QUEERING TEACHER EDUCATION PROGRAMS: PERCEPTIONS
OF PRE-SERVICE EFL TEACHERS TOWARDS QUEER ISSUES

A MASTER'S THESIS

BY

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TEACHING ENGLISH AS A FOREIGN LANGUAGE

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To the oppressed

Queering Teacher Education Programs: Perceptions of Pre-service EFL Teachers
Towards Queer Issues

The Graduate School of Education

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Özge Güney

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I certify that I have read this thesis and have found that it is fully adequate, in scope
and in quality, as a thesis for the degree of Master of Arts in Teaching English as a
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ABSTRACT

Queering Teacher Education Programs: Perceptions of Pre-service EFL Teachers
Towards Queer Issues

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June 2018

This study aimed to explore the perceptions of pre-service teachers towards discussions of queer issues in English language classrooms and in teacher education programs in Turkey. The data were collected through pre- and post-questionnaires, queer sessions, and individual interviews with preservice teachers.

The findings of the study show that pre-service teachers are mostly positive about queer inclusive pedagogy both in English language classrooms and in teacher education programs. Although the participants have some reservations about the negative feedback that might come from their students, parents and the administration, they would like teacher education programs to teach how to incorporate queer issues in English language classrooms.

One pedagogical implication of the study is that professors in teacher education programs might incorporate queer pedagogies in their classes. Also, language teachers need a shift towards a non-heteronormative discourse in their classes ideally with the help of queer inclusive curricula.

Key words: sexual identity, queer pedagogy, heteronormative discourse, sexual diversity, discrimination against sexual orientation.

ÖZET

İngilizce Dili Eğitiminde Kuirleşme: Hizmet Öncesi İngilizce Öğretmenlerinin Kuir Algıları

Özge Güney

Yüksek Lisans, Yabancı Dil Olarak İngilizce Öğretimi

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Bu çalışma, öğretmen adaylarının İngilizce dersinde ve öğretmen yetiştirme programlarında kuir konularının tartışılmasına yönelik algılarını incelemeyi amaçlamaktadır. Veriler anket öncesi ve sonrası, kuir oturumları ve öğretmen adaylarıyla bireysel görüşmeler yoluyla toplanmıştır.

Araştırmada, öğretmen adayları hem İngilizce derslerinde hem de öğretmen eğitim programlarında kuir konularının dahil edilmesi gerektiğini düşünmektedir. Bunula birlikte, katılımcıların öğrenciler, aileler, idari amirlerden gelebilecek olumsuz geri bildirimler konusunda bazı çekinceleri bulunmaktadır.

Araştırma göstermektedir ki öğretmen eğitimi programları öğretmen adaylarını kuir pedagoji konusunda bilgilendirmelidir. Ayrıca, dil öğretmenleri sınıflarında kuir içeren müfredatın yardımı ile cinsel yönelim ayrımı yapmayan söylemleri benimsemelidirler.

Anahtar Kelimeler: cinsel kimlik, kuir pedagojisi, heteronormatif söylem, cinsel çeşitlilik, cinsel yönelime karşı ayrımcılık.

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CHAPTER 1: INTRODUCTION

Introduction

> After all, the purpose of the straight/ gay binary is not merely to describe sexual identities but to regulate them; in other words, the binary is not neutral but normative (Nelson, 1999, p.376).

English language classrooms inherently include learners and teachers with a diversity of sociosexual backgrounds and hence sexual identities (Liddicoat, 2009; Moore, 2016; Nelson 2009, 2010; Ó'Móchain, 2006; Vandrick, 1997a). Sexual identities in language classrooms are discursively constructed, and discourse in teaching practices promotes certain sexual identities, while suppressing others in the language learning process (see Adrienne,1980; Curran 2006; Gray, 2013; Nelson 2015; Snelbecker & Meyer, 1996). More specifically, teaching practices and discourse in second/foreign language classrooms tend to maintain the heteronormative status quo, which Curran (2006) defines as "the hegemonic understanding that heterosexuality is natural, superior, and desirable whereas homosexuality is unnatural, inferior, undesirable or unthinkable" (p.86).

Queer theory which defies any categorization of sexuality with an aim to defend the rights of any non-heterosexual identities, emerged in the 1990s as a reaction to heteronormative orthodoxy (Browne & Nash, 2016; Moore, 2016; Nelson, 2009; Plummer, 2005; Watson, 2005). With a resistance towards strict categorization of sexual identities, the word "queer" has come to represent any minoritised sexual identities that are not straight, transcending beyond the term LGBT (Nelson, 2006; Vandrick, 2001). The theory has had its reflections in language teaching as supported by poststructuralist researchers in the field.

Queer research, under the influence of poststructuralist view (Gray, 2013), proposes that identities learners possess show variation in relation to time, place, and socio-cultural factors like race, ethnicity, gender, and sexual discrimination like homophobia (see Norton 2000; Norton Peirce, 1995). Queer theorists, similarly, suggest that sexual identities are fluid rather than fixed and thus cannot be categorized or labelled such as lesbian, gay, bisexual, transgender (LGBT[1]) (Curran, 2006; Nelson, 2006, 2010).

Queer identities are not only a part of the culture and society we live in but also members of English language classrooms as learners and teachers; therefore, they should be represented in language classrooms as well (Nelson, 2009; Thornbury, 1999; Wadell, Frei, & Martin, 2012). However, most studies on student and teacher perceptions of queer identities in the literature are concerned with English as a Second Language (ESL) contexts (e.g., Curran, 2006; Dalley & Campbell, 2006; Ellwood, 2006; Jaspal, 2015; MacDonald, 2015; Nelson, 1999, 2009, 2010, 2015; Kappra & Vandrick, 2006; Wadell, Frei & Martin, 2012). There is a great paucity of research in the Turkish context (e.g., Michell, 2009; Tekin, 2011a, 2011b). These studies focus on students' perceptions of discussing homosexuality in the English as a Foreign Language (EFL) context of Turkey. However, the voices of teachers discussing queer issues in English language classrooms and teacher education courses in Turkey are largely missing in the picture. Building upon these gaps in the literature, the present study looks at the perceptions of pre-service teachers at different universities in Ankara, Turkey towards discussions of queer inclusive topics and discourse in English language classroom and teacher education

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[1] The terms *LGBT, LGBTI, LGBTQ* and *queer* are used interchangeably throughout the study. During the sessions and on the questionnaires, I used the term LGBT because participants are more familiar with this term than the others. Elsewhere, I used the terms that the researchers and institutions I referred to actually used.

courses. The study aims to take a step towards raising awareness of Turkish preservice teachers to create and maintain a safe learning environment for a diversity of sexual identities in their future classes.

Background of the Study

This study looks at sexual identity from a queer perspective, with a reference to the constructs of identity, ideology, discourse, and power relations as they are discussed by a diversity of researchers (Butler, 1990, 1993; Foucault, 1978; Nelson, 2009; Norton, 2000, 2014; Norton & Morgan, 2013; Norton Peirce, 1995; Pennycook, 1990, 1999). The concept of identity holds a prominent place in the fields of English Language Teaching (ELT) and critical applied linguistics because identity construction and transformation are a part of second language acquisition process (Norton Peirce, 1995; Pavlenko & Lantolf, 2000).

According to Norton (2000), the concept of identity refers to "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p.5). This view conceptualizes identity as a poststructuralist construct governed by social relations rather than being autonomous. Thus, identities that learners have may vary in relation to time and space rather than being ahistorical and stable.

The poststructuralist framework criticizes the structuralist view that an identity possesses dichotomies and thus can be good or bad, motivated or unmotivated, or introvert or extrovert (see Norton 2013; Norton Peirce, 1995; Norton & McKinney, 2011). Learners may have multiple identities at a certain moment, and these identities are not stable but shifting since they are reconstructed in relation to time, place and the social structure (Darvin & Norton, 2015; Nelson, 2009; Norton, 2013). In this respect, the construct of identity is local rather than universal because

it is (re)constructed through social interactions (Nelson, 2009; Norton, 2000). Also, an identity a language learner has may be more dominant than the other identities at a certain time, and several factors may shape the relationship between language and identity including learners' gender, nationality, socioeconomic background, and sexual orientation (Norton 2010; Zeungler & Miller, 2006). As an example, learners may feel silenced to engage in the activity of learning if the classroom practice, discourse, or the dominant ideology is racist, sexist, or homophobic (Darvin & Norton, 2015).

In this respect, there are various aspects of identity relating to language learning pedagogy like national identity, ethnic identity, religious identity, class identity, gender identity or sexual identity, all of which are not only interconnected but also potentially contradictory (Dumas, 2010; Vandrick, 2001). Since the beginning of 1990s, the domain of sexual identity has come to be regarded as an aspect of social identity and attracted more and more attention in the field of language teaching (De Vincenti, Giovanangeli & Ward, 2007; Evripidou & Çavuşoğlu, 2014; Nelson, 2009; Paiz, 2017). This attention is, in part, due to the rise of queer theory around 1980s and 1990s as a result of struggles for rights of the sexual minority (Moore, 2016; Nelson, 2009).

The emergence of queer theory is, to a certain extent, inspired by the poststructuralist ideas of Foucault about discourse, sexuality, knowledge, and power. As is discussed in his three-volume book series *The History of Sexuality*, sexual identity is considered to be fluid rather than fixed, natural, or innate. Also, it is not something discovered; instead, it is constructed through social interactions, and hence it is a cultural product rather than being a property people are born with (Foucault, 1978). It is further maintained by Foucault (1978) that people in power

use discourse to classify "non-marital" sexual relationships so that being homosexual is defined as a deviation from what is considered normal on the grounds that it is not productive. The distinction between marital and non-marital sexual relationship has, in turn, gave rise to heteronormative discourse in different walks of life from psychiatry to religion and education.

The ideas of Foucault on sexuality have been adopted by queer theorists (e.g., Nelson, 2009) in the field of language education as well. Queer research is against binary oppositions in sexual identity such as straight/gay, masculine/feminine, or homosexual/heterosexual. The theory, thus, challenges the heteronormative discourse in curricula and ELT materials, which consider only straight identity as normal (Goldstein, 2015; Gray, 2013; Moore, 2016; Nelson, 2010; Thornbury, 1999). Queer informed research in language education, therefore, addresses issues of sexual discrimination against queer individuals and deals with social inequities to promote a more inclusive and secure classroom environment for both learners and teachers.

Although one can easily observe the representations of queer identities in the audio-visual media (e.g. Internet, advertisements, films, or political discourse), educational discourse including instructional materials and curricula revolves around straight people only (Nelson, 2006). Despite a positive shift in public perceptions and social environments, classroom practices and discourse in the ELT setting offer heteronormative discourse only (Jewell, 1998; Nelson, 2015; Thornbury, 1999). Also, this invisibility of queer identities in teaching practices and pedagogical discourses contrasts with the idea that language classrooms should reflect the sociocultural changes that emerge along with the interaction of different cultures and globalization. because learning is a socially constructed practice (Canagarajah, 2006; Lave & Wenger, 1991; Norton Peirce,1995; Zeungler & Miller, 2006).

The heteronormative discourse in language classrooms ostracize queer learners in several ways. Learners simply have to answer many questions about their private lives such as relationships, dating, marriage, and family (see Dumas 2008; Kaiser, 2017; Liddicoat, 2009; Nelson 1999). Such personal questions put an ever-growing pressure on the learners, whereby they are forced to either keep quiet and hide their identities (Vandrick, 1997a) or come out and face the challenges (Liddicoat, 2009; Kappra & Vandrick, 2006). Such classroom practices would fail to foster learner motivation and autonomy because some learners are consistently and institutionally deprived of equal access to classroom discourse and the right to express their identities (Dumas, 2008, 2010).

In order to make English language classroom a more inclusive environment where learners with different sexual identities are represented, first teachers should take on the responsibility of discussing queer inclusive topics in their classes (Dumas, 2008; Nelson, 1993; Vandrick, 1997b). To achieve this, teacher education programs should be improved so as to embrace sexual diversity and catch up with the developments in the area of critical applied linguistics (see Evripidou & Çavuşoğlu, 2014; Paiz, 2017). Additionally, publishers should take on the responsibility of designing queer friendly ELT books in the face of commercial concerns (Gray, 2013; Goldstein, 2015, Paiz, 2017, Thornbury, 1999).

Statement of the Problem

Queer informed studies in the ELT literature offer an analysis on different issues: (i) investigation of the curricula and materials from a queer perspective, (ii) the perspectives of English language teachers towards queer identities and discourse, and (iii) the perspectives of English language learners towards queer identities and discourse in the classroom environment.

Several researchers analyzed ELT course materials to show that an overwhelming majority of language teaching materials underrepresented queer identities or themes. (Goldstein, 2015; Gray, 2013; Paiz, 2015; Sunderland & McGlashan, 2015;). A great majority of other researchers have focused on the perceptions or attitudes of teachers and students towards queer issues. Queer research has received much attention and recognition in ESL contexts such as the United Kingdom (e.g., Jaspal, 2015; MacDonald, 2015), the United States of America (e.g., Nelson, 1999, 2009, 2010, 2015; Kappra & Vandrick, 2006; Wadell, Frei & Martin, 2012), Canada (e.g., Dalley & Campbell, 2006), and Australia (e.g., Curran, 2006; Ellwood, 2006). On the other hand, research in the EFL settings has been rather limited. For instance, Moore (2016) and Ó'Móchain (2006) explored the perceptions of EFL learners regarding LGBT issues in Japan. Laurion (2017) looked at the experiences of expatriate queer teachers in the EFL context of South Korea. Similarly, Evripidou and Çavuşoğlu (2015) investigated English language teachers' attitudes towards the incorporation of gay and lesbian related topics in the classroom in Greek Cyprus.

As for the Turkish EFL context, there are only three studies (Michell, 2009; Tekin, 2011a, 2011b) conducted on exploring students' attitudes towards the inclusion of gender and sexuality issues in language classrooms. Michell (2009) looked at students' attitudes towards discussion of homosexuality in a Turkish high school class from the perspective of an American teacher working with Turkish students. Similarly, Tekin (2011a) investigated students' attitude towards discussing homosexuality using gay-themed materials in a speaking class at a state university in Western Turkey. Tekin (2011b) also looked at Turkish EFL students' attitudes towards discussions of homosexuality and pre-marriage sex in two preparatory

classes at the same university. However, to the researcher's knowledge, there is no study in the ESL or EFL literature that looks at the perceptions of preservice teachers at ELT departments of universities towards discussions of queer issues in language classrooms.

Looking at the local context of Turkey as an institutionally secular, predominantly conservative country, although homosexual activity has been legal since the foundation of Turkish Republic, same-sex marriage, civil unions, or domestic partnership is not recognized legally. Queer people in Turkey are generally disadvantaged in terms of health, education, income, employment, and participation in social life (Yilmaz & Gocmen, 2015). While there has been a rise in queer awareness, activism, visibility, and respectability of both queer public figures and individuals especially with the proliferation of the social media platforms in recent years (Ozbay, 2015), only recently all public events relating to LGBTI society have been banned in the capital of Turkey by the governor with a statement that such events could arouse hatred and hostility within Turkish society (Office of the Governor to Ban LGBT Events Indefinitely in Ankara, 2017).

Restrictions against queer individuals in the legal and social areas of Turkey reflect on the EFL classrooms as well. There is one study (Goldstein, 2015), which very briefly mentions that the coursebook series *Framework* (Goldstein, 2003) were banned in Turkey because one unit on relationships included an image and some brief information about a gay couple. However, the study does not address the question of whether the book was banned due to the attitudes of Turkish students or teachers or due to some other factors. Although Michell (2009) and Tekin (2011a, 2011b) showed that learners in Turkey are positive about discussing homosexuality and homophobia in their English language classrooms, there is no study investigating

the perceptions of (pre-service) teachers in EFL classrooms of Turkey. As is also noted by Paiz (2017),

> teachers must first be equipped to handle the subject matter, and this comes down to effective and critical teacher preparation. The act of first queering the way future ESL practitioners are trained leads to early-service teachers who are prepared to challenge the heteronormative assumptions that may exist in their classrooms. (p.11)

Given the importance of teacher education and teacher awareness about queer issues, this study aims to build the gap in ELT literature by focusing on the perceptions of pre-service teachers towards discussions of queer issues in language classrooms and in teacher educations programs.

Research Questions

The study aims to investigate senior pre-service teachers' perspectives about incorporation of queer issues in (i) language classrooms as prospective teachers and (ii) in teacher education programs as students of ELT at education faculties. In this respect, the study addresses the following research questions:

1. What are the perceptions of senior pre-service EFL teachers towards inclusion of queer issues in English language classrooms?

2. What are the perceptions of senior pre-service EFL teachers towards inclusion of queer pedagogy in teacher education classes?

3. How do senior pre-service EFL teachers react to a queer session conducted at their ELT department?

4. Do the perceptions of senior pre-service EFL teachers change after the sessions?

Significance of the Study

Although queer theory has received a lot of attention in the ESL contexts since 1990s, research on sexual identities has always been neglected in the local context of Turkey with only three previously mentioned studies in the field of language teaching (Michell, 2009; Tekin, 2011a, 2011b). Moreover, there is no study in the literature looking at the perceptions of pre-service teachers regarding the discussions of queer topics both in English language classrooms and in teacher education classrooms of Turkey.

This study contributes to the limited EFL literature in Turkey, where discussions of sexual identities are almost nonexistent and considered as taboo topics in language classrooms. Being one of the few studies scrutinizing queer theory in the local context of Turkey, this study contributes to the diversity in the literature by offering insights from a different cultural perspective that has not been explored elaborately before.

The study encourages pre-service teachers to start to question their stance and attitudes concerning sexual diversity in EFL classrooms of Turkey, keeping in mind that every language classroom has (hidden) queer learners who may feel hesitant to engage in even very simple conversations especially in the conservative environment of Turkish schools. It is, thus, expected that the study will increase the awareness of the participants (i.e. pre-service teachers from three state universities) regarding sexual diversity and inclusivity in language classrooms. The study emphasizes that it is the role of all language teachers to promote social and sexual equity for every learner in their classrooms.

This study may be an inspiration for pre-service teachers in Turkey to acknowledge the need to take queer inclusive instruction in teacher education classes

and thus explore sociocultural aspects of language, identity, culture and communication. Awareness about how to address sexual diversity issues properly in language classes is essential for ELT education programs to catch up with the contemporary communication needs of EFL/ESL learners. Last but not least, this research may pave the way for a change in teacher education policies in Turkey and may also open a new locus of research in Turkish EFL context. The study might also provide a background for a further investigation of in-service EFL teachers' thinking on queer pedagogy in Turkey.

Conclusion

This study is inspired by the idea that language classrooms should move beyond the dominant heteronormative discourse and be inclusive of all sexual identities. It is believed that teachers should be the agents of change, responsible for bringing social justice and equity to language classrooms in a way to embrace all the students from a diversity of sexual identities and sexual orientations. Therefore, it is of greatest importance to improve teacher education programs in a way to embrace queer pedagogies so that English language classrooms have a safe and motivating environment for all the learners with different sexual identities. The research questions, thus, focus on the perceptions of pre-service teachers towards inclusion of queer issues in English language classrooms and teacher education courses offered in ELT departments.

Definition of Key Terms

Heteronormativity: The assumption that heterosexuality is the only valid sexual orientation, and therefore anyone who is not heterosexual is abnormal, marginalized, and/or made invisible (Chase & Ressler, 2009, p.23).

Heterosexual/Straight: A person sexually attracted to people of the opposite sex.

Homophobia: The irrational fear of LGBT people and those perceived to be LGBT, their sexual relationships, and their gender expressions (Chase & Ressler, 2009, p.24).

Homosexual: Someone who is sexually attracted to people of the same biological sex

Intersex: A person who is born with a reproductive or sexual anatomy that does not fit the typical physiological characteristics of females or males (Chase & Ressler, 2009, p.24).

Lesbian: A woman who is sexually attracted to other women.

LGBT: Lesbian, Gay, Bisexual, and Transsexual

LGBTQ: Lesbian, Gay, Bisexual, Transsexual, and Queer

LGBTI: Lesbian, Gay, Bisexual, Transsexual, and Intersex

Pre-service teachers: Undergraduate level students studying at English Language Teaching Departments of Education Faculties

Queer: An umbrella term that includes all LGBT people. The term was and still often is used pejoratively (Chase & Ressler, 2009, p. 24)

Queer Session: A term I coined to talk about the sessions I had with pre-service teachers where I discussed queer issues with participants and collected data.

CHAPTER 2: REVIEW OF LITERATURE

Introduction

This chapter presents the relevant literature on queer theory as a field of study in critical applied linguistics and poststructuralist perspectives that the theory derives from. The following sections also covers terminology, foundations of the theory, and how it differs from previous gay and lesbian studies. The chapter also includes brief summaries of the studies conducted in the ESL and EFL contexts as well as studies on material evaluation.

Critical Applied Linguistics

Applied linguistics has taken a turn from structuralism towards poststructuralism particularly since 1990s with the works of researchers such as Butler (1990, 1993), Ibrahim (1999), Norton (1995, 1997), and Pennycook (1990, 1999) to name a few.

The structuralist view is characterised by Ferdinand de Saussure, who is known as the pioneer of modern linguistics and semiology. Saussure is criticised in many poststructuralist studies for his dichotomy between individual and society, which, in turn, gave rise to an ahistorical form of applied linguistics independent of cultural, historical, social, and political factors (see Darvin & Norton, 2015; Pennycook, 1990).

As opposed to Saussurean idea that a certain linguistic community has a shared set of patterns and structures, poststructuralist view suggests that a linguistic sign may have a multiplicity of meanings even within the same community or language due to geographical, interpersonal, and social variations (Norton &

Morgan, 2013). As structuralism evolved into poststructuralism, applied linguists adopted a more critical perspective in their socially critical studies on identity, immigrant learners, gender, sexuality, and critical discourse and started to talk about social, cultural, and political contexts playing a crucial role in the language learning process (McNamara, 2012, p. 474). Thus, poststructuralist framework has aimed to critique dominant assumptions about identity, the underpinnings of knowledge, and the power of language, text, and discourse (Norton & Morgan, 2013).

Michel Foucault has inspired poststructuralist movement in applied linguistics to a certain extent. Foucault is known for his questioning of discourse, language, will to knowledge, and power. Fundamental to this thesis is Foucault's notion of discourse, which is quite different from the definition of discourse in linguistics. The French philosopher has motivated many applied linguists with his focus on how language and discourse are employed by certain segments of society like bourgeoise or whoever is in power in order to maintain their power (see Foucault, 1978; Jagose, 1996).

On the whole, poststructuralist research criticizes dominant power relations and the supremacy of a certain race, ethnicity, gender, nationality, or sexual orientation in language theory and pedagogy. To illustrate, Norton (1997) questions the ownership of English by White native speakers of standard English. In another study, Pinar (2003) criticizes White male masculinity in education. In two separate studies, Ibrahim (1999) and McKinney (2007) defy race-conscious hegemonic discourse that Black populations encounter in ESL and EFL classes respectively. Last but not least, Nelson (2009) challenges heteronormativite discourse in English language classrooms, drawing attention to sexual identity and discrimination against sexual orientation in ESL settings.

One of the prominent studies calling for integration of social, cultural, and political context in applied linguistics is an article by Pennycook (1990) titled "Towards a Critical Applied Linguistics for the 1990s," where the researcher states, "[w]e live in a world marked by fundamental inequalities … a world in which, in almost every society and culture, differences constructed around gender, race, ethnicity, class, age, sexual preference and other distinctions lead to massive inequalities" (p.8). Since inequalities found in a society reflect onto schools and language classrooms as parts of that society, applied linguists should be responsible for critiquing and transforming the dominant ideology and inequalities in language classrooms (Pennycook, 1990, 1999; Ibrahim, 1999), paving the way for Critical Applied Linguistics (CAL).

