

Exploring LGBT Lives and Issues in Adult ESOL

Final Report – March 2014

Project Team

Dr Sheila Macdonald (Community Learning and Skills, Kent Adult Education)

Laila El-Metoui (Lelmeducation)

Professor Mike Baynham (University of Leeds)

Dr John Gray (Institute of Education)

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Glossary

LGBT /Q/ I	lesbian, gay, bisexual, transgender / queer/ intersex
homophobia	fear or hostile attitude towards homosexuals; includes all LGBTQI
heteronormative	asserts heterosexuality as the only 'normal' sexual identity or orientation
ESOL	English for Speaker of Other Languages
NATECLA	National Association of Teachers of English and other Community Languages to Adults
Ofsted	The Office for Standards in Education, Children's Services and Skills



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Abstract

This research addresses challenges for ESOL policy and practice raised within the new legal climate created by the Equality Act (DCMS 2010) with particular reference to sexual diversity. Practitioners have articulated concerns about engaging with LGBT issues at work, and expressed varying degrees of knowledge and experience. The sensitive, and potentially contentious, nature of debates including religious sensitivities and freedom of speech highlighted an urgent and widespread need for theoretical and practical work.

This project develops an initial research evidence base by drawing directly on learners' and teachers' experiences of issues of sexual diversity within ESOL. This concept of 'bringing the outside in' (Roberts and Baynham 2006), understanding how people's lives affect and impact on learning and life opportunities, is a key strategy in understanding the heterogeneity of ESOL learners and supporting them in an unequal world. The contributions of almost one hundred participants provide a unique body of evidence from which to plan for and develop further research, inclusive pedagogy, professional development and materials writing. This contribution to knowledge about the role of sexuality in language teaching and learning is of relevance to ESOL teacher education across the Anglophone world in particular, and to teacher education for all sectors more generally.



Introduction

Legal and inspection framework

The Equality Act 2010 consolidates nine previous pieces of legislation to create the UK's first unified equalities legislation. It places a positive, active new duty on public services which is particularly relevant to the highly diverse ESOL student population, which is to:

'have due regard to the need to':

- (a) eliminate discrimination, harassment and victimisation;
- (b) advance equality of opportunity between persons who share a relevant protected characteristic and persons who do not share it;
- (c) foster good relations between persons who share a relevant protected characteristic and persons who do not share it.' (DoCMS 2010: 96).

The 'protected characteristics' are: age, disability, gender reassignment, marriage and civil partnership, pregnancy and maternity, race, religion or belief, sex and sexual orientation; three of these are therefore directly related to sexual diversity. It is useful to note that, as sexual orientation includes lesbian, gay, bisexual and heterosexual identities, everyone is protected from discrimination under this characteristic. Both direct and indirect discrimination are 'prohibited conduct'. There is non-statutory guidance from the Equality and Human Rights Commission (2011) which uses plain language to set out key principles and examples, including a reference to curriculum content (see Summary). The Home Secretary, Theresa May, stated:

'Real progress has been made towards LGB&T equality in recent years and we should celebrate that. We should be proud that same-sex couples can now enter into civil partnerships, and that transsexual people can have their true gender recognised' (GEO 2011).

The Government's action plan includes changing culture and attitudes, acknowledging the role of the UK in promoting LGBT rights abroad, highly relevant for the adult UK ESOL learner population which is known for its super-diversity (Vertovec 2007). The profession is affected by rapidly-changing global migration and economic patterns, with consequent domestic legislative and policy responses which directly influence learners' lives. Some learners may be seeking asylum due to oppression resulting from their sexual identity. Despite the ongoing decriminalisation of homosexuality globally, state-sponsored homophobia in the form of legislation designed to persecute those identifying as LGBT is currently on the increase in many parts of the world; homosexuality is still illegal (between 76 and 83 countries) and punishable by death (8 countries) (www.stonewall.org.uk). Sexual diversity remains largely invisible in language teaching generally (Gray 2013), with potentially negative consequences for LGBT language learners.

In response to the Equality Act, Ofsted updated its inspection handbook and identified LGBT learners as amongst those who are specified as 'those whose needs, dispositions, aptitudes or circumstances require particularly perceptive and expert teaching, and, in some cases, additional support' (2012:38). A provider must respond to individuals' needs and will be observed for 'how well it helps all learners to make progress and fulfil their potential' (2012:38).

