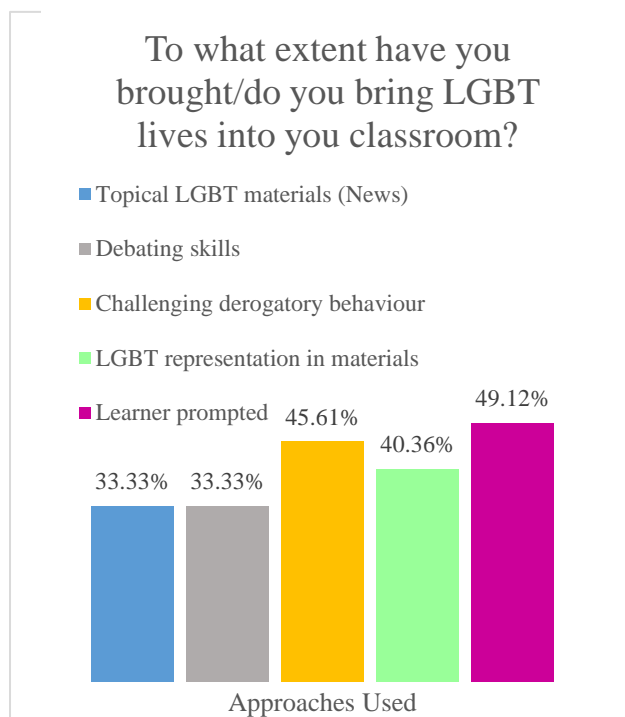
#### 4.1.1: Approaches Used

Results from Q11 show that just below 79% of respondents used a variety of methods to introduce LGBT themes into their classrooms (Appendix K). A comparative analysis of each statement found that the most frequently used teacher-led approach was including LGBT representation within materials (Fig.

3), whilst using Topical or Debate

based lessons were relatively low. However, due to lack of clarification within the statement, it is unclear what kinds of representation this refers to. Nevertheless, Learner Prompted inclusion of LGBT lives and themes was the most frequently occurring introduction of LGBT elements into the class; either through challenging derogatory comments or through other

Fig. 3: Comparative frequency of use between each approach.



unspecified prompts. These findings reflect similar results to Macdonald *et al.*'s study (2014) despite being a smaller sample, with similar themes being identified in the long form responses.

The long form responses tended to include teachers' experiences of challenging derogatory behaviour, such as treating the topic 'with a degree of amusement' (R19) or prejudicial comments (R3). However, some teachers referred to students introducing themes through personal

experiences, popular culture and current events involving the LGBT community (Fig.4). These latter references

outnumbered the former

which resonates with Macdonald *et al.*'s findings regarding student experiences with LGBT themes and lives in everyday life.

Another relevant detail these responses revealed was the range of *Counselling* approaches taken e.g. the use of self-made NHMs and the use of inclusive phrasing like 'using 'person' instead of man/woman'. These suggest that despite Macdonald *et al.*'s theme of unawareness still being evident in some responses, these results suggest that teachers are becoming more aware of the importance of inclusive practise. Unfortunately, as made evident by the fact that the majority made their own materials, Gray's (2013) findings regarding available published materials remain true.

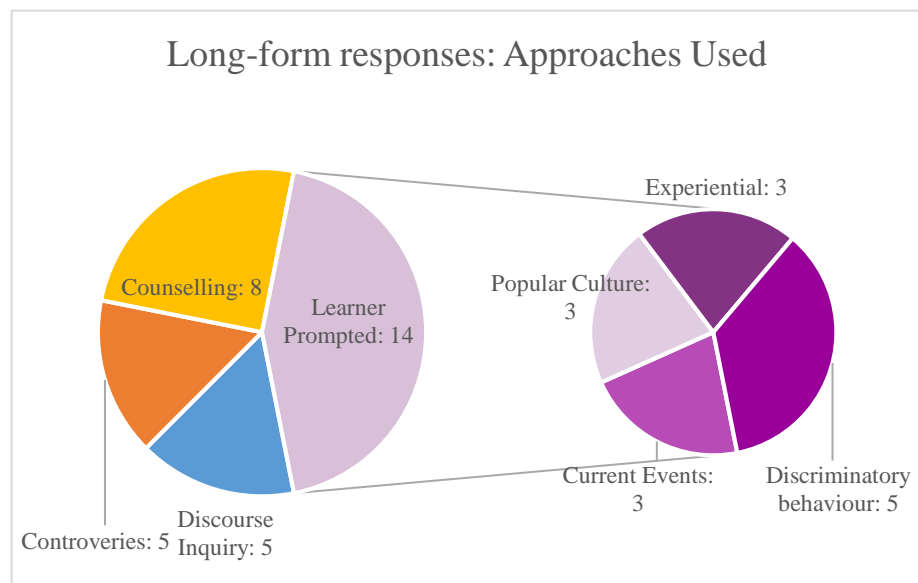


Fig. 4: No. of utterances in long-form responses according to approaches used in classrooms

Despite these positive implications, it should be noted that a majority of respondents used the long form answers to share their concerns regarding the inclusion of LGBT themes, mostly related to avoiding potential cultural conflicts and learner discomfort. Whilst these preoccupations were implied by both T1 and T2, after reviewing the materials they established a shared concern over the introduction of LGBT characters in classes where they did not know the learners and therefore could not predict the kinds of responses they may evoke.

#### 4.1.2: Frequency of Use

Frequency of overall use across individual respondents varied, with two (10.5%) never introducing LGBT aspects and one stating they used each approach often (5.3%). These extreme percentiles were all within the 50+ demographic, perhaps as a result of the controversy that existed regarding LGBT representation in education during S28, which may have sparked more divisive attitudes within this age group (Ellis, 2007). In general, the average percentage of use between age groups showed a positive correlation (Fig. 5), demonstrating the potential for age to be a factor when considering attitudes towards inclusive practice, as seen in Evrpidou and Çavuşoğlu (2015) and Jäckle & Wenzelburger (2015). However, polarity was evident in each age group which hints at the inconsistency of practice regarding LGBT inclusion regardless of age.

Fig. 5: Q11: Individual and Average % Totals according to age.

Age Group	Respondent	TOTAL %
30 -39	3	46.67%
	7	46.67%
	15	60%
	16	66.67%
	17	13.33%
	18	60%
<b>Average % of use</b>		<b>48.89%</b>
40-49	1	46.67%
	2	26.67%
	4	26.67%
	5	53.33%
	6	53.33%
	8	46.67%
	9	60%
<b>Average % of use</b>		<b>40%</b>
50+	10	26.67%
	12	0%
	13	26.67%
	14	100%
	19	0%
	<b>Average % of use</b>	

Differences were also found across two faith groups (Christian 25.33% and No religion 48.89%) which supports Adamczyk & Pitt (2009) and Jäckle & Wenzelburger's (2015) findings. Whilst the only respondent to identify as Jewish scored the highest at 53.33%, this could be due to him identifying as LGBT+ rather than being an indicator for attitudes within the Jewish religion. Whilst nationality did show some surprising differences, the small sample size of each national group outside of the UK limits the validity of these statistics. However, it seems interesting that sexuality had little bearing on responses, given Nelson's (2009) findings regarding the increased pressure some LGBT staff members may feel when raising these themes.

#### **4.2: Teacher attitudes towards LGBT Inclusive Materials**

Individual responses towards Q15 also showed a range in opinions regarding LGBT visibility in ELT materials, with a 51.43% gap. Despite this range, the majority of respondents (68.42%) seemed largely in favour of LGBT representation in materials, with only 4 respondents scoring lower than 70% agreement (Appendix M); half of whom who did not use a range of approaches. Furthermore, 73.68% of respondents agreed to some degree that they would use LGBT inclusive materials should they become more readily available, indicating that the main issue behind visibility does not relate to teacher attitude but, as seen in Macdonald *et al.*'s study (2014), to the lack of materials teachers would feel comfortable using.

Comparisons between demographic groups also revealed notable differences (Appendix N). Despite the fact that 30-39 year old respondents used LGBT themes more frequently, those aged 40-49 rated a higher average (90.71%) in terms of favourability towards including representation in materials. Favourability amongst the 50+ respondents was also high (65.14%) when compared to the average frequency of use seen above. Additionally, those who

identify as LGBT were a little over 16% more favourable towards diverse sexual and gender representation in materials than their straight cisgender colleagues. Similar percentage gaps were found between nationalities, as well as smaller gaps between faiths and gender identity being apparent (Appendix N).

These smaller gaps seem to suggest that faith, gender, and nationality, within those represented, have little impact on favourability, with a few exceptions. Percentage differences could also just be representative of different teaching values regardless of demography, but comparisons across each individual statement highlight further concerns. Firstly, when comparing the statement regarding diversity in course-books and another regarding relevance to learners in a UK context with those regarding how themes should be addressed, some discrepancies can be seen. This, coupled with comments found in the long form responses, suggests that whilst they feel it may be relevant for learners in real-life, it may not be relevant within some course contexts e.g. EAP. Another discrepancy found related to learner age.

### **4.3: Teacher and Learner responses towards Non-heteronormative Materials**

#### **4.3.1: Teacher Responses and Themes**

Despite both demonstrating positive reactions to the materials, some significant differences between T1 and T2's responses emerged within each theme, thus demonstrating several opportunities and risks that may arise when using NHMs.



## **THEME 1: Potential Use**

*'It could generate some nice discussion'*

T2, p.16, L631

Within this theme both teachers referred to the materials potential to 'provoke the discussion' amongst students (T2, p.7, L277), as well as the possibility of using them to assess student attitudes and interest towards LGBT lives and themes. However, whilst T1 focused mainly on the LGBT aspect in his consideration of the materials, T2's converse centred on the intended linguistic aims of the materials, thus making his utterances within this theme more frequent (Fig. 7). Furthermore, when referring to discussions T1 seemed to place the ownership of raising questions on himself in order to 'gauge the reactions of students' (T1, p.12, L514). This suggests that he might intend to use the materials in a *Controversies* or *Discourse Inquiry* approach by drawing attention to their inclusion in order to establish UK values and promote discussion.

In contrast, T2 frequently spoke about 'generating discussion', which places responsibility for raising questions on the learners, suggesting that the linguistic outcomes of the tasks would be the primary objective. This is consistent with the *Counselling* approach the materials are based on. However, during Task 4 he referred to the materials' potential for intercultural discussion to be raised, which implies that he might encourage a *Discourse Inquiry* approach through cross-cultural inquiry. However, both teachers would need to be observed before validating the predicted use of these approaches.

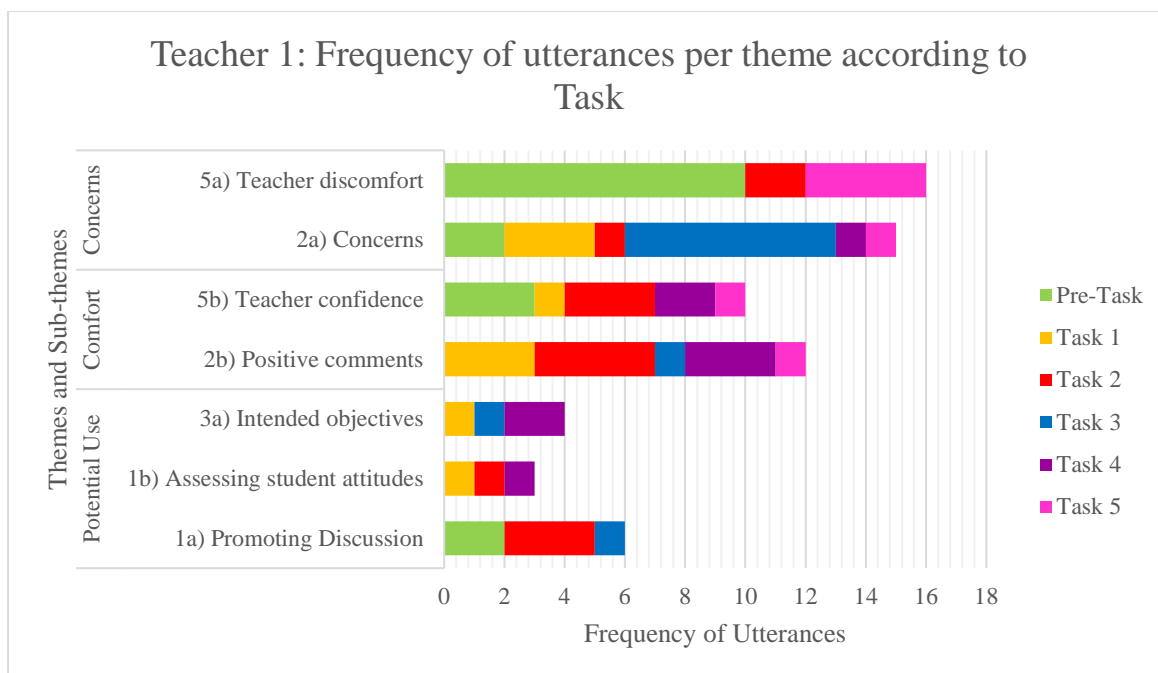


Fig. 6: Teacher 1 - Frequency of utterances per theme and sub-theme according to Task.

## THEME 2: Comfort

*'It's quite a refreshing thing to have them in there... integrated within the wider lesson.'* T2, p.20, L793-796

Both teachers seemed at ease with the tasks, with T2 stating that he would 'be very happy to use [them]' (p.19, L777-778) and T1 saying that the 'subtle' way LGBT characters had been included made him 'much more comfortable' regarding his own concerns of using inclusive materials in class (p.26, L1082-1093). Whilst T2 did not refer to his own confidence in using the materials to the same extent as T1, his assurance was implied by his consistent use of the adjective 'nice' to describe the tasks. They attributed their positivity to the fact that LGBT characters were not the main focus of the materials but 'integrated' into tasks that had

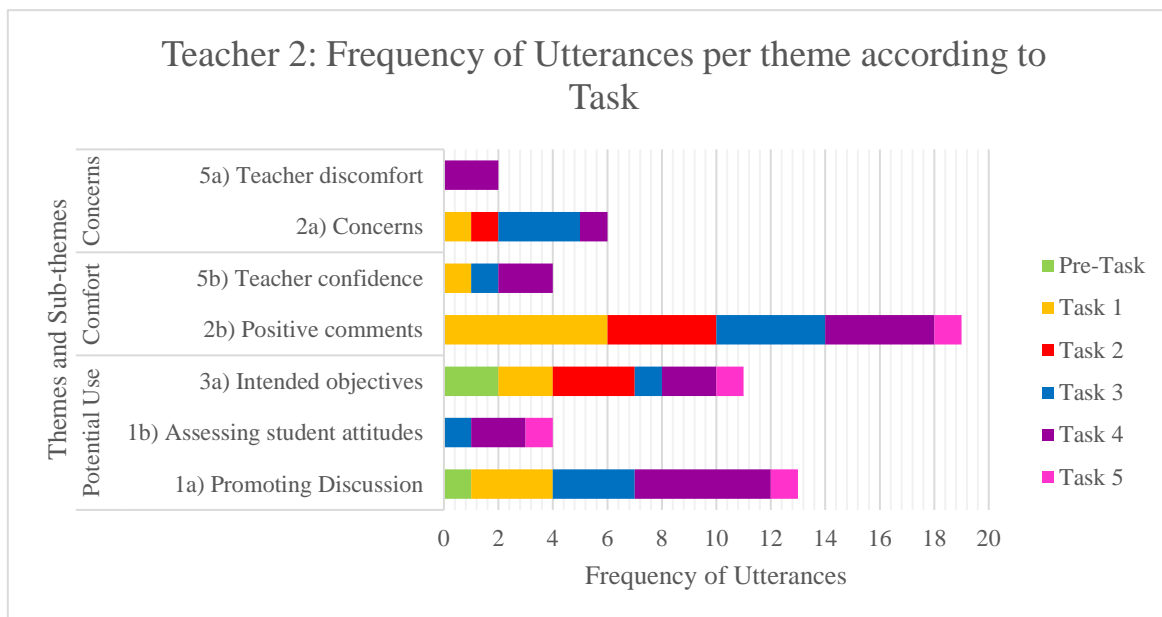


Fig. 7: Teacher 2 - Frequency of utterances per theme and sub-theme according to Task

distinct linguistic outcomes. Despite their non-focus, both liked how these characters ‘[offered] up opportunities... to explore’ LGBT themes at their leisure (T1, p.26, L1085).