In a very similar vein, Darvin and Norton (2015) argue that a language learner's investment in the learning process is formed through the constructs of identity, capital, and ideology. According to Norton (2000), identity refers to "how a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future" (p.5). In other words, identity is a complex construct that changes in relation to time, space, sociocultural and financial factors, power relations, and even technological developments rather than being fixed, ahistorical, or unitary. Canagarajah (2006) also suggests,

> People are no longer prepared to think of their identities in essentialist terms (as belonging exclusively to one language or culture), their languages and cultures as pure (separated from everything foreign), or their communities as homogeneous (closed to contact with others). (p.25)

As a result of all the social and cultural factors, learners may have more than one identity at a time, which may be contrastive; moreover, each time learners are engaged in an interaction or an activity of learning, their identities are reconstructed again and again (Darvin & Norton, 2015; Norton, 2000; Norton Peirce, 1995; Norton & Toohey, 2001). Norton, adopting a poststructuralist perspective of identity, generally works with immigrants and minority groups and suggests that if classroom practices or the dominant ideology in the social context of schools are sexist, racist, or homophobic, then learners will not be able to invest in the learning process (see Norton, 2000; Norton & Gao, 2008). Thus, learners who are exposed to heteronormative discourse in their classrooms and thus not able to express their sexual identity freely might feel oppressed and distance themselves from the learning process.

Although one can find an ample body of research regarding social identity, studies focusing on sexual identity, which Nelson (2009) considers to be an aspect of social identities, are few in number in the area of critical applied linguistics. While there are studies dealing with sexual identity issues and heteronormativity outside the scope of queer theory (e.g. Liddicoat, 2009; Tekin 2011b; Vandrick 1997a, 1997b, 2001), research on sexual identity generally derives from poststructuralist queer theory (e.g. Curran, 2006; Kappra & Vandrick, 2006; Liddicoat, 2009; Moore, 2016; Nelson, 1993, 1999, 2006, 2009, 2010, 2015; Ó'Móchain, 2006). Judith Butler's (1990) groundbreaking book *Gender Trouble*, which sets the foundations of queer theory, has its reflections in many applied linguistics studies on sexuality and gender (e.g., Busch, 2012; Harissi, Otsuji, & Pennycook, 2012; Nelson, 2009) together with Foucault (1978). Although queer theory derives from Gay and Lesbian Studies, it is also famous for having no disciplinary boundaries (Sullivan, 2011).

Queer Theory

Queer theory emerged in 1980s and 1990s as a result of struggles for rights of queer individuals (Moore, 2016; Nelson, 2009; Plummer, 2005; Watson, 2005) with an aim to "move away from psychological explanations like homophobia, which individualizes heterosexual fear of and loathing toward gay and lesbian subjects at the expense of examining how heterosexuality becomes normalized as natural" (Britzman, 1995, p.153). According to Watson (2005), the theory derives from the liberal ideas and feminist political movements of 1940s and 1950s questioning the definition of identity as a stable, natural, and biological construct in a wide range of disciplines from history to sports and music.

The term "queer" has two meanings in it: the first one as a slang word used to discriminate against homosexual individuals with a homophobic connotation. According to Butler (1993, p.18) "the term queer has operated as one linguistic practice whose purpose has been the shaming of the subject it names or, rather, the producing of a subject *through* that shaming interpellation". The alternative meaning of the term, which this study also adopts, is used to refer to any sexual identity or orientation other than heterosexuality. By using the term queer in academia, queer theorists aim to discard its slang meaning in the vernacular. There are a couple of other definitions offered by Chase and Ressler (2009) in their queer glossary:

Queer:

• An umbrella term that includes all LGBT people. The term was and still often is used pejoratively. However, many LGBTQ people use the term with pride.

• A person who has a nonnormative sex/gender identity but does not consider zimself to be straight or gay.

• A perspective that challenges normative ideas, particularly but not

exclusively about sex and gender (as in "queer theory"). (p.24)

Queer theory is against any classifications of sexuality and resists any such

labels as homosexual, gay, lesbian, bisexual, and any other labels or categorizations.

Thus, the term queer goes beyond the term LGBT and covers all the minoritized or

marginalized sexualities outside heterosexuality because the theory is against any

attempt of normalization including the normalization of same-sex desire or the terms

'gay' and 'lesbian.' Nelson (1999) notes the difference between queer theory and gay

and lesbian studies as such:

> So although a lesbian and gay approach calls for appreciating, or at least
>
> tolerating, sexual identity diversity, a queer approach problematizes the very
>
> notion of sexual identities. Whereas a lesbian and gay approach challenges
>
> prejudicial attitudes (homophobia) and discriminatory actions (heterosexism)
>
> on the grounds that they violate human rights, a queer approach looks at how
>
> discursive acts and cultural practices manage to make heterosexuality, and
>
> only heterosexuality, seem normal or natural (heteronormativity). (p.376)

As a result, queer theory also resists the discourse of feminist theories and gay and

lesbian studies because their discourse serves to further reinforce the categorization

of these sexual identities or orientations. As Plummer (2005, p. 366) also puts it, the

theory challenges "mainstream or corporate homosexuality". The idea is that

"[p]roblematizing all sexual identities may actually be more 'inclusive' than simply

validating subordinate sexual identities, because it allows for a wider range of

experiences and perspectives to be considered" (Nelson, 2002, p.48). Moreover, in

order to further promote nonsexist language, queer theory emphasizes the use of

genderless pronouns, though these pronouns have not been standardized yet:

Table 1

Gender-Neutral Pronouns

	Subject	*Object*	*Possessive Adjective*	*Possessive Pronoun*	*Reflexive*
Singular	Zie	zim	zir	zirs	zimself
Plural	They	them	their	theirs	themselves

(Chase & Ressler, 2009, p. 24)

As a field in poststructuralist framework, queer theory builds on the writings of Michel Foucault- just like gay and lesbian studies do (Jagose, 1996, p. 79; Watson, 2005). Foucault's 1978 book, *The history of sexuality*, challenges the common conceptualizations of sexual identity of his time and resists the classifications of gay, lesbian, and homosexual. Therefore, although Foucault does not refer to the term 'queer' in his writings, he has always inspired activists and theorists studying gender and sexuality (see Nelson, 2009; Plummer, 2005; Watson, 2005). Foucault (1978) is interested in the "'discursive fact,' the way in which sex is 'put into discourse'" and his main objective is

> to account for the fact that it [sex] is spoken about, to discover who does the speaking, the positions, and viewpoints from which they speak, the institutions which prompt people to speak about it and which store and distribute the things that are said. (p.11)

Discourse on sexuality, according to Foucault (1978), takes place in institutionalized areas like the discourse of law, church, and psychiatry, where speakers use the power of knowledge in a way to exert control over any kind of sexuality that is not reproductive, i.e., any sexuality that is not heterosexual. In other words, power and ideology are embedded in discourse, which is used as a means to construct and maintain inequity. Following Foucault's writings, Watson (2005, p. 70) also

concludes "some experiences (madness, sexuality, illness, crime, etc.) have become the objects of particular institutional knowledges (psychiatric, medical, penal, sexological)" which means the individuals with certain identities such as homosexual were made the objects of scientific studies through being classified according to their characteristics and exposed to "disciplinary power".

Foucault (1978) is also associated with the constructionist perspective within the binary of essentialism versus constructionism. Essentialists suggest that sexual orientation and identity are innate, fixed, and natural characteristics of individuals (Jagose, 1996, p. 8). However, fundamental to Foucault (1978) is the idea that sexual orientation is socially constructed through discourse that defines, and is also defined by, power relations; it is culture dependent and not something individuals are born with.

To recapulate, there are certain themes of queer theory as highlighted by Plummer (2005, p.366):

- Both the heterosexual/homosexual binary and the sex/gender split are challenged.

- There is a decentering of identity.

- All sexual categories (lesbian, gay, bisexual, transgender, heterosexual) are open, fluid, and nonfixed.

- Mainstream homosexuality is critiqued.

- Power is embodied discursively.

- All normalizing strategies are shunned.

Building on such ideas of sexual identity, queer theory is situated in a variety of areas such as education, media, literary and cultural studies, sociology, and politics. In education, the scope of queer theory may extend from curriculum research to

material evaluation to learner and teacher perspectives. Thus, the implications of queer theory in educational research will be discussed in the following section of this chapter.

Queer Theory in Language Education

The Need for a Queer Perspective

Queer theorists are against any classifications of gender such as male versus female, homosexual versus heterosexual, or gay versus lesbian in language classrooms as such classifications are a cause of repression for learners with marginalized sexual identities (see Curran 2006; Gray, 2013; Nelson 2015; Snelbecker & Meyer, 1996). However, teaching practices and discourse in language classrooms tend to maintain the heteronormative status quo, which Curran (2006) defines as "the hegemonic understanding that heterosexuality is natural, superior, and desirable whereas homosexuality is unnatural, inferior, undesirable or unthinkable" (p.86). Queer research is an attempt to move beyond this heteronormative orthodoxy in language classrooms.

The sexual discrimination that reflects onto classroom discourse limits the opportunities for queer learners failing to create a secure and inclusive learning environment for the students to express themselves and to engage in the learning process productively, while providing plenty of opportunities for heterosexual learners. To illustrate, even a very simple question like "What did you do at the weekend/on holiday?" may turn out to be repressive for queer learners (Liddicoat, 2009; Nelson, 2009) because they cannot talk about their real life experiences or real identities, hence giving rise to hidden identities in the learning environment (Vandrick, 1997a).

Sexual identity, from a queer perspective, is a relatively new research area in TESOL, and the first study only dates back to Nelson (1993) to the researcher's knowledge. Although research on other forms of social identity such as ethnic identity or racial identity abounds, the number of studies on sexual identity is still quite restricted (Rhodes & Coda, 2017). However, there are two strong reasons why sexual identity should be an educational concern in the field of language teaching. First, queer identities are not only members of classrooms as learners and teachers but also a part of the culture and society we live in, and therefore they should be represented in the language classrooms as well (Nelson, 2009; Thornbury, 1999; Wadell, Frei, & Martin, 2012). Second, researchers should take into consideration a question raised by Britzman (1995): "Can gay and lesbian theories become relevant not just for those who identify as gay or lesbian but for those who do not?" (p. 151). In other words, the whole TESOL community including both straight and queer teachers and researchers should be responsible for observing the rights of queer minority in language classes rather than keeping quiet about it (Kappra & Vandrick 2006; Vandrick 1997b). Nelson (2002, p. 49) also notes, "issues pertaining to sexual identities might be relevant to anyone, not just gay people". Likewise, Canagarajah (2006, p. 19) underlines that to promote "peace and inclusiveness", professionals and teachers should question and bring up "human issues" such as race, gender, and sexual orientation in their classrooms so that teachers can engage their students in the critical thinking and critical practice process.

Protecting the Rights of Queer Community at Schools

There are several reports that emphasize the responsibilities of language teachers regarding provision of equal opportunities for all the students. According to "World Languages Standards Report" (2010, pp. 16-17) published by the National

Board for Professional Teaching Standards in cooperation with the Department of Education in the USA, there are nine standards to be observed by accomplished languages teachers:

- Standard I: Knowledge of Students

- Standard II: Knowledge of Language

- Standard III: Knowledge of Culture

- Standard IV: Knowledge of Language Acquisition

- Standard V: Fair and Equitable Learning Environment

- Standard VI: Designing Curriculum and Planning Instruction

- Standard VII: Assessment

- Standard VIII: Reflection

- Standard IX: Professionalism

Standard V of the report, which aims equity for every individual student, states "[t]hey [accomplished teachers] understand and value their students as individuals by learning such information as each student's cultural, racial, linguistic, and ethnic heritage; religious affiliation; *sexual orientation* [emphasis added]; family setting; socioeconomic status; exceptional learning needs" (p.31). According to Standard V, accomplished teachers respect, and are sensitive to, individual differences and thus foster a fair, safe, and supportive classroom environment, where all the students respect one another and have an equal opportunity to engage in learning practices.

According to the implementation guide *Teaching Respect for All* (2014, p.22) published by the United Nations Educational, Scientific and Cultural Organization (UNESCO), negative attitudes towards different sexual orientations is regarded as a form of discrimination:
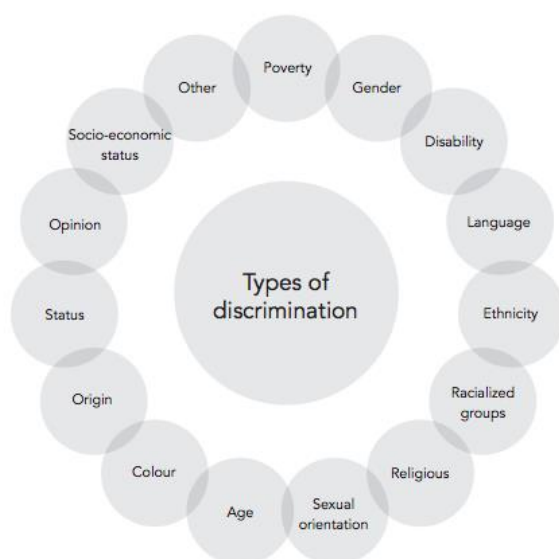
Figure 1. Types of discrimination offered by UNESCO

Similarly, a British Council report (Macdonald, El-Metoui, & Baynham, 2014) titled *Exploring LGBT Lives and Issues in Adult ESOL* attracts attention to the Equality Act 2010, which demands protection from discrimination for everyone regardless of their sexual orientation. The report draws from surveys and interviews conducted in the UK in 2014 with around one hundred tutors and managers (both LGBT and heterosexual) regarding sexual diversity issues in ESOL with an aim to create equal opportunities for all sexual identities in the areas of material writing, teacher education, and inclusive pedagogy. The research argues, "it is helpful to start from an assumption that all learners either are, or have contact with others who are, LGBT and their personal experiences are deeper and often more nuanced than might be expected" (p.22). The report, furthermore, suggests that teacher training programs and materials should remain up to date so as to promote LGBT inclusion.

Now that it is acknowledged by several reports and researchers that sexual diversity should be respected in language classrooms, the question is how to adapt classroom practices in a way to acknowledge sexual diversity.

Queer Pedagogies

Two different ways of integrating queer issues in language classrooms are offered in the literature: pedagogies of inclusion and pedagogies of inquiry (Moore, 2014; Nelson, 1999, 2012).

Pedagogies of inclusion require an incorporation of authentic gay and lesbian content into curriculum and materials. According to Nelson (1999, p. 377), this inclusion may be problematic in three ways: (i) it is limited with gay and lesbian identities and falls short of covering a diversity of sexual identities; (ii) it requires a background on the side of teacher educators and material developers, and (iii) "an emphasis on including minorities can serve, however unintentionally, to reinforce their minority status".

On the other hand, pedagogies of inquiry require teachers to encourage classroom discussion using questions about how a range of sexual identities are realized in different cultural contexts. As an approach based on classroom inquiry, this perspective investigates how sexual identity is determined by cultural norms, language use, and other identity forms such as race, nationality, and gender. As Nelson (1999) suggests,

> Instead of trying to make subordinate sexual identities seem natural or normal (in fact, they do not seem so to many people), a queer approach to pedagogy asks how *linguistic and cultural practices* [emphasis added] manage to naturalise certain sexual identities but not others. (p. 378)

Pedagogies of inquiry, therefore, refrain from exploitation of any explicit outside course materials with gay or lesbian content as an intervention for queer research. Rather, pedagogies of inquiry encourage discussions of how and why certain sexual identities that seem natural in one cultural context may not seem so in another.

There are several studies to exemplify how classroom inquiry could be put into practice in language classrooms. Some practices of classroom inquiry could be realized through initiation or encouragement of naturally occurring discussions of sexual diversity (e.g., Nelson, 1999, 2009), analysis of previously recorded classroom dialogues including (non)heteronormative discourse (e.g., Liddicoat, 2009), discussions of queer identities together with a movie and queer identifying students' narratives (Ó'Móchain, 2006), and even a simple class discussion on the interpretation of the sentence "[t]hose two women are walking arm in arm" in an American grammar class (Nelson, 1999). Dumas (2008) further suggests that the inquiry is also possible through tasks and activities that do not limit students with heteronormative roles. For instance, instead of writing a dialogue between a husband and a wife, students may simply be asked to form their own families. Nelson (1999), therefore, suggests an investigation into sexual identity based on classroom inquiry may be more feasible than discussion of sexual identities overtly because the teacher just presents the students with some clues/questions to think about to embrace sexual diversity.

There have been many studies on implications of queer theory in the ELT literature. The studies on material evaluation/curriculum and on students/teacher perceptions of sexual identities are generally conducted in ESL settings, and thus there are relatively fewer studies in EFL contexts. The following sections outline studies of sexual identity on (i) the content of ELT materials and curriculum, (ii) student and teacher perspectives towards queer discourse in the ESL settings, and (iii) student and teacher perspectives towards queer discourse in the EFL settings respectively.

Studies on Queer-Inclusive Language Teaching

Queer Studies on ELT Materials

Although issues of gender, race, ethnicity, and culture are embedded in ELT curricula and discourse, issues of sexual identity and sexual diversity rarely come up in language teaching curricula and materials (de Vincenti, Giovanangeli, & Ward, 2007; Kaiser, 2017). According to Dumas (2008), in order to challenge the homophobia and the dominant heteronormative discourse of language classrooms, the first step to be taken should be material evaluation. Several studies have shown ELT coursebooks tend to create and maintain heteronormativity by disregarding queer identities who are actually getting more and more visible in our daily lives, on the (social) media, and in politics (e.g., de Vincenti, Giovanangeli, & Ward, 2007; Goldstein, 2015; Gray, 2013; Nelson, 2009; Paiz, 2015; Sunderland & McGlashan, 2015; Thornbury, 1999). This heteronormative discourse is even more obvious at lower level coursebooks, where discussions of relationships, how people meet, marriage, and family are dominant topics (De Vincenti, Giovanangeli & Ward, 2007; Dumas, 2008; Gray, 2013; Liddicoat, 2009). As Thornbury (1999) notes:

Gays and lesbians: a minority so taboo that publishers dare not speak its name. Yet the issue of gay invisibility is a good measure of the industry's moral integrity. Where are the coursebook gays and lesbians? They are nowhere to be found. They are still firmly in the coursebook closet. Coursebook people are never gay. They are either married or studiously single. There are no same-sex couples in EFL coursebooks. (p.15)

Gray (2013) echoed the same idea by examining nine UK-based ELT textbooks and concluded that these books failed to represent queer identities. Only some textbooks which are targeted for immigrants such as *Choice Readings,*

Citizenship Materials for ESOL Learners, and *Impact Issues* (as cited in Gray, 2013) include LGBT content so as to help the immigrants adapt to the target culture. However, the queer content, Gray (2013) argues, comes in the supplementary materials of the above mentioned textbooks with a caution that "this is a very sensitive topic and teachers will need to use their judgement and discretion in deciding which activities are suitable for a specific group of learners" (p.54). So, as Gray concludes, any discussion of sexual identity in migrant education is considered fragile in the UK context.

Similarly, Sunderland and McGlashan (2015) looked at heteronormativity in EFL textbooks and in two genres of children's literature (Harry Potter and same-sex parent family picturebooks) and concluded that "although gay and lesbian parents feature as central characters, the manner of representation largely reflects heteronormative relationships and parenting discourses" in these books (p.17).

Paiz (2015) investigated forty-five reading texts/textbooks and analyzed the data based on publisher, text type, proficiency level, and year of publication. The researcher underlines that reading texts are far from being neutral; rather, they draw from certain ideological, political, and societal stances in addition to the generally ushering heteronormative discourse. Although one of the functions of ELT textbooks should be to familiarize learners with identities which they may encounter in the target culture, published materials fail to catch up with the social changes (Paiz, 2015). To determine the degree of heteronormativity in the texts/textbooks, the researcher used three degrees of heteronormativity: heteronormative, low-heteronormative, and non-heteronormative. The researcher concludes the forty-five texts/textbooks (published in 1995- 2012) were overall heteronormative with only minor fluctuations in terms of publisher, text type, proficiency level, and the year of

publication. Therefore, it should be the responsibility of the teacher to present the heteronormative material in a non-heteronormative way.

Goldstein (2015) conducted a case study in which the author of coursebook series "Framework" included a gay couple in the second unit of the pre-intermediate student's book on relationships (see Appendix A). Although the book sold well in Spain and Latin America, some problems emerged when the book was released in Turkey in 2003. The publisher received many negative comments about the content from Turkey, and thus the LGBT content was omitted from the book in the next edition (see Appendix B). However, Goldstein suggests queer content may be given implicitly. For example, he incorporated "gayness" in the audio part of the same unit on relationships in the next edition of Framework, and the content passed the censorship because it was not apparent on page. Thornbury (1999, p. 16) similarly states,

> If you can't include overt gayness, how about a few covert signs that shows you [publishers] really do care? How about a few same-sex flatmates? Unmarried uncles? … Two women booking plane tickets together? Two men sharing a restaurant table or doing the dishes? How about including one or two more 'out' celebrities in your deck of famous people? (p.16)

Despite all the research on the inclusion of queer pedagogy within the curriculum, the issue may not be resolved in the near future due to some other factors. For some researchers (Goldstein, 2015; Gray, 2013; Kappra & Vandrick, 2006; Thornbury, 1999), the invisibility of queer people in ELT materials results from commercial concerns of publishers, who believe their coursebooks would not sell in conservative countries with such content. Thus, publishers and coursebook editors may also take on more responsibility for successful integration of queer issues in the curriculum.

Queer Studies on Learner/Teacher Perceptions in the ESL Context

Nelson (1993) investigates the challenges queer ESL teachers face in their classrooms such as answering learners' questions about marital status, having a boyfriend/ girlfriend, relationships, or marriage. The researcher argues that although straight teachers feel comfortable to reveal their family relations on many occasions to their students, queer teachers may be under pressure to hide their sexual identity. As a result of her conversations with her colleagues, Nelson (1993, pp. 143-155) outlines seven prominent attitudes of ESL instructors at American colleges or universities:

1. Those who think LGBT teachers are not different from straight teachers and thus there is nothing to be discussed.

2. Those who think sexual identity is not relevant in a language classroom.

3. Those who think their students come from conservative countries and would not like to discuss sexual identity issues.

4. Those who think LGBT students feel comfortable in language classrooms, so they do not have any problems to be discussed.

5. Those who are indifferent to LGBT issues and avoid talking about sexual identity issues in class.

6. Those who think they have never had LGBT students, and also it is not the responsibility of ESL teachers to help LGBT students with their social lives.

7. Those who think they cannot deal with sexual identity issues because they are neither experts nor members of the LGBT community.

According to Nelson (1993), LBGT teachers and learners face discrimination every day in class due to discussion of topics such as relations, family, AIDS, and so on. LGBT learners and teachers do not enjoy the comfort and privilege straight

learners and teachers have when they talk about such issues. Therefore, sexual diversity must be a relevant issue in language classrooms, and every teacher should assume that there is an LGBT learner in their classroom. Teachers who avoid sexual diversity issues (or issues of race, ethnicity, and gender) help to reinforce normativity. Straight teachers should be able to deal with heteronormativity just as white people can defend the rights of Black population, or similarly men can defend the rights of women (Nelson, 1993).