ESOL context

NATECLA London organised a ground-breaking conference, hosted by the British Council: 'Breaking the Ice: LGBT Issues in the ESOL classroom' (NATECLA 2012). It opened the debate for practitioners and managers who exchanged views and heard about developments in the LGBT field. Despite a professional ethos of social justice and action on behalf of learners, LGBT issues seldom



appear to be integrated into classroom activities. Feedback from 43 conference participants indicated that, despite positive intentions, many lacked confidence, were concerned about others' feelings and reactions, and could not locate appropriate resources or support. There was subsequently a lively email debate (www.jiscmail.ac.uk/esol-research) which highlighted connections between ESOL and people's everyday lives and identities; the complex dilemmas faced by those whose religious belief present a challenge to full LGBT equality; the nature of tolerance and mutual respect and middle ground and our duties to comply fully with the law. It was a respectful, articulate debate which prompted this research project and showed that ESOL tutors are acutely aware of formative experiences in influencing attitudes to LGBT people and their place in society. This project explores these ideas, linking with a two year ESRC seminar series 'Queering ESOL: towards a cultural politics of LGBT issues in the ESOL classroom' jointly organised by John Gray, Mike Baynham and Melanie Cooke from the Institute of Education, University of Leeds and Kings College London respectively (<http://queeringesol.wordpress.com/>).



2. Setting up the research

This project focusses on classroom practices, and is based on a post-structuralist theoretical model within which to explore 'language acquisition in its social, cultural, and political contexts, taking into account gender, race, and other relations of power as well as the notion of the subject as multiple and formed within different discourses' (Pennycook 1990:26). Key concepts are that language operates as symbolic capital and as the site of identity construction (Bourdieu 1991, Norton 2000); language learners have agency, with dynamic, changing, multiple identities (Block 2003, Baynham 2006); and second language acquisition is not simply cognitive but also 'situated learning' (Lave and Wenger 1991, Eckert and McConnell-Ginet 1992), that is, becoming socialised into specific communities. The contribution of queer theory to this field of enquiry is discussed in Nelson (2009). The intention is to develop a critical pedagogy which encourages dialogue between theory and practice to support a better understanding of the connections between language learning and teaching and sexual diversity. Here we see the classroom as transformative, as is the research process itself.

The study began from this question:

How are LGBT lives brought into, and experienced, in adult ESOL classrooms?

We asked:

- does the ESOL profession recognise the sexual diversity of its learners and tutors alongside other areas of diversity?
- do LGBT learners experience ESOL as a positive and safe learning environment in which diverse sexual identities are recognised, respected and their potential as a learner fully developed?
- how do tutors' and learners' lives outside the classroom impact on the development of fair and full inclusion of LGBT lives?

Participants

Almost 100 tutors and managers participated in either the survey or interview. An online questionnaire (Appendix 1) was open to all UK ESOL practitioners, managers and teacher trainers and circulated through email lists. This included closed questions about workplaces and knowledge of equality legislation (Appendix 2) and open questions about incorporating LGBT issues at work. This was analysed together with interview transcripts. Responses came from around the country, mainly in further education and community colleges. Interviews were carried out with eight tutors from Kent and London. Although interest was expressed by others, responses were relatively slow; there are implications for future research in effective methods of contacting tutors who are not in current networks. Both LGBT and heterosexual tutors were interviewed (Appendix 3). The purpose was to explore, through semi-structured questioning:

- experiences of incorporating LGBT lives in the classroom
- roles as Skills for Life tutors and anti-discriminatory practice
- concepts of the classroom as a safe or comfortable environment
- expectations of good practice in relation to sexual diversity and how to develop or support it.

The initial intention to include several LGBT- identified learners was unsuccessful as we relied on posters and tutor invitations. As only one gay man volunteered for interview, we decided to include a focus group of learners in an established class; during this, one learner disclosed that he was gay and agreed to be interviewed. We did not set out with pre-conceived expectations or hypotheses, but allowed themes to emerge from interviews and survey responses.



3. Tutors

The project's overall question: “**How are LGBT lives brought into, and experienced, in adult ESOL classrooms?**” led to discussions:

- how is LGBT understood and defined by individual teachers?
- how does the profession understand its responsibilities in this area of work and is there a need for a coherent set of policies and guidance?
- how can tutors be best supported to carry out their duties under the Equality Act and Ofsted policy in the light of personal or organisational dilemmas or conflicts?