These positive responses seemed to address some of the concerns raised in the questionnaires regarding the relevance of LGBT lives within materials, presumably when the outcomes are focused on promoting discussion or encouraging tolerance. The assumption that materials would take this approach could be considered understandable given that materials such as Martinez and MacAndrew’s *Taboos and Issues* (2002), which employ a *Controversies* approach, seem to be the most well-known examples of LGBT inclusive resources. Both interviewee responses emulate similar responses to teachers within Macdonald *et al.*’s study (2014) by complimenting the fact that the NHMs included non-heterosexual or transgender characters in a ‘matter of fact way’ (T1, p.13, L523), thus allowing teachers to address comments or questions without personalising their response or risking misinterpretation. Furthermore, it may give teachers and learners a ‘more natural way’ (T2, p.20, L796-797) to

prompt intercultural inquiries that frame sexuality or gender identity in a way that challenges and explores assumptions, as Pavlenko (2004), Nelson (2009) and Wadell *et al.* (2012) recommend.

### **THEME 3: Concerns**

*'The question then is 'Do you want them to notice?'*

T1, p.12, L510-511

Whilst the majority of shared concerns related to using the materials with a class they were unfamiliar with, one additional concern emerged with T1 that has not previously emerged in teacher responses within the cited literature which was the risk that the LGBT characters would be 'glossed over' (p.19, L813). Whilst this is a genuine concern, as Britzman (1995) and Nelson (2009, pp.64-65) describe, there is a danger in 'over-focusing at the expense of the lesson aims' (T2, p.15, L856-858), as it could have the adverse effect of highlighting 'otherness' and establishing an 'us versus them' mentality. This paradoxical concept becomes increasingly challenging when considering the inclusion of bisexual and transgender persons, for whom identification as part of the LGBT community cannot be as easily inferred.

Finally, a notable difference was evident within the sub-theme of Teacher Discomfort, with T1 displaying more instances of discomfort than T2 (See Fig. 6). However, when the number of instances is compared between each Task it becomes apparent that relatively few instances occurred once the NHMs were introduced. This further indicates that teachers' may be comfortable using these kinds of resources with young adults and older students. Young learners, however, may be a common cause for concern with teachers which is demonstrated

by the spike of discomfort during Task 5 with T1, which was the result of learner age being called into question.

#### **4.3.2: Learner Responses and Themes**

During the focus group a variety of approaches and topics emerged which enabled the main themes to be analysed within different stages of the session. Each stage corresponded to one or more of Nelson's three approaches. The six stages were:

- Task 1.1: Immediate response (*Counselling*)
- Task 1.2: Same-sex couples in materials (*Controversies*)
- Task 3.1: Immediate response (*Counselling*)
- Task 3.2: Transgender Athletes (*Controversies*)
- Task 3.3: Intercultural responses (*Controversies/ Discourse Inquiry*)
- Task 2 (Review): Heteronormative materials vs. NHMs (*Discourse Inquiry*)

#### **THEME 1: Interest**

Each female in the group expressed explicit interest in having 'open-minded discussions' about sexuality and gender identity (See Fig. 8), as well as contributing heavily at each stage of the session (Melia, p.32, L958-959). This correlates directly to T2's expectation that the materials would encourage interest; a perspective shared by the teachers in both Macdonald et al. (2014) and Nelson's (2009) studies. In contrast, the majority of Paul's utterances throughout the session were prompted by the moderator, indicating either disinterest or discomfort with the topics. Conversely, his subdued behaviour may have been a consequence

of being the only male in the group. In spite of female indications of interest, open questions regarding LGBT issues were not raised until after the second task, after the moderator had already opened the topic up for discussion, which perhaps reflects unease or uncertainty despite interest.

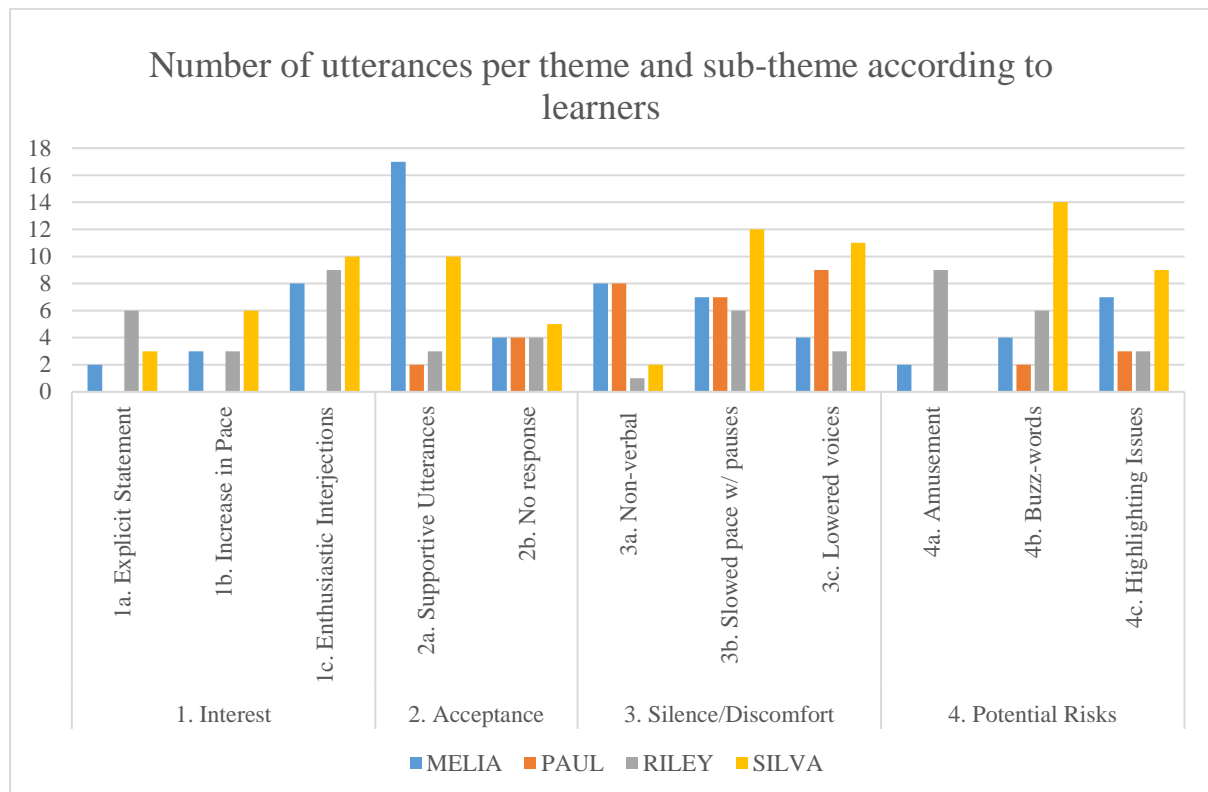


Fig.8: Learners – Number of utterances per theme and sub-theme according to learners.

Interest was most apparent during Task 1.1 and Task 3.2 (See Fig. 9). During Task 1.1 the majority of interjections occurred during the activity itself, showing that the learners were engaged with the Task both before and after the same-sex couple was noticed. Whilst there was an initial response of shock and uncertainty, once their answers had been clarified both Melia and Silva paid no further attention to the inclusion of a same-sex family unit. Riley and Paul, however, struggled with understanding the relationships depicted within the family tree, with

Riley asking frequent clarification questions even after the answers had been established. Although this could have been due to lower linguistic competency, another possible reason for the difference in responses could be due to increased exposure to same-sex relationships in real-life (See Theme 2).

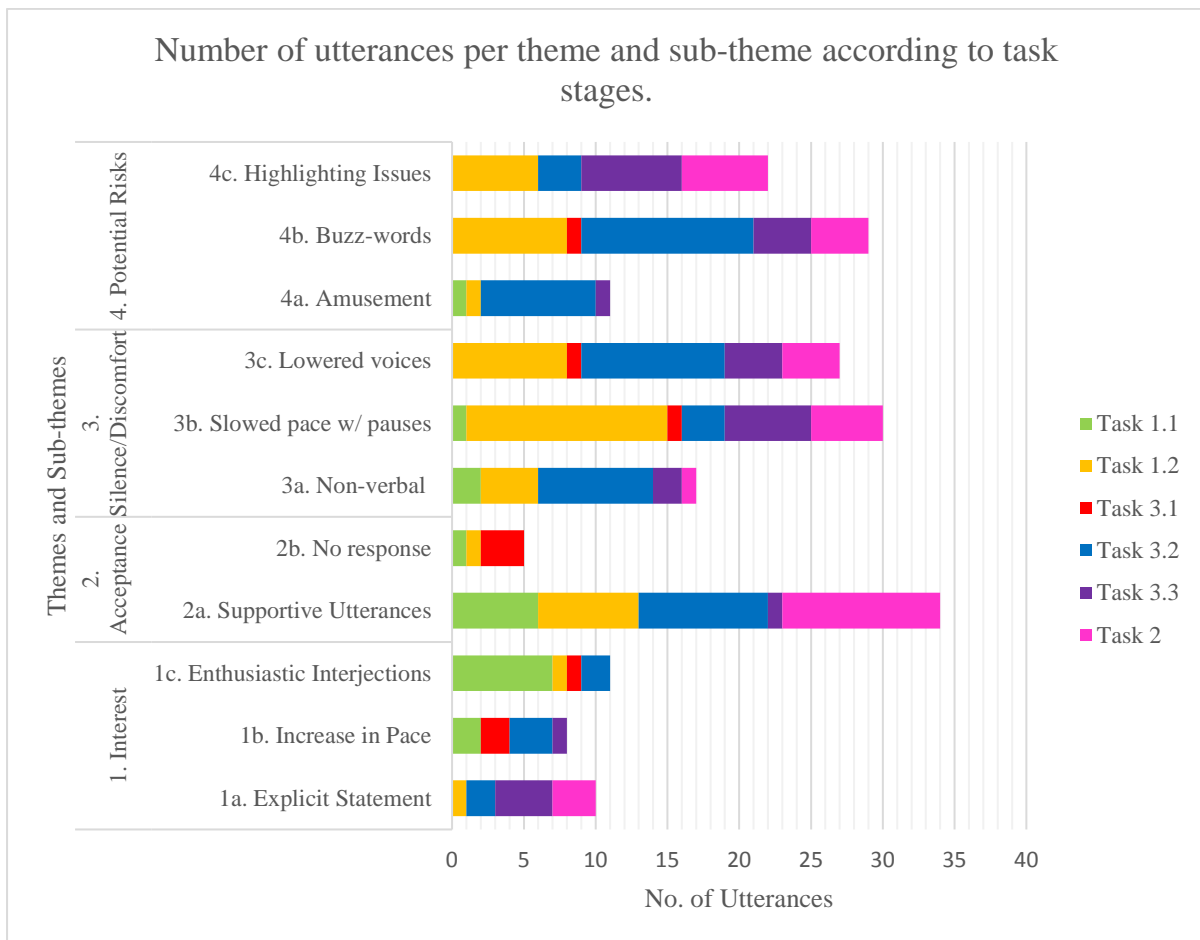


Fig.9: Learners – Number of utterances per theme and sub-theme according to task stages.

The second instance of higher interest was during Task 3:2, in which Riley introduced the topic of transgender athletes in professional competitions after realising one of the celebrities pictured was transgender. Interest noted via increased pace rose during this discussion and although interjections were not as frequent, all learners listened attentively to

each other showing that they were engaged. In addition, it was in this section that Paul communicated the most. In spite of greater interest being shown, Silence/Discomfort and Potential Risks both increased significantly during this section (See Fig. 9); indicating that whilst student interest may have benefits, risks when encouraging them to pursue that interest need to be carefully considered.

## **THEME 2: Acceptance**

Whilst all learners contributed some form of supportive statement, there was a notable difference between those who had finished their courses and those who had just begun. Whereas both Melia and Silva were much more confident in expressing their support, Riley and Paul offered considerably fewer supportive utterances. Whilst assumptions cannot be made about their personal attitudes, it does seem to support Chyrsschoou's (2004) suggestions that migrants might acculturate over a period of time, and, consequently, accept majority values. Whether this is due to genuine support or as a show of tolerance in the face of conflicting cultural values is unclear. What is clear is that learners all spoke comfortably about the use of the NHMs in a UK context, claiming that acceptance within the UK was the norm. Their comfort and support when discussing the use of the materials in other contexts, however, dropped considerably.

Whilst the No Response sub-theme had the lowest frequency, the majority of instances in which students did not raise any questions or issues fell within the tasks they completed as a linguistic exercise. Whilst conversation in Task 1 suggests this may have been due to uncertainty, especially regarding the Chinese student responses, in Task 2 learners were aware that the activity featured LGBT figures but focused on the task rather than raising further



questions with only one exception in which the celebrity's sexuality was mentioned. However, this was quickly overshadowed by a discussion regarding his professional achievements. This increase in No response suggests that, as LGB characters had previously been introduced, other LGB figures in subsequent materials did not warrant a reaction. This further supports Chyrsschoou (*ibid*) and CH; despite the fact that learner contact with the minority group was established through images rather than with a person. Having said this, there was a serious limitation to using images as a form of contact during Task 3.2, as learners' assumptions remained unchallenged without a transgender person or someone with sufficient knowledge regarding transgender rights present.

### **THEME 3: Silence/Discomfort**

Whilst this was the most frequent theme throughout the focus group, the instances of Silence/Discomfort during the actual use of the NHMs are few when compared to the discussions that followed. This seems to substantiate Nelson's findings regarding the high risks associated with using a *Controversies* approach in comparison to the lower risks involved in using *Counselling* and *Discourse Inquiry*. Further validation of her findings can be seen in Task 3.2, which presents as a *Controversies* section with one of the highest frequencies of Silence/Discomfort utterances.