Another study by Nelson (1999) reports on a class discussion of gay and lesbian identities in an ESL classroom in the USA. The study is an example of Nelson's "pedagogies of inquiry" approach, which suggests learners and teachers should discuss sexual diversity with relation to cultural factors and other identity forms (p. 377). It may not be feasible, Nelson (1999) argues, to conduct a lesson with gay and lesbian inclusive classroom materials because such a lesson would further reinforce minority sexualities and it may be a taboo in conservative countries. Pedagogies of inquiry may also be more practicable since "teachers or trainers are not expected to transmit knowledge (which they may or may not have) but to frame tasks that encourage investigation and inquiry" (Nelson, 2002, p.47). Thus, in this study, the researcher observed a grammar lesson in an American class, where sexual identity discussion is triggered by a sentence on the grammar worksheet: "Those two women are walking arm in arm". The teacher manages the discussion by asking students how walking arm in arm would be interpreted in different cultures. Students reflect on the sentence bringing their own cultural perspective, which shows what may be regarded as an act of homosexuality in one culture may not be so in another.

Even as they [learners] discussed the social norms that regulate behaviour with regard to same-sex affection, their discussion was being regulated by

those same sorts of social norms. In fact, following queer theory, even when

sexual identities are not being discussed, they are being read, produced, and

regulated during the social interactions of learning and teaching. (p. 388)

Sexual identities are discursively formed and shaped over and over again through

social interactions and cultural context rather than being universal (Nelson, 1993,

1999).

In another study, Nelson (2004) presents interviews with three ESL teachers

about coming out in their English classes which consisted of refugees, immigrants,

and international students and how the students responded to their teachers' sexual

identities. One of the teachers in the study said that he did not want to come out

because he believed his students already suffered from culture shock and thus he

wanted to present himself as a standard American guy. However, as a result of the

interviews, it turned out that his students already knew he was gay, and it was not a

problem on their side. Interestingly, one of the students said although having a gay

friend or teacher would be awkward in a Japanese context, the student thought it did

not feel any uncomfortable within the American cultural context. Nelson concludes

that students' ideas and positionings about sexual identity are conditioned by cultural

context, and teachers needs to be careful not to be prejudiced about immigrant

students' being uncomfortable or conservative with sexual diversity issues.

Nelson (2010) builds on interviews with Pablo, a gay immigrant student,

about his experiences as an ESL student at a US community college. Pablo is a

"sexual immigrant" (p.446) who came to the USA from Mexico because of the

sexual discrimination and oppression in the country. The study explores the ways

Pablo seeks to reveal his sexual identity in class. Pablo gives hints about his gayness

by making his computer screen pink, for example. He does not prefer to reveal his

sexual identity explicitly by verbalizing it because his teacher has stopped students from talking about gay people on one occasion by changing the topic immediately. As a result of such classroom practices, gay students may feel alienated, not able to share their experiences or concerns. This example shows classroom discourse is generally managed by the teacher, and the choices teachers make such as silencing students or changing the topic limit opportunities for students to discuss sexual identity issues. Thus, Nelson argues teachers play an essential role in promoting classroom interactions and discourse to make newcomers feel comfortable and safe expressing their identities.

Kappra and Vandrick (2006) similarly interviewed three gay immigrant students (two from Japan, one from Argentina) living in the San Francisco Bay Area. The study shows although the area is known to be liberal and open about sexual diversity, the three students interviewed had negative experiences in their ESL classes because teachers were passive rather than supportive about discussion of queer issues in class. The researchers note, "[t]he most striking points that students made in their interviews were related to the crucial role of teachers in creating—or not creating—an environment in which queer students felt accepted, safe, supported, and empowered" (p.142). For example, Marcelo talks about a lesson in which the teacher remained quiet when students made homophobic remarks about gays.

Kaiser (2017) similarly worked with four immigrant LGBT-identified students in the San Francisco Bay Area and reported on their experiences in their new cultural context and their teachers' attitudes towards queer discussions in class. Kaiser notes "there is a disconnect between the presence of LGBTQ+ people in the world and the absence of recognition of the LGBTQ+ experience in the ESOL [English for Speakers of Other Languages] classroom" (p.2). Kaiser draws attention

to "teacher authority" (p.12) to overcome the challenges queer learners face in class. One of the students, Mary, was curious why teachers always discuss discrimination and social issues but avoid sexual identity issues. Another student, Andrew, believes students would not initiate queer issues unless they are introduced by the teacher first because it is the teacher who holds the authority to create a liberatory classroom environment for the learners. Following Nelson's (2009) inquiry approach, the researcher presents some alternatives for teachers to include LGBT topics in their teaching such as "teaching a unit on stereotypes that deconstructs heteronormativity … the inclusion of a text by an LGBTQ+ author but that itself is not about LGBTQ+ issues" (p.16).

Another study that questions attitudes of ESL teachers is by Dumas (2010). The researcher adopted a mixed research design with a survey accompanied by semi-structured interviews with ESL instructors who teach English and citizenship values to immigrant adults in the program of Language Instruction for Newcomers to Canada (LINC). The survey showed teachers avoided LGBT issues because of the following reasons:

- the topic of sexual diversity might arouse antagonistic comments (41.9%)

- it might offend cultural or religious sensibilities (45.2%)

- students do not have the necessary linguistic skills to discuss the topic (48.4%)

- personal moral concerns (16.1%)

- feeling ill equipped to discuss sexual diversity (12.9%). (p. 614)

Interviews also showed that teachers thought students are more conservative than teachers about discussing gay issues. Overall, teachers were not at ease with learners from Muslim countries or China because they believed Muslim or Chinese learners

are more conservative than an average Canadian citizen. However, teachers were enthusiastic about receiving pedagogical support and demanded that gay content and information about anti-discrimination laws be included in the textbooks. Dumas (2010) asks for "joint responsibility" (p. 620) which necessitates publishers, teacher training programs, and textbook writers to support "teachers who work in already challenging situations" (p. 621).

Curran (2006) reflects on his experiences of dealing with LGBT topics as a teacher in an Australian ESL class of immigrant students from as diverse as Afghanistan, Brazil, China, and Switzerland. Although the teacher himself is a member of queer community, he experiences a lot of difficulties as he tries to answer his students' questions about gayness. The teacher believed that he failed because he tried to explain the issue in a complicated way rather than giving simple answers as students passively listened to him. There were also some unknown words for the learners in teacher talk, which hindered communication and made the learners even more confused. As a solution, the researcher suggests "reframing and deconstructing students' normative questions about gays" in a way to make the focus of questions not homosexuality but sexuality in general in order to create a gay friendly discourse (p. 91). For example, when students asked, "Are gays born that way or is it because of the environment?" the teacher could have reframed the question as "What leads people to think they're straight, gay, lesbian or bisexual" (p.92). Such deconstruction of questions comes with two benefits: (i) the teacher is not in the expert position responsible for knowing all the answer (ii) learners also engage in communication by answering the questions that the teacher reframed from their point of view (Dumas, 2006, p.94).

Wadell, Frei, and Martin (2012) criticize the fact that teachers are left alone in their struggle to deal with queer issues in class. The researchers point out that in order to stop discrimination from emerging at the very beginning, teachers should take on the responsibility of introducing sexual identity issues even before the students bring up such topics. Some examples given in the study include laying out the rules about students' being respectful to one another on the first day of the class, reminding the students about institution's anti-discrimination policy, or introducing vocabulary (e.g., spouse, partner, husband, wife, straight, gay, or lesbian) and related legislation. It is, therefore, suggested in this study that sexual identity be included in preservice and in-service training as well:

> We envision this teacher training as consisting of two facets: inclusion of
> sexual identity in TESOL degree curricula and professional-development
> workshops for practicing teachers... Another way sexual identity could be
> integrated into graduate programs is by including LGBT themes when
> discussing classroom management and L2 pragmatics… Thus, a graduate
> class in pragmatics might examine how to teach culturally appropriate ways
> for students to talk about race, sexual identity, gender, and disability. (p.107)

Through teacher education and professional development, teachers may be encouraged to take precautions against discrimination in class and to take initiative before their students since teachers are recognized as the authority in class (Curran, 2006; Dumas, 2010; Evripidou & Çavuşoğlu, 2014; Kaiser, 2017; Kappra & Vandrick, 2006; Nelson, 2010; Paiz, 2015).

Queer Studies on Learner/Teacher Perceptions in the EFL Context

Ó'Móchain (2006) used life-history narratives of queer identifying language learners and the movie "Bend it like Beckham" to stimulate classroom discussions

about issues of gender and sexuality in an EFL college classroom in Japan, where many parents and teachers prefer to remain silent regarding the issues of sexual diversity. Despite the institutional and societal constraints, Ó'Móchain suggests the students welcomed the queer content in class and talked about how they got to realize queer identities more on the media after the classroom discussions.

Moore (2016) conducted a case study with six LGBT learners (five male one female) in an English conversation class in Japan. The aim of the study was (i) to determine the needs of these students in the classroom setting and (ii) to give some insight into how educators can meet these needs. The teachers were also members of LGBT community, and they teach on a voluntary basis. At the end of semi-structured interviews, the researcher outlined five implications regarding LGBT students' needs at pedagogic level. The research underlines the importance of a safe and comfortable classroom environment where students can honestly express their identity. It was of great importance, the author argues, that all the students were LGBT individuals and their interpersonal relationships were strong.

Evripidou and Çavuşoğlu (2014) looked at Greek Cypriot EFL teachers' attitudes towards inclusion of gay and lesbian topics in language classrooms in Cyprus taking into consideration individual differences such as age, gender, religious background, level of education, and professional experience. The study shows teachers' attitudes are generally more positive or neutral than negative, and teachers would cover such topics if they were part of the coursebook more comfortably (also see Paiz, 2015) because teachers do not really feel they are well-equipped for such discussions. Also, teachers with fewer years of experience, female teachers, M.A. degree holders, and those who received a B.A. degree in the UK have more positive attitudes.

Laurion (2017) explores the experiences and concerns of four North American LGBT identifying EFL teachers in South Korea through small story narratives and student-teacher interactions. The researcher draws attention to the fact that the rate of suicides among young population due to homophobia is relatively higher in eastern conservative countries. This homophobia causes many people to leave their country in quest for second language acquisition in a more liberal country, what is called "sexual migration" (p.15) (see also Kaiser, 2017; Nelson, 2010, 2012; Wadell, Frei, & Martin, 2012). Similar to Paiz (2015), Laurion suggests, in the face of commercially designed heteronormative publications, teachers may develop strategies to incorporate sexual diversity in their classes (see also Snelbecker & Meyer (1996) and Summerhawk (1998). However, this initiative may be problematic for expatriate EFL teachers in this study because they are not familiar with the local culture, values, or norms and thus may feel insecure about queer issues to be raised in classroom environment (p. 85).

Queer Studies and the Turkish Context

Following the foundation of Turkish Republic in 1923, social, cultural, and political life in Turkey went through a set of modernization and secularization reforms introduced by Mustafa Kemal Ataturk, the founder of modern Turkey. Contrary to most countries with predominantly Muslim populations, same-sex sexuality is not illegal in Turkey; however, the state does not recognize same-sex marriage. This puts queer people under considerable pressure in the society and further contributes to discrimination, hostility, and stigmatization towards these communities. In fact, the only institutionalized body that overtly acknowledges gayness is the Turkish Armed forces. According to current guidelines, individuals who provide a report from a state hospital proving that they are homosexual are

exempt from compulsory military service and given *pembe tezkere* (pink discharge certificate), the colloquial expression to refer to discharge certificates in such cases. Nevertheless, it should be added that this is not only an arduous process for these individuals, but also classifies gayness as an "advanced sexual disorder" and views as a potential threat to the military environment.

Queer individuals are unfortunately exposed to hate crime and honour killing, and the laws in place are not adequate or not applied properly to protect them (Yilmaz & Birdal, 2012). Things have gotten even worse in the last decade, culminating in the aftermath of the state of emergency declared on July 20, 2016. As it appeared on mainstream media in 2010, the Minister of State for Family and Women stated, "Homosexuality is an illness and must be cured". In 2017, it was prohibited to organize a pride parade all around the country. The governor of Ankara indefinitely prohibited all the events organized by queer societies in the city with an announcement made on November 17, 2017.

Despite the bleak conditions, there have been few improvements in the rights of queer people in Turkey. Approximately 1500 people attended the first official pride parade in Istanbul in 2007. Today, there are many prominent queer organisations and societies such as Kaos GL (short for Kaos Gay and Lesbian Cultural Research and Solidarity Association), Lambda Istanbul, and Pembe Hayat. Nowadays, queer people are relatively more visible on the social media, and there are more and more LGBTI-identified celebrities such as singers, DJs, and social media celebrities. Additionally, there have been small and gradual improvements in the visibility of LGBT people in public by means of supportive media outlets and organizations such as Kaos GL (Ankara), Lambda Istanbul, and Black Pink Triangle (Izmir). There are a couple of queer public figures who received a lot of attention and

respect from Turkish society since, as Hawkins (2016, p.5) also puts it, "[a]lthough effeminacy is stigmatized, the Turkish public makes an exception for celebrities". As an example, Zeki Müren, a celebrated and highly respected crossdressing singer, is known as the first (closeted) queer figure who challenged the masculinity with his effeminate public performances on stage. Another successive singer, Bülent Ersoy, was exiled after her gender reassignment surgery by a post-coup Turkish general, but, fortunately, returned to her country and re-established her reputation and career later on.

However, there are still serious issues LGBT people have to face in other walks of life in this religious and conservative country as suggested by Ozbay (2015):

> Among these issues are the fierce or symbolic violence they face ... murders of both gays and transgenders; the homophobic approach that popular press and even politicians do not hesitate to use out of blue; the limited availability and despicably low physical standards of queer spaces; the huge secrecy, concealment, and insecurity ... the scarce academic and scholarly research about queer lives and sexualities; and the intense marginalization and exclusion experienced by those intellectuals who think or write about sexualities. (p. 873)

In addition to the above-mentioned sources of trouble, there are several difficulties that students face at their institutions from primary school to university. For example, Erol (2008) presents the script of a conversation session among seven LGBTI-identified male university students about the hardships of being queer. Students talk about how they were teased, bullied, and even harassed as they were kids, how uncomfortable it felt to attend Physical Education classes because they had to play

football like a "man," and how troublesome it was to get dressed/undressed in the locker room for the PE classes. At university, as delineated by the script, these students were not able to establish a union because their rectors were against the existence of a queer fellowship under the roof of their university. Also, because of the peer pressure they had to hide their identities because when they had the courage to come out, they were ostracized and exploited.

There are several studies that investigated the perceptions of students towards homosexuality at different departments of universities in Turkey. Although each study was conducted at a different university with different participants, the information relating to participants and setting will not be presented here; rather, some general results from the studies are presented in a summary form below:

- Students at Guidance and Counselling Program have a more positive attitude towards homosexuality than the other students at Education Faculty (Ayğar, Gündoğdu, & Ayğar, 2015).

- As the age of students increase, they adopt more positive attitudes towards homosexuality (Ayğar, Gündoğdu, & Ayğar, 2015).

- Female students have more positive attitudes towards homosexuality than male students (Ayğar, Gündoğdu, & Ayğar, 2015; Çırakoğlu, 2006; Duyan & Duyan, 2005; Sakallı, 2002b).

- Students have more positive attitudes towards lesbians than gay men (Gelbal & Duyan, 2016).

- Students with an active sex life, liberal attitudes towards pre-marital relations, and interpersonal contact with lesbians and gay men have more positive attitudes towards homosexuality (Gelbal & Duyan, 2016; Sakallı & Uğurlu, 2001).

- Students who have strong religious beliefs have more negative attitudes towards homosexuality (Gelbal & Duyan, 2016; Sakallı, 2002a).

- Discussing sexuality is still a taboo in the Turkish society, so it is difficult to discuss and study sexuality in the country (Duyan & Duyan, 2005; Gelbal & Duyan, 2016).

- Male homosexuality is more visible than female homosexuality Çırakoğlu, 2006).

- Formal sex education is not widespread at schools, and Turkish adolescents receive no information about sexuality from their parents (Duyan & Duyan, 2005).

There are three studies specifically conducted in English language classrooms. First, Michell (2009) describes a unit he covered about homophobia in his 11th grade English speaking class at a private Turkish high school. The students came from financially advantaged families supporting secularism. The teacher-initiated class discussion with a 40-minute PowerPoint presentation on hate crimes and homophobia. Overall, students condemned hate crimes and talked about reasons for homophobia and why people would need to hide their sexual identity in the cultural context of Turkey.

Second, Tekin (2011a) similarly taught a speaking class at an ELT preparatory classroom of a state university about homosexuality with some materials like short videos, songs, cartoons, reading texts about gay people and related terminology. The study has a quantitative design with pre- and post- surveys, which aim to explore students' thoughts about homosexuality in general and about the inclusion of homosexuality as a discussion topic in an English speaking class. The survey results show there was an improvement in participants' perspectives about

homosexuality after the speaking lesson in that 70.6% of the participants thought they could comfortably discuss the topic of homosexuality in class (compared with a rate of 39.7% for the same item in the pre-survey). The researcher concludes despite the highly conservative composition of Turkish society, almost all the participants appreciated the class content saying they learnt a lot in this lesson.

Finally, Tekin (2011b) has a similar study of two speaking classes about two taboo topics, one homosexuality and the other one pre-sex marriage. The researcher similarly conducted a quantitative study with pre- and post-questionnaires in two speaking classes in the same department at the same institution. Tekin (2011b) argues learners are highly motivated when they are presented with taboo topics or controversial issues in speaking classes. The researcher further suggests that speaking topics included in coursebooks may include taboo topics, and teachers may embrace such topics for classroom discussion as the surveys in the study show learners are positive about discussion of taboo topics in their speaking class.

Conclusion

This chapter gave background information on queer theory within language teaching context together with relevant terminology. It was highlighted that queer theory builds on poststructuralist views within the field of critical applied linguistics. The survey of literature indicates that although queer studies abound in ESL settings, there are comparatively fewer studies on EFL contexts. Also, the limited number of studies done in the EFL context of Turkey all focus on student perceptions, leaving room for further studies on teacher education programs and the perceptions of prospective teachers educated in these programs.

CHAPTER 3: METHODOLOGY

Introduction

This study aims to explore the perceptions of senior pre-service English language teachers at undergraduate level teacher education programs at three different universities in Turkey regarding the discussions of queer issues in the ELT context. The study has a mixed methods embedded research design. It explores participants' perceptions via pre- and post-questionnaires, audio-recorded queer sessions, and interviews conducted individually after the sessions.

This chapter will present in detail the methodology of the study in seven sections: research design, researcher reflexivity, setting, sampling, instrumentation, data collection procedure, and data analysis.

Research Design

Research focusing on sexualities and queer themes has been closely connected with qualitative research as a research paradigm and related practices such as ethnography, participant observation, in-depth interviewing, and narration (Browne, 2008; Browne & Nash, 2010, 2016; Gramson, 2003). However, there is no consensus in literature as to what methodologies a study on queer theory should adopt. The theory does not really conform to methods offered in research methods books as it, in nature, contradicts all the conventional regularities and clear-cut boundaries. Plummer (2005) also questions the idea of limiting the theory to a specific methodology and states,

Queer theory is less a methodology and more a focus of inquiry...What are the implications of queer theory for method (a word it rarely uses)? In its most general form, queer theory is a refusal of all orthodox methods- a certain disloyalty to conventional disciplinary methods. (p. 366)

There may be several factors, conditions, and paradigms shaping queer methodologies. According to Law (as cited in Browne & Nash, 2010), "queer … is a way of knowing that is a 'situated inquiry' that relates to specific ways of knowing in particular locations" (p. 4). Thus, if queer is a situated inquiry, then one method that works appropriately in the Canadian context, for example, might turn out to be disappointment for the researcher in the local context of Turkey. Even the studies conducted within the same country may yield different results based on the local setting, the characteristics of participants, the institution where the study is conducted, the aim and the attitudes of the researcher herself, and so forth. Thus, when I made my methodological choices as I started this research, I had to consider dominant power relations and the dynamics of the local context at universities in my country. Additionally, since local classrooms in Turkey, in general, are not utilized as safe places promoting discussions centered around queer topics and themes, the participants would hesitate to voice their ideas during queer sessions. That's why it would be a good idea to ask the informants to express their ideas in written form through questionnaires to complement the qualitative data from queer sessions and interviews.

I designed a queer session where I collected data through questionnaires and audio-recording of in-class discussions. In order to make the research meaningful for the local context of Turkey, I used relevant materials such as a documentary on the life of a transsexual individual in Turkey, a video about one student making

homophobic remarks about gay people, and LGBTI-inclusive materials in a way to encourage classroom discussion about queer-related issues. The documentary and the video reflected Turkish social and educational context and was aimed to encourage pre-service teachers to participate in discussions as much as possible. The queer sessions were designed to start and end with questionnaires so that the data from questionnaires would give an idea about whether the sessions caused a change in participants' perceptions towards discussions of queer issues in the classroom setting.

Focusing on both qualitative and quantitative data in the form of a mixed methods design, I aimed to provide not only a general picture of the pre-service teachers' perceptions but also in-depth data as to the underlying reasons and circumstances shaping these perceptions. There are several advantages of using a mixed methods design as underlined by many researchers in the literature. First, quantitative research and qualitative research complement each other since they offset the weaknesses either may bring to the study (Bryman, 2006). Second, mixed method design offers more data/ findings than qualitative or quantitative research design per se (Bryman, 2006; Creswell & Plano Clark, 2011). Third, findings from one research design may be employed either to design another research method or to explain findings generated by the other research method (Ary et al. 2014; Bryman, 2006; Creswell & Plano Clark, 2011; Greene, Caracelli, & Graham, 1989). Fourth, mixed method design offers a broader variety of data collection tools than qualitative or quantitative research design per se (Bryman, 2006; Creswell & Plano Clark, 2011). Last but not least, findings from quantitative and qualitative research corroborate each other and thus increase credibility of the research (Bryman, 2006; Creswell & Plano Clark, 2011; Greene, Caracelli, & Graham, 1989).

Following the classification of mixed-methods design offered by Creswell and Plano Clark (2011), the current study has an embedded design because the quantitative and qualitative data collection phases are ordered sequentially in an embedded form as given in the following figure:

Phase 1 (In session): Pre-questionnaire (QUAN) + Analysis

Phase 2 (In session): Class Discussion (QUAL) + Analysis

Phase 3 (In session): Post-questionnaire (QUAN) + Analysis

Phase 4 (Following the session): Interview (QUAL) + Analysis

Phase 5: Overall Interpretation
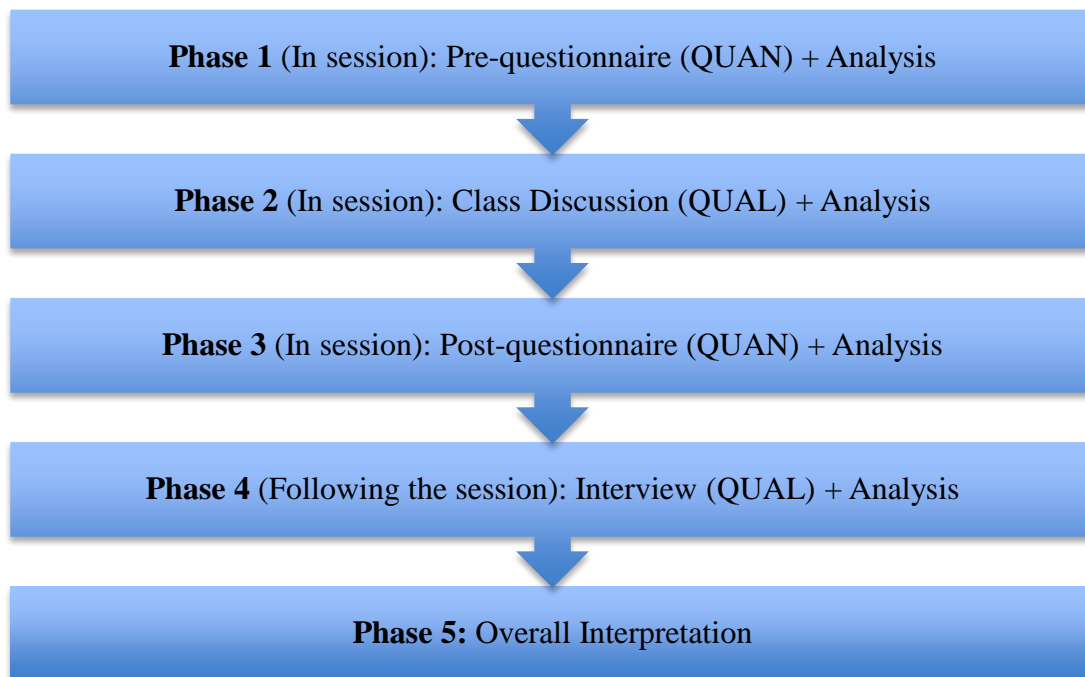
Figure 2. Mixed methods embedded design of the study

In the embedded design, qualitative and quantitative strands are interactive because quantitative strand informs the researcher about the following phase by providing insights into prospective interview items to be created by the researcher and offers a general understanding about the research problem. The qualitative data, on the other hand, may shed further light on the quantitative data by refining perceptions of the participants in further detail/more depth.