Survey respondents were asked to describe how LGBT issues had arisen in their work and their own responses; their attitudes and responses to homophobia; using LGBT-themed materials; and organisational supports (Appendix 2). During data analysis it became interesting to explore what tutors' practice and classroom environments were based on; in other words, how far might we ascertain why tutors behaved in a certain way, and how was this influenced by internal and external factors? A number of themes emerged from the data.

3.1. Emerging themes

Theme 1: “It had never crossed my mind”

Lucy¹ is one of several tutors who said that LGBT issues are hidden in ESOL. She wondered if this was due to cultural reasons or because tutors don't address them. She said 'it's outrageous really' ashamed that in 10 years' teaching she had never thought about it, or noticed if her students were gay. Through this research, Lucy not only realised that her learners had introduced sexual diversity into her lessons, but took steps to enable them to discuss this in the focus group, which is discussed in Part 4.

In interview, Lucy recalled clearly where students had driven the agenda, arising from introductory and family lessons. She had faced dealing with an unexpected situation in a first warm up with a new group when inviting students to ask her questions: she put circles on the board to represent aspects of her life such as house type, and her middle name, which is Mary. A young Iranian woman, B, raised the possibility that she, Lucy, was a lesbian by asking if Mary was her partner. Lucy said no, that she could be, but wasn't, and this produced laughter in the group. B insisted that she still could be the teacher's partner even though she was called Mary and this resulted in sniggering. Lucy understood that B was trying to make a stand about sexuality but felt unable to take this further, although she had validated the possibility by not denying it.

Some minutes later, the students continued this activity amongst themselves, during which a Polish learner struggled, saying he didn't know what names to write in his circles. Lucy asked him 'Are you married?' He said no. 'Have you got a girlfriend?' No. 'Have you got a partner?' Yes. Lucy said she had never previously considered that a student may be gay, but then asked 'What's his name?' and he replied 'Peter'. She invited him to write Peter's name and he did.

This learning moment for Lucy, brought by B into the earliest stages of a course, allowed her to see that LGBT learners want and need to be visible in her classroom, and that she could, by recognising

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Pseudonyms used throughout



that possibility and not closing it down, make the space one in which sexual diversity is acknowledged as part of people's family life. B showed that cultural beliefs cannot be assumed and that students can and do have verbal disagreements. B was an asylum seeker, a politically active feminist, who clashed with her classmates around the Koran's interpretation of women's rights, a situation which also challenged Lucy's positioning and class management.

A second example of unexpected learning came when Lucy introduced for discussion the topic of how many children people should have; this included references to celebrity couple Brad Pitt and Angelina Jolie. The learners 'went off at a tangent' about gay singer Elton John and expressed outrage at the notion of two men having children and gay adoption. The group and Lucy appeared to be on opposite sides of the debate and she tried to explore their views, concluding finally that they disagreed with each other. Here, Lucy's assumption that they would only be talking about heterosexual people meant that she was unprepared for the learners' wide cultural knowledge and willingness to discuss parenthood decisions in a context of a sexually diverse society.

Twenty six survey respondents recorded that learners had raised LGBT issues in class.

Theme 2: "It's private"

Practice for some tutors relies on the invisibility of LGBT people in and out of class. Apart from induction sessions on equality issues which include sexuality in some colleges, these tutors avoid opportunities to engage their learners with this aspect of social life and language learning. Like Lucy, they may assume that they have no LGBT learners, or say that this possibility had not occurred to them, and may not notice or avoid moments where learners themselves present a chance to explore views or challenge homophobia. About a quarter of survey respondents had had no experience of LGBT issues being raised in class. For two interviewed tutors, Anita and Samira their position as 'avoiders' caused them some discomfort, especially when placed in the context of their highly-developed professional identity.

Anita says that the classroom is her 'domain' and she feels confident to challenge racism and present an equalities legal framework. A key word for her is 'respect' which is connected to working with learners from many different countries with little English, and who may need practice in understanding classwork boundaries and polite language. Her experience of those expressing racist views is that this appeared to arise from ignorance rather than prejudice and she felt able to 'put them straight'. In this, Anita expects to intervene, being prepared to deal with a perceived problem of discrimination when it appears, but suggests that 'nothing is a big deal unless something arises'. She acknowledged that this can lead to difficulty as she does not think about LGBT issues and lives at all in relation to her practice, and so does not provide an opportunity for people to learn about sexual diversity as a part of social life. She expected that if she did know that one of her students was LGBT then she would try to include 'subtle facts' but has never experienced an 'out' learner, a situation which she regards as their choice.