The conversation in Task 3.2 (Appendix J. ii), which was triggered by the moderator revealing that one of the figures in Task 3 was a trans woman, focused on the person's sex, rather than her gender and in doing so, inadvertently framed trans people as 'other'; effectively causing the students who had previously exhibited the most supportive behaviour to become uncomfortable. During this section, Melia, who was highly aware of the discriminatory

elements in some of the others' speech, was responsible for all 8 non-verbal instances of discomfort; primarily due to the inherent sexism she perceived against both cis and transgender female athletes. Likewise, Silva, recognising the controversy of the topic, seemed to monitor her speech much more, accounting for the slower pace.

In contrast, both Riley and Paul contributed more and were seemingly unaware of how their comments could be perceived. As highlighted above, as a result of over-focusing on the inclusive element, this section quickly became an example of how excluding the conversation can become when a character or person is identified only by their sexual or gender identity. If, then, there is a potential for teachers to use these materials in a similar fashion, as implied by T1's concerns, the way in which they may be used to encourage a *Controversies* approach must also be considered alongside the benefits.

#### **THEME 4: Potential Risks**

Similar to the previous two themes, Task 1.1 and 3.1 have few instances where potential risks were introduced. The majority of these risks stemmed from the discussions introduced once the tasks had been completed. The first response that could be potentially harmful, amusement, is one which was highlighted by both teachers in the questionnaire and T1 when describing his experiences during summer courses. Interestingly, the majority of these instances were from Riley, the youngest member of the group during the aforementioned Task 3.2. Whilst her amusement may have been a nervous response to a sensitive and unfamiliar issue, the potential danger this causes for those who identify as transgender or queer is one that cannot be ignored, as it trivializes a sensitive issue.

A similar risk can also be seen when considering Buzz-words. Although there is a certain amount of cultural interpretation involved in categorising this theme, some phrases and terms used, either due to a lack of lexical knowledge or otherwise, inadvertently imply the 'us versus them' mentality referred to above (Nelson, 2009, pp.64-65). The most frequent word within this category was 'normal', which as Nelson (1993) states, paradoxically implies the opposite, further highlighting difference and thus excluding the individual or group being described. Having said this, during the final stage, in which a *Discourse Inquiry* approach was introduced, both Melia and Silva identified the issue with using the word normal in this context; suggesting that there are also opportunities for linguistic inquiry to be found within these materials.

A final response learners had during the discussions was to raise points which could be potentially sensitive, not only for LGBT students and/or teachers, but for everyone. For example, references were made relating to adultery, recent homophobic attacks involving religious undertones, as well as learners mistakenly using the original pronouns of a transgender person. However, as previously stated, these issues were never raised when doing the tasks themselves, which suggests, as T2 and, to a lesser extent, T1 indicated, that whilst discussion may be generated by learners, the linguistic aims of the materials allow for teachers to follow the topics raised or focus on the intended outcomes.

## 5. Conclusion

The aim of this study was to investigate the topic of LGBT inclusive materials from three points. Firstly, it sought to establish the ways in which teachers within an ESOL/ESL/EFL and/or EAL context currently include LGBT lives in their practice. Secondly, it sought to outline teacher attitudes towards LGBT visibility in ELT materials within these contexts, and thirdly it sought to investigate teacher and learner responses towards sample Non-Heteronormative Materials.

### 5.1: Key Findings

An analysis of the results found that, compared with findings from Macdonald *et al.*'s recent study regarding LGBT inclusion in ESOL (2014), it seems as if more teachers are considering a need for LGBT lives to be acknowledged within English Language Materials and, are adapting their practice to include a diverse range of sexual and gender identities. However, the belief that LGBT themes are irrelevant within the classroom still exists. Furthermore, despite teacher progress, the introduction of LGBT themes is principally learner prompted, suggesting that queer themes are either of interest to learners or increasingly relevant in their day to day lives.

In terms of teacher attitudes, it was found that a large majority of practitioners are in favour of including LGBT representation, where appropriate for the course aims, in learning materials regardless of on-going concerns. Despite overall positivity, there continues to be a

certain degree of polarity regarding LGBT inclusion in education, demonstrating that it is still a somewhat divisive issue.

Teacher and learner responses towards the NHMs mostly seem to inspire a sense of optimism when considering the future use of such materials. Both teacher's seemed entirely at ease with using the materials with adult learners. In addition, the majority of learners seemed to accept the inclusion of same-sex couples with little issue, despite some initial uncertainty. Whilst this is an encouraging thought when considering the integration of LGBT characters into materials using this approach, it became clear that inserting characters into materials is only half the challenge in ensuring positive inclusion.

T1's responses regarding the potential use of the tasks, coupled with potential risks that emerged during the discussions with learners following the tasks, highlighted the potential danger for teachers to use NHMs as a springboard for queer themes by drawing attention to the presence of LGBT characters. This is particularly challenging when including bisexual and transgender characters, perhaps due to the fact that not as much progress has been made in terms of positive visibility in wider social contexts. As such, more consideration needs to be taken when addressing bisexual/transgender representation in materials.

## **5.2: Limitations**

First and foremost, the small scale of this research means that any results are not representative of all teachers and learners within UK contexts, or any demographic sub-group they may belong to. This is particularly true when considering learner responses, as some participants disclosed that they had previously studied gender and LGBT equality within their

courses. Furthermore, only three nationalities were represented in the focus group and of these, none represented nations that are frequently cited as being a concern when addressing queer themes e.g. Saudi, North African.

Another limitation of this study is the use of hypothetical reflections in focus groups and interviews. Whilst providing some insight into the potential use of these materials, without piloting them in an established class over a prolonged period of time, valid conclusions cannot be drawn regarding the authentic responses of teachers and learners towards NHMs. Validity can also be questioned in terms of the statistical data regarding the Likert rated statements, as the degrees to which individual respondents agree, as well as the independent variables influencing their choices, are unknown to the researcher (Denscombe, 2007).

A final limitation relates to the authenticity of teacher and learner responses across all three data collection methods. As Denscombe (*ibid*) states, in both interviews and questionnaires, especially ones that investigate potentially sensitive topics, the credibility of respondents answers are impossible to validate. As such, all three methods carry the risk of participants sharing responses that they deem socially appropriate, rather than truthful. Despite this, some discrepancies across questionnaire answers and spontaneous reactions in the interviews highlight some areas which could be of further interest.

### **5.3: Further Study**

Due to the limitations of using interviews and a single focus group, a potential opportunity for future study might be to conduct classroom observations with one or more classes using the NHMs over an extended period of time in order to see if authentic classroom

responses towards the materials across a wider range of cultures, and to investigate if prolonged use has any effect on both learner responses and teacher strategies when using NHMs. Two other areas of interest that were highlighted within this study related to the use of these kinds of resources across a variety of age groups, with a particular focus on teacher attitudes towards using them with younger learners, and the ways in which bi/trans lives can be more sensitively included within ELT contexts.

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## 7. Appendices

### Appendix A: Teacher Questionnaire

#### LGBT inclusive practice in English Language Teaching

##### Page 1: Basic Information

---

This page is composed of basic information questions.

1. What is your age?

- 20 or younger
- 21-29
- 30-39
- 40-49
- 50 or older

2. What gender do you identify as?

- Male
- Female
- Non-binary
- Prefer not to say

3. What is your country of birth?

- United Kingdom
- Other (please specify)

4. What is your religion or faith?

- Christian (Church of England, Catholic, Protestant and all other Christian denominations)
- Buddhist
- Hindu
- Jewish
- Muslim
- Sikh
- No religion (including Humanist, Atheist or Agnostic)
- Prefer not to say
- Other (please specify)

##### Page 2: Teaching Experience

---

The page relates to your current teaching role and your experience regarding teaching English to Speaker of Other Languages.

5. What is your role in your institution?

- Classroom Teacher
- Management
- Support staff
- Volunteer
- Other (please specify)

6. How long have you been in your current role?

- 0-5 years
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- 26+ years

7. How long have you worked in an ESOL/ EAL/ EFL or ESL context?

- 0-5 years
- 6-10 years
- 11-15 years
- 16-20 years
- 21-25 years
- 26+ years

8. What level(s) of English do you teach/ have you previously taught? (Select all that apply)

- Beginner (Equivalent to CEFR Level A1)
- Elementary (Equivalent to CEFR Level A2)
- Pre-Intermediate (Equivalent to CEFR Level B1)
- Intermediate (Equivalent to CEFR Level B2)
- Upper-Intermediate (Equivalent to CEFR Level C1)
- Advanced (Equivalent to CEFR Level C2)

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### Page 3: LGBT Lives and Themes in Teaching Practice

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Please read each statement regarding the inclusion of LGBT lives and themes in your teaching practice and select to what extent you agree with each of them. This will give an overall view of the extent that teachers are aware of and inclusive of LGBT lives within their classrooms.

9. To what extent do you agree or disagree with the following statements:



	Completely disagree	Partly disagree	Neither agree nor disagree	Partly agree	Completely agree
<b>I feel confident addressing LGBT themes within the classroom.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I prefer to avoid using materials that may raise LGBT themes.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I have been offered training in inclusive practise regarding LGBT students.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I would want training before raising any LGBT themes with students.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I consider the impact some content may have on LGBT students. E.g. Family units</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Teaching LGBT themes would conflict with my personal beliefs.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comments

10. If you have received training on inclusive practice regarding LGBT issues, please describe your experience below.



---

#### Page 4: Experience with LGBT themes in classroom practice

---

This page is designed to evaluate the extent to which teachers currently include LGBT lives and themes in their classrooms in more details, specifically regarding the types of activities used and their reasons for use.

11. To what extent have you brought/do you bring LGBT lives and themes into your lessons?

	Never	Rarely	Sometimes	Often
<b>I have used/ use topical LGBT materials (e.g. newspaper articles) to teach tolerance.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I have used/ use LGBT themes (e.g. same-sex marriage) to teach debating skills.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I have included/ include LGBT themes to challenge homophobic or transphobic behaviour.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I have included/ include LGBT persons or characters into teaching materials.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Learners have raised LGBT themes in class without prompting which has led to their use.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Other (please specify)

12. Have LGBT themes ever arisen in your classes without prior planning? If yes, please describe what happened and how you approached the topic.



---

### Page 5: LGBT Inclusive Materials

---

13. If you have used/ currently use LGBT inclusive materials in your practice, please specify types of activities you use/ have used in more detail (e.g. family trees with same-sex couples), and the response they evoked from students.

14. Where did you find the materials you have used/ use?

- Within the course-book
- A colleague provided them
- Online
- I made my own
- N/ A (Not applicable)
- Other (please specify)

---

### Page 6: LGBT visibility in ESOL

---

This page is designed to evaluate teacher attitudes towards using materials that include LGBT visibility, e.g. a depiction of a family with a same-sex couple or a narrative featuring an LGBT identified person, as well as examples of heterosexual lives, in order to demonstrate the diversity of life in the UK.

15. To what extent do you agree or disagree with the following statements:

	Completely disagree	Partly disagree	Neither agree nor disagree	Partly agree	Completely agree
<b>A diverse range of relationships and lifestyles should be represented in course-books.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>LGBT lives and themes should be addressed in materials with learners in a classroom.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>LGBT lives and themes should ONLY be addressed if raised by the learners themselves.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Including LGBT representation in classroom resources is beneficial for learners of any age.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Including LGBT representation in classroom resources is ONLY beneficial to adult learners.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>LGBT themes are relevant to learners who are studying to live/ work/ study in the UK.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>Using materials with LGBT representation will distract from the main aims of the lesson.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
<b>I would use materials that are inclusive of LGBT lives and themes if more were available.</b>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Comments

### Page 7: Disclosing your sexuality in class

---

This page seeks to gather information surrounding the comfort that teachers feel disclosing their own sexuality in their classrooms; intentionally or otherwise. It will also shed light on whether sexuality impacts the responses given and attitudes towards using LGBT inclusive materials in class.

16. Have you ever disclosed your sexuality in class? (Either explicitly or through mention of a spouse/ partner)

- Yes
- No

17. Would you feel comfortable disclosing your sexuality in class? (Explicitly or otherwise)

- Yes
- No
- Prefer not to say

Comment

18. Do you identify as LGBT+?

- Yes
- No
- Prefer not to say

---

### Page 8: Opportunity for further participation

---

This study seeks to further assess teacher strategies and responses regarding the use of materials that include LGBT representation within an ESOL/ EFL/ EAL context. In order to do this, the researcher aims to conduct semi-structured interviews with practitioner. In these interviews, participants will have the opportunity to discuss and share current practice regarding LGBT inclusion in English Language Teaching. Participants must live within a 30 mile radius of the University of XXXX.

If you are interested and willing to participate further within this study, please provide your contact information below. This will be kept separate from the responses you have given. Many thanks.

19. If you are interested in participating further in this study, please leave your email address below.

Name

Email Address

Phone Number

---

### Page 9: Consent and Submission

---

Please read the following statements. If you agree to all the following, press Done to submit your answers.

Please be aware that once submitted, your responses will be kept in line with the ethical procedures detailed in the participant information and cannot be withdrawn due to the anonymous nature of this survey. By submitting, you consent to these answers being used in the final publication of this study.

Many thanks for taking the time to contribute to this study.

· I have read and understood the Information provided (version 2, date 16/06/16). I have been given a full explanation by the investigators of the nature, purpose, and likely duration of the study, and of what I will be expected to do.

· I have been advised about any disadvantages which may result from my participation.

· I agree for my anonymised data to be used for this study / future research that will have received all relevant legal, professional and ethical approvals.

· I give consent to anonymous verbatim quotation from written answers being used in reports.

· I understand that all project data will be held for at least 6 years and all research data for at least 10 years in accordance with University policy and in accordance with the UK

Data Protection Act (1998).

· I understand that all data collected during the study, may be looked at for monitoring and auditing purposes by authorised individuals from the University of XXX, from regulatory authorities, where it is relevant to my taking part in this research. I give permission for these individuals to have access to my records.

· I agree that I may be contacted if I provide the researcher with my contact information.

· I understand that I am free to withdraw from the study at any time without needing to justify my decision, without prejudice and without my legal rights and employment being affected.

· I understand that once submitted any information will be retained due to its anonymity.

· I confirm that I have read and understood the above and freely consent to participating in this study. I have been given adequate time to consider my participation.

## **Appendix B: Recruitment messages and posters**

### **i. Facebook/ Email Questionnaire Recruitment Message**

Dear Colleagues,

I am an MA TESOL student seeking ESOL/ EFL/ EAL teachers of any level currently working in UK institutions to participate in an online survey investigating teacher strategies and responses towards using LGBT (Lesbian, Gay, Bisexual and Transgender) inclusive materials in classes.

This survey is open to anyone working within a UK institution, regardless of whether you currently use LGBT inclusive materials or not.

Any contributions would be most welcome.

Below is the Survey link to follow should you be willing to participate:

<https://www.surveymonkey.co.uk/r/226XY3B>

Many thanks for your support.

### **ii. Questionnaire Participants Sample Tweet**

Jun 27

@iateflonline Pls RT: TESOL student seeks UK based English Language Teachers to take survey on LGBTvisibility in ELT <https://www.surveymonkey.co.uk/r/226XY3B>



## Research Participants Needed

**IS ENGLISH YOUR SECOND LANGUAGE?**

**ARE YOU A POSTGRADUATE STUDENT?**

**WANT TO PRACTICE YOUR CONVERSATIONAL SKILLS?**



We are seeking to investigate the use of inclusive materials in multicultural classrooms.