Researcher Reflexivity

According to Attia and Edge (2017), qualitative research requires a sensitivity and empathy on researchers' side towards sociocultural issues and

realities of their time. In the process of becoming qualitative researchers, they contribute to the study not only with their intellectual capacity but also with their perspectives, feelings, values, and needs as a whole. According to Creswell (2007), "researchers bring their own world views, paradigms, or sets of beliefs to the research project, and these inform the conduct and writing of qualitative study" (p.15). In this respect, rather than being objective and distanced from the study, I have integrated my values, beliefs, cultural background, and political praxis into every phase of the study including research design, data collection, and data analysis and interpretation procedures. I adopt a critical humanist approach with an aim to promote equality, freedom, and respect for all individuals including especially minorities in classrooms. I demonstrate empathy to acknowledge and respect others eliminating discrimination of all kinds in the educational settings at all costs.

Similar to my reflexivity as the researcher, participants also had a role to play in this study by reflecting their own perceptions regarding sexual identity and their sociocultural background onto the study. In addition to the participants and the researcher, those who are going to read the study will bring their own stance while interpreting the content, the method, and the results of the study, which Patton (2002) calls "triangulated inquiry" as can be seen in Figure 3.

Those studied (participants):

How do they know what they know?
What shapes and has shaped their world
view? How do they perceive me? Why?
How do I know? How do I perceive them?

Reflexive screens:
Culture, age, gender,
class, social status,
education, family,
political praxis,
language, values

**Those receiving the
study (audience):**
How do they make sense
of what I give them? What
perspectives do they bring to
the findings I offer? How do
they perceive me? How do I
perceive them?

Myself (as qualitative inquirer):
What do I know?
How do I know what I know?
What shapes and has shaped my
perspective?
With what voice do I share my perspective?
What do I do with what I have found?

Figure 3. Reflexive questions: Triangulated inquiry (Patton, 2002, p. 66)

Triangulated inquiry suggests that the researcher shapes the study through her

interactions with the participants and the audience. First, the researcher should

consider the subjective standpoint of the participants and audience (including their

local context); then the researcher needs to craft her work accordingly.

Considering the central role that the researchers play in qualitative research, I

would like to present my profile and rationale for the study. I earned my B.A. in ELT

and then pursued a Master's degree with a focus on comparative syntax of English

and Turkish. However, as I spent years in the profession of teaching, I have become

more interested in the social, financial, cultural, and even religious factors

contributing to second language acquisition process rather than the theoretical

aspects of the language. During a year I spent teaching Turkish in the United States, I

was surprised to see how ethnic, racial, cultural, religious, and sexual diversity were

appreciated at the universities in the local educational setting. Different from my

institution back in Turkey, my home institution in the U.S. had an LGBTQ office,

published guidelines for queer members, and moreover supported the development of intellectual base of queer studies through granting educational fellowships.

After I came back to Turkey, I started to think more critically about how sexual diversity issues are handled in the educational context of the country as I had many queer students and colleagues throughout my 13 years of career. Queer theory has inspired me to ask many questions to critique existing normativities dominating cultural and socialization processes and products in the second language classrooms across Turkey. These are the questions that also dominate many other studies in the queer literature such as (i) how power relations and knowledge are exploited to reinforce heteronormative practices in the language classroom?, (ii) what might be the reactions of pre-service and in-service teachers, administrators, and students of language classrooms towards queer discussions in Turkey as an underrepresented geographical region? (to use the terminology of Nelson, 2006), and (iii) how might coursebooks be changed to make the suppressed discourse (to use the terminology of Canagarajah, 2004) of sexual minorities visible in language classrooms?

Together with the above-mentioned questions, the fact that most language teachers, maybe inadvertently, contribute to the oppression on the sexually marginalized communities through being a part and voice of heteronormative discourse motivated me towards pursuing a study on sexual identity. As an example of this normativity, we ask personal questions to our students about their partners, families, interests and relationship goals. This way, we push queer students to talk about their private lives, and they have two options: (i) they may come out and express their real thoughts or (ii) they may be invisible, keep quiet about realities, make up a different identity, and lie about their real life. Generally, they cannot come up with the former because we also manipulate them to hide their sexual identities

with all the heteronormative discourse dominating classrooms, so they have to lie most of the time. Believing that this hypocrisy is persistent in most of the language classrooms, particularly in conservative countries such as Turkey, I set out to conduct this study to advocate for more inclusive second language classrooms where the rights of sexual minorities and challenge queer-proof and queer-blind discourse.

I wanted to work on pre-service teachers because they are the agents who should take on the responsibility of making social changes in everyday lives of queer students thus establishing social justice. At the very beginning of the study, I had set out to investigate whether in-service teachers would be willing to teach an English class using LGBTI-inclusive materials, and if that happened, how these in-service teachers and their students would feel about such a class. I was going to observe and collect data from classes taught by in-service teachers at preparatory language classes in some higher education institutions. However, as I talked to in-service teachers, I realized that it would have been too difficult both to find volunteering teachers and to get necessary permissions from the schools of foreign languages. Therefore, I decided to conduct the session with pre-service EFL teachers because I thought that it would be more manageable to get permission from ELT departments, and the professors and students would be more liberal about queer issues.

It was also difficult to make a decision about the content of the sessions. As was highlighted in the previous chapter, queer theory is against the naturalization or normalization of any sexual identity/orientation including being gay and lesbian. Instead, the theory promotes discussions of culturally specific factors that give rise to any classification of sexual orientation and the diversity of these factors in different cultures (called pedagogies of inquiry by Nelson, 2009). Therefore, most studies in queer literature revolve around naturally occurring discussions of queer issues in the

language classrooms with the teacher only asking relevant questions about how and why people discriminate in different cultural contexts just to guide their students rather than preach them. However, in conservative countries like Turkey (or Japan, see Ó'Móchain (2006), queer issues do not generally come up naturally in language classrooms, since, as the data analysis will highlight in the next chapter, queer topics are still considered to be taboo especially in state schools. Therefore, I thought that it might not be practical to wait for naturally occurring queer conversations to appear in Turkish classrooms, especially when the teachers are afraid of negative reactions of the administration, students, and parents. In this sense, it would be more meaningful to stimulate discussion with a documentary from Turkey, so that participants could reflect on their country's local values and practices.

Overall, my voice as a researcher is present throughout the study from the selection of the research topic to the way it was designed and interpreted. It was present during the discussions in the queer sessions and the interviews as well because I had an agenda to increase awareness about equity and social justice, taking on a responsibility to touch upon social, moral, and political values and challenge discrimination against sexual orientation in language classrooms.

Setting

In this section, relevant information will be given on how LGBTI rights are observed or violated in the context of universities in Turkey so that a general picture about the local setting of the present research can also be presented. There have been both improvements and deterioration in the circumstances of queer individuals at universities, which reflect the general situation in public sphere in Turkey as discussed in the previous chapter.

Some universities offer courses on sexual diversity and LGBTI rights in cooperation with Kaos GL. One private university, moreover, offers a certificate program to teachers and students called *Mor Sertifika* (translates as Purple Certificate) in cooperation with the Ministry of National Education in order to increase awareness about gender equity at schools. There are also some universities that have queer societies to defend the rights of queer members at their institutions.

However, rights of queer people have been violated many times in campuses. For example, on May 9, 2018, there was an attack against queer students at a private university which is also home to the first LGBTI society founded at a university in Turkey. Queer students wanted to protest *Türk Kızılayı* (Turkish Red Crescent), a state owned humanitarian organization, because it did not accept blood donations from LGBTI-identified students. These students were physically and verbally attacked by another group of students in the campus during the demonstrations.

Similar events have taken place at two of the universities involved in this study. One of the universities in this study, University A, is a university in Ankara with an official queer society. The queer society here works in cooperation with Kaos GL and offers some classes on human rights and sexual equity and diversity at universities. However, the booth of the queer society at this university was vandalized in April, 2018 for no obvious reasons.

The second university in this study, University B, also has an LGBTI society, but it is not officially recognized by the university administration. In the second week of May 2018, a pride parade organized at this university during spring festival was interrupted because of the ban issued by the Governorship of Ankara. Instead of a parade, students were only allowed to gather around a monument on the campus

for two hours. Nevertheless, when the students wanted to march, the police forces entered the university, which ended up for the group to disperse.

The third university in this study, University C, is different from the other two universities since it has a long-lasting reputation for being a bastion of conservative worldviews. Therefore, it does not have any formal or informal queer societies. Any official or unofficial gathering, demonstration, or establishment of a union for queer members is not on agenda at this university.

Sampling

Gaining Entry into the Field

The most challenging part of the study was the difficulty I had in finding an institution where I could collect the data for my study. One professor who did a similar study in Turkey and published an article previously asked me why I chose such a sensitive topic for my thesis. When I told him that he did the same thing years ago, he said that things were more flexible then and added that no one cared about it when he did his research on LGBT issues in education.

Although there were a couple of universities that did not even respond to my emails, I was able to contact six state and two private universities in different cities of Turkey with the help of some contact people (convenience sampling). At all of these universities, I contacted a person in charge of the department who was referred to me by different professors in the field.

Among these three universities, two of them did not have any seniors because their undergraduate programs had just been established. At one university, the head of the ELT department told me she would be able to help me if I had online questionnaires only because senior students were not at school for most of the time.

Since I had to do a face-to-face session with the students, I could not conduct the study at that institution, either. The head of the ELT department at another university said it would not be possible to do my study at their institution because their senior students were too busy. At a different institution, one professor told me she would be able to help me collect data in her class and asked me to get necessary permissions from the department head. However, after I did all the paperwork, she stopped responding to my emails, so I lost contact with her. As a result, these three universities did not agree to contribute to the study for different reasons.

In the end, the data collection procedure took place at three state universities in Ankara, Turkey. At the two universities (University A and B), I was referred to a specific professor who volunteered to allocate one hour of her class for data collection of the study. I, thereby, contacted these specific professors and collected data in two sessions. I was able to reach 54 participants at University A and 49 participants at University B. However, the process worked differently for University C. The department head contacted a senior student as a representative and asked her to collect her friends for the study. That one student contacted her friends through *WhatsApp* but unfortunately was not able to collect more than ten students. Then, I contacted two professors from the same institution (including the department head himself) who had classes with seniors, but they did not let me conduct the study in their classes. That's why I contacted the representative student again and said I was prepared to pay a limited amount as an incentive if some participants were found for the sessions. In the end, we were able to collect 24 participants at that institution, and they were paid a limited amount before the session started.

Participants

The participants of this study were senior undergraduate students/pre-service teachers who were about to graduate in two months studying English language teaching. Thus, they almost reflected the profile of a recently graduate language teacher. Also, seniors would be able to provide rich data about sexual identity issues referring to their experiences of the classes that they had taken in their teacher education classes for four years and the lessons they taught or observed as part of their internship.

There was a total of 127 pre-service teachers participating in the sessions where I collected quantitative data through pre- and post-questionnaires and qualitative data through in-class discussions conducted in an interactive, dialogical manner. There were also five pre-service teachers participating in the interviews.

The mean age of the participants was 21.75 (*SD*= .897), and the majority of the participants were aged 21 (38%) and 22 (37%). As for the sex of the participants, the majority of the participants were female (78.6%,). Male students made up only 21.4% of the participants, and one student did not want to specify his/her sex.

The overwhelming majority of participants came from 50 different cities of Turkey. Only one of the participants was from Jordan, and one other participant was from Montenegro (see Appendix C for the distribution).

As well as filling in the questionnaires and participating in the whole-class discussion, the participants of the queer session were also asked to volunteer for an interview to be conducted at a later date. I chose the interviewees (n=5) based on their responses on the questionnaires. I tried to choose the ones who have somehow

experienced an event related to sexual identity issues in their classes before (purposive sampling).

There were certain problems reaching the participants to voice their opinions and engaging them in the study. In his book chapter titled *Sexualities, Queer Theory, and Qualitative Research,*" Gamson (2003) suggested, "When social researchers began discovering and investigating homosexual lives in the early part of this century, they face obvious pragmatic obstacles to finding research participants" (p. 540). Much as I was able to find participants, even though with difficulty, one problem I had with the participants was closely related to Gamson's remark in that most of the participants in the sessions including the LGBT-identified ones were reluctant to participate in the discussions because, for most of them, it was the first time queer issues were raised in their educational setting. For instance, one LGBT-identified participant kept quiet for the whole session and started to talk about his feelings after everyone left the classroom and after I turned off the recorder.

Another problem to do with participation was that the pre-service teachers with negative perspectives did not voice their ideas much in the sessions; rather, they preferred to keep quiet during the discussions. Similarly, all the pre-service teachers who volunteered for the interview were in favor of integration of queer issues in ELT and language teaching in general. That's why qualitative data coming from the interviews were one-sided with all the volunteers expressing their support and positive stance towards LGBTI issues. As a result, although I had planned to interview ten pre-service teachers at the beginning of the study, I stopped doing the interviews after the fifth one because the data reached a point of redundancy,

Instrumentation

This part presents the instruments the data were collected from in three sections: pre- and post-questionnaires, queer sessions, and interviews, all of which were conducted with senior pre-service teachers in English. The quantitative data from questionnaires and the qualitative data from open-ended questionnaire items, interviews and queer sessions are integrated within the study so that the two types of data can inform and enhance each other (Creswell & Plano Clark, 2011). The quantitative survey research in the study provides a general understanding of the research questions since it has a larger sample size, while the interview data provide a more detailed, in-depth understanding of the issue as participants are given more time and space to express their ideas freely in a semi-structured interview atmosphere. Qualitative part of the study is intended to explain quantitative survey results more elaborately, while quantitative results provide more general outcomes conducive to comparison before and after queer sessions (Creswell & Plano Clark, 2011).

Questionnaires

Pre-questionnaire. The pre-questionnaire (see Appendix D) consists of four parts, all of which include items as adapted from Dumas' (2010) questionnaire and one item adapted from a British Council report (Macdonald, El-Metoui, & Baynham, 2014, p.27). I excluded some of the items in Dumas' questionnaire because they were related to ethnicity, race, and religion. Also, the term "gay and lesbian" in the original questionnaire was replaced by "LGBT" since the latter is more comprehensive and more commonly used or heard by the participants.

Due to the small changes made on the questionnaire, I did a pilot run of the questionnaire with around ten teachers before conducting the questionnaire at the

research site in order to establish validity (Patton, 2002). Following Oppenheim
(1997, p. 49), I piloted each item, instructions, the layout of the page, answer
categories, and the question sequence on the questionnaire with ten teachers.

In the first part of the questionnaire, the participants were asked to provide
demographic information such as age, hometown, sex, whether they have LGBT
friends or whether they talk about LGBT issues with their friends. The participants
were asked to use pseudonyms so that they could state their ideas freely and
comfortably. The data that came from the first part were used as demographic
information only.

In the second part of the questionnaire, participants answered seven questions
on a five-point Likert scale (ranging from 1 (Strongly Disagree to 5 Strongly Agree).
The first two questions were about whether the participants would like to discuss
LGBT topics in their future EFL classes. The first item explored whether the
participants would be willing to cover a course material with LGBT content. The
second item investigated whether the participants would be willing to discuss LGBT
topics if their students initiated the discussion of such topics. The third item inquired
about whether LGBT topics should be covered in teacher education programs.

In the third part of the questionnaire, there were two items. The first item
investigated the points participants may consider to be potentially problematic if they
were to cover LGBT topics in their future classes. The participants were asked to
check any statement(s) that applied among six statements and were also given the
option "other" to specify any ideas that fall outside the given options. The second
item in this part was an extension of the former item and investigated how
participants would react if an act of homophobia came up in their classes and were

again provided with three statements as well as the "other" option. In this part, the participants were asked to choose only one item that applied.

In the last part of the questionnaire, there were two items. The first item asked whether the participants agreed LGBT topics should be integrated in English Language Teaching context or not. If the participants' answer was a "Yes," they move on to the following item, where they were asked what would be needed for successful integration of LGBT topics in English Language Teaching context. In this last item, participants were asked to rank four statements in order of importance.

Post-questionnaire. In the post-questionnaire (see Appendix E), the seven Likert scale items in part two, the second item in part three, and part four of the pre-questionnaire as a whole were kept the same to see if the session has changed the participants' perceptions about discussing LGBT topics in their classes. There were only three extra questions added to the first part of the post-questionnaire, which in total included ten items on a five point Likert scale. These new questions were developed to see if the participants thought the queer session was helpful in a way to contribute to their teaching practices. Participants were also given some space to make extra comments at the end of the post-questionnaire.

The Queer Sessions

I had five sessions with senior students of ELT departments at three universities and collected quantitative data through pre- and post-questionnaires and qualitative data by audio-recording in-class discussions. Each student attended only one session, and there were 127 participants in total.

I conducted two sessions at University A in two academic writing classes. The professor of the class attended the first session in the morning, but not the

second session in the afternoon. At university B, I had two sessions in two linguistics classes by the same professor, and the professor giving the course attended both the sessions. However, both the professors just observed the sessions without any intervention. At University C, I had only one session, and there were no professors attending the session.

The sessions lasted an hour and aimed at increasing awareness of the participants regarding discrimination against sexual orientation, integrating LGBTI-inclusive materials in English lessons, and classroom managements issues in case of a homophobic remark by the students. The sessions started and ended with questionnaires. During the sessions, there were three main discussions: perceptions of Turkish society towards gay people based on a documentary, classroom management, and LGBTI-inclusive material evaluation. The details of the queer session will be given in the section on data collection procedure.

Interviews

Since the most challenging survey type is the one which investigates intangible sociological and psychological constructs such as attitudes, opinions, or beliefs (Ary, Jacobs, Sorensen, & Walker, 2014), as is the case in the current study, I employed both questionnaires and interviews so that both the instruments may inform and complement each other.

There are several other advantages of employing interviews in a research study such as high response rate, flexibility, fewer incomplete answers, and provision of comprehensive data about complicated issues (Ary et al., 2014). Also, adding qualitative data after the intervention proved helpful not only to see how participants

evaluate the results of the study but also to explain the quantitative findings (Creswell & Plano Clark, 2013).

The interviews were semi-structured to give the participants a chance to express their ideas freely. Brown (2001) suggests "the flexibility of interviews allows the interviewer to explore new avenues of opinion in ways that a questionnaire does not; thus, interviews seem better suited to exploratory tasks" (p. 78).

There were around ten items in the semi-structured interviews (see Appendix F) as adapted from Dumas (2010). The interviews were conducted in English and were audio-recorded. The duration of the interviews varied from fifteen minutes to one and a half hours based on the informants. I interviewed the volunteered participants a couple of days in some cases weeks after the session because during this interval, I analyzed the data from the questionnaires, which, in turn, gave an idea about the participants and was helpful in revising the questions for the interview.

Method of Data Collection

I basically collected the data during queer sessions using questionnaires and audio-recordings of the in-class discussions. Additionally, interviews were done after the queer sessions. This section covers how data were collected during (questionnaires and in-class discussions) and after the sessions (interviews).

At the beginning of every session, I informed the participants that the session would be audio-recorded, and asked them to sign the consent form (see Appendix G), which includes information about the research topic and informs the pre-service teachers that their participation is voluntary. After the consent forms were signed and collected, I gave the participants pre-questionnaires without giving any information about the study.

To guide me throughout the sessions, I prepared a PowerPoint presentation where I put all the guidelines for the questionnaires, the objectives of the session, basic information about the researcher, background information on LGBTI-inclusive language education, a documentary about a Turkish transsexual individual, a video about classroom management, and some LGBTI-inclusive ELT materials.

I started the session with brief information about the study, its purpose, and myself as the researcher. I presented the plan of the session to inform the participants about the procedure to be followed during the session as is given in the below table:

Table 2

The Queer Session Schedule

QUEER SESSION SCHEDULE	TIME
1. Consent form & pre-questionnaire	5 minutes
2. Objectives & background on LGBT issues in education	5 minutes
3. Documentary screening	20 minutes
4. In-class discussion on the documentary	10 minutes
5. A video and follow-up discussion on classroom management	5 minutes
6. Material evaluation	5 minutes
7. Post-questionnaire	5 minutes
Total	55-60 minutes

Next, I told the participants about the objectives of the session, which were to talk about (i) how LGBT issues are perceived in Turkish culture, (ii) how LGBT issues are perceived by pre-service teachers of English in Turkey, (iii) how LGBT issues may be integrated in English Language Teaching (ELT), and (iv) what difficulties LGBT identified individuals may encounter in their life (and in educational context).

Then, I continued to give the participants some examples about the education policy of prominent institutions like UNESCO, US National Board of Education, and

the British Council on sexual identity to make the participants aware that sexual identity and sexual orientation are the issues taken seriously and cared about in educational context and in language teaching context in most of the countries. For example, the implementation guide titled 'Teaching Respect for All' and published by UNESCO "promotes an educational response to counter discrimination and violence through strengthening the foundations of mutual tolerance and cultivating respect for all people, regardless of color, gender, class, *sexual orientation* [emphasis added], national, ethnic, or religious orientation/identity" (2014, p.6). Similarly, according to "World Languages Standards" published by US National Board for Professional Teaching Standards in 2010, "they [accomplished teachers] understand and value their students as individuals by learning such information as each student's cultural racial, linguistic, and ethnic heritage; religious affiliation; sexual orientation; family setting; socioeconomic status; exceptional learning needs; prior learning experience; and personal interests, needs, and goals" (p.31). Other examples given were British Council reports from Poland titled "Gender and Sexuality in English Language Education: Focus on Poland" and UK titled "Exploring LGBT Lives and Issues in Adult ESOL". The former suggests "...sexuality can be a cause of bullying; indeed, next to poverty it is the main reason for bullying" (Pakula, Pawelczyk, & Sunderland, 2010, p.14). Likewise, the latter (Macdonald, El-Metoui, & Baynham, 2014) underlines

> It is helpful to create a supportive environment by using plenty of visual messages, including posters, PowerPoints, family trees which include LGBT people as part of everyday life. Being ready to include sexual diversity as an equality issue if not raised by learners means there is a baseline for later work. It is useful to be up to date with legal changes such as gay marriage,

but it's also good to tell students you don't have all the answers; it can be a

learning point. Normalizing LGBT lives can be done in lots of different ways,

and isn't dependent on having LGBT students or new materials. (p.22)

In addition to these reports, I showed the participants the screenshots of different

articles from different countries such as Australia, Japan, Canada, UK, and USA on

sexual identity in the field of ELT (Figure 4). My aim was to demonstrate research

on sexual identity is a part of the ELT literature and research in this field is getting

more and more common internationally even though it may not be the part of syllabi

in ELT courses of education faculties in Turkey.