Anita concluded that her position is contradictory and illogical and said it is based on fear of others' homophobia which she would find difficult to manage. She works from a baseline that LGBT lives or issues must be problematic, that some people will necessarily be offended if this 'hot topic' is raised, and that people will have strong views so it's safer not to say anything. She raised the difficulty of working with a wide variety of cultural backgrounds, and believes that non- Europeans, specifically African learners, are likely to be more homophobic. Given this, it is unsurprising that Anita's strategy of relying on ground rules and respectful behaviour has limitations, and that she would like training which would allow her to reflect on this and feel supported to change her practice.

Samira also says respect is extremely important, and she passionately wishes and intends to provide all her learners with the very best experience:

"I know that they are all equal and need to have a fantastic experience when they come to our classes"



However, Samira's professional identity and code of practice collide with her personal views:

“In ESOL work I have never ever, in any of my schemes of work or in any of my lessons, I’ve never come across or looked for resources that would cater for LGBT ... and it's not an area that I feel comfortable ... from a personal belief, personal upbringing, personal religious belief, it's an area which I feel is private.”

Samira recognised where her lack of knowledge and confidence had prevented her from sensitively managing an incident where a class were sharing international customs and traditions. In this Entry 2 group it was raised that in the middle East, two men can hug when they come out of prayers, but this could be interpreted differently elsewhere. In retrospect, this was clearly a 'critical moment' with the potential to open up ideas and views in relation to the interpretation of same- sex behaviour in public places. At this point, a pair of learners demonstrated what Samira regarded as 'looking down' on gay people through facial expressions, and she felt unable to deal with the situation. She wished that she could have behaved differently because:

“I need an LGBT student to feel comfortable and respected in the class, regardless of what I think – I am a tutor, I’ve got my own opinions, but as a student, he or she is entitled to all the respect and I would not allow anything to happen to their feelings to make them feel inferior for some reason or another.”

There was clearly a tension between Samira's personal discomfort, her wish for all students to be comfortable, and her concern that classroom behaviour may result in LGBT students experiencing negative emotions. However, she had never known a learner to be out as LGBT, and is unsurprised by this, saying it is still taboo, under cover, and people will be reluctant to tell their tutor or classmates. This led us to consider her duty to the whole group, regardless of sexual orientation, and another key concept: the importance of integration and how tutors encourage this by equipping learners with the skills they need to participate outside the classroom:

“...we're teaching everything ... it's the integration into work, accepting the other, the differences, accepting the diversity, being a good neighbour, being in the heart of the community. I think that's being a SfL tutor, being in the heart of the community, I strongly believe that.”

However, sexual diversity, although part of that community, is an area which her background and Moslem faith has led her to think of as private, which causes tension when personal and public worlds meet. A reflective discussion about civil partnership and gay marriage revealed a strong resistance to the idea of introducing this topic:

“I wouldn't feel comfortable designing or delivering something like you know the rights of gay people for example, or the lesbian people, any sexual orientation I would not be happy or willing to deliver that.”

Theme 3: “That’s what you want to teach anyway, tolerance”

Although informing or educating adult migrant learners about the UK legal framework on all civil matters including LGBT rights was considered a key responsibility, respondents varied in whether this was the starting or closing point of their work. Where it became tricky in practice was in deciding whether, and under what circumstances, tutors should challenge, prevent or stop, or attempt overtly to change learners' views. On equality issues, Gin said that she considers herself to be 'a very open liberal person' and so she would not allow anyone in her class to feel undermined by another person and she would 'put a stop' to this, talking about why that was important. Aware of her authority, she uses this to reinforce rules in order to challenge all forms of discrimination. Taking a more nuanced position, Mary says “it's not my job to change their views' if they are strongly religious for example, but to help people see where this fits within the UK' s cultural and legal mores. She notes that many learners are teenagers or very young adults, and will be working out their own sexuality, never mind



how to fit in with another country, and regards LGBT as no different to many other issues they are grappling with. She always assumes that someone in her class will be LGBT and says she has no need to know who this might be, raising a significant point about the range of matters which learners hold as private or risky. She is