What will you be expected to do?

- Attend a 1.5 hour focus group of 8-10 learners
- Trial adapted materials in groups and give your opinions.
- Discuss your opinions and attitudes towards the tasks.

Free snacks included in the focus group 😊

**Appendix C: Table of individual questionnaire participants' demographic details.**

<b>Respondent</b>	<b>AGE</b>	<b>GENDER</b>	<b>NATIONALITY</b>	<b>FAITH</b>	<b>EXPERIENCE</b>	<b>LGBT+?</b>
<b>1</b>	40-49	Male	UK	Christian	16-20 years	No
<b>2</b>	40-49	Male	UK	Christian	11-15 years	Yes
<b>3</b>	30-39	Female	UK	Christian	11-15 years	No
<b>4</b>	40-49	Female	UK	No religion	6-10 years	No
<b>5</b>	40-49	Male	UK	No religion	16-20 years	No
<b>6</b>	40-49	Male	CANADA	Jewish	16-20 years	Yes
<b>7</b>	30-39	Male	UK	No religion	16-20 years	No
<b>8</b>	40-49	Female	HUNGARY	No religion	11-15 years	No
<b>9</b>	40-49	Female	GRENADA	No religion	21-25 years	No
<b>10</b>	50 +	Female	UK	No religion	26+ years	No
<b>11</b>	40-49	Male	UK	Christian	11-15 years	No
<b>12</b>	50 +	Female	UK	-	26+ years	No
<b>13</b>	50 +	Female	UK	No religion	21-25 years	No
<b>14</b>	50 +	Female	UK	No religion	26+ years	No
<b>15</b>	30-39	Male	UK	No religion	6-10 years	No
<b>16</b>	30-39	Male	UK	No religion	11-15 years	No
<b>17</b>	30-39	Female	HUNGARY	No religion	0-5 years	No
<b>18</b>	30-39	Female	U.A.E	No religion	0-5 years	No
<b>19</b>	50 +	Female	UK	Christian	26+ years	No

**Appendix D: Sample Non-Heteronormative Materials adapted from various sources.**

- i. Task 1 (Intermediate) - Adapted from: *Family Tree Information Gap* (Patrick, 2012)

Family tree
Trio: A

**Before:** Look at the family tree, and read your information.  
With B and C fill in all the spaces.

**Start:** Hi  
Let's work together  
What information do you have?

```

graph TD
    G1[ ] --- G2[ ]
    G1 --- C1[ ]
    G1 --- C2[ ]
    G1 --- C3[ ]
    C2 --- C2a[ ]
    C2 --- C2b[ ]
    C3 --- C3a[ ]
    
```

Mike is Ron's uncle                      Emma's grandfather is Sam  
Jacob has two children.                Harry is Ron's older brother.

**End:** Thank you

Family tree
Trio: B

**Before:** Look at the family tree, and read your information.  
With B and C fill in all the spaces.

**Start:** Hi  
Let's work together  
What information do you have?

```

graph TD
    G1[ ] --- G2[ ]
    G1 --- C1[ ]
    G1 --- C2[ ]
    G1 --- C3[ ]
    C2 --- C2a[ ]
    C2 --- C2b[ ]
    C3 --- C3a[ ]
    
```

Rita is Mike's mother.                      Lisa is Jacob's sister.  
Emma is Jacob's niece.                    Sam is Rita's husband

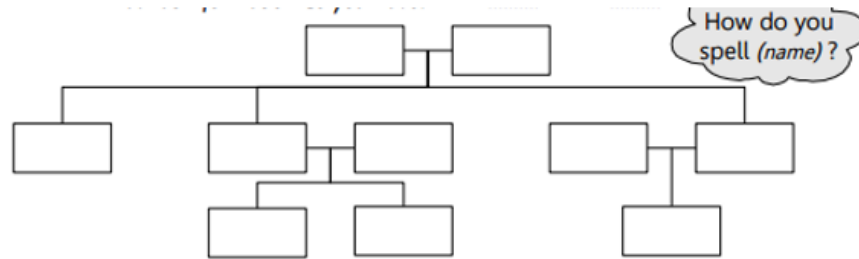
**End:** Thank you

Family tree

Trio: C

**Before:** Look at the family tree, and read your information.  
With B and C fill in all the spaces.

**Start:** Hi  
Let's work together  
What information do you have?

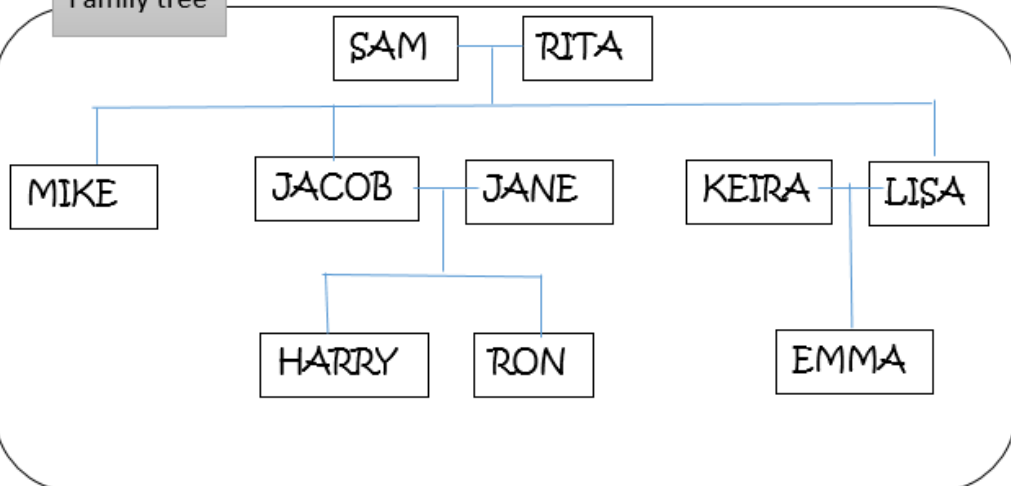


Harry and Emma are cousins. Mike has no children.  
Jane is Ron's mother. Kiera is Emma's mother.

**End:** Thank you

Answer Key:

Family tree



- i. Task 2 – Today’s Youth (Upper-intermediate) - Adapted from: Breaking News English (2012)

Images taken from: Iggy Proof (2016), Charitable Nation (2016) and ACSE (2016)



1. A) In what ways do you think young people have changed over the past 25 years?

B) How do you think they need to change? Look at the list below and rank what most needs to change in order of importance for you. Discuss your rankings with a partner.

- |                                       |             |                            |
|---------------------------------------|-------------|----------------------------|
| - fashion                             | - manners   | - selflessness             |
| - study habits                        | - tolerance | - drinking                 |
| - getting involved with the community |             | - respect for their elders |

2. A) Read the headline for the newspaper article and then read the following statements.

Guess which of the statements will be true (T) or false (F).

- Lady Gaga has recorded a new song about bullying.
- Lady Gaga has started an initiative to try and stop bullying.
- Lady Gaga says she wants to use her fame to change the world.
- The pop diva said her visit to Harvard was the very best of her life.
- Harvard was the first of many events for Lady Gaga’s foundation.
- Youth can get to Lady Gaga’s concerts on a special bus.
- Gaga’s new foundation is named after one of her big hits.
- Gaga has not yet given any money to her foundation.

B) Read through the article and check your answers.

3. Match the following words with the synonyms in bold from the article.

- |                  |            |                  |
|------------------|------------|------------------|
| a. possibilities | d. plans   | g. put an end to |
| b. acceptance    | e. started | h. stimulate     |
| c. chosen        | f. go with | i. donated       |

## LADY GAGA LAUNCHES ANTI

Pop diva Lady Gaga **launched** her Born This Way Foundation (BTWF) at Harvard University on February 29. She told reporters the goal of the foundation is to empower youth, **inspire** bravery, increase **tolerance** of others and **stamp out** bullying. The singer told her audience that she hoped to use her fame to change the world for the better. She said: "If you have revolutionary **potential**, you must make the world a better place and use it....This is about transformative change in culture." Gaga explained how important the foundation was to her, saying: "The culture of love is not going to change overnight but youth are the answer to creating a braver, kinder world...This might be one of the best days of my life."



BORN THIS WAY FOUNDATION  
EMPOWERING YOUTH · INSPIRING BRAVERY



4. Match the following phrases to make a whole sentence. (Remember more than one choice is possible.)

- |  |                                       |
|--|---------------------------------------|
| 1. The goal of the foundation is...              | a. ...change the world overnight.     |
| 2. Today's youth can make the world...           | b. ...to empower youth.               |
| 3. She hopes the foundation will...              | c. ...has been adopted by gay youths. |
| 4. The foundation is not going to...             | d. ...stamp out bullying.             |
| 5. Lady Gaga's hit song <i>Born This Way</i> ... | e. ...encourage kids to get involved. |
|  | f. ...a better place.                 |

## -BULLYING FOUNDATION

Lady Gaga arrived at Harvard with her mother, and her friend Oprah Winfrey. She signed autographs for students and posed for photos. The Harvard event was the first of a series of **initiatives** for the foundation. The Born Brave Bus was at the university and will travel around America to encourage kids to get more involved in their communities. The bus will also **accompany** Lady Gaga's next concert tour in the U.S. Gaga hopes her foundation will also reach out to and help gay and lesbian youth. It is named after her global hit song "Born This Way" and has been **adopted** as an unofficial anthem for lesbians and gays. Lady Gaga has **contributed** \$1.2 million of her own money to the BTWF.

### SPEAKING PRACTICE

5. Choose a partner and decide who will be partner A and B.

Discuss the following questions.

PARTNER A: Questions

- What did you think when you read the headline?
- What do you think when you hear the word bullying?
- What do you think of Lady Gaga's Born This Way Foundation?
- Do you think it's possible to create a "culture of love"?
- Do you think "youth are the answer to creating a braver, kinder world"?
- What was one of the best days of your life?

PARTNER B: Questions

- Did you like reading this article? Why/ why not?
- What can the foundation do to get kids more involved in their communities?
- What do you think of the name Born This Way Foundation?
- Do you think that Lady Gaga is a good role model to youth?
- What can you do to help today's youth?
- How do the youth in your country need to change?

Task 3 Celebrity Information Cards (Pre-intermediate) – Adapted from: Busyteacher.org, 2016.

<p style="text-align: center;"><b>Freddie Mercury</b></p>  <p>Occupation: Singer, songwriter            Birthdate: September 5 1945            Birthplace: Stone Town, Tanzania            Partner(s): Mary Austin                          Jim Hutton            Children: None</p>	<p style="text-align: center;"><b>Beyoncé Knowles</b></p>  <p>Occupation: Singer, Songwriter, actress and record producer            Birthdate: September 4 1981            Birthplace: Houston, Texas, USA            Spouse: Jay-Z            Children: (1) Blue Ivy</p>
<p style="text-align: center;"><b>Michael Jackson</b></p>  <p>Occupation: Singer, record producer, actor and dancer            Birthdate: August 29, 1958            Birthplace: Gary, Indiana, USA            Spouse(s): Lisa Marie Presley (divorced)                          Debbie Rowe (divorced)            Children: (3) Prince, Paris and Blanket</p>	<p style="text-align: center;"><b>Kurt Cobain</b></p>  <p>Occupation: Singer/ Musician in the band Nirvana            Birthdate: February 20, 1967            Birthplace: Aberdeen, Washington, USA            Spouse: Courtney Love            Children: (1) Francis Bean Cobain</p>
<p style="text-align: center;"><b>Usain Bolt</b></p>  <p>Occupation: Athlete (Sprinter)            Birthdate: August 21 1986            Birthplace: Sherwood Content, Jamaica            Spouse: None (Single)            Children: None</p>	<p style="text-align: center;"><b>Ellen Degeneres</b></p>  <p>Occupation: Comedian, TV host, actress, writer and producer.            Birthdate: January 26 1958            Birthplace: Metairie, Louisiana, USA            Spouse: Portia de Rossi            Children: None</p>

Patrick Stewart



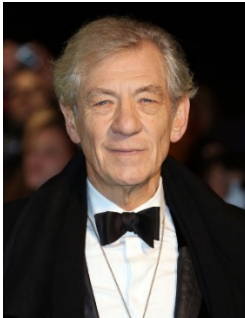
Occupation: Actor  
Birthdate: July 13 1940  
Birthplace: Mirfield, England (Yorkshire)  
Spouse(s): Sheila Falconer (Divorced)  
Wendy Neuss (Divorced)  
Sunny Ozell  
Children: (2) Daniel and Sophia

Elton John



Occupation: Singer, Songwriter, composer  
Birthdate: March 4 1947  
Birthplace: Pinner, England (Middlesex)  
Spouse(s): Renate Blauel (Divorced)  
Civil Partner: David Furnish  
Children: (2) Zachary and Elijah

Sir Ian McKellen



Occupation: Actor, director, activist  
Birthdate: May 25, 1939  
Birthplace: Burnley, England (Lancashire)  
Spouse(s): None (Single)  
Children: None

Frida Pinto



Occupation: Actress  
Birthdate: October 18, 1984  
Birthplace: Mumbai, India  
Spouse: None (Single)  
Children: None

Fallon Fox



Occupation: Athlete (Mixed Martial Arts)  
Birthdate: November 29 1975  
Birthplace: Toledo, Ohio, USA  
Spouse: None (Divorced)  
Children: (1) Name Unknown

Kate Middleton



Occupation: Duchess of Cambridge  
Birthdate: January 9 1982  
Birthplace: Reading, England  
Spouse: Prince William, Duke of Cambridge  
Children: (2) Prince George, Princess Charlotte



iv. Task 4 (Advanced) – Adapted from: *Splendid Speaking* (ielts speaking.co.uk, 2016)  
 Images taken from various sources (Primary Sources: References)



- Who are the most important people in your life? What relationship do you have with them? Discuss with a partner.
- Read the following phrases.  
 Do they relate to romantic relationships, friendships/ family or both?  
 Write the phrases in the correct columns.

a. We get on like a house on fire!

b. Mohammed and I go back years, we met when we were kids.

c. We have our ups and downs, like most people.

d. We keep in touch with them via emails and texts, mostly

e. So, when is he going to pop the question?

f. After a few years, we drifted apart. I rarely see him anymore.

g. As soon as I saw her I fell head over heels.

i. Javi, when are you going to find someone to settle down with?

h. My parents keep asking me when John and I are going to tie the knot.

j. We don't really see eye to eye, I think we have to break up.

Romantic Relationships	Both	Friendships



- Identify phrases relating to relationships.
- Understand narratives describing a relationship.
- Describe an important relationship in your life

3. A) Listen to Omar, Simon and Ashlee talking about an important relationship they have. Who are they talking about? Do they use any of the phrases you discussed in the last activity?

B) Listen to the three people again and fill out the table below with the following information:

- Who are they speaking about?
- When did they meet?
- Where did they meet?
- What do they like about this person?

	1. Omar	2. Simon	3. Ashlee
Who?			
When?			
Where?			
What do they like?			

4. With a partner, describe a person/ people in your life that you are very close to. Remember to tell them:

- Who they are.
- When and where you met.
- What do you like about them?