Figure 4. Articles on queer theory from around the world

Other than international publications, I briefly mentioned four studies conducted in

Turkey and continued with the documentary screening.

My aim in the queer sessions was to promote classroom discussion on queer

issues in Turkey context. Since it would not be meaningful to talk about queer issues

in Turkey by looking at international visual and audio materials, I decided to use a

local documentary to familiarize the participants with the context. In a similar study

on gender and sexuality in Japan, Ó'Móchain (2006) also suggested, "using local

queer narratives as teaching material may prove an effective way of exploring issues

of sexuality, gender, and language, especially within institutional or regional

contexts in which open discussion of sexuality may seem challenging or unfamiliar"

(p. 51). Considering the fact that queer issues are still generally considered taboo

(especially by teachers) in Turkish classrooms, it would be difficult to stimulate the

participants towards a discussion of queer issues in the Turkey context. Thus,

following Ó'Móchain, I chose an award winning 20-minute Turkish documentary

called "Hala" (meaning paternal aunt), which presents the real life story of a

transsexual individual about how she was first ostracized and then welcomed and

embraced by the residents of the little conservative village she lives in (see Appendix

H). The documentary is a good representation of the socio-cultural context in Turkey

in terms of how queer people are stigmatized and how prejudiced Turkish people are

against queer people.

The screening was followed by a class discussion in the question-answer

format with some questions and was intended to focus on the perceptions of Turkish

people regarding the problems of LGBT-identified individuals. Below are the

questions used for in class discussion (adapted from Nelson, 1999, p. 378):

1. In Turkey, which sexual identities seem natural or acceptable? Which do

    not? How can you tell? How is this different in another country? How is

    it similar?

2. Why do people sometimes want to be able to identify others as straight

    [gay] [bisexual]? When is it important to know this about someone?

    When is it not important at all?

3. What difficulties do LGBT identified students/ teachers have in their education life in Turkey? How is this different in another country? How is it similar?

In the next step, the participants watched a short video set in an English classroom in Turkey where one of the students responds to another student's statement about his favourite singer with a homophobic comment like "He is so gay, teacher!" (Figure 5). The scenario is based on a true story experienced by an English teacher working at a state university. The video was intended to show pre-service teachers that queer issues may come up in any English class whether the teacher agrees such issues should be a part of the classroom discourse or not. The teacher may not be able to keep the classroom discourse under control all the time, so the case may turn out to be an issue of classroom management on teacher's side. In the light of such considerations, having watched the video, the participants were asked how they would react if they were the teacher in this scenario in the follow-up discussion part.

Figure 5. Classroom management: A queer discussion

This discussion on classroom management was followed by another discussion relating to material evaluation. I showed the participants a section from

the pre-intermediate level coursebook *Framework* with a gay couple as it is

presented in Goldstein (2015) (see Appendix A). In the follow-up discussion part, I

asked the participants how they would feel if they were to cover an LGBT-inclusive

course material in their future classes. Then, I finished my presentation by showing

some LGBT-inclusive course materials on PowerPoint, some of which were taken

from Way (2017). The session itself ended with the post-questionnaire.

After the sessions, I contacted the participants who volunteered to participate

in an interview by providing their contact information on the questionnaires. The

informants themselves decided about the location where the interview would take

place. Some of the participants wanted to see the questions that would come up in the

interview and thus were provided with necessary information about the content of the

interview. The interviews were audio-recorded in English.

Method of Data Analysis

I analyzed the quantitative data using the computer software Statistical

Program for the Social Sciences (SPSS version 25) as outlined by Larson-Hall

(2010) through the following steps: prepare the data for analysis, explore the data,

analyze the data using tests, represent and interpret the analysis.

I started by transforming the raw data into a form to be processed by SPSS.

This step included coding the data by assigning numeric values to each item in the

questionnaire. Secondly, I created a codebook with a list of variables, their

definitions, and responses together with the numbers associated with them.

Before I ran any tests, I did reliability and normality tests and proved the high

reliability of the items and the normal distribution of the data on the pre- and post-

questionnaires. Next, I determined the general trends, distributions (descriptive

analysis), the mean and the standard deviation, each to be conducted for different items on the questionnaires. Although I mostly I used descriptive statistics (frequency) to analyze the items, I also employed paired samples t-test using SPSS version 25 software program in order to check if there was a significant mean difference between the mean scores of pre-test and post-test. Then, I represented the findings in the form of statements and visual forms such as tables or figures.

Regarding the qualitative data analysis of the interviews in the study, I used Boyatzis' (1998) principles of thematic analysis and the software program ATLAS.ti as a tool of analysis.

Of the two ways identified in the thematic analysis (Boyatzis, 1998), I used inductive/bottom up strategy rather than deductive/top down to analyze the interview data. With inductive data-driven thematic analysis, I focused on all aspects of the data without any reference to previous theories or coding frameworks. According to Boyatzis (1998, p. 30), in this type of analysis, "data-driven codes are constructed inductively from the raw information… Because a data-driven code is highly sensitive to the context of the raw information, one is more likely to obtain validity against criteria and construct variables". That's why I did the data coding myself without reference to any other outside sources and chose the most common and the most important codes to report in the data analysis section.

Boyatzis (1998) further differentiates between manifest-content analysis (looking at the surface content or how many times a person uses a specific word) versus latent-content analysis (looking at underlying ideas or ideologies). Of the two, I adopted a latent-content analysis and interpreted the data as it was used in a particular context during the observations.

In the light of the above-mentioned premises of thematic analysis, I analyzed the qualitative data in four phases (Figure 6).
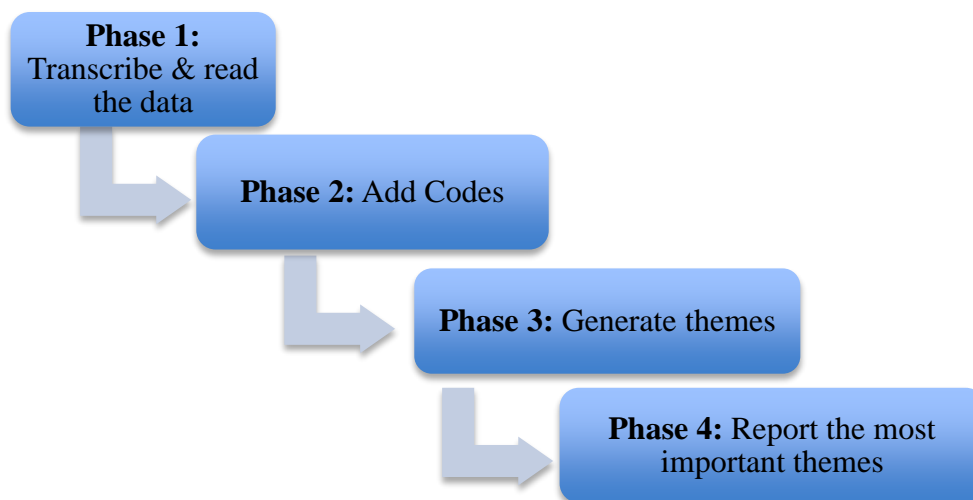
Figure 6. Four phases of thematic analysis

After I transcribed the data on a Microsoft Word document, I went through the content to have a general idea about the database. Then, I imported the transcripts of the qualitative data from a word document to ATLAS.ti and added codes on the program using different colors for each code. The program also showed the frequency of each code in a different color format. At the coding stage, I asked an experienced researcher to code the data independently for inter-rater reliability and validity purposes (Boyatzis, 1998; Creswell & Plano Clark, 2011). The codes assigned by different individuals were compared, and if necessary, new codes were assigned or some codes were removed to obtain a reliable unified coding scheme. Patton (2002, p. 464) calls this comparison and discussion stage "a form of analytical triangulation," which may result in an elaborate classification and a formal schema. In the final stage, using the categorization on the program, I chose the codes I considered to be important and reported the emerging themes on a table in the data analysis chapter.

Overall, data analysis was presented in the order data were collected: (i) the analysis of each item on the pre-questionnaire, (ii) the thematic analysis of queer sessions (iii) post-questionnaire results for each item, and t-test results showing a comparison of pre- and post-test results, and (iv) thematic analysis of interviews.

Conclusion

The table below presents a summary of the participants, data collection instruments, and data analysis procedure of the study as a whole:

Table 3

Summary of the Research Design

	Mixed Methods Embedded Research Design
Theoretical Foundation	Queer Theory
Purpose	To explore the perceptions of pre-service teachers about inclusion of LGBT issues in the ELT context.
	Quantitative Strand
Sample	N= 127 pre-service teachers
Data Collection	Pre-questionnaire, post-questionnaire
Data Analysis	SPSS- Version 25
	Qualitative Strand
Sample	Queer sessions (N=5), Interviews (N= 5)
Data Collection	In-class Discussions + Semi-structured interviews
Data Analysis	Thematic Analysis (Boyatzis, 1998) ATLAS.ti version 8
	Mixed Method Features
Timing of the strands	Sequential
Mixing of the strands	Embedded (Quan-Qual-Quan-Qual)

CHAPTER 4: RESULTS

Introduction

This chapter presents the analysis of data collected at three state universities in the order the data were collected: pre-questionnaire analysis, session analysis, post-questionnaire analysis, and interview analysis.

The Analysis of Pre-Questionnaires

Part 1: Familiarity with Queer Society

In the first section of the questionnaire, pre-service teachers were asked whether they know LGBTI identified people at their university (Item 6) and whether queer issues were ever discussed in their classes (Items 7 and 8).

For item 6, the majority of participants (70%) stated that they know people from queer society in their university campus. Most participants knew friends, classmates, acquaintance, teaching staff, and some other queer people at their university. Table 4 presents the distribution of participants' queer circle:

Table 4

Familiarity with Queer Society

Queer Circle	Number	Percent
Friends	64	37.6%
Classmates	53	31.2%
Acquaintance	38	22.4%
Teaching Staff	6	3.5%
Other	9	5.3%
Total	170	100.0%

Nine participants stated they had some other connections with queer people. For instance, these participants were members of LGBT society at their university, and they knew people from that society; some of the respondents knew queer people from their dormitories; and some other participants stated they met queer individuals through social activities at their university like events of dance society.

Item 7 on the questionnaire was about whether pre-service teachers have experienced discussions of queer issues in their teacher education classes throughout a 4-year period. More than half of the participants (58%) stated that queer issues somehow came up in their teacher education classes.

The last item in this part, inquired about whether pre-service teachers experienced discussions of queer issues in the classes they had taught or observed as part of their internship. Contrary to the preceding item, the majority of participants (84%) stated they did not experience such issues being discussed in classes they have taught or observed.

Part 2: Perceptions towards Discussions of Queer Issues

In the second part of the pre-questionnaire, the participants were given seven Likert scale items, all of which were also included in the post-questionnaire. This scale consisted of seven items and was found to be highly reliable (α= .92). There was only one missing response, which corresponded to 0.8% exclusion rate (See Appendix I for reliability analysis). The items in this part were also found to have normal distribution based on Skewness and Kurtosis scores found to be between +2 and -2 (see Appendix J).

The first three items in this part inquired whether pre-service teachers would like to address LGBT-inclusive issues in the classes they are going to teach in the

future. These three items differed only in terms of the age of students such as adult learners, teenage learners, and young learners.

The first item was about to what extent the participants would feel comfortable the covering LGBT-inclusive issues with adult learners in their future classes. Their comfort level for this item was high with a rate of around 77% of participants who agreed/strongly agreed with the given statement as is given in Table 5. The participants thought adult learners would have enough maturity about the issue, and it would be easier to keep a possible classroom discussion under control:

Table 5

Covering LGBT Issues with Adult Learners

	Number	Percent
Strongly Disagree	1	0.8%
Disagree	9	7.1%
Neutral	19	15.0%
Agree	54	42.5%
Strongly Agree	44	34.6%
Total	127	100.0%

However, the comfort level decreased as the age of the students decreased. The participants were less comfortable with teenage learners, and only 62% of the participants agreed/strongly agreed that they would feel comfortable covering LGBTI issues with teenage learners. Table 6 shows the frequency scores for this item.

Table 6

Covering LGBT Issues with Teenage Learners

	Number	Percent
Strongly Disagree	2	1.6%
Disagree	18	14.2%
Neutral	28	22.0%
Agree	47	37.0%
Strongly Agree	32	25.2%
Total	127	100.0%

Participants stated that they would feel even less comfortable with young learners.

As is also presented in Table 7, only 29% of the participants agreed/ strongly agreed

that they would not mind covering LGBTI issues with young learners. A higher

proportion of the participants (33%) were neutral about the issue than the previous

items.

Table 7

Covering LGBT Issues with Young Learners

	Number	Percent
Strongly Disagree	11	8.7%
Disagree	37	29.1%
Neutral	42	33.1%
Agree	18	14.2%
Strongly Agree	19	15.0%
Total	127	100.0%

The following three items were about to what extent pre-service teachers

would be willing to cover LGBT-inclusive issues if/when raised by their students

from different age groups, i.e. adult learners, teenage learners, and young learners.

The results show that pre-service teachers in general feel more comfortable covering

such issues when their students rather than the teachers themselves initiate such

topics. One reason of this tendency could be the reservations pre-service teachers

have regarding the negative feedback that mangers, students, and parents might give.
As will be discussed in the data analysis of the queer sessions, some participants had
a strong fear of being fired from their jobs.

When all the items in this section of the questionnaire are compared,
participants feel the most confident covering LGBTI-inclusive issues when initiated
by adult learners. The majority of the respondents (85%) agreed/strongly agreed with
the given statement.

Table 8

Addressing LGBTI-inclusive Issues as Initiated by Adult Learners

	Number	Percent
Strongly Disagree	-	-
Disagree	8	6.3%
Neutral	11	8.7%
Agree	48	37.8%
Strongly Agree	60	47.2%
Total	127	100.0%

Although the rate of agreement was still high with 79%, the participants were less
comfortable with teenage learners compared with adult learners as is highlighted in
Table 9.

Table 9

Addressing LGBTI-inclusive Issues When Initiated by Teenage Learners

	Number	Percent
Strongly Disagree	1	0.8 %
Disagree	9	7.1%
Neutral	17	13.4%
Agree	52	40.9%
Strongly Agree	48	37.8%
Total	127	100.0%

Table 10 shows that the participants were the least comfortable with young learners, and almost one third of the participants were neutral about the issue. However, compared with a rate of 29% for teacher-initiated discussion of queer issues with young learners (item 3 of this section), the rate of participants who agreed/strongly agreed to participate in queer discussions as initiated by young learners was much higher with (49%).

Table 10

Addressing LGBTI-inclusive Issues When Initiated by Young Learners

	Number	Percent
Strongly Disagree	8	6.3%
Disagree	19	15.0%
Neutral	37	29.1%
Agree	33	26.0%
Strongly Agree	29	22.8%
Total	126	99.2%

The last item in this part of the questionnaire was about to what extent pre-service teachers agreed that queer issues should be a part of teacher education program. Sixty-seven percent of pre-service teachers in total agreed/strongly agreed that how to address queer issues in class should be taught at teacher education programs (Table 11). Almost one third of the participants (27%) were neutral about the issue.

Table 11

Inclusion of Queer Issues in Teacher Education Classes

	Number	Percent
Strongly Disagree	1	0.8%
Disagree	6	4.7%
Neutral	35	27.6%
Agree	38	29.9%
Strongly Agree	47	37.0%
Total	127	100.0%

Part 3: Reservations about Covering Queer Issues and Reactions to

Homophobic Comments

  Reservations about covering queer issues. Respondents had some

reservations about discussing LGBT-inclusive topics in their future classes as

teachers. They were mostly worried about negative comments that might come from

their students (20%) and religious and cultural sensibilities (20% and 18%

respectively) of their students as is seen in the following table:

Table 12

Reservations about Covering Queer Issues

Reservations	Number	Percent
Negative Comments	111	20.4%
Religious Sensibilities	108	19.8%
Cultural Sensibilities	100	18.3%
Moral Values	92	16.9%
Linguistic Skills	72	13.2%
Background Knowledge	52	9.5%
Other	7	1.3%
None	3	0.6%
Total	545	100.0%

  The participants were least concerned about the following two items: (i) their

students might not have the necessary linguistic capabilities and (ii) they may not

have necessary background knowledge to address the issue. Rather than lack of

background knowledge on queer issues in general, the teachers were concerned about

lack of pedagogical knowledge needed to transfer what they already know about the

topic.

  Some participants (n=7) offered the following alternative ideas as to what

kind of reservations they might have: (i) teachers might get negative feedback from

conservative parents (ii) the institution may be against discussing LGBT issues

because of their own religious, cultural, and moral stance, and as a result teachers

may lose their jobs, (iii) the government does not let the teachers talk about such

issues, especially in state schools, (iv) the topic may be challenging for young

learners (v) the topic may have a bad impact on some students because some students

might have an emotional/sad memory related to the topic, so it might be hard for

them to share it, and (vi) teachers might offend some students because they may not

know much about how to talk to their students about queer issues.

Reactions to homophobic comments. This item explores reactions of pre-

service teachers to a hypothetical homophobic remark from their students. Most

respondents (77%) preferred to warn the students as is seen in Table 13. Only 9% of

the respondents would change the subject, while 2% would just ignore the situation.

Table 13

Reactions to Homophobic Comments

Reactions	Frequency	Percent
Warn the student	98	77.2%
Other[2]	14	11.0%
Change the subject	11	8.7%
Ignore the situation	2	1.6%
Total	125	98.4%
Missing System	2	1.6%
Total	127	100%

Part 4: Integration of Queer Issues in the Curriculum

In this part, respondents, as prospective teachers of English, were asked

whether or not queer issues should be included in English language classroom. The

majority of pre-service teachers (78%) thought queer issues are within the scope of

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[2] Comments for this item will be presented together with the post-questionnaire analysis for the same item because answers given by the informants overlap in the pre- and post-test.

English language teaching, whereas a minority of the participants (22%) thought queer issues do not fall with the scope of English language curriculum.

The participants who answered the above-mentioned item positively were subsequently given four factors to rank in order of importance (1 meaning the most, 4 meaning the least important factor) for successful integration of queer topics in English classrooms. These factors were presented on the questionnaires as the following: integration of queer issues in English curriculum, support from the administration, in-service teacher education, and pre-service teacher education.

Although there were some missing values because some of the participants made mistakes ranking the items and thus were left out, a relatively high percentage of the participants (37%) thought that pre-service teacher education is the most important step to be taken for successful integration of queer issues in the curriculum (Table 14).

Table 14

Factors Affecting Successful Integration of Queer Issues in the Curriculum

	Frequency	Percent
Pre-service teacher education	31	37%
Curriculum/Material development	23	28%
Administration	21	25%
In-service teacher training	8	10%
Total	83	100%

Pre-service teachers mostly have not received any formal education on how to cover queer-inclusive matters in their classrooms or how to manage their classroom in case of a queer discussion. That's why they first want a revision in the ELT syllabi, and second in the curriculum/materials towards queer-inclusive pedagogies. As it will be

discussed in the analysis of queer sessions, pre-service teachers want to include queer pedagogies in their classes, but they just do not know how.

The Analysis of the Sessions

I had some assumptions about the universities and the participants at these universities before I started to conduct my study. For instance, I had thought that everything was going to work smoothly with University A because they have a queer society in their campus, which makes the university look more liberal. However, the participants at this university were rather quiet during one of the sessions, and I had a lot of difficulty trying to make them speak up and express their ideas. There was even one homophobic comment on the questionnaires from that university. I also had some preconceived notions about University C and had thought that I was going to receive negative comments from the participants because that institution has a reputation for being more conservative than the other universities in the capital city. However, the session I did at this university turned out to be very productive with plenty of positive comments from the participants who kept thanking me for doing such research at the end of the session. This might support my idea that students and professors at ELT departments tend to be more open-minded than other departments. As for University B, participants' attitudes were really positive like expected.

There were five queer sessions conducted in English, and each one lasted almost an hour. After coding the data on the program ATLAS.ti, I chose the most important themes to report as can be seen on Table 15 (see Appendix K for a sample coding screen on ATLAS.ti):

Table 15

Emerging themes from queer sessions

Themes	Sub-themes	Perceptions/comments
Turkish society	characteristics	• Collectivist country • Community important • Heteronormative society • Masculinity matters • Tendency to categorise • Western part more open-minded
	attitudes towards gayness	• Use of offensive language • Gay people ignored • Gay celebrities accepted • More open to female individuals becoming male
	how gay people are accepted	• Being in show business rather than being a teacher or a doctor • Being extremely nice and helpful • Having a sex reassignment surgery due to physiological requirements
Turkey vs. other countries		• Turkey: similar to other Eastern counties • Western countries: may be more liberal, still have discrimination, conversion therapies at some churches
Experiences of queer-related issues in English classrooms		• 14 year-old students asking about the gender of famous queer people • An Erasmus student coming out in Poland but hiding his identity in Turkey • Adult learners swearing about gayness • 14-year old students making fun of their teacher's babet socks because it looks feminine • a student rumoured to be gay at high school because all his friends were girls in his language classroom • 10th grade male student drawing a male portrait on the board as his sweetheart in an English class

Table 15 (cont'd)

Emerging themes from queer sessions

Themes	Sub-themes	Perceptions/comments
Classroom management (in case of a homophobic remark)	ask for clarification	• Ask the students to elaborate • Ask questions "Why does it bother you?" • Ask the student about his experiences of gay people
	ignore the situation	• Ignore the situation • Change the subject because people may be too narrow-minded
	warn the students	• Warn the student individually after class • Warn the student in a friendly way to be respectful • Intervene because they will also make racist comments in the future • Intervene because it's bullying
	take further action	• Start a small discussion • Arrange a speaking class about the issue
LGBTI-inclusive materials	Perceptions	• Maybe in a hundred years • First generation to acknowledge LGBT issues • Maybe three generations from now • It is the world culture, why not? • It's English culture, so teach it not to cause any culture shock • May be easier with young learners • Depends!
	factors involved	• School type: easier at private schools • Curriculum: set by the Ministry • Student profile • Age of the students • Attitude of the administration • Reactions of parents • Cultural and religious profile
Reservations		• fear of being fired • fear of negative comments from students • fear of strict parents' reactions

In the sections to follow, I will elaborate on these emerging themes with quotes from the participants. Some of the participants wanted their names to appear in the study, so no pseudonyms were used for these informants in this analysis section. The organization of the sessions' analysis is based on the queer session schedule- already given in the methodology chapter. Thus, in line with the chronological order of discussions in the sessions, the data are analyzed in the following order: (i) reflection on Turkish society and the documentary with a reference to participants' classroom experiences (ii) discussions on classroom management in relation to queer matters, and (iii) discussions on queer-inclusive material evaluation.

Turkish Society and the Documentary *Hala*

The documentary is about a transsexual individual, named Ihsan Hala, living in a small village in Manisa, Turkey. Ihsan Hala was born in that village but later moved to a different city. However, upon the death of his parents, he returned to his village and struggled a lot for the villagers to welcome him, acknowledging his sexual identity. Although he suffered a lot, in the end, people embraced him, calling him *hala*, which means 'paternal aunt' in Turkish. But still, in the documentary, there are some negative comments and traces of discrimination against sexual orientation between the lines. For example, one man in the documentary says, "gay people are known to do dirty business in big cities." Thus, the participants in the sessions both liked and criticized discriminatory remarks in the documentary.

Having watched the documentary, participants in the sessions made comments about how Turkish society and culture perceive sexual identity and how this is related to the educational context in Turkey, referring to their classroom experiences from time to time. Participants have on the whole agreed that being out

and being accepted by the society is not very common in Turkey because issues of sexual identity is not something discussed in daily life and such issues are generally ignored and repressed as Çağla (University C) also suggested:

> The society ignores gay people... hmm...by their language. His story is very sad because the language they use is very offensive in the documentary. He is gay but they don't accept him as gay… the way he is. They ignore his being gay.

Pre-service teachers were also critical about the double standards in society. For example, Turkish people are fine with social media figures and famous singers, actors, and actresses who identify as queer; otherwise, there is still strict discrimination against queer people in daily life in general. Thus, Furkan (University C) stated:

> You got to make people accept you to live happily here. You know for example Bülent Ersoy [a queer singer] and especially Zeki Müren [a queer singer]… that was the time when it was more… people were more conservative about these things. But he, with his personality, made people accept him as he is. I've never heard or seen someone talk like look at this man… how does he look?... look at the way he dresses… I know many people who like his clothes. I think it is hypocrisy in my opinion how can you accept Zeki Müren and … [not the others]?

Other pre-service teachers agreed that it takes hard work and a lot of suffering for gay people to be accepted in Turkey context. As the participants proposed, even when some queer characters appear in Turkish films, they always appear single, never with a partner in movies such as Aile Arasinda (Within the Family), one of the most popular movies of 2017 in Turkey. Thus, one of the participants posed a

question about whether people would accept Ihsan Hala if s/he had been in a relationship.

Another pre-service teacher, Ömer (University C), had some reservations about homosexual people as he stated that he, at some point in his life and maybe still, found it difficult to accept queer individuals. Ömer suggested:

People come up with the idea of gay or bisexual depending on their behaviours and personalities. So …hmm if you act in a good way people won't be discriminating against you. If you act in a disgusting way [referring to gay celebrities who show off on Instagram]… I will say disgusting… people will discriminate against you. But as Furkan said people are forcing these people to be disgusting because they are not welcomed in our society so [queer] people are trying to express themselves… trying to show themselves by doing extreme things… hmm and also bullying is very common in Turkey and also worldwide... so it's already happening but if you're LGBT, it multiples the chances… hmm it's even more… For example, I have some gay friends… personally I don't like homosexual people but… hmmm. This friend… I like my friend because he is acting normally. He has a good personality, good behaviours, and I like him. I got rid of my barriers or walls. It depends on our experiences, people's behaviours and the personalities…

It looks like Ömer was in a dilemma regarding his stance towards homosexuality, and he was trying to get over it by observing what homosexuality is like through his friends at university. There were some other pre-service teachers who talked about how they had never heard or thought about homosexuality before they came to university or before social media became so widespread.

Upon Ömer's comment, some pre-service teachers stated that queer people have to be extremely nice, helpful, or skilled to be able to 'qualify' to be accepted by the society. One participant said:

He [Ömer] said if they are good to society, he accepted. In Hala's situation, he said that I helped, I helped, and I helped… then they accepted… and Furkan said Zeki Muren had no harm to society he was loved by everyone very much because he was very… he always smiled and loved people. And [about] his friends, he [Ömer] said, "I don't like homosexuality, but I don't see any harm yani [I mean] from my friend. He is a good person, so I like him but not homosexuality… we love those people if they are nice, if we see any disgusting attitude, we just ignore them; we hate them.

Participants mentioned a couple of reasons why Turkish society tends to categorise people based on their sexual orientation. For example, Bora (University B) suggested,

It is because Turkey is a more collectivist country… They [Turkish people] live their lives just like in a community not individually. The sense of community is important in Turkey, and the people like to categorize people… like in some groups… and one day they say they have no idea about [a group], and they fear [from that group], and actions like homophobia arise. All social orientations are acceptable if they are well integrated into the heteronormative society.

Some others thought Turkish people tend to categorise others so that they feel safe by discriminating against minority and enjoy the comfort of belonging to a larger, more dominant category. The tendency to categorise is common in language

classrooms as well according to the experiences of pre-service teachers. Zeynep (University B) told,

> I experienced something like this [discussions of sexual identity] in my internship in the first semester. They were 14 years old. They didn't… like…. have any problems about the class. I mentioned that… hmm… Kerimcan Durmaz and Enes Batur… like Youtubers… and then they asked me "What is his gender?" And I said his gender is whatever he wants… and then they like stared at me. They said like "He can be male or female." and I said them that there are other genders that they should be aware of… and some of them actually came to me and asked me about it, but I didn't… like… I didn't talk about it further in class as to… not to let them violate my class. They got curious…. they wanted to have awareness about the subject.

In another session at a different university, two pre-service teachers (University A) talked about similar experiences during the whole-class discussion:

> **Okan:** I am working in a language school, and I teach adult learners… I accidentally used the word "guy," and then, after that, some of my students you know uttered some nasty words in Turkish about homosexual people I mean they misunderstood the word "guy" as "gay" and I saw they were laughing among themselves.
>
> **The researcher:** So what age is this?
>
> **Okan:** Forty-five. They are really adults... Very adults [everybody laughs]
>
> **The researcher:** So what was your reaction like?
>
> **Okan:** I warned them about the difference between two words, and then I told them laughing in that way is a rude behaviour.

…

The researcher: Any other experiences related to the educational context?

Eren: I was wearing babette socks… [everybody laughs]...a student shows up, and he says "Hocam [teacher], are you wearing babette socks?" and I said "Yeah why?" and they started laughing all together, and I made an announcement in class like "I am [with a stressed intonation] wearing babette socks," and they laughed as well, and I laughed as well, and I told them it's okay for men to wear babette socks.

The researcher: I would never imagine they were going to relate your socks to gender issues.

Eren: I don't know it's again kinda discrimination. Why are they laughing?

Eren's story takes place at a state school with 14-year-old students. Most pre-service teachers do their internship at state schools, and it may be stated that state schools in Turkey are generally more conservative than private schools when it comes to gender issues.

Classroom Management

Following discussions on how homosexuality is perceived in Turkey with reference to participants' classroom experiences, pre-service teachers watched a video about classroom management. The video is based on a true story where a student in an English makes a homophobic comment. I asked the pre-service teachers what their reactions would be like if they were the teacher in the scenario.

Overall, pre-service teachers told they would first try to understand the underlying reasons why the student has a negative attitude towards being homosexual and then talk to the student about how s/he should be respectful towards

other people's choices. Although there are some pre-service teachers who would prefer to ignore the situation or talk to the student individually after class, mostly they believe making a homophobic comment is an act of bullying and should be interrupted immediately so that it is not repetitive. Pre-service teachers also told about their experiences relating to racist and (anti-)religious remarks and considered them to be similar to homophobic remarks. Thus, they suggested that having a speaking class or a discussion hour may be helpful in such situations.

However, there were also some pre-service teachers who were a little cautious and maybe pessimistic about the issue. For instance, Sena (University C) said, "First, I would warn the students about their comment, if the discussion goes on and gets so bad then I would change the subject. Sometimes people are so narrow minded". Similarly, another pre-service teacher (University C) said, "I may have some problems with explaining the situation because I haven't seen or I haven't experienced situations in Turkey… maybe in another country I can be more relaxed". As will be highlighted in the following section, there are some factors that lead pre-service teachers to feel uncomfortable about the issue such as their fear of student comments, parents' reactions, and the pressure from administration. First, pre-service teachers should confront their own biases, assumptions, and beliefs about the queer. Then they might feel more confident teaching and discussing queer.

Material Evaluation

At University B, some pre-service teachers were very well prepared to talk about queer-inclusive materials because they had previously talked about minority issues in their material evaluation class which was taught by a professor specialising in critical applied linguistics. They worked in groups in a project where each group was required to take a unit from a coursebook and evaluate and redesign the unit

according to the given topic such as ageism, racism, gender issues, and LGBT-I issues.

However, when I asked pre-service teachers about whether LGBTI-inclusive materials could be used in Turkey, they were mostly negative about it sating that it might be possible "in a hundred years" (University A) or "three generations from now" (University C). Pre-service teachers in general had such considerations as the following:

(i)   They do not have a say in the choice of materials as curriculum and coursebooks are set by the Ministry of Education in many state schools

(ii)   Their decision depends on the type of the school they are teaching at. For example, if they are teaching at an Imam Hatip Okulu (Imam and Preacher School), it may not be possible.

(iii)   Their decision depends on the profile of the students, their religious and cultural background, and age.

Additionally, pre-service teachers had some reservations related to parents and administration. One participant (University B) said,

Even when I was filling out the questionnaire, I felt like what if I become a teacher and I talk about this in a classroom? The child would go and tell his or her parents and… like they would get so angry and I would get in trouble right away. That's what I thought in the first place.

There were many other pre-service teachers who thought they would be fired if the administration somehow learned that they were discussing about queer issues with their students.

The Analysis of Post-questionnaires

There are four parts in the post questionnaire. In the first part, there are ten Likert scale items. In the second part, there is one item about homophobia, which is also included in the pre-questionnaire. In the third part, there are two items about the integration of queer issues in the curriculum- again repeated in the pre-questionnaire. In the fourth part, participants are given space to write extra comments and reflections. In what follows, each part is analyzed under a separate heading, and both pre-test and post-test results are provided in the tables for the sake of practicality.

Part 1: Perceptions towards Discussions of Queer Issues and Evaluation of the Sessions

The scale in the first part was found to be highly reliable (α= .92). Among all the responses given for each item by 127 participants, there were two missing values. However, since the reliability table indicated a low rate of exclusion (1.6%), there was no need to replace the missing values (see Appendix L for the reliability table). The ten items were also found to have normal distribution based on Skewness and Kurtosis scores which were between +2 and -2 (see Appendix M).

The items in the first part of the post-questionnaire were analyzed in two sections. The first section gives the analysis of the first seven items on perceptions towards discussions of queer issues that also appeared in the pre-questionnaire. At the end of this section, results of paired samples t-tests for the seven items are also presented, showing a statistically significant mean difference between pre-questionnaire and post-questionnaire results except for one item.

The second section presents the analysis of the remaining three items intended to explore participants' overall opinion about the queer sessions. The items

in this section appear only on the post-test and are specifically about (i) how comfortable participants felt during the queer session, (ii) whether they found the materials used throughout the session relevant to language teaching, and (iii) whether the queer session changed their attitudes towards queer discussions.

Perceptions towards discussions of queer issues. As in the pre-questionnaire, the first three items in this part inquired whether pre-service teachers would like to address LGBT-inclusive issues in the classes they are going to teach in the future. These three items differed only in terms of the age of students such as adult learners, teenage learners, and young learners.

The first item explored whether the participants, as pre-service teachers of English, would feel comfortable covering LGBT-inclusive issues with adult learners in their future classes or not. While 77% of the participants in total strongly agreed/agreed that they would not mind covering LGBT-inclusive topics with adult learners in the pre-questionnaire, that rate increased to 85% in the post-questionnaire:

Table 16

Covering LGBTI Issues with Adult Learners

	Pre-test		Post-test	
	Number	**Percent**	**Number**	**Percent**
Strongly Disagree	1	0.8%	2	1.6%
Disagree	9	7.1%	5	3.9%
Neutral	19	15.0%	12	9.4%
Agree	54	42.5%	52	40.9%
Strongly Agree	44	34.6%	56	44.1%
Total	127	100.0%	127	100.0%

The second item was related to whether pre-service teachers would like to cover LGBTI-inclusive issues with teenage learners (Table 17). Overall, the percentage of pre-service teachers who would feel comfortable covering LGBTI-

inclusive issues with teenage learners is lower than adult learners (75% and 85% respectively).

Table 17

Covering LGBTI Issues with Teenage Learners

	Pre-test		Post-test	
	Number	Percent	Number	Percent
Strongly Disagree	2	1.6%	2	1.6%
Disagree	18	14.2%	8	6.3%
Neutral	28	22.0%	22	17.3%
Agree	47	37.0%	46	36.2%
Strongly Agree	32	25.2%	49	38.6%
Total	127	100.0%	127	100.0%

The third item was about discussion of LGBT-inclusive issues with young learners. The post-questionnaire results indicate that 46% of the participants agreed/ strongly agreed with the idea of covering LGBTI-issues with young learners in their future classes. However, the results show that compared with the rate of participants who are willing to cover such issues with adults and teenagers, the rate of participants willing to do the same with young learners is far lower.

Table 18

Covering LGBTI Issues with Young Learners

	Pre-test		Post-test	
	Number	Percent	Number	Percent
Strongly Disagree	11	8.7%	6	4.7%
Disagree	37	29.1%	24	18.9%
Neutral	42	33.1%	38	29.9%
Agree	18	14.2%	31	24.4%
Strongly Agree	19	15.0%	28	22.0%
Total	127	100.0%	127	100.0%

Overall, considering the post-questionnaire results for the above three items, the percentages of the respondents who stated they would feel comfortable (i.e.

agree/ strongly agree) addressing LGBTI-inclusive topics with adult, teenage, and young learners were 85%, 75%, and 46% respectively.

In the following three items, the respondents were asked whether they would feel comfortable addressing LGBTI-inclusive issues if their students from three age groups, i.e. adult, teenage, and young learners, brought up such topics. In this section, the respondents overall gave more positive answers compared with the first three items. The results show that pre-service teachers are more comfortable talking about queer issues when their students raise such topics rather than teachers themselves initiating queer discussions.

According to post-questionnaire results regarding the perceptions of participants towards discussing LGBTI-inclusive issues with adult learners if their students bring up such issues, almost 89% of the pre-service teachers agreed/ strongly agreed that they would feel comfortable addressing such issues when raised by adult learners (Table 19). It should be noted that a lower proportion of the pre-service teachers (85%) were comfortable covering queer issues with adults when there is no initiation from the students.

Table 19

Addressing LGBTI-inclusive Issues When Initiated by Adult Learners

	Pre-test		Post-test	
	Number	**Percent**	**Number**	**Percent**
Strongly Disagree	-	-	2	1.6%
Disagree	8	6.3%	4	3.1%
Neutral	11	8.7%	8	6.3%
Agree	48	37.8%	44	34.6%
Strongly Agree	60	47.2%	69	54.3%
Total	127	100.0%	127	100.0%

The next item on the questionnaire was related to the comfort level of pre-service teachers addressing LGBTI-related issues if their teenage students bring up such issues. As can been seen in Table 20, the comfort level of the respondents for this item was lower than the same item about adult learners (79% and 89% respectively).

Table 20

Addressing LGBTI-inclusive Issues When Initiated by Teenage Learners

	Pre-test		Post-test	
	Number	**Percent**	**Number**	**Percent**
Strongly Disagree	1	0.8 %	3	2.4%
Disagree	9	7.1%	7	5.5%
Neutral	17	13.4%	17	13.4%
Agree	52	40.9%	47	37.0%
Strongly Agree	48	37.8%	53	41.7%
Total	127	100.0%	127	100.0%

In the following item, the participants were asked about their perceptions towards discussion of LGBT-inclusive issues in their classes if young learners brought up such issues. However, participants stated they would feel less comfortable addressing such issues with young learners compared with adults and teenage learners even if their students initiate such discussions. Only 68% of the participants were positive about addressing queer issues as initiated by young learners. It should be noted that the rate of the informants who agreed/strongly agreed with the same item was only 49% in the pre-test.

Table 21

Addressing LGBTI-inclusive Issues When Initiated by Young Learners

	Pre-test		Post-test	
	Number	Percent	Number	Percent
Strongly Disagree	8	6.3%	3	2.4%
Disagree	19	15.0%	15	11.8%
Neutral	37	29.1%	23	18.1%
Agree	33	26.0%	38	29.9%
Strongly Agree	29	22.8%	48	37.8%
Total	126	99.2%	127	100.0%

Considering the overall post-questionnaire results for the above three items, the percentages of the respondents who stated they would feel comfortable (i.e. agree/ strongly agree) addressing LGBTI-inclusive issues as initiated by adult, teenage, and young learners were 89%, 79%, and 68% respectively.

The last Likert scale item included both on the pre- and the post-questionnaire for this section was about perceptions of pre-service teachers towards inclusion of queer issues in teacher education programs at education faculties. The majority of the pre-services teachers (82%) were in favour of covering queer issues in their teacher education classes.

Table 22

Inclusion of Queer Issues in Teacher Education Classes

	Pre-test		Post-test	
	Number	Percent	Number	Percent
Strongly Disagree	1	0.8%	1	0.8%
Disagree	6	4.7%	7	5.5%
Neutral	35	27.6%	15	11.8%
Agree	38	29.9%	36	28.3%
Strongly Agree	47	37.0%	68	53.5%
Total	127	100.0%	127	100.0%

In order to compare the results of pre-questionnaire and post-questionnaire paired samples t tests were used for each item repeated on the pre- and post-questionnaires. As displayed in Table 23, there were statistically significant differences, at the .05 significance level, between pre-questionnaire and post-questionnaire scores except for item 5 (p= .711>.05). The results suggest an increase in the mean scores for the six items (p<.05), which means the queer session had a positive effect on the participants' perceptions towards discussions of queer issues in the classroom. However, looking at the effect size[3], the sessions had a small effect for all the items except for Item 2 and Item 3, where the effect size is medium (see Appendix N for a full report of paired samples t-test results).

Table 23

Paired Samples T-test Results

	Pretest		Posttest		t	Cohen's d
	M	SD	M	SD		
Item 1	4.03	.925	4.22	.890	-4.014*	0.35
Item 2	3.70	1.049	4.04	.979	-6.031*	0.53
Item 3	2.98	1.178	3.40	1.163	-6.669*	0.59
Item 4	4.26	.866	4.37	.862	-2.249*	0.21
Item 5	4.08	.931	4.10	.991	-.371	-
Item 6	3.44	1.184	3.88	1.114	-5.346*	0.47
Item 7	3.98	.955	4.28	.933	-5.335*	0.47

* $p < .05$.

Evaluation of the queer sessions. This section presents the results for three items that required respondents to evaluate the session on a five-point Likert scale. The queer session included discussions on documentary screening, classroom management, and material evaluation, and the items were designed to check participants' reflections of the session.

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[3] Cohen's d=0.2 is considered a 'small' effect size, 0.5 represents a 'medium' effect size and 0.8 a 'large' effect size.

The first item was about how comfortable the participants felt during the class discussion about queer issues. The results showed the majority of respondents (82%) either agreed or strongly agreed that they felt comfortable discussing queer issues with the whole class. I believe a rate of 82% is really high given that the participants discussed a "sensitive" issue with someone they are not familiar with.

Table 24

How Comfortable Participants Felt during the Sessions

	Number	Percent
Strongly Disagree	1	0.8%
Disagree	6	4.7%
Neutral	15	11.8%
Agree	42	33.1%
Strongly Agree	62	48.8%
Total	126	99.2%
Missing System	1	0.8%
Total	127	100.0%

The second item was about to what extent the sessions changed participants' attitudes towards discussion of queer issues in English language classrooms in a positive way. During the sessions, some participants asked me what if they already had positive ideas about LGBTI matters. With such a concern, some of the participants who already had positive attitude checked "neutral" on the questionnaire. I think I should have worded that item as "I had more positive ideas about LGBT-inclusive classroom instruction after the session". Despite this complication, almost 70% of the participants thought the session had a positive effect on their attitudes.

Table 25

Change in Attitudes towards LGBTI-issues After the Session

	Number	Percent
Strongly Disagree	-	-
Disagree	9	7.1%
Neutral	29	22.8%
Agree	38	29.9%
Strongly Agree	50	39.4%
Total	126	99.2%
Missing System	1	0.8%
Total	127	100.0%

The third item was about to what extent the respondents found the visual and printed materials used in the session relevant to language teaching. The majority of the participants (87%) found the materials related to language teaching. I think the remaining participants thought the documentary was not relevant for language teaching. Although the documentary is not directly about language teaching, it was used to give the local context, and the participants were asked about how the situation in classrooms were different from or similar to the scenario in the documentary. In a way, the documentary related to the social context in their classrooms because it showed a case in Turkey.

Table 26

Relevance of Visual and Printed Materials to Language Teaching

	Number	Percent
Strongly Disagree	1	0.8%
Disagree	3	2.4%
Neutral	13	10.2%
Agree	51	40.2%
Strongly Agree	59	46.5%
Total	127	100.0%

Overall, I am really satisfied with the results of this section. The results show that the professors at ELT departments may start to think about a shift towards queer-inclusive pedagogies, as pre-service teachers who have participated in this study at least are mostly welcoming towards queer-inclusive discourse.

Part 2: Reactions to Homophobic Comments

During the queer sessions, I showed pre-service teachers a short video based on a true story taking place in an English class in Turkey. The video is about a student making a homophobic comment about a queer Instagram celebrity in Turkey during a conversation with the teacher about students' favourite singers. After watching the video, I asked the participants how they would manage the situation if they were the teacher. Respondents mostly preferred to warn the students as is seen in Table 27. The responses for this section are parallel to the responses in the pre-test. The majority of the participants (69%) stated that they would warn the student about his/her misconduct. Very few participants preferred to ignore the situation and change the subject (3% and 2% respectively).

Table 27

Reactions to Homophobic Comments

	Pre-test		Post-test	
Reactions	**Number**	**Percent**	**Number**	**Percent**
Warn the student	98	77.2%	88	69.3%
Other	14	11.0%	32	25.2%
Ignore the situation	2	1.6%	4	3.1%
Change the subject	11	8.7%	3	2.4%
Total	125	98.4%	127	100%

However, more pre-service teachers came up with alternative ideas regarding how they would react to homophobic comments in the post- questionnaire than the pre-questionnaire (n=14 and n=32 respectively). Even though queer sessions lasted

an hour and were one-time-only sessions, they must have given some ideas to the participants about the ways of coping with homophobic remarks.

Thirty-two pre-service teachers wrote alternatives about how they would manage the situation. They generally suggested it might be a good idea (i) to try to understand the point of view of the students who make a homophobic comment by asking further questions as to the reasons of their thoughts and guide the students towards being more respectful for everyone (ii) to talk to these students individually or to refer these students to a counsellor at their institution (iii) to ask these students to do research about the topic and present it to class (iv) to inform their students about people's rights to live freely by using some materials like stories, movies, and news and (v) search for the topic and seek help. The comments show that these pre-service teachers prefer to be more cautious about the issue and understand the underlying reasons before they warn their students. The data show that some pre-service teachers even came up with more creative and comprehensive ideas that warning their students.

Part 3: Integration of Queer Issues in the Curriculum

This item is included both on the pre- and post-test, and the SPSS output indicates a significant mean difference between the pre-test and post-test results for this item ($p < .05$). Overall, pre-service teachers are positive about inclusion of queer issues in English classes, and statistics shows an increase from 78% to 86% in the post-test. The proportion of pre-service teachers who were against the inclusion was 13.4% in the post-test.

The participants who answered the above item positively were given four areas to rank in order of importance for successful integration of queer topics in

English classrooms. The areas were integration of queer issues in the curriculum, support from the administration, in-service teacher education, and pre-service teacher education (following the order the items were presented on the questionnaires).

The ranking of these areas was the same in the pre- and post-test. Nevertheless, there was an overall increase in all of the areas in the post-test, which is justified by the fact that there was also an increase in the number of participants who answered the previous item positively in the post-test. However, there were also some missing values in both the tests because some respondents assigned two areas the same rank, or some others just put a check next to the items without ranking them. Therefore, these responses were not valid and left out of the data analysis.

The ranking of the items on both pre- and post-test were the same with pre-service teacher training listed as the most and in-service teacher training listed as the least important factor for the successful integration of queer-related topics in the curriculum. Participants stated that the most significant factor for successful integration of queer issues in English language classrooms was pre-service education on pre- and post-test with 37% and 36% respectively. The integration of queer issues within the curriculum/materials followed pre-service teacher education with 28% on pre- and 31% on the post-test. As is given in Table 28 below, for both pre- and post-test, support from the administration and in-service teacher training were considered to be less important than the others.