---

#### Task 4, Question 3 Script

**Omar:** I'd like to tell you about my wife, Farah. We met each other when we were very young. We **got on well with** each other when we were children... our families were neighbours and she lived next door. But when we went away to study **we drifted apart** because we went to different schools... we lost touch because we were so far away. It wasn't until I saw her again at the anniversary party of a family friend that **I fell head over heels in love** with her. The best thing about our relationship is that we have a lot in common... although we don't always **see eye to eye**, we support each other without question... She is the most wonderful woman I've ever met.

**Simon:** I'm going to talk to you about my boyfriend, Jose. We got to know each other at University almost 4 years ago ... Initially we were just good friends, we met through my girlfriend at the time, Sara... When Jose went back to Spain for the holidays we would **keep in touch with** each other ... then one year, after me and Sara **broke up**, he invited me to come to Spain with him ... and that's when **we fell for** each other I think ... so you couldn't really say it was **love at first sight** as it had been over a year since we'd met ... what do I like about Jose ... well he's very kind ... very funny ... and very considerate ... he hasn't **popped the question** yet though ... I think we're both ready **to settle down** and have children ... we'll just have to wait and see.

**Ashlee:** I want to talk about my best friend, Carrie... Carrie and I **go back years** and years... she's my closest friend. We met when we were at school.... It must be around 20 years ago now... I knew that she would be one of my best friends because we **got on like a house on fire** almost as soon as we met... We both love the same things and rarely ever argue, so we always have a great time together... What's my favourite thing about Carrie? ... Well... I love that she's not afraid to speak her mind... and that she is always positive... about everything! I'm the complete opposite... Sometimes I think that's why we get on so well... because we balance each other out.

- v. Task 5 (Elementary) – Adapted from: *ESOL Reading Worksheet – Hobbies* (esolcourses.com, 2016). Images taken from Clipart.

**Hobbies and interests**

**1. Look at the different activities in the pictures below. How many can you name?**



**2. Read the text about Sahra and her friends.**

Sahra and her friends plan to do something together at the weekend. They have talked about things they enjoy doing, but can't decide what they want to do.



Sahra likes going bowling, but she hates football. All her friends like going to the cinema but her friends, Julita and Jessica, don't like table tennis very much.

Sahra's friend Tomas likes watching football the best, but he likes playing darts and bowling, too. His boyfriend Jorge would prefer to play table tennis, but is happy to do something else instead.

**3. Read the sentences below, and tick the correct box.**

		true	false	Does not say
1.	Julita likes table tennis.			
2.	Both Sahra and Tomas like bowling.			
3.	Everyone likes football.			
4.	Jorge likes bowling.			
5.	Nobody likes playing darts.			
6.	Everyone likes watching films.			
7.	Tomas likes table tennis the best.			

## **Appendix E: Sample participant Information Sheet: Teacher Interview**

### **Participant Information Sheet [version 3, 14/07/16]**

An investigation into the use of LGBT inclusive materials in English Language Teaching.

#### **Teacher Interview**

**Research Question: What strategies do teachers in an ESOL/ EFL/ EAL context with multinational learners in the UK use when working with LGBT inclusive material and what responses do these materials evoke?**

#### **Introduction**

We would like to invite you to take part in a research project. Before you decide, you need to understand why the research is being done and what it will involve for you. Please take the time to read the following information carefully and ask questions about anything you do not understand. Talk to others about the study if you wish.

#### **What is the purpose of the study?**

The purpose of this study is to investigate teacher strategies and responses when using Lesbian, Gay, Bisexual and Transgender (LGBT) inclusive materials within ESOL/ EFL/ EAL contexts in UK institutions and the approaches they take towards the potential themes and issues that arise from the use of such materials in a multinational context.

#### **Why have I been invited to take part in the study?**

You have been invited to take part in this study because of your interest in the study and your current role as an English Language Teacher in a UK institution.

To be eligible to take part in the study, you must meet the following criteria:

- Have a current ESOL/ EFL/ EAL class of any level
- Work in a UK institution
- Be prepared to respond to questions regarding your current practice
- Be comfortable discussing potentially divisive issues
- Be comfortable with your voice being recorded

Several participants of varying experience, nationality and faiths will take part in this study.

#### **Do I have to take part?**

No, you do not have to participate. There will be no adverse consequences in terms of your legal rights and your employment status, if you decide not to participate or withdraw at a later stage. You can withdraw your participation at any time during the observation stages. You can request for your data to be withdrawn until the 8<sup>th</sup> August 2016 without giving a reason and without prejudice.

If you withdraw from the study this will mean the following for your participation and data:

Identifiable data already collected will be retained if you allow us to. No further data would be collected or any other research procedures would be carried out on or in relation to you.

### **What will my involvement require?**

If you agree to take part, we will then ask you to sign a consent form. If you do decide to take part you will be given this information sheet to keep and a copy of your signed consent form. The research will last until September 2016, but your involvement would only be a maximum of 1.5 hours at a time convenient to you.

### **What will I have to do?**

You will be interviewed by the chief researcher at a location and time convenient to your working schedule. During the interview you will be asked to share your opinions and attitudes towards the use and relevance of LGBT inclusive materials in ELT within the context of UK based institutions. For this you may draw on your experiences with previous or current classes. Further to this, you will be asked to review a selection of materials and reflect on whether you feel they would be suitable for learners based on your experience as an English Language Teacher. Finally, you will be asked to respond to a series of hypothetical situations that may arise as a result of using the aforementioned materials.

Finally, if you allow, you may be contacted to clarify your responses within the interview.

**What will happen to data that I provide?** Any data collected in which you are identifiable will be treated with the utmost care. Personal data will not be shared outside of the research team. Pseudonyms will be used to guarantee the anonymity of each participant within reports.

You may request to withdraw personalised data from the study at any point until the 8<sup>th</sup> August 2016. If you choose to withdraw any comments made by you or relating to you will be removed from transcripts and will not be accounted for in any part of the final publication. Any anonymised data collected will be retained due to the inability to trace it back to you.

If you wish to withdraw your data before the 8<sup>th</sup> August 2016, contact the main researcher at [XXX.ac.uk](mailto:XXX.ac.uk) stating your request to withdraw and explicitly state whether you wish for previously collected information regarding your person to be withdrawn. Please ensure that your name is included in the email.

Research data are stored securely for at least 10 years following their last access and project data related to the administration of the project, e.g. your consent form, for at least 6 years in line with the University of XXX policies.

Personal data will be handled in accordance with the UK Data Protection Act (1998).

### **What are the possible disadvantages or risks of taking part?**

This study contains potentially controversial and personal content.

### **What are the possible benefits of taking part?**

The interview may allow you to reflect on your own teaching practice and any resources reviewed during the interview will be shared for your own use, if you wish. If you wish to retain copies of the sample materials for future use, they can be sent via email. This reflection on

inclusive teaching strategies could be an opportunity for your Continuing Professional Development.

### **What happens when the research study stops?**

When the study stops you will not be contacted for any further information. Any data collected will be securely stored by the researcher for the appropriate amount of time. (See above) If you wish to view the final publication, you may request an electronic copy from the researcher, who can deliver the final report once it has been published.

### **What if there is a problem?**

Any complaint or concern about any aspect of the way you have been dealt with during the course of the study will be addressed; please contact XXX, Principal Investigator on [REDACTED] or [XXX@XXX.ac.uk](mailto:XXX@XXX.ac.uk) in the first instance or my supervisor, XXXX on [REDACTED] or [XXX@XXX.ac.uk](mailto:XXX@XXX.ac.uk) . You may also contact the Head of English and Languages at the University of XXX.

If you are harmed by taking part in this research project, there are no special compensation arrangements. If you are harmed due to someone's negligence, then you may have grounds for legal action. Regardless of this, if you wish to complain, or have any concerns about any aspect of the way you have been treated during the course of this study then you should follow the instructions given above.

### **Will my taking part in the study be kept confidential?**

Yes. Your details will be held in complete confidence and we will follow ethical and legal practice in relation to all study procedures. Personal data e.g. name, contact details, audio recordings will be handled in accordance with the UK Data Protection Act 1998 so that unauthorised individuals will not have access to them.

Your personal data will be accessed, processed and securely destroyed by the student and supervisors. In order to check that this research is carried out in line with the law and good research practice, monitoring and auditing can be carried out by independent authorised individuals. Data collected during the study, may be looked at by authorised individuals from the University of XXX where it is relevant to your taking part in this research. All will have a duty of confidentiality to you as a participant and we will do our best to meet this duty. We will anonymise any documents or records that are sent from the University of XXX, so that you cannot be identified from them.

The data you provide will be anonymised and your personal data will be stored securely and separately from those anonymised data. You will not be identified in any reports or publications resulting from this research and those reading them will not know who has contributed to it. With your permission we would like to use anonymous verbatim quotation in reports.

**Full contact details of researcher {and supervisor}**

**Researcher:**

██████████

**Email:** \_\_\_\_\_

**Supervisor:**

██████████

**Email:**

**Who is organising and funding the research?**

This research is organized by the University of XXX and funded by the researcher.

**Who has reviewed the project?**

This research has been looked at by an independent group of people, called an Ethics Committee, to protect your interests. This study has been reviewed by and received a favorable ethical opinion from University of XXX Faculty of Arts and Social Sciences Ethics Committee.

**Thank you for taking the time to read this Information Sheet.**



## Appendix F: Sample Consent Form: Learner Focus Group

### i: Pre-participation Consent Form

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#### **Pre-participation Consent Form [version 2, date 16/06/16] Learner Focus Group**

An investigation into learner responses to the use of inclusive materials in English Language Teaching

**Please read the following statements and sign below if you consent to all points.**

- I have read and understood the Information Sheet provided (version 2, date 16/06/16). I have been given a full explanation by the investigators of the nature, purpose, and likely duration of the study, and of what I will be expected to do.
- I have been advised about any disadvantages which may result from my participation.
- I have been given the opportunity to ask questions on all aspects of the study and have understood the advice and information given as a result.
- I agree to comply with the requirements of the study as outlined to me to the best of my abilities.
- I agree for my anonymised data to be used for this study / future research that will have received all relevant legal, professional and ethical approvals.
- I give consent to my participation in the focus groups to be audio recorded.
- I understand that I am free to withdraw from the study at any time without needing to justify my decision, without prejudice and without my legal rights and studies being affected.
- I confirm that I have read and understood the above and freely consent to participating in this study. I have been given adequate time to consider my participation.

Name of participant (BLOCK CAPITALS) .....

Signed .....

Date .....

Name of researcher taking consent (BLOCK CAPITALS) .....

Signed .....

Date .....

ii. Post-participation Consent Form

**Post-participation Consent Form [version 2, date 16/06/16] Learner Focus Group**

An investigation into learner responses to the use of inclusive materials in English Language Teaching

**Please read the following statements and initial each box.**

- I give consent to anonymous verbatim quotation from audio recordings being used in reports.
- I understand that all project data will be held for at least 6 years and all research data for at least 10 years in accordance with University policy and that my personal data is held and processed in the strictest confidence, and in accordance with the UK Data Protection Act (1998).
- I understand that all data collected during the study, may be looked at for monitoring and auditing purposes by authorised individuals from the University of XXX, from regulatory authorities, where it is relevant to my taking part in this research. I give permission for these individuals to have access to my records.
- I agree that I may be contacted after the focus groups to clarify any comments.
- I understand that I can request for my data to be withdrawn until the 8<sup>th</sup> August 2016 and that following my request personal data will be destroyed.
- If I withdraw I allow the researchers to use my personal data, in addition to anonymous data, already collected as outlined in the participant information sheet and this consent form
- I confirm that I have read and understood the above and freely consent to participating in this study. I have been given adequate time to consider my participation.

Name of participant (BLOCK CAPITALS) .....

Signed .....

Date .....

Name of researcher taking consent  
(BLOCK CAPITALS) .....

Signed .....

Date .....

**Appendix G: Simplified Jeffersonian Transcript Symbols (Jefferson, 2004; cited in Rapley, 2007, pp.59-60)**

<b>Symbol</b>	<b>Example</b>	<b>Explanation</b>
(0.6)	That (0.5) is odd?	<b>Length of silence</b>
(.)	Right (.) okay.	<b>Micro-pause</b> (less than two tenths of a second)
:::	I:::I don't know	<b>Sound-stretching</b> of the immediately prior sound. The number of rows indicates the length of the prolonged sound.
<u>      </u>	I <u>know</u> that	<b>Speaker's emphasis or stress.</b>
(	T: (Well at's R: (I mean really	<b>Overlapping</b> speech
=	You know= I fine	No <b>hearable gap</b> between the words.
WORD	About            a MILLION	<b>Rise in volume</b> compared to the surrounding talk.
°	°Uh huh°	<b>Quieter</b> than the surrounding talk.
> <	>I don't think<	<b>Faster pace</b> than the surrounding talk.
< >	<I don't think>	<b>Slower pace</b> than the surrounding talk.
?	Oh really?	<b>Rising intonation</b>
.	Yeah.	<b>Falling intonation.</b>
Hhh	I know how .hhh you	<b>In breath</b> (prefixed by a dot)/ <b>Outbreath</b> (no dot). Number of h's indicates length of breath.
( )	What a ( ) thing	<b>Inability to hear</b> what was said.
(word)	What are you (doing)	<b>Best possible hearing</b> of word.
(( ))	I don't know ((coughs))	<b>Author's descriptions.</b>

Appendix H: Teacher 1 Interview Transcript Extracts: Tasks 1 and 4

i. Task 1 (pp.12-13)

LINE	TRANSCRIPT	CODE	COMMENTS
494	T1: .hhhh. The first that immediately strikes me about		
495	this...		
496	MOD: um:m hm::m		
497	T1: And I don't know if this is something that all ( ) as a		
498	teacher I look at this and I think... I don't know if students		
499	would pick up on the fact that Keira and Lisa were a same-	2a	<i>Seems to focus on students noticing being the primary aim – rather than on there being a linguistic focus.</i>
500	sex couple... Because my experience is that... you know...		
501	um... names are one of the things that that people are...		
502	very, very... bad at um... kind of... recognizing... um and I		
503	don't know if people would- would- would automatically	2a/	
504	make that connection. °I mean Kiera Knightly I suppose°.		
505	( ) They're quite.... they're relatively well-known names but	3a	
506	I don't know if that would be... I don't know if people		
507	would pick up on that. And I don't know if students	2b/	
508	would... just... do the who::ole thing, quite automatically,		
509	quite mechanically. Without... considering, without	1b	
510	noticing. And the question then is 'do you want them to		
511	notice?' or do you just want them to do the activity. I think		
512	this would be... this would be an interesting way.... this-		
513	this would... this I think would be an interesting way, I		
514	think, to kind of gage the reaction of students. Um... to see		
515	if... to see if anyone asks a question about the names and to		
516	see if anyone cares.		
12			
517	.hhh um... because I think this is a mu... I mean, I don't		
518	know what's- what's coming next um.... But I think... (3.8)	2b/	
519	((Tapping)) I was gonna say as a teacher... I feel much		
520	more comfortable... °maybe not as a teacher°... I feel much	5b	<i>Factual – as a reality – not as imposing an agenda.</i>
521	more comfortable with the idea... of um... LGBT characters		
522	or LGBT, you know, issues being raised in materials in a	6b	
523	purely matter of fact way. In a way that doesn't preach or		
524	in a way that doesn't discuss, or highlight. But it's just like		
525	'Oh! Oh yeah.' You know, because it's... you know, again		
526	it's just like this general culture of you know it's nothing		
527	worth mentioning. It's nothing worthy of discussion, it's		
528	just 'They're a couple, they're married'. Whereas I think		
529	um.... personally I think that this is one of the... this is one		
530	of the kind of biggest points of progress that perhaps has	6a	
531	been made in this country is that it's not necessarily		
532	considered to be a conversation topic in the way that it was.		
533	That people are not necessarily defined quite to the s:sam...		
534	>I mean obviously they still are<... but you don't have that		
535	same kind of like... um... you know... <u>flamboyant</u> popstar		
536	or you know something like... those kind of like key		
537	words.		