Table 28

Factors Affecting Successful Integration of Queer Issues in the Curriculum

	Pre-test		Post-test	
	Number	**Percent**	**Number**	**Percent**
Pre-service teacher education	31	37%	33	36%
Curriculum/Material development	23	28%	28	31%
Administration	21	25%	21	23%
In-service teacher training	8	10%	9	10%
Total	83	100%	91	100%

Part 4: Extra Comments

At the end of the post-questionnaire, participants were given extra space to write their comments and general reflections on the topic. There were 47 responses for this open-ended part (n=14 from University A, n=21 from University B, n=12 from University C). The comments are related to a variety of themes from session evaluation to LGBTI issues in general, so they will be presented in two sub-headings as positive and critical attitudes of participants.

Positive Comments. The majority of extra comments were positive stating that the session was interesting, nice, intriguing, and crucial for language teaching because it helped them to understand how serious the topic is. One participant suggested, "[w]e should teach people not only speaking English, but also not judging people ... just because of their appearance. This session was really helpful. Thanks a lot :)". In most of the comments, participants similarly suggested that they appreciated the study and it is really crucial that such discussions be included in the teacher education courses as well.

Some of the respondents stated that they had never thought about queer in the educational context before and thanked for the chance to be able to discuss the issue

in a session. One teacher wrote, "[t]his session helped me to understand how serious this topic was, and it helped me to find my aim as a teacher and that is as a teacher, I have to and should teach love and respect". The teachers also stated that, thanks to such discussions about taboo topics, teachers and the society in generally may learn to be more open-minded and relaxed about accepting and respecting each other.

Critical Comments. 15 participants were critical about the session, addressing LGBTI issues in the educational context, and queer in general. These participants stated that they have some reservations about the topic and found the issue challenging for several reasons.

One participant wrote that such a short session was not enough to change someone's attitude towards the topic. Two other participants were critical about the documentary because it included discrimination against queer people between the lines. Six pre-service teachers had some reservations about the negative reactions from administration, parents and students as well as the conservative nature of Turkish society in general. They stated that it would not be possible to address queer topics in every part of Turkey. Two respondents were hesitant about covering queer-related topics with young learners thinking that they may not be able to understand the topic. Two other respondents suggested that queer discussions are not within the scope of language teaching and that there are so many important issues to raise awareness about and it would not be possible to cover all these important issues in a language classroom. One teacher stated that s/he would feel nervous to talk about the topic in a classroom because s/he did not have necessary background knowledge about it. Another respondent stated, "having clear ideas related to LGBT and dealing with it in the classroom environment are completely different stories. Thinking about the students' backgrounds (religious, sexual, moral) is important so that we can raise

them as respectful and tolerant individuals towards other people's differences."

Finally, one teacher was homophobic and wrote, "[t]his is not diversity. It should- or

rather must- be posited as a mental disease. People who deviate from the standard

human being form have to be treated by being institutionalised".

In the following section, the last step of data analysis, that is data from the

interviews, will be presented.

The Analysis of the Interviews

The data derive from semi-structured individual interviews conducted with

five pre-service teachers. Most common and important themes emerging from the

interview data are presented in the following table (see Appendix O for a sample

coding of the interview data on ATLAS.ti):

Table 29

Emerging themes from interviews

Themes	Sub-themes	Perceptions/comments
School profile	University A	• a comfortable environment for gay people
		• some gay couples visible in campus
		• a relatively liberal environment
		• Queer issues discussed in classes
	University B	• LGBT rights not recognized officially
		• 95% positive environment
		• Relatively liberal
		• Queer issues discussed in classes
		• Professors and students have awareness about LGBT rights
	University C	• A conservative university
		• No LGBT societies- either officially or unofficially
		• Not ready for an LGBT society
		• Constrictive
		• No bullying towards LGBT people
		• LGBT people not comfortable

Table 29 (cont'd)

Emerging themes from interviews

Themes	Sub-themes	Perceptions/comments
Professors' attitudes	University A	• A professor made a sarcastic remark to gay a student • Another professor encouraged students to talk about LGBT right in speaking classes • A different professor discussed gay and lesbian issues in literature classes
	University B	• Department head expresses his support for gay people • A professor had students prepare LGBT-inclusive materials in a Material Evaluation class • A professor apologised to students for considering male/female as binaries
	University C	• A professor said gay marriage is disgusting.
Problems of queer students		• Attack, abuse, bullying • Exposure to discriminative language (slang and swear words) • Invisibility, not represented in class • Unfriendly look in people's eyes • Practices make them feel marginalised • Pressure from family • Identity issues
Problems of queer teachers		• May lose their jobs • Have to hide their real life • Hide their identity • Cannot dress the way they like • Pressure from administration

Inclusion of queer issues in language classrooms		• Informants said they
		  - would feel comfortable and happy to teach queer-related topics
		  - don't know how to teach these
		  - not sure about how the government would react
		• terms like lesbian, homosexual, and etc. could be taught
		• depends on the school and the students
		• could be taught similar to racism or sexism

Table 29 (cont'd)

Emerging themes from interviews

Themes	Sub-themes	Perceptions/comments
Inclusion in teacher education programs		It is necessary because • there will be gay, lesbian, and bisexual students in classrooms • there may be bullying • teachers should know how to deal with negative situations • ELT dept. are more accepting of these issues • Pre-service teachers should be equipped with real life practices as well as theories of language teaching

In the sections to follow, the emerging themes presented in the above table will be analyzed in further detail with references to participant quotes.

School Profiles and Attitudes of Professors

Beginning with University A, one LGBTI-identified student, Serhat, reported how uncomfortable he felt in some situations because sometimes even a look from people might be disturbing. He talked about one incidence when he was late for the class. He said that when he entered the class, the professor commented on how colorful his pink socks were in a negative way and drew attention to his appearance in front of the whole class. However, not all the professors were critical as Serhat also told about two professors who taught a speaking class and a literature class. These professors were very enthusiastic about covering queer issues. For instance, when they analyzed a text in the literature class, they also talked about queer characters or implications about gender issues. Also, in speaking classes, they talked about gender equity and LGBTI rights many times. However, Serhat was somehow critical about these classes because, he thought, only people who side with queer identities voiced their opinions, whereas people against homosexuality always

remained quiet. According to what Serhat suggested, it was not possible to know what anti-queer people were thinking, and thus it was not possible to refute their ideas, either.

Another LGBTI-identified student, Bora (University B), revealed how comfortable he felt in his university when I asked him about whether his university was welcoming towards queer people:

> Yeah… not one hundred per cent but a very high percentage. I really like how my school, how the students, and the teachers in my school are behaving towards this issue like the department chair… I saw a Facebook post of his that wrote "any [meaning "a"] homophobic person cannot be a friend of mine on Facebook," which is really nice. He is a wonderful person in this respect, and the other professors are just as open minded.

Bora also talked about his linguistics class when queer issues came up unexpectedly and how an issue that might turn into a conflict got resolved easily with the sensitivity of the professor:

> Like three years ago, I was taking linguistics course from one of the professors in our department, and she was teaching us binary features… you know plus tall or minus [tall], and etc… those things, and she was explaining how exclusive things work out like something that is dead cannot be alive and she was saying something that is male cannot be female… And I was… like… that is not the case. She was not making it purposefully because she apologized like hundreds of times after I explained the case to her. After my objection, she went to her room and did some small study… looking over the Internet, and afterwards she apologized to me in front of the class and to everybody as well… and she fixed that thing.

However, not all the universities have sensitive professors like the one at University C. One pre-service teacher, Melisa, reported an event she experienced in her speaking class when she was a freshman. Melisa stated that she wanted to give a presentation about gay marriage because she wanted to encourage her friends to talk about LGBTI issues and make such issues "less taboo". However, she experienced some problems with her professor after the presentation. When I asked Melissa how her presentation went, she reported:

> **Melisa:** The class, my peers, were pretty supportive. They gave positive feedback. It was just my teacher… he was a bit… he gave a negative comment, feedback… so [silence]
>
> **The researcher:** What was your professor's reaction like?
>
> **Melisa:** He said something negative… he said that this is Turkey… we shouldn't be talking about things like this and that it's taboo... And I said it is taboo because we don't talk about it… and he also said that gay marriage is disgusting… and it's unnatural. I thought it was very rude.
>
> **The researcher:** So how did you manage the situation?
>
> **Melisa:** Uhhh… I told him that's his opinion and a lot of things can be disgusting to other people but I also told him that it's like basic human right… we need to get married to whoever we want and that's how I felt.
>
> **The researcher:** OK. What about your friends? Were they supportive?
>
> **Melisa:** Yeah they were mostly supportive. Umm some people didn't agree with me but they were all very respectful… they said… I mean… I don't completely agree with you but I respect your opinion and others' opinions. Some of my friends supported me, so it was good on this… on the students side.

Taking into consideration the conservative nature of University C and the attitude of the professor giving that class, it is striking that Melissa's classmates stood up against the professor when he said, "gay marriage is disgusting".

The three examples from three universities show how important it is to have teachers with positive attitudes if a safe classroom environment is to be created for all the students. While some professors put pressure on the students, some others enable a peaceful environment for all the students from different sexual identities.

Problems of Queer Students and Teachers

Bora stated the discourse in language problem might pose a big threat for queer students:

In educational context invisibility would be a big problem… like in any of the examples that are randomly given in class. They are all heterosexist and this might hurt the student emotionally and they might make them feel even more marginalized than they are. So it would add up to the hate crime. Not hate crime but marginalization and hate crimes that are going on… like all the way up to that point.

Melissa similarly referred to his friend's experiences of coming out:

… In high school we had a friend he was gay and he would get bullied and he would be called like Turkish slang words… just discriminative language… slang words and swearing… people wouldn't want talk to him or would bully him… they would be like don't hang out with us… I don't want to be associated with you blah blah blah…

When I asked the same question about LGBTI-identified teachers, Bora, expressed his reservations as the following:

> Well… hmm… LGBT-identified teachers cannot include their personal lives in their teaching process whatsoever… like the heterosexual people. Since what the students learn in English are based on real life… a part of the real life would always be missing from the courses as the teacher would never include their personal life. I believe meaningful learning occurs when there is a connection between the teacher and students… that is semi-personal… semi-professional. It is not computer engineered. It is human to human. So it has to be that way.

In a similar vein, Melisa talked about how queer teachers might face similar acts of discrimination at the work place just as queer students do:

> …it could be an issue saying maybe I'm a woman and I have a wife … I'm a male and I have a husband. I think maybe even the teacher could get bullied by the students…

Similarly, Neslişah (University C) talked about how a teacher had to move to a different city (in the west of the country) after he had a sex reassignment surgery because he used to live in a conservative town in the east of Turkey and thus wanted to start his life from scratch after the operation. He would hide his previous sexual identity to feel more secure after he started his new job in a different city.

All in all, the data in this section show that queer students and teachers face problems such as bullying, discriminative language from their students, teachers, parents, and peers. Sometimes they have to move out and start a new life because of the pressure from society.

Inclusion of Queer Issues in English Language Classrooms

Informants in general stated that they would like to include queer issues within classroom discourse. Neslişah suggested that it might be a good idea to start

the inclusion with young learners by putting such content in their coursebooks. Accordingly, if students get used to talking about queer issues at a young age, they would have familiarity with queer discourse and thus would be more welcoming towards it. However, pre-service teachers have certain worries about how such inclusion would fit in the Turkey context. When I asked Melisa about whether LGBT issues are within the scope of English language classrooms, she said:

> Ahm…I think definitely should... I think generally in Turkey they aren't within the scope of English classes at schools… for me in the future I will be working in Turkey. I would like to include it in my classes but I'm not sure about how the government would react I don't know if it's a problem or if it's OK… so… hmm… I think it would be fine…

Bora also thought the inclusion may not be appropriate for certain schools depending on the school profile and student background:

> This [inclusion] depends on the socioeconomic and the socio-cultural background of the students that you have and the school culture as well... Some of the schools are more bound to the ministry and administration and etc. … and they are less tolerant… again I'm quoting the tolerant part because it is not something that you have to tolerate… Anyways… well if your students' background and school's background is above the average of Turkish society, it's more acceptable I believe…. like… in more outback places… like in slums etc., it is less pronounced, less spoken of.

Informants also stated that although they would be willing to incorporate queer issues in language classrooms they did not know exactly how to do it. Thus, they suggested that queer pedagogy should be a part of ELT curriculum.

One of the informants was a Syrian immigrant, Muhittin (University B), with some eyesight problems. He stated that he is Christian, and mostly he cannot share it with people, even with his family and that sexual identity is similar to religious identity because you may have to hide both in some conservative Eastern countries. Muhittin mentioned briefly some courses that may be related to queer pedagogy:

> We have, for example, teaching principles and methods… there is a field for special education… In advanced reading and writing… we can choose some articles related to LGBT. I chose this course from a professor… she chose some related articles… we can write a reflection about it.

He also suggested that whether to talk about queer is at the discretion of individual teachers:

> well, it depends on the professor's initiative so there is no like rule… some professors care about this issue and inclusive education and some of the professors do not really care about it.

Since there is no set curriculum in ELT departments of Turkey, as Muhittin put forward, it depends on the individual professors whether to include queer matters in their syllabi or not.

Conclusion

Quantitative Data

Even though queer identities are mostly invisible in the classroom discourse, most pre-service teachers have some contact with queer people, meaning they do exist in real life and should be represented in classrooms. Secondly, queer issues and themes come about more often in teacher education classes at education faculties than in English language classrooms at schools of National Ministry of Education. This result implies queer is considered more of a taboo in English classrooms.

Thirdly, pre-service teachers feel more confident about addressing queer topics as the age of the learners increases and when the topics are raised by the students themselves rather than the teachers. Also, the participants of this study had some concerns over reactions from their students, administration, parents and their religious and cultural sensibilities. However, most pre-service teachers in the study stated that they would interrupt and warn a student if s/he made a homophobic remark in class. Finally, the majority of the respondents thought how to integrate queer topics within classroom instruction should be covered in teacher education classes.

Qualitative Data

Some professors teaching at universities include sexual diversity issues in their classes and have positive attitude towards all the students from different sociosexual backgrounds. On the other hand, some professors make sarcastic remarks to LGBTI-identified students, and some others do not even hesitate to make homophobic comments in classes. Professors teaching at university level should be more careful about their discourse and attitudes in order not to increase the already existing burden on queer individuals. Considering how pre-service teachers are enthusiastic about queer-inclusive pedagogies, the professors themselves should be even more enthusiastic given their intellectual backgrounds and professional experience.

CHAPTER 5: CONCLUSIONS

Introduction

This chapter intends to present the major findings, implications for practice and further studies in five sections: overview of the study, discussion of major findings, implications for practice and further research, and limitations of the study.

Overview of the Study

The aim of this study was to investigate the perceptions of pre-service teachers of English towards discussions of queer issues in order to increase awareness about sexual equity in language classrooms. There were four research questions addressed in the study:

1. What are the perceptions of senior pre-service EFL teachers towards discussion of queer issues in English language classrooms?

2. What are the perceptions of senior pre-service EFL teachers towards inclusion of queer pedagogy in teacher education classes?

3. How do senior pre-service EFL teachers react to a queer session conducted at their ELT department?

4. Do the perceptions of senior pre-service EFL teachers change after the sessions?

In order to answer the research questions, the researcher pursued a sequential mixed methods research design where the data were collected through pre-questionnaires and post-questionnaires, queer sessions, and individual interviews. The quantitative data were reported using SPSS version 25, and the qualitative data were reported through thematic analysis on the software program ATLAS.ti.

Discussion of Major Findings

The findings will be discussed under five subheadings: queer circle of pre-service teachers, experience with queer issues in language (teaching) classrooms, attitudes towards different age groups, reactions to homophobic comments, and inclusion of queer issues in the curriculum.

Queer Circle of Pre-service Teachers

In the questionnaires, most of the pre-service teachers (70%) stated that they have contact with LGBTI-identified classmates at their departments, and they have friends at dormitories, social clubs, and unions. During the sessions, pre-service teachers shared their experiences of queer issues and sometimes the experiences of their LGBTI-identified students, friends, and professors. Such experiences show that queer lives are present in the participants' lives as students and teachers, and they will also be present in their educational context when they become in-service teachers. This finding is also in line with Nelson (1993) and Macdonald, El-Metoui, and Baynham, (2014), who support the idea that all teachers should assume they may have LGBTI-identified learners or learners who have contact with LGBTI-identified people in their classrooms. Also, the fact that 70% of the participants had social contact with a queer circle might have had a positive effect on the perceptions of informants towards queer as is discussed by Gelbal and Duyan (2016) and Sakallı and Uğurlu (2001) before.

Experience with Queer Issues

Teacher education classrooms. When asked about whether queer issues ever came up in their ELT classes, 58% of the participants stated that such issues somehow came up in their courses throughout a 4-year period. However, according to the data from the sessions and the interviews, the courses where homosexuality

was discussed were generally speaking or literature classes, if any. It is discouraging that there was only one university with only one professor covering queer issues in her Material Evaluation course. Also, the way queer issues were discussed in the above-mentioned classes was not always positive. Some professors had negative attitudes towards queer identities and did not hesitate to voice their homophobic comments. Some professors were somehow sarcastic in their dialogues with LGBTI-identified students.

English language classrooms. The quantitative data show that queer discussions are fewer in number in English language classes that pre-service teachers taught or observed as part of their internship than ELT classes. A minority of pre-service teachers (16%) experienced queer discussions at the schools they do their internship, and the data indicate that queer issues may be considered more like a taboo at these schools. In this sense, the present study echoes the findings of previous studies which stated that discussing sexuality is still a taboo in the Turkish society making difficult to discuss and study sexuality in the country (e.g., Duyan & Duyan, 2005; Gelbal & Duyan, 2016).

According to qualitative data gathered from interviews and sessions, students rather than the teachers initiated almost all queer discussions. This may result from teachers' hesitation to talk about such topics as pre-service teachers stated on the questionnaires that they would feel more comfortable covering queer issues if their students initiated them in their future classes. As it will be discussed in further detail in the following sections, pre-service teachers are mostly concerned about negative feedback that might come from their students. However, previous studies conducted in Turkey (Michell, 2009; Tekin, 2011a, 2011b) show that students welcome queer discussions in EFL classrooms.

Teachers in general should realize that whether they initiate queer discussions or not, their students will be talking about such topics. Especially with the help of social media, students have access to all the queer media such as TV series with queer people, LGBTI associations on the web and their publications and broadcast, and Twitter and Instagram accounts of queer people. During the discussions, even pre-service teachers themselves many times referred to TV series and movies with queer characters as well as Instagram and Twitter accounts of queer people they follow. As is also suggested by several researchers (e.g. Jewell, 1998; Nelson, 2006, 2015; Thornbury, 1999), this visibility of queer people in real life and on social media will inevitably find its way into classroom discourse in language classrooms.

Attitudes towards Different Age Groups

Regarding the age groups, the data from the questionnaires reveal that pre-service teachers would feel the most comfortable discussing queer issues with adult learners, and less with teenagers, and the least with young learners. Informants in general thought that queer discussions could flow more smoothly when the students are mature. However, during the interviews, two of the participants teachers stated that it might be much easier to talk about queer issues with young learners since they would be more open minded and do not have the taboos dictated by the society yet.

The data also showed that, no matter what the age group of the learners was, pre-service teachers were much more comfortable with queer discussions if students rather than the teachers themselves initiated these discussions as discussed in the previous section. It should also be noted that some pre-service teachers stated in the sessions that they are going to make their decision about discussing queer issues at their prospective institutions based on the school and student profile.

Reservations of Pre-service Teachers

The participants were mostly concerned about negative comments from students (20%) and religious (19%) and cultural sensibilities (18%) of their students, and the negative attitudes of the administration as noted in the "other" section of the item. These findings are in line with previous studies (e.g., Dumas 2010; Macdonald, El-Metoui, & Baynham, 2014; Nelson, 1993) which state teachers working in ESL settings also have similar concerns. However, different from the other studies, pre-service teachers who participated in this study also stated on the questionnaires that they had concerns about the negative attitudes of the parents. This difference in findings may be because previous studies were mostly aimed at adult learners who immigrate to the UK, US, or Australia, hence a different context.

Another concern of teachers discussed in previous studies was related to students' lack of necessary linguistic background to discuss queer issues. In the present study, only a minority of participants (13%) were concerned about language capabilities of learners. Even a smaller proportion of the pre-service teachers (9.5%) were concerned about not having adequate background on the issue- another concern voiced in the above-mentioned studies. Still, this could be considered as an area to be explored further.

Reactions to Homophobic Comments

Participants were more courageous about warning students if they made a homophobic remark in class than initiating any discussions of queer topics. Participants mostly stated they would warn the students or come up with some other alternatives such as talking to the student individually, preparing a speaking class with queer content, or seeking for professional help. However, one of the informants wrote on the post-questionnaire that he would agree with the student who made a

homophobic remark and added, "This is not diversity, it should –or rather must- be posited as a mental disease. People who deviate from the standard human being form have to be treated by being institutionalized". Even if there is only one person feeling this way, that example shows us the importance of teacher education given considering that this one pre-service teacher will be teaching English in a few months, maybe affecting the attitudes and lives of hundreds of students in his future career.

Inclusion of Queer Issues in the Curriculum

The majority of pre-service teachers (78% and 86% in the pre and post-questionnaire respectively) seem in favour of inclusion of queer discussions in English language classrooms. In another study conducted with 58 pre-service teachers of elementary school at a state university in Turkey (Dedeoğlu, Ulusoy, & Lamme, 2012), the proportion of participants who had negative and positive ideas about using children's picture books reflecting LGBT-related issues in their future classes was equal (28 positive, 28 negative, and 2 neutral responses). These findings may suggest that people who teach languages tend to be liberal with positive perceptions towards sexual minorities.

Participants in this study thought the most important factor for a successful integration was pre-service teacher education. The next important factor involved in this integration was inclusion of queer-related topics in language teaching materials and coursebooks.

However, it is difficult to get innovative ideas published because publishers are reluctant to take risks, especially considering their financial interests (Goldstein, 2015; Gray, 2013; Kappra & Vandrick, 2006; Thornbury, 1999). They prefer to use

already "tried and tested ideas with modest variations, making new materials "bland, general, and culturally neutral" (Murray & Christison, 2012, p.72). Therefore, teachers should not wait for the coursebooks and materials to be updated according to the most recent trends in real life. Otherwise, language learners may not be able to keep up with the discourse they will probably come across when they get in touch with international people.

As publishers and editors resist such innovation in ELT, the solution most probably lies with pre-service teacher training as is suggested by Evripidou and Çavuşoğlu (2015) and Paiz (2017). The majority of the participants (67% in the pre- and 82% in the post-questionnaire) stated that they wanted to study how to teach queer issues in the teacher education courses they take. Most of the teachers were enthusiastic about covering LGBTI issues in English classrooms, but they were just not sure about how to do that. A queer inclusive pedagogy would encourage pre-service teachers to embrace diversity and initiate queer inclusive discussions in their future classrooms. Such inclusion would be a step taken to eliminate sexual discrimination and heteronormative discourse in language classrooms. In this respect, teachers should be educated not only to teach certain skills in their classrooms but also to take initiatives to promote a peaceful and safe classroom environment for all the learners, embracing diversity.

Implications for Practice

First of all, educational institutions should individually consider revising their vision, mission, and administrative policies so as to introduce guidelines and regulations to embrace sexual diversity to protect the rights of queer individuals at their institutions. Also, faculty members teaching at ELT departments might consider including queer pedagogies in their courses in order to build a just and equitable

education for all. When teacher trainers and educators embrace innovation, this initiative will, in turn, have a positive effect on the prospective teachers and thus on their students (Evripidou & Çavuşoğlu, 2014; Paiz, 2017) .