LINE	TRANSCRIPT	CODE	COMMENTS
538	MOD: Hmmmm		
539	T1: And that just introducing a family uh... It's like 'yep,		
540	there's Keira and Lisa. Keira and Lisa are married.' Are		
541	Keira and Lisa married? Or we don't know? We just know		
542	that they're a couple.		
543	MOD: Yeah.		
544	T1: = So (0.4) you know. Keira and Lisa are a couple and	2b/2a	<i>Assumption that including LGBT lives is done in order to deliberately raise questions and discussion.</i>
545	they've got a child and we're not attempting to kind of		
546	editorialise it in any way. .hhhh But then the next question		
547	is will students notice? But do we want them to notice?		
548	(Always more and more questions. ((Laughs))		

ii. Task 4 (pp. 23-24)

LINE	TRANSCRIPT	CODE	COMMENTS
952	T1: Uh... I wouldn't use these materials here because it	4b	
953	wouldn't be connected with the academic English. This was		
954	the discussion we were having upstairs actually... was how		
955	you would ((taps)) how in academic English uh.... these		
956	kind of materials could be you know could be used. Um....		
957	Hm.... My first instinct is no problem. My first instinct is	2b/5b	
958	um.... it will be interesting, because it will challenge		
959	assumptions. Um... it will make students kind of you know		
960	they're gonna be... they're gonna make a... they're gonna		
961	make an assumption that it's automatically that he - that-		
962	that-that he's gonna be talking about a wife or a girlfriend	3a	<i>Considering the linguistic focus being the main objective.</i>
963	or something like that, which means it then becomes a		
964	language task, as well, you know as much as anything else.		
965	It's like actually listening for detail, it's about actually do		
966	you pay enough attention... do you... do you - to recognize		
967	that you can't always get you know assume the answer is		<i>Fluidity of sexuality – considering only gay/straight – bisexuality is not explicit.</i>
968	what you think it is... that the answer is the... standard		
969	answer.		
970	Um... I also like this kind of um... shall we say, twist, as it		
971	were about the fact that you know that he split up with his		
972	girlfriend and it's a way of kind of, I suppose, normalizing		
973	the fluidity of sexuality... It-it suggests that this kind of		
974	um..... (3.4) response that-that certain people have as they		

LINE TRANSCRIPT

CODE COMMENTS

975	'oh -°that's not me... you know I couldn't do that'°. It's that		
976	actually well, we can surprise ourselves and that well we		
977	may discover things about ourselves at different points in		
978	our lives. Um... So I quite I-I-I- I quite like that from a, I	2b	<i>Generally positive reaction, but not as enthusiastic as with Task 2.</i>
979	suppose a human perspective. As a teacher there's nothing		
980	here that would worry me.		
981	Uh... (2.3) I think, again we've got a focus on the language	3a	
982	here, we've got a focus elsewhere and so it gets me over		
983	my, you know, my... you know, first hurdle of 'Are we	2b/6b	
984	preaching or are we kind of imposing something?' We just		
985	talking about lang... about the language of relationships and		
986	if student's wish to highlight it or kind of comment on it		
987	then it's up to them. Um... ( ) °if I've got much more°.	2a	<i>Considering if these materials would cause an LGBT student to come out as such in the class.</i>
988	Um... I would expect in (Question) Number 4 that we		
989	wouldn't get people discussing, you know their own		
990	relation... but then that depends of the class maybe. Um... it		
991	depends on the relationships within class and again the -	5b	
992	the culture that you're in. Um... I think I would do this,		
993	would have done this in Poland. Um... but I know a lot of		
994	teachers who wouldn't um.... But I-I don't see that there's		
995	anything here that we shouldn't uh.... I was gonna say		
996	challenge. But I don't think there's anything here that would		
997	be incompatible with the kind of atmosphere within a	1b	
998	Polish classroom. And again, it would be a way of actually		
999	finding out well... you know, are students gonna react or		
1000	are we being just a bit... pathetic... A bit weak... in kind		
1001	of assuming 'Oh, my students couldn't handle it.' So I-I		
1002	don't.... yeah... I think that's...		

**Appendix I: Teacher 2 Interview Transcript Extracts: Tasks 1 and 4.**

i. Task 1 (pp. 7-8)

LINE	TRANSCRIPT	CODE	COMMENTS
253	T2: Okay... So it's kind of... That's fine, so um:um.		
254	.hhhhh.		
255	(( <i>reading to himself</i> )) Okay, yep. So it's kind of		
256	information gap. U:um, and then that would be the		
257	answer. Okay. So you've got... U:um.... Okay, Sam and		
258	Rita, U:uh (( <i>blowing air through teeth</i> )), °Jacob, Jane,		
259	Lisa°... Emma::a, so °Harry and Ron°... Okay. Yep. So		
260	just in terms of use... within a class, um... I mean this		
261	would be level wise, I would be using this maybe, if I was		
262	thinking about level I might be using it with a pre-		
263	intermediate level or intermedi= or intermediate would		
264	work as well, actually. Intermediate would be fine.		
265	U:um:um. Yeah, yeah. I mean it would be an interesting	2b	
266	activity to use... U:um, I mean, it's- it's one where they		
267	can think specifically about family relationships, um:um		
268	and use language around that. And question forms, so		
269	they're practicing lots of things. U:uh but then actually the		
270	end product is where they then (.) can think about the	3a	
271	structure and who is who. So you're kind of... leading		
272	towards the tree where they can then actually look at the		
273	family relationships, but tha-that's something which is the		
274	end product of the whole activity. So the focus is on		
275	interaction, question forms, vocabulary on family; then		
276	then end up with the u:uh... they end up with the family	1a	
277	tree, and then... that might provoke the discussion. So		

*Seems visibly relieved to see that there is a language focus to the materials. Becomes more at ease and his pace quickens.*

LINE	TRANSCRIPT	CODE	COMMENTS
278	that's... I think that's quite a nice... uh... I think that's	2b	
279	quite a nice way of um... covering different bases actually.		
280	MOD: "Yeah", and when you mentioned 'provoking		
281	discussion', what kind of discussion do you think it would		
282	provoke?		
283	T2: hhhh .. So, provoking discussion about... so if you	2b/1a	<i>Using the materials as a way to encourage discourse inquiry, rather than forcing critical discussion to be the outcome.</i>  <i>- Encouraging intercultural critical inquiry.</i>
284	ended up there with the family tree, you can finish the		
285	les... you can finish it there if you wanted to. But actually,		
286	if you wanted to look at family relationships, uuum, then		
287	you can actually then ask them, you can have follow up		
288	questions where they discuss 'Okay, so uuum, what... how		
289	would you classify the relationships?' So in terms of 'how		
290	would you describe the different relationships?' Uuum,		
291	'how is that similar to your – your country?' Uuum... Uh...		
292	and get them to compare and contrast. So it's leads into a		
293	nice compare/contrast or just to ahhh, to then discuss		
294	about the relationsh= I mean it's an interesting one		
295	actually, it's an interesting one in terms of... Obviously	2b	
296	they'll pick up um... you know... so you can work on-on-		
297	on different vocabulary and things. Whether... So you've		
298	got, you've obviously got Sam, Rita and Jane but then the		
299	question would be then introducing Ki... so what you're		
300	thinking about is Keira/Lisa... Yep. So: no...		
301	MOD: Mmmm... To be f... I think um... Sorry no, you		
302	carry on, "I'm still formulating"...		
303	T2: Um... yep. So Um... I think yeah j-just do... I mean it		<i>Considers the possibility that students may not raise the discussion.</i>
304	depends, maybe it wouldn't generate a discussion probably,		
305	I mean I guess it would depend on the students and it		
306	would depend on... you know, it would depend on who		
307	you were teaching. I think it could form a nice basis to		
308	think about 'Okay, what do you: you, you know, just discuss		
309	the – 'discuss the relationships and how does that relate to	1a	
310	your own experience', try and personalise it, they need to		
311	link it with <u>their</u> experience. And then... 'Ask me any	2b/5b	
312	questions' so... you could just have it as an open questions.		
313	You know, ask me any questions you want, so uuum... And		
314	yeah...		



ii. Task 4 (pp.16-18)

LINE	TRANSCRIPT	CODE	COMMENTS
605	T2: ((coughs)) Yeah... So um... Yep. <I mean that's		
606	um::uh. A good...> >I like – I like the focus of the		
607	vocabulary< U::um. And idioms, idiomatic phrases. And		
608	then, linking them to the different types of relationship, um.		
609	And then you've got the listening um... So 'Do they use		
610	any of the phrases?', 'Listen again', more detailed		
611	listening. Yep. Um... Yeah. I – I mean it's ano- I-I mean		
612	it's like you say the key word is kind of 'narratives', so it's	3a	<i>Again, he seems encouraged by the linguistic focus which can then lead into a discussion.</i>
613	kind of what you're looking at is not just the vocabulary		
614	and... and-and the sort of, you know certain cultural		
615	elements, you're also looking at personal narratives so it's		
616	something I think, a bit more extended in that way. So I		
617	think that's... I mean that's leading to them [the learners]		
618	describing their own narrative as well. U::um, so yeah.		
619	That's... that's a nice way of presenting the vocabulary in		
620	context, and again, would lead – would lead to discussion.		
621	Yeah. I would lead to discussion afterwards. U::um. (2.6)	1a	
622	And I think that something that would then – I mean what-		
623	what I think happens with these materials is you can use the	1b/	
624	materials and then see what is generated. 'Cause often you		
625	can use materials and then when... if they're relevant to the	4b	
626	students then that would generate discussion and then you		
627	can kind of go with – you can kind of go with that		
628	discussion then, rather than kind of forcing it and sort of		
629	saying 'What do you think of this or <u>this</u> ?'.  It's kind of ( ) I cou - I could see it could generate some	1a/	<i>Again, seems to be interested by the intercultural critical inquiry it could generate.</i>
630	nice discussion. I think it would work nicely, certainly in		
631	an international context, would work nicely within a...	2b	
632	where you've got a reasonably kind of multicultural		
633	classroom – so where you've got a good mix of		
634	nationalities as well. That would apply to all of these really,		
635	but I think it works nicely within a - .hhhh, within a kind of		
636	mixed nationality setting. Um, but that's not to say that I		
637	couldn't work within a... you know, within a setting where		
638	you had a... um... less cultural variation. It could still		
639	work... U::um and still provoke discussion, but it-it's		
640	um... yeah, I think it's – the interesting thing would be to	1a/1b	
641	observe what it generates really. U::um, or to encourage		
642	that, so you know, you put them into groups once they		
643	finished all of this and you could, um, once they've done		
644	this part, i-i-if it hasn't generated much discussion, at that	2b/	
645	point you could have a part at the end of the lesson where		
646	they could actually discuss... what they've studied and	4a	
647	what they've learnt and what they found interesting. And		
648	then that can also generate discussion. (Yeah.		
649			

LINE	TRANSCRIPT	CODE	COMMENTS
650	MOD: (Mmmmmmm... And you were saying that it would		
651	work particularly well in an international context...		
652	T2: (Mmmmmmm		
653	MOD: (Can I just get you to expand on that, why		
654	specifically in an international context?		
655	T2: hhhh, well I mean, it would, that's purely, mainly		
656	because that's my... my experience but I mean equally this		
657	would work with... with um, you know if you were		
658	teaching um... hhhhh you know in a non-international		
659	context. It would work uuum, as well. But, um certainly		
660	with an international context... um... it would (.) you		
661	would lead more into the: intercultural awareness issue.		
662	So you can bring that in a bit more, um in terms of what		
663	people's experiences are, what their own cultural		
664	experience is, um, how does that, you know, how does that	1a	
665	link with – with what they're learning. Um... and it – it		
666	may provoke some debate as well. So it could easily	2b	
667	provoke debate between hhhhh, um different people,		
668	different nationalities. Uuum, which uum i-i-is good.		
669	You know, from a language point of view that's – that's		
670	great because they're meeting and getting interested in the,	3a/	
671	you know, becoming interested in the topic. So then they –		
672	they almost will forget about the language sometimes, if	4a	
673	they're – if they're into a subject enough, um, you know,		
674	the language, you know, the subject sort of takes over		
675	slightly. Uuum... So... yeah. Yeah.		
676	MOD: Do you think that um, teachers would feel		
677	comfortable facilitating that kind of debate between		
678	different cultures?		
679	T2: hhhhh. It's difficult to say really, I think it boils down		
680	to-to experience. So:o, you've got to be comfortable with	5b	
681	them, being um... I suppose you've got to be comfortable		
682	with the fact that you can't necessarily predict within a		
683	class... i-i-i-i-it's sort of how well you know the class as		
684	well. So if you know the class quite well:l, you know,		
685	uum, you know, you know a bit about the students within		
686	the class. You can have a better idea maybe of how they		
687	might react to, kind of, input in the lesson. So I think, when		
688	you know the class well... If you don't know the class well		
689	you might wait a bit, possibly. Sort of, some teachers might		
690	wait a bit before trying to introduce this because they might	5a	
691	be like 'Well, how are they gonna react?' And 'Is it gonna		
692	provoke... arguments or something.' You know, 'How am		

*Highlights a reaction similar to what T1 describes, where having an existing rapport with a class breeds comfort with tackling 'issues' – could he also be describing experience in terms of facilitating these kinds of discussions?*

LINE	TRANSCRIPT	CODE	COMMENTS
693	I then gonna deal with that.' So, um:um. I-I think it's kind		
694	of, um, depends on how well the tutor will know the class,	2b'	
695	and the mix within the class. So, as I say I-I think (.) it will		
696	be interesting, very interesting, to do this within a mixed	1a	
697	nationality class where you can then focus on the		
698	intercultural (.) side, with everybody bringing in their		
699	different experiences.		
700	<Um... within a multi-ling – within a mono – within a		
701	mono-cultural class, the issue is simply then, they're all		
702	bringing the same cultural knowledge, um, and, hh, in a		
703	way that's then... maybe limiting the discussion a bit. In	2a	
704	that sense, in that they're not sharing, um, different		
705	cultural... viewpoints to the same extent.> So:0. U:um,		
706	but:ut- But yeah. Yeah. Going back to your first question I		
707	think that some teachers would possibly be maybe nervous	5a	
708	about i- and that might simply be because they... they-		
709	they-they are not sure whether – how they're class will...		
710	react. But I think that be – that-that depends on how well		
711	you know the class. You know, if you'd been teaching a		
712	class for long enough, I would've thought that you would		
713	feel- feel um... able then to start introducing things where		
714	you'll, you know how, 'you know', how... you're		
715	relatively aware of how a class will react and even if-if	5b	
716	you're <u>not</u> sure how they'll react you're comfortable		
717	enough in how you'll deal with it. 'And, you know, and		
718	that kind of, area.'		