Secondly, publishers and course book editors might take up more responsibility in terms of bringing social justice and equity in their content. Such inclusion of the minority in the materials might ease the challenges teachers might face as is also suggested by several researchers in the literature (e.g., Dumas, 2010; Goldstein, 2015; Gray, 2013; Paiz, 2015; Thornburry, 1999;).

Thirdly, teachers of English language classrooms should have an awareness of sexual minorities in their classrooms and their rights. The classroom discourse should be open to a diversity of students from different sexual backgrounds. Teachers should avoid reinforcing heteronormative language in their classrooms and fight homophobia whenever necessary.

Finally, policy makers and authorities at the Ministry of Education and at Higher Education Council, and the managers at individual universities should take necessary steps to improve educational guidelines at schools so as to defend the rights if queer students and teachers and minimize discrimination against sexual orientation.

Implications for Further Research

The present study investigated pre-service teachers' perceptions in the EFL context of Turkey. The data are limited to three state universities in Ankara. Thus, the environment of private universities or some other state universities in different parts of the country might offer different data regarding discussions of queer issues.

Secondly, further research may be conducted with other stakeholders in the field of education such as in-service English teachers, administrators, and teacher

trainers of English and most importantly faculty staff who train prospective English language teachers in ELT departments of Turkey. Additionally, some future studies may investigate student attitudes or perception in English classrooms. In the literature, there are three studies on the perceptions of students towards homosexuality and queer issues in EFL classrooms of Turkey (Michell, 2009; Tekin, 2011a, 2011b). However, the participants in these studies come from only two different schools in Turkey, i.e. from a private high school in Istanbul and a state university in Çanakkale. Further research in the field may focus on the student perceptions from a variety of schools in different regions of Turkey.

Finally, there are several reports and guidelines published in other countries in order to increase awareness about the rights of LGBTI individuals in the education context. It is high time that such a report be prepared for Turkey.

Limitations of the Study

The study has some limitations related to the setting, the participant profile, the way sessions were addressed, the number of sessions held, and hesitations of the participants to voice their ideas.

To begin with, the sample size of the study for the quantitative strand is limited with 127 pre-service teachers who come from three state universities in Ankara. Although the participants come from a diversity of socio-cultural backgrounds from around fifty cities of Turkey, they were all students of state universities. In this respect, the data offered in this study is somehow limited to the perceptions of pre-service teachers at state universities.

Another limitation of the study derives from the participation of the ELT professors in the sessions. In three of the sessions, the professors of the pre-service

teachers participated in the sessions, whereas in two of the sessions I was alone with the participants. The presence of the professors in the sessions might have affected the way the participants voiced their ideas or whether or not they voiced their ideas. Having said that, as far as I observed, pre-service teachers with negative perspectives towards the issue remained silent in all the sessions independent of the presence of a professor. Another issue to be noted is that I did not have previous contact with the participants, so they may have hesitated to share their ideas with a stranger. All in all, I believe the data might have looked different if the professors of pre-service teachers themselves addressed the sessions.

As one other limitation, it was apparent during the sessions that I was there presenting the session with an agenda. I warned against discrimination against sexual orientation and tried to promote sexual equity in language classrooms as clearly as possible. That's why, although there were participants who stated that they were against discussions of queer issues in language classrooms, these people did not want to participate in an interview. Qualitative data were, therefore, limited to the data provided by pre-service teachers supporting queer inclusion.

Finally, although I had five sessions in total, each student was exposed to the session only once. The study would have had a much more positive effect on the participants if the pre-service teachers had participated in similar queer sessions more than once. Although there was a statistically significant mean difference between the pre- and post-questionnaire scores, the effect size was small for all the items other than two items on the questionnaire.

Conclusion

The study investigated pre-service teachers' perceptions towards discussions of queer issues in language classrooms.

Firstly, the study showed that pre-service teachers know a lot of (invisible) LGBTI-identified students and teachers in their surroundings. Also, queer discussions took place in their teacher education classes many times either positively or negatively. Such existence of queer issues and LGBTI-identified students and teachers in the educational settings of Turkey requires a revision in the materials and curriculum as well as classroom discourse in general so that the topic could be covered properly.

Secondly, according to the findings, pre-service teachers feel the most comfortable with adult learners, less comfortable with teenagers, and the least comfortable with young learners when covering queer issues in their classrooms. Also, pre-service teachers in the study were even more positive about queer discussions if their students raised such topics.

Thirdly, the study revealed that pre-service teachers have some reservations about addressing queer issues in their future classes. Despite such reservations, the data also indicated that most pre-service teachers would like sexual minorities to be represented in the curriculum. Moreover, they would like to receive classes in their faculties that would teach them how to address queer issues in their future classrooms. Therefore, it is also the responsibility of the academic staff in ELT departments to revise their syllabus so as to cover minority issues for the sake of social justice and equity in education.

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APPENDICES

Appendix A: Framework 2 Pre-Intermediate Students' Book

Figure 1: Framework 2 Pre-Intermediate Student Book: 16 (2003)

Appendix B: Framework 3 Pre-Intermediate Student's Book

How we met

Speaking & Reading

1 Discuss these questions.

1 How do people meet each other?
2 Do you know where your parents met?

2 Work in pairs.

Student A: Read Tammy's story and answer these questions.

1 How did they meet?
2 Why was it difficult to start a relationship?

Student B: Read Albert's story and answer these questions.

1 How did they meet?
2 What is Albert's only regret?

3 Tell your partner the story.

4 Read Petra's and Ricardo's stories. Complete them with verbs in the Past Simple tense.

> decide go happen have
> introduce invite

5 Work in pairs. Match the headings (1–4) with the four texts.

1 Across a crowded room
2 Love online
3 Mistaken identity
4 It's never too late

CLOSE ENCOUNTERS

These days, you can find love in all kinds of places. We talked to four couples from around the world who met their partner in a memorable way.

Tammy, 28 and Brad, 31 (USA)

Tammy: 'I was very sceptical about meeting people on the internet. But one day I was surfing the net and decided to go into a chat room. It was quite boring until a guy called Brad came in. We chatted for a long time and then exchanged photos. It was difficult because we were both going out with someone at the time and we were living in different states, but eventually we arranged to meet. And now we're together!'
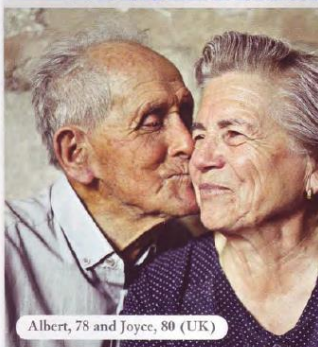
Albert, 78 and Joyce, 80 (UK)

Albert: 'I live in an old people's home and I really thought I was too old to meet anybody special. I wasn't looking for love, but I suppose I needed a friend. One day, I was reading the newspaper in the garden when Joyce came over to have a chat. We talked and talked, day after day, and we became very close. Now, we do everything together. I have one regret – that I didn't meet Joyce years ago!'

Petra: 'It ¹_____ one night at our local nightclub. I was dancing, and suddenly I ²_____ the feeling that someone was watching me. I looked around and saw a boy on the other side of the room staring at me. I ³_____ to be brave and walked over to him. Hans was very shy but we had a drink and started talking. We just clicked and we quickly became friends.'

Petra, 19 and Hans, 20 (Germany)
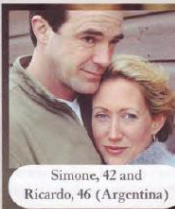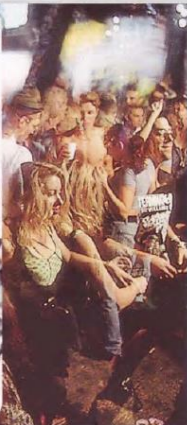
Simone, 42 and Ricardo, 46 (Argentina)

Ricardo: 'It was New Year's Eve and I ⁴_____ some people around to my house to celebrate. I planned a quiet party but my friends brought other friends and by twelve o'clock there were lots of people. I was making some drinks in the kitchen when I noticed this woman on her own. She didn't seem to know anybody, so I ⁵_____ over to her and ⁶_____ myself. She said, "So you're not Antonio, then?!" She was at the wrong party – she had made a mistake with the address! I asked her to stay and we got on really well ... and now we're together.'

Appendix C: Hometown Distribution of Participants

HOMETOWN	NUMBER
Adana	1
Adiyaman	1
Afyon	1
Amasya	3
Ankara	6
Antakya	1
Antalya	3
Aydin	6
Balikesir	5
Batman	2
Bursa	4
Canakkale	1
Corum	2
Denizli	3
Diyarbakir	2
Duzce	1
Edirne	2
Elazig	4
Erzincan	1
Eskisehir	2
Giresun	3
Hatay	3
Isparta	2
Istanbul	6
Izmir	4
Jordan	1
Kastamonu	1
Kayseri	3
Kirklareli	1
Kirsehir	2
Kocaeli	1
Konya	13
Malatya	2
Manisa	5
Mersin	1
Montenegro	1
Mugla	1
Mus	1
Nevsehir	2
Nigde	1
Ordu	2
Osmaniye	1
Rize	3

Samsun	3
Sirnak	1
Sivas	2
Tekirdag	1
Tokat	1
Trabzon	2
Yozgat	1
Zonguldak	5
Total	127

Appendix D: Pre-questionnaire

PART 1: Fill in or check as necessary:

1. Nickname	
2. Age	
3. Sex	
4. Hometown	
5. E-Mail/Phone (If you want to volunteer for an interview)	
6. I know LGBT people at university: Yes ( ) No ( ) **IF YES**, what is your relation to them? (Check **ALL** that apply) ….. Friends ….. Classmates ….. Acquaintance ….. Teaching Staff ….. Other (Please specify): ……………………………………	
7. LGBT topics have arisen in teacher education classes I have taken at my faculty: Yes ( ) No ( )	
8. LGBT topics have arisen in the classes I have taught or observed as part of my internship: Yes ( ) No ( )	

PART 2: Check as appropriate.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I would not mind[4] covering LGBT-inclusive materials in my future classes with adult learners.					
2. I would not mind covering LGBT-inclusive materials in my future classes with teenage learners.					
3. I would not mind covering LGBT-inclusive materials in my future classes with young learners.					
4. I would not mind addressing LGBT-inclusive topics in my future classes if adult learners bring them up.					
5. I would not mind addressing LGBT-inclusive topics in my future classes if teenage learners bring them up.					
6. I would not mind addressing LGBT-inclusive topics in my future classes if young learners bring them up.					
7. How to address LGBT topics in English classes should be a part of teacher education programs.					

---

[4] **I would not mind= It is okay for me.**

PART 3:

8. In my future classes as a teacher, if I discuss LGBT topics in class, ...
(Check **ALL** that apply to complete the statement.)

_____ the topic may raise negative comments from some students.
_____ the topic may offend some students' cultural sensibilities.
_____ the topic may offend some students' religious sensibilities.
_____ the topic may challenge students' moral values.
_____ students may not always have the necessary linguistic skills to discuss the topic.
_____ I may not have the background knowledge about LGBT topics.
_____ Other (please specify) …………………………………………………………………....

9. In my future classes as a teacher, if an act of homophobia comes up in my classes, I would rather …
(Check **ONLY one** that applies to complete the statement.)

_____ ignore the situation.
_____ change the subject.
_____ warn the student(s) about their misconduct.
_____ Other (please specify) …………………………………………………………………....

PART 4: Check as appropriate:

10. LGBT topics should be integrated in classrooms where English is taught.
   Yes ( )   No ( )

IF YES:
11. What do you think would be needed for successful integration of LGBT topics in such classrooms?
Please **rank** the areas below in order of importance (**1 most important and 4 least important**)
_____ Integration of LGBT topics in teaching curriculum and materials
_____ Support from administration for integration of LGBT topics in teaching
_____ In-service teacher training sessions
_____ Pre-service teacher education

Appendix E: Post-questionnaire

Nickname (Please use the same nickname as the first one): **…………………………..**

E-Mail/Phone (If you want to volunteer for an interview): **…………………………..**

PART 1: Check as appropriate.

	Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1. I would not mind[51] covering LGBT-inclusive materials in my future classes with adult learners.					
2. I would not mind covering LGBT-inclusive materials in my future classes with teenager learners.					
3. I would not mind covering LGBT-inclusive materials in my future classes with young learners.					
4. I would not mind addressing LGBT-inclusive topics in my future classes if adult learners bring them up.					
5. I would not mind addressing LGBT-inclusive topics in my future classes if teenage learners bring them up.					
6. I would not mind addressing LGBT-inclusive topics in my future classes if young learners bring them up.					
7. How to address LGBT topics in English classes should be a part of teacher education programs.					
8. I felt comfortable discussing LGBT topics during the whole class discussion.					
9. This session helped me change my attitude towards LGBT issues in a positive way.					
10. I have found the visual and printed materials in the session relevant to language teaching.					

---

[51] **I would not mind= It is okay for me.**

PART 2

11. In my future classes as a teacher, if an act of homophobia comes up in my classes, I would rather
… (Check **ONLY one** that applies)

_____ ignore the situation.
_____ change the subject.
_____ warn the student(s) about their misconduct.
_____ Other (please specify) ……………………………………………………………....

PART 3

12. LGBT topics should be integrated in classrooms where English is taught.
   Yes ( )   No ( )

IF YES:
13. What do you think would be needed for successful integration of LGBT topics in such
classrooms?
Please **rank** the areas below in order of importance (**1 most important and 4 least important**)
_____ Integration of LGBT topics in teaching curriculum and materials
_____ Support from administration for integration of LGBT topics in teaching
_____ Teacher training sessions for in-service teachers
_____ Pre-service teacher education

EXTRA COMMENTS
Is there anything you would like to add that you feel you have not expressed in the questionnaire?

_____
_____
_____
_____
_____

Appendix F: Interview Questions

1. Have you ever discussed LGBT issues in your classes? If yes, in what context?

2. Do you think LGBT issues are within the scope of English classes at schools? Why/ why not?

3. Do you think dealing with LGBT issues should be included in Teacher education programs? If yes, which classes can be relevant to cover LGBT issues in teacher education programs?

4. How would inclusion of LGBT issues in teacher education programs fit in the Turkey context?

5. What is your opinion about teaching a class with such content?

6. What problems might LGBT identified students have? How do you think LGBT identified students' sexual identity affect their learning process? How is this different in different cultures?

7. What problems might LGBT identified teachers have? How do you think LGBT identified teachers' sexual identity affect their teaching process? How is this different in different cultures?

8. What do/can you do to have equity in terms of sexual identity in your classes?

9. Do you have a school environment that welcomes LGBT identified students/ teachers? How so? Do you have a club for LGBT society?

10. Can you tell me about your experiences of LGBT identified students/ friends, if any?

11. Do your students/ friends ever make rude remarks about lesbians or gays? Do you think it best to ignore such remarks? Is it best to respond?

12. Extra comments?

Appendix G: The Consent Form

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March, 2018

Dear participants,

My name is Ozge Guney, and I am a Master's student at Teaching English as a Foreign Language Program, Bilkent University. I aim to conduct a study to explore the perceptions of pre-service teachers regarding discussions of lesbian, gay, bisexual, and transgender (LGBT) issues in English as a Foreign Language (EFL) classrooms.

During the data collection phase of the study, I will conduct a session where the participants will be asked to watch a documentary, participate in class discussion about the documentary, answer the questions in the pre-questionnaire and post-questionnaire, and finally do an interview with me at a later date on a voluntary basis.

Participation would entail 1) reading the Consent Form, and if you agree, returning the signed forms to the researcher 2) completing the pre-questionnaire 3) watching the documentary 4) participating in the class discussion about the documentary and 5) completing the post-questionnaire. The whole process will take approximately sixty minutes and will be audio-recorded.

The participants will be kept anonymous in the study. No information related to their personal data will be used or revealed. While analyzing the data, the researcher will refer to the participants by using pseudonyms. The results of this study may be used in presentations or be published, but in any report of the findings, it will not be possible to identify individual participants.

There are no known/expected risks associated with this study. The collected data will remain confidential, and every effort will be made to ensure anonymity. As noted above, I have taken steps to ensure that you will not be identified. There will be no names associated with any of the data.

I hope you will take the time to review the informed Consent Form, and, if you are over 18 years old and consent to use of the results of your tasks, please sign the form on the following page. Please note that participation in the study is entirely voluntary and participants may skip any tasks or withdraw their participation at any point without facing any consequences. Your decision not to participate in or to withdraw from the study will not affect you negatively in any way at your institution.

If you have any questions or concerns regarding this study, please feel free to contact the researcher, Ozge Guney, at 0 553 536 5262, ozge.yucel@bilkent.edu.tr. If you have any questions concerning your rights as a research participant that have not been answered by the researcher, or if you wish to report any concerns about the study, you may contact the Ethics Committee at Bilkent University.

Thank you.

Consent to Participate in the Research Study

If you want to take part in this study, please sign the form, if the following statements are true.

I freely give my consent to take part in this study. I understand that by signing this form I am agreeing to take part in the research. I have received a copy of this form to take with me.

……………………………………   …………..

Signature of Person Taking Part in Study   Date

……………………………………

Printed Name of Person Taking Part in Study

Statement of Person Obtaining Informed Consent

I have carefully explained to the person taking part in the study what s/he can expect from their participation. I hereby certify that when this person signs this form, to the best of my knowledge, s/he understands:

- What the study is about
- What the potential benefits might be; and
- What the known risks might be.

I can confirm that this research subject speaks the language that was used to explain this research and is receiving the consent form in the appropriate language.

……………………………………   …………..

Signature of Person Obtaining Informed Consent   Date

……………………………………

Printed Name of Person Obtaining Informed Consent

Appendix H: The Documentary *Aunt*

https://www.youtube.com/watch?v=B7bTAWrd9f0

Appendix I: Reliability Analysis for Pre-Questionnaire

Case Processing Summary

		N	%
Cases	Valid	126	99.2
	Excluded[a]	1	.8
	Total	127	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.928	7

Item Statistics

	Mean	Std. Deviation	N
Pre-test: Adult Learners	4.02	.925	126
Pre-test: Teenage Learners	3.70	1.053	126
Pre-test: Young Learners	2.97	1.179	126
Pre-test: Adult-Initiated	4.25	.867	126
Pre-test: Teenager-Initiated	4.07	.931	126
Pre-test: Young-Learner-Initiated	3.44	1.184	126
Pre-test: Integration in ELT Curriculum	3.98	.959	126

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Item 1	22.41	27.012	.807	.914
Item 2	22.74	25.459	.852	.908
Item 3	23.47	25.323	.751	.920
Item 4	22.18	28.134	.733	.921
Item 5	22.37	26.746	.832	.912
Item 6	22.99	25.000	.779	.917
Item 7	22.46	27.738	.690	.924

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
26.44	35.624	5.969	7

Appendix J: Skewness and Kurtosis Reports for Pre-Questionnaire

Statistics							
Items	1	2	3	4	5	6	7
N Valid	127	127	127	127	127	127	127
Missing	0	0	0	0	0	0	0
Skewness	-.857	-.462	.283	-1.129	-.938	-.307	-.508
Std. Error of Skewness	.215	.215	.215	.215	.215	.216	.215
Kurtosis	.311	-.629	-.742	.700	.423	-.752	-.537
Std. Error of Kurtosis	.427	.427	.427	.427	.427	.428	.427

Appendix K: Sample Coding of Data from Sessions

Appendix L: Reliability Analysis for Post-Questionnaire

Case Processing Summary

		N	%
Cases	Valid	125	98.4
	Excluded[a]	2	1.6
	Total	127	100.0

Reliability Statistics

Cronbach's Alpha	N of Items
.929	10

Item Statistics

|	Mean	Std. Deviation	N
Item 1	4.21	.892	125
Item 2	4.02	.979	125
Item 3	3.39	1.163	125
Item 4	4.36	.865	125
Item 5	3.88	1.119	125
Item 6	4.09	.992	125
Item 7	4.28	.938	125
Item 8	4.25	.904	125
Item 9	4.02	.963	125
Item 10	4.30	.813	125

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Item 1	36.59	46.824	.789	.919
Item 2	36.78	45.337	.830	.916
Item 3	37.41	44.647	.723	.923
Item 4	36.44	47.506	.754	.921
Item 5	36.92	45.332	.707	.923
Item 6	36.71	45.787	.780	.919
Item 7	36.52	46.735	.750	.920
Item 8	36.55	48.265	.650	.925
Item 9	36.78	47.578	.658	.925
Item 10	36.50	49.300	.637	.926

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
40.80	57.242	7.566	10

Appendix M: Skewness and Kurtosis Reports for Post-Questionnaire

Statistics		Item 1	Item 2	Item 3	Item 4	Item 5	Item 6
N	Valid	127	127	127	127	127	127
	Missing	0	0	0	0	0	0
Skewness		-1.342	-.904	-.157	-1.705	-.723	-1.154
Std. Error of Skewness		.215	.215	.215	.215	.215	.215
Kurtosis		2.021	.336	-.892	3.323	-.439	1.024
Std. Error of Kurtosis		.427	.427	.427	.427	.427	.427

Statistics		Item 7	Item 8	Item 9	Item 10
N	Valid	127	126	126	127
	Missing	0	1	1	0
Skewness		-1.252	-1.190	-.546	-1.224
Std. Error of Skewness		.215	.216	.216	.215
Kurtosis		.933	1.014	-.807	1.842
Std. Error of Kurtosis		.427	.428	.428	.427

Appendix N: Paired Samples T Tests

		Paired Samples Statistics			
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre: Item 1	4.03	127	.925	.082
	Post: Item 1	4.22	127	.890	.079
Pair 2	Pre: Item 2	3.70	127	1.049	.093
	Post: Item 2	4.04	127	.979	.087
Pair 3	Pre: Item 3	2.98	127	1.178	.105
	Post: Item 3	3.40	127	1.163	.103
Pair 4	Pre: Item 4	4.26	127	.866	.077
	Post: Item 4	4.37	127	.862	.076
Pair 5	Pre: Item 5	4.08	127	.931	.083
	Post: Item 5	4.10	127	.991	.088
Pair 6	Pre: Item 6	3.44	126	1.184	.105
	Post-: Item 6	3.88	126	1.114	.099
Pair 7	Pre: Item 7	3.98	127	.955	.085
	Post: Item 7	4.28	127	.933	.083

Mean	Variance	Std. Deviation	N of Items
40.80	57.242	7.566	10

Paired Samples Correlations			
	N	Correlation	Sig.
Pair 1	127	.830	.000
Pair 2	127	.807	.000
Pair 3	127	.812	.000
Pair 4	127	.795	.000
Pair 5	127	.723	.000
Pair 6	126	.683	.000
Pair 7	127	.764	.000

Paired Samples Test

	Mean	Std. Deviation	Std. Error Mean	Lower	Upper	t
				95% Confidence Interval of the Difference		
Pair 1	-.189	.531	.047	-.282	-.096	-4.014
Pair 2	-.339	.633	.056	-.450	-.227	-6.031
Pair 3	-.425	.718	.064	-.551	-.299	-6.669
Pair 4	-.110	.552	.049	-.207	-.013	-2.249
Pair 5	-.024	.718	.064	-.150	.102	-.371
Pair 6	-.437	.916	.082	-.598	-.275	-5.346
Pair 7	-.307	.649	.058	-.421	-.193	-5.335

Paired Samples Test

	df	Sig. (2-tailed)
Pair 1	126	.000
Pair 2	126	.000
Pair 3	126	.000
Pair 4	126	.026
Pair 5	126	.711
Pair 6	125	.000
Pair 7	126	.000

Appendix O: Sample Coding of Data from Interviews