## Appendix J: Learner Focus Group Transcript Extracts: Tasks 1.1, 3.1 and 3.2

### i. Task 1.1 (pp.8-10)

LINE	TRANSCRIPT	CODE	COMMENTS
208	RILEY: ((To Paul)) (Have you any information...?)		
209	SILVA: ((To Melia)) (Who is the father?)		<i>S has a tone of surprise here, but examines the sentences quickly and concludes that it's correct.</i>
210	PAUL: ((Responding to Riley)) (No... I don't.		
211	MELIA: ((Responding to Silva)) (I don't know... I don't		
212	have the info... Keira... No.		
213	SILVA: ((Reading)) Lisa is Jacob's sister. Good. Then it's	5a	<i>R's response goes up, then down in pitch, seeming unsure.</i>
214	Lisa (.) Oh!		
215	RILEY: (.) No!		<i>Both M &amp; S review sentences to check.</i>
216	MELIA: (Yes.		
217	SILVA: (Yes... Yes...		<i>M's pitch goes up at the end of sentence in surprise.</i>
218	MELIA: =Yes. It's Lisa. (.) No!	5a	
219	SILVA: = >Oh but Keira and Lisa cannot. Oh! They do	5b	<i>S's 1<sup>st</sup> 'Oh!' is high in pitch. The 2<sup>nd</sup> is lower and flatter as she considers.</i>
220	get< (0.9) Oh.		
221	MELIA: hhhhhh <they <u>might</u> be...> (But...	5b	<i>M unsure.</i>
222	SILVA: (Yes...		
223	RILEY: Who is the grandmother?	5b	<i>S pitch still high, but tone more certain.</i>
224	SILVA: =Look... >so you have Rita and Sam are the	1b	<i>Speeds up considerably- seems excitable.</i>
225	grandparents. Right because Emma is their dau... uh...		
226	granddaughter< (Okay?		
227	MELIA: (Yes...		<i>R still unsure but due to it is not clear if this is due to uncertainty regarding family trees or the appearance of a same-sex couple.</i>
228	SILVA: You have that here.		
229	RILEY: Uhuh.		
230	SILVA: Then you have Mike who doesn't have any kids.		
231	RILEY: Yeah.		<i>P is looking at his sheet trying to follow, but has not had a noticeable reaction.</i>
232	SILVA: And then you have Jacob and Jane that are parents		
233	of (Ron and Harry.		
234	RILEY: (of Harry and... yeah... yeah.		<i>Use of 'But'??</i>
235	SILVA: But then you have <u>Keira</u> and <u>Lisa</u> who are both...		

LINE	TRANSCRIPT	CODE	COMMENTS	
236	(Uh... obviously are (both uh... female.	2a	<i>S searching for correct term. R still</i>	
237	RILEY: "Female?"	5b	<i>struggling to understand.</i>	
238	MELIA: (Uhhhhhh... ((To me)) (Is it supposed to be	2a	<i>M has a much louder tone – interesting she introduces the term heteronormative.</i>	
239	heteronormative? No? "Right?"			
240	MOD: Exact... It's not, no... So they could be together,			
241	(couldn't they?			
242	SILVA: (Yes... yeah. (And they probably... And Emma's...	2a	<i>Both M and S speaking at once here. M is trying to make sense of it. S is trying to justify/ explain it to R.</i>	
243	MELIA: (Okay... (So Lisa... Lisa is Jacob's sister			
244	and... Kiera is Lisa's...	1c		
245	SILVA: =Partner and they have (Emma.			
246	RILEY: (° Partner...Oh okay°.		<i>Jumps in with term 'partner' to support M</i>	
247	SILVA: Good. So we're done. Alright. Did you... Did you	2b		
248	guys get it... everything?			
249	RILEY: (We don't know.			
250	MOD: (So I think we're missing a few on this sheet.		<i>P has lots of blank spaces, clearly struggling to keep up.</i>	
251	PAUL: Yeah...			
252	MOD: So Sam is... whose? Sam is...			
253	RILEY: =Rita's.			
254	PAUL: "Ri...ta"			
255	MOD: Rita's..?			
256	RILEY: Couple			
257	MOD: They're a couple.			<i>Relief to give correct answer?</i>
258	RILEY: hhhh. Yeah...			
259	MOD: Sam is Rita's husband.			
260	MELIA & SILVA: "Yes"			
261	MOD: So Rita goes here.			<i>P left behind because he thinks sheets are for individual use?</i>
262	PAUL: Oh okay? Uh... the sheet is different?			

LINE TRANSCRIPT

CODE COMMENTS

LINE	TRANSCRIPT	Code	Comments
263	MOD: =It's slightly (different. So...		
264	RILEY: (He is... Mike is Ron's uncle. ((Talking to	(5b)	<i>I help P now, as he is nearest to me and R is still working things out for herself— unsure if the confusion is due to appearance of same-sex couple or family tree set up.</i>
265	herself)) (Ron:m:n....		
266	MOD: Um:m hm:m... (So Mike goes here.		
267	PAUL: °Okay°.		
268	RILEY: =Yah... He is... And Jacob have two children.		
269	Right?		
270	MOD: Exactly.		
271	RILEY: ((Turning to S)) Emma's grandfather is the same.		
272	SILVA: So this is basically the... <u>key</u> point of the...		
273	MOD: ((To P)) So this is... the answers here. So you've got		
274	Sam and Rita.		
275	MELIA: Uh::h... They're partners... Or even if they're	2a/3b	<i>M joins in S &amp; R's conversation.</i>
276	married... (I mean...		
277	SILVA: (Yeah, yeah.	4a	<i>Short breath of laughter.</i>
278	RILEY: ((Short breathy laugh))		
279	MOD: So they could be married, (they could be in a civil	2a	<i>After initial reaction, women seem to settle and accept Lisa and Kiera's relationship without question.</i>
280	partnership...		
281	SILVA: (They could have adopted.		
282	MELIA: (Yeah... or (		
283	MOD: Exactly. Cool. Alright... so.... I'll just give Paul a		
284	chance to write that down... Umm... So yeah.		
285	PAUL: Okay... Thank you.		

ii. Task 3.1 and Task 3.2 (pp.19-27)

LINE	TRANSCRIPT	CODE	COMMENTS
553	PAUL: Uh and her occupation is athlete, mixed material		<i>Demonstrates common learner language error – difficulty with pronouns.</i>
554	arts. And his birthdate is uh... November the 29th, 1975.		
555	And his... her birthplace is the United- United States of		
556	America and uh... Toledo. Uh.		
557	MOD: (( <i>Correcting pronunciation</i> )) Toledo		
558	PAUL: Toledo... in Oh... Oh (( <i>Shows the card</i> ))		<i>P corrects his pronouns, using her / her most frequently.</i>
559	MOD: In Ohio... the state. And her spouse is... her... his...		
560	She has no spouse and uh... he have one children. The		
561	name... I don't know her... his name... (( <i>Shows card again</i> ))		
562	MOD: Uh... yep... so we don't know the name... it's		
563	private. Kay... Thank you.		
564	RILEY: Uh yeah I want to introduce to us... to you guys is		
565	uh... Elton John.		
566	SILVA:                    (^ <i>Wha?</i> ^)		
567	MOD: Ummhmmm. (Elton John.		<i>S and M clearly recognise him, smiling.</i>
568	RILEY: Elton... yeah...		
569	MOD: Have any of you heard of Elton John?		
570	MELIA: (Yeah.		
571	SILVA: (Yeah.		<i>1<sup>st</sup> mention – recognised for his work on Lion King soundtrack.</i>
572	RILEY: You know him?		
573	SILVA: Lion King!		
574	MOD: Yeah... (( <i>laughter</i> )) Lion King.		
575	RILEY: He is uh... wow... he is a singer, songwriter and a		<i>*Born in</i>
576	composer. He married... He boring*... he boring* um...		
577	March 1st, 1947 and uh... he boring... his birthda= his		
578	birthplace is uh... Pin - Pinner England, <Middlesex>.		
579	MOD: In Middlesex, yeah...		
580	RILEY: >What's that means Middlesex? That mean his	1c	<i>Discussion of sexuality still clearly on R's mind – associating place to sexuality.</i>
581	uh... sexy choice is middle sex? < (( <i>laughter</i> ))		
582	MOD: No... It's a place in England.		
583	SILVA: =It's a place... you know Essex? Essex?		

LINE	TRANSCRIPT	CODE	COMMENTS
584	RILEY: O::oh. Oh! Oh. Sorry. Sorry, sorry.		<i>1<sup>st</sup> Oh, slow – thinking, 2<sup>nd</sup> Oh! Comprehending.</i>
585	MOD: No, it's okay.		
586	RILEY: <And uh... he's um... civilly partner is the David	2b	<i>Pauses and pacing due to pronunciation</i>
587	Furnish... Right? Fur... I'm not sure the pronunciation.>		
588	SILVA: Furnish... °yeah°.		<i>Embarrassed</i>
589	RILEY: Furnish and he have two childrens.... uh... I don't	2b	<i>laughing because of not knowing how to pronounce names.</i>
590	know. (( <i>Laughter</i> )) two children (( <i>showing card to mod</i> ))		
591	MOD: Zachary and Elijah		<i>No reaction whatsoever to same-sex couples being used, or to having children. Main concern is language and pronunciation of names.</i>
592	RILEY: °Zachary and Elijah°... It's an English name?		
593	MOD: yeah? I would say they're English names, yeah.		
594	RILEY: =Oh... I never heard that.		
595	MELIA: =Oh, I've heard of them.		
596	MOD: (.) Have you? Zachary and Elijah.		
597	MELIA: I know... it's one of the names of the actress...		
598	Zachary... Zac... Zac...		
599	MOD: What has he been in...? What film?		
600	MELIA: Is it Zac Efron? Yeah. Zac...		
601	MOD: Oh Zac Efron.		
602	SILVA: Oh Zac Efron... (( <i>Girls laughter</i> )) Everyone knows		<i>Women's laughter seems to further exclude P.</i>
603	him. (( <i>Laughter</i> ))		
604	MELIA: I was a follower of the vampire diaries...	POI	<i>It's also interesting that they each seem to implicitly affirm their sexuality here by alluding to their attraction to Zac Efron and the character Elijah.</i>
605	MOD: Oh okay... (( <i>More laughter</i> ))		
606	MELIA: There is an Elijah there... (( <i>Laughter</i> )) who is		
607	really, really handsome. (( <i>More female laughter</i> ))		
608	RILEY: I want to see.		
609	(( <i>Laughter</i> ))		
610	SILVA: Oh okay. I would like to introduce Patrick Stewart.		
611	Um... He's an actor. Um... he was born on July 13th, 1940.		



LINE	TRANSCRIPT	CODE	COMMENTS
612	His birthplace is Yorkshire, <Mirfield?>... England. Um...		
613	He has been divorced twice)		
614	RILEY: (( <i>whispering</i> )) Wow...		<i>Divorce merits a stronger reaction for R than same-sex coupling/families.</i>
615	SILVA: Eh... his ex-spouses are Sheila Falconer and		
616	Wendy Noose*... Nose? I hope. And um... I guess he's		
617	currently married to Sunny Ozell. And he has two children,		* <i>Neuss</i>
618	Daniel and Sofia.		<i>Again pace is slower but perhaps due to uncertainty with name pronunciation.</i>
619	MOD: Thank you. Did you... Do you know about his and		
620	Ian McKellan's...? Um... They're very close friends.		
621	All: °Oh°.		
622	MOD: Did you know that?		
623	SILVA & MELIA: No.		
624	MOD: =Yep... both of them are very, very close friends.		
625	Yep.		
626	SILVA: °Hmmm. Okay°.		
627	MOD: Yep. Melia...		
628	MELIA: Um... I'm going to introduce to you Frida Pinto or		
629	(Pint-oh?		
630	MOD: (Pinto.		
631	MELIA: Um... She's an actress... I think the one in		
632	Slumdog Millionaire...		
633	MOD: =Yep		
634	MELIA: ... and she was born in 1984, on October 18th.		
635	She was born in Mumbai, India. She is not currently		
636	married or she does... or she doesn't have any children.		
637	RILEY: Oh...okay.		
638	MOD: Thank you. Do you know anything about these		
639	people at all?		
640	RILEY: No		
641	PAUL: = No		

LINE	TRANSCRIPT	CODE	COMMENTS
642	SILVA: Um... He's a... Yeah... He's the... "I know that he's	3b/3c	<i>Uncsure whether she</i>
643	um... (2.2) he's homosexual? "	4b	<i>can refer to him as</i> <i>gay?</i>
644	MOD: Uhuh.		<i>2<sup>nd</sup> mention,</i> <i>recognised firstly by</i>
645	SILVA: He's um by He, I mean Elton John. And he's the...	2b	<i>his sexuality, but then</i>
646	(1.3) I think it's even the director... how do you say that...		<i>moves swiftly on.</i>
647	the director of the... the ... The song... or the... how do		
648	you call, the...		
649	MELIA: =Composer (... the...		
650	MOD: (The producer or composer... (Yep.		
651	SILVA: (>The producer of the Lion		
652	King soundtrack. Yeah he's plays piano and uh... he's a	1b	
653	really good musician. < Um... yeah... yeah. And um... there		
654	was so...		
655	RILEY: What kind of uh... song... he compose... compose?		
656	SILVA: "the Lion King... do you know the Lion King? "		
657	RILEY: Lion King?		
658	SILVA: Um Simba and Nala...		
659	MELIA: uh... Uhuh. uhhh...		
660	SILVA: You know the Disney...	1b	<i>Louder and faster</i> <i>pace.</i>
661	MELIA: Yeah Disney...		
662	RILEY: =Oh! DISNEY!		
663	SILVA: With the... the Lions?... Disney Lions.		
664	MELIA: With the Disney lions... With the LION KING of		
665	the...		
666	RILEY: the LION? What's that?		
667	SILVA: Lion.		
668	MELIA: Lion, the animal: lion.		
669	RILEY: Wo:::::ow.	1	
670	SILVA: So he's basically the one that sings the song and		
671	produces the song.		

LINE	TRANSCRIPT	CODE	COMMENTS
672	MOD: He also did... um... candle in the Wind? It's a very		
673	famous song by him.		
674	RILEY: Candle in the wind?		
675	MOD: A song about Marilyn Monroe?		
676	SILVA: Hmmm... "I haven't... probably I haven't"...		
677	MOD: So he's a very... um... very famous English		
678	musician. So he's... he's one of our national treasures.		
679	((Laughter))		
680	RILEY: "National treasure... okay... (Wow)"		
681	MOD: Um... and have any of you ever heard of Fallon		
682	Fox?		
683	PAUL & MELIA & RILEY: "No"	3c	
684	SILVA: "Only heard... but to be honest I don't know		
685	much".		
686	RILEY: It's a woman?		
687	MOD: Umh.	4a	<i>Confusion over name, looks at picture after.</i>
688	RILEY: Kay... ((Nervous laughter))		
689	SILVA: Can I see her a minute? I just know her... but... and		
690	she's an athlete.		
691	MELIA: Is she a boxer? Or something?		<i>*athlete</i>
692	MOD: Yes... So she's one of the most... well... a very		
693	famous boxer. She's very talented mixed martial artis...		
694	Mixed martial arts boxer... person... I don't know how you		
695	say it*. Um But she's actually very famous as well because		<i>M and S pitch starts high then lowers.</i>
696	she's one of the first <u>out</u> transgender (... athletes.		
697	MELIA: (Oh!	5a	<i>R and S very quiet.</i>
698	RILEY: ("Oh".	3c	<i>P has no verbal reaction.</i>
699	SILVA: ("Okay".	3a	
700	MOD: Do you understand the word transgender?		
701	RILEY: ((to S)) From... why...		

LINE	TRANSCRIPT	CODE	COMMENTS
702	MELIA: ((to Mod)) >From what to what? <	1b	<i>Interesting the first question is asking what her original sex was – seems to bring a sense of relief when they understand what her actual sex/ preferred gender identity is.</i>
703	SILVA: ((to R)) <She's currently a female.>		
704	MELIA: Woman to man? Or...?		
705	MOD: From man (to woman.		
706	MELIA: (From man to woman! Okay...	2a	
707	RILEY: Oh.		
708	MELIA: Okay.		
709	MOD: So she has transitioned.	2a	
710	SILVA: = Umh.	5a	
711	RILEY: =OH! (Oh...	2a	
712	MELIA: (Okay.		<i>P is silent.</i>
713	MOD: = So she is (a woman.		<i>Notes difference between choosing to use the past tense over the present.</i>
714	RILEY: SO SHE WAS a man?	4b	
715	MOD: Yes. She was.	3c	
716	RILEY: "Oh okay".		
717	SILVA: "Do you know the age when she"...?	3c	
718	MOD: I'm not sure of the age. ... no. Um.		
719	SILVA: >Not now currently, I mean when she undertaken	1b	
720	that procedure<.		
721	MOD: Um... I think she was... I think it was in her 20's but		
722	I'm not sure.		
723	SILVA: Oh okay. >Cos nowadays there are so many kids	1b	<i>Quick to show support</i>
724	that are actually being .hhhh Um.. You know... being um...		
725	you know kind of uh... encouraged by their parents to	1a/2a	<i>Fascinating?</i>
726	undergo such procedure because they don't feel... right in		
727	their own bodies. And I find this so <... fascinating. "And I	3c/4b	
728	support that".		
729	MELIA: Hm::m...		

LINE	TRANSCRIPT	CODE	COMMENTS
730 731	RILEY: Uhuh. <Is it uh Fox after he... uh... she changed her sex and become a successful boxer>.	1a/4b	
732	MOD: Pardon?		
733	MELIA: Fox is not about box... it's not...		<i>Again, P is standing back out of discussion, but is still listening.</i>
734	PAUL: ((clears throat and shifts back in his chair))	3a	
735	RILEY: A boxer... isn't it a athlete?		<i>M changes pronouns but instantly corrects herself.</i>
736 737	MELIA: >Yeah... he... she's an athlete but her surname is not about being a boxer<.	5a	
738	RILEY: Uhuh. Oh!		
739	MOD: That's just her surname. Is Fallon Fox.		
740 741	MELIA: She might've changed her first name from a man's name to a woman's name but...		
742	RILEY: Ah!		
743	MELIA: ...she doesn't have to change her family name.		
744 745	RILEY: Oh... okay. So uh... after he... did <u>he</u> change <u>her</u> sex?	4b	<i>R struggling to decide on which pronouns to use.</i>
746	MOD: (.) Yes.		
747 748	RILEY: (.) Yes... and um... he become a successful sportsman.	4b	<i>I attempt to emphasize pronouns here to demonstrate that she identifies as a woman, therefore we use female pronouns. However, I also oversimplify transgenderism by simplifying language.</i>
749 750	MOD: So... um... before she transitioned, before <u>she</u> became a woman... she was an athlete.	4b	
751	RILEY: °Oh. Okay°.	3c	
752 753 754	MOD: So she has always been an athlete. But she underwent the surgery to become a woman and in sports it's um... it's quite unusual*... Um... for...or...	4b	
755	SILVA: °Hm:::m°.		<i>*to be 'out' in sports (although this is now changing)</i>
756 757	RILEY: <I mean... uh... don't you think it's a little bit uh... cheat... in the comple... in the comp...>	3b/4c	<i>Raises the 'controversy' of Trans athletes straight away.</i>
758 759	SILVA: °That's what you meant probably°... yeah. (It's quite controversial because...	3c	

LINE	TRANSCRIPT	CODE	COMMENTS
760	RILEY: (I mean- I mean you have a man's strength and a	4b/3a	<i>Both M and I exchange glances and she seems to be uncomfortable with the direction this conversation is going.</i>
761	man's power... You... you know man always run faster	4a	
762	than the woman and jump higher than the woman. (( <i>R</i>		
763	<i>laughs nervously</i> ))		
764	MELIA: No... I think it might change because they are	2a	<i>I attempt to include P in conversation again.</i>
765	having hormonal (therapies.		
766	RILEY: °Hormones... oh°.		
767	SILVA: =But it's still... (That's not entirely...	1c/3b	
768	MELIA: (Yeah... Might be but...		
769	MOD: What do you think Paul? (About that?		
770	RILEY: (( <i>Nervous laughter</i> ))	4a	
771	PAUL: Uh... (Uh I don't know?	5b	<i>In an attempt to simplify the language, I again over-simplify the topic.</i>
772	MOD: You don't know. That if a woman... If a woman had	4b	
773	once been a man... Do you think that it's...?		
774	PAUL: I think... uh... I think is... it is unequal to other...	4b/4c	<i>M shifts in her seat when P speaks.</i>
775	others athletes.		
776	MOD: Oh okay.	3a	<i>Interestingly, P chooses to change the pronouns he used before and use masculine pronouns instead.</i>
777	PAUL: Yeah. Because... although her... sh... he changed his	4b	
778	sex he has a man's power and better... better ability... in the		
779	games.		
780	SILVA: °Hm:m°		
781	MOD: °Okay°.	3a	<i>M is growing more visibly frustrated that they cannot see the sexism embedded in this opinion.</i>
782	MELIA: That's also discrimination and we say women that	2a	
783	women are not that strong as man so there might be some		
784	cases where women are also as <u>strong</u> as man.		
785	PAUL: °No. °	3c	<i>It is unclear if P is heard here, but he doesn't argue his point any further.</i>
786	MELIA: Right?		

LINE TRANSCRIPT

CODE COMMENTS

787	RILEY: "Yeah"		
788	SILVA: "Mmmm".		
789	MELIA: So... we should accept that... just (( <i>Exasperated</i>	2a/3a	
790	790 <i>laughter</i> ))		
791	MOD: Do you agree with that? Do you think that we		<i>Attempt to see if</i>
792	should accept transgender athletes into... into professional		<i>others have</i>
793	competitions?		<i>acknowledged M's</i>
794	SILVA: "Ummm".	3a/3c	<i>point.</i>
795	MOD: Is it important for... that somebodies gender* in		<i>*sex – proves a</i>
796	terms of a competition?		<i>difficulty that some</i>
797	PAUL: Umm. Because nowadays the-the... in the athletes		<i>might face when</i>
798	game uh... we already divided by sex... in the game.		<i>trying to monitor</i>
799	SILVA: "Hm:m".		<i>their speech.</i>
800	PAUL: Women for women and men for men. So it's a		
801	mixed sex... I think is ah:h...	4a	
802	RILEY: =Unfair (( <i>giggle</i> ))... It's a little bit...		
803	MELIA: =>But martial arts is not just about strength, it's	3a	<i>M's increase in pace</i>
804	about technique. Am I right? I don't know anything about		<i>suggests she is</i>
805	that but they have to work for their strength and technique		<i>growing ever-more</i>
806	more. <		<i>frustrated.</i>
807	SILVA: "Uhuh".		
808	PAUL: "Yeah".		
809	MELIA: So... I don't think it's just injustice to other women	2a	<i>Is R suggesting here</i>
810	competitors. I think it's just acceptable, for me. (( <i>Sighs</i> ))		<i>that men have an</i>
811	RILEY: Yeah... <I think the technique's ...technique is	3b	<i>innate talent for</i>
812	necessary... you're right... but it's a part of the... uh... for		<i>sports, whereas</i>
813	part of the... ummm... to become successful and uh... the		<i>women don't? Issue</i>
814	talent is and is a basic>... yeah.		<i>of having complex</i>
815	MELIA: I just watched...		<i>debates in L2 –</i>
816	RILEY: If you don't have (a talent....		<i>unable to adequately</i>
817	MELIA: ('She's the Man' yesterday so... I've		<i>express their</i>
818	been affected by that. (( <i>Laughter</i> ))		<i>thoughts.</i>

## Appendix K: Q11: Individual and Average Percentage Uses

Respondent	Topical LGBT materials (News)	Debating skills	Challenging derogatory behaviour	LGBT representation in materials	Learner prompted	TOTAL	TOTAL %
<b>1</b>	1	0	2	2	2	7	46.67%
<b>2</b>	1	0	1	1	1	4	26.67%
<b>3</b>	1	2	1	1	2	7	46.67%
<b>4</b>	1	1	1	0	1	4	26.67%
<b>5</b>	2	2	2	0	2	8	53.33%
<b>6</b>	2	0	2	2	2	8	53.33%
<b>7</b>	0	2	2	1	2	7	46.67%
<b>8</b>	1	1	2	2	1	7	46.67%
<b>9</b>	2	2	2	2	1	9	60%
<b>10</b>	0	0	0	2	2	4	26.67%
<b>11</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>6.67%</b>
<b>12</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>
<b>13</b>	0	0	0	2	2	4	26.67%
<b>14</b>	3	3	3	3	3	15	100%
<b>15</b>	1	2	2	2	2	9	60%
<b>16</b>	2	2	2	2	2	10	66.67%
<b>17</b>	<b>0</b>	<b>0</b>	<b>1</b>	<b>0</b>	<b>1</b>	<b>2</b>	<b>13.33%</b>
<b>18</b>	2	2	2	1	2	9	60%
<b>19</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0</b>	<b>0%</b>
<b>Average</b>	<b>33.33%</b>	<b>33.33%</b>	<b>45.61%</b>	<b>40.36%</b>	<b>49.12%</b>		<b>40.35%</b>

Note: Respondents answers in **bold** do not show a range of approaches.



**Appendix L: Q11: Percentage Averages across multiple demographics**

<b>AGE</b>	<b>TOTAL %</b>	<b>EXPERIENCE</b>	<b>TOTAL%</b>	<b>FAITH</b>	<b>TOTAL%</b>
<b>30 - 39</b>	48.89%	<b>0-5yrs</b>	36.67%	<b>Christian</b>	25.33%
<b>40 - 49</b>	40%	<b>6-10yrs</b>	43.33%	<b>Jewish</b>	53.33%
<b>50+</b>	36.67%	<b>11-15yrs</b>	36.67%	<b>No religion</b>	48.89%
		<b>16-20yrs</b>	45.33%	<b>Prefer not to say</b>	0%
		<b>26+</b>	31.67%		
<b>GENDER</b>	<b>TOTAL%</b>	<b>NATIONALITY</b>	<b>TOTAL %</b>		
<b>Male</b>	45%	<b>UK</b>	41.03%		
<b>Female</b>	36.97%	<b>Hungary</b>	30%		
<b>LGBT+</b>	<b>TOTAL %</b>	<b>CANADA</b>	53.33%		
<b>Yes</b>	40%	<b>U.A.E.</b>	60%		
<b>No</b>	40.39%				

## Appendix M: Q15: Percentage Averages and Individual Favourability Scores

Respondent	A diverse range of relationships and lifestyles should be represented in course-books	LGBT lives and themes should be addressed in materials with learners in a classroom	LGBT lives and themes should ONLY be addressed if raised by the learners themselves	Including LGBT representation in classroom resources is beneficial for learners of any age	Including LGBT representation in classroom resources is ONLY beneficial to adult learners	LGBT themes are relevant to learners who are studying to live/work/study in the UK	Using materials with LGBT representation will distract from the main aims of the lesson	I would use materials that are inclusive of LGBT lives and themes if more were available.	TOTAL	TOTAL %
1	4	4	3	5	5	5	5	5	31	88.57%
2	5	4	4	4	5	5	4	5	31	88.57%
3	4	2	4	3	3	5	3	4	25	71.43%
4	5	5	3	5	5	5	4	5	32	91.43%
5	4	4	4	3	3	5	4	3	28	80%
6	5	5	5	5	5	5	5	5	35	100%
7	3	3	4	<b>2</b>	<b>4</b>	3	4	3	20	57.14%
8	5	5	5	5	5	5	5	5	35	100%
9	5	5	4	5	4	5	5	5	34	97.14%
10	5	5	5	<b>1</b>	<b>5</b>	5	5	5	31	88.57%
11	5	5	4	<b>3</b>	<b>5</b>	3	4	4	28	80%
12	3	2	2	1	2	3	3	2	17	48.57%
13	4	4	2	4	4	4	4	4	26	74.29%
14	4	4	2	4	3	1	3	4	22	62.86%
15	4	4	5	5	5	4	4	3	29	82.86%
16	5	5	5	4	4	5	5	4	33	94.29%
17	5	4	2	<b>2</b>	<b>5</b>	4	3	5	25	71.43%
18	5	4	4	5	5	5	3	5	31	88.57%
19	3	1	2	3	3	3	4	2	18	51.43%
AV.	78/95	76/95	69/95	73/95	80/95	80/95	77/95	79/95		80%

Note: Columns 3, 5 and 7 were reverse marked.

Numbers in **bold** demonstrate the discrepancies when considering age of learners.

**Appendix N: Q15: Percentage Averages across Multiple demographics**

<b>AGE</b>	<b>TOTAL %</b>	<b>EXPERIENCE</b>	<b>TOTAL%</b>	<b>FAITH</b>	<b>TOTAL%</b>
<b>30 - 39</b>	77.61%	<b>0-5yrs</b>	80.00%	<b>Christian</b>	76%
<b>40 - 49</b>	90.71%	<b>6-10yrs</b>	87.14%	<b>Jewish</b>	100%
<b>750+</b>	65.14%	<b>11-15yrs</b>	83.57%	<b>No religion</b>	82.38%
		<b>16-20yrs</b>	81.42%	<b>Prefer not to say</b>	48.57%
<b>GENDER</b>	<b>TOTAL%</b>	<b>26+yrs</b>	62.85%		
<b>Male</b>	83.92%				
<b>Female</b>	76.88%	<b>NATIONALITY</b>	<b>TOTAL %</b>		
		<b>UK</b>	75.51%		
<b>LGBT+</b>	<b>TOTAL %</b>	<b>Hungary</b>	85.71%		
<b>Yes</b>	94.28%	<b>CANADA</b>	100%		
<b>No</b>	78.15%	<b>U.A.E.</b>	88.57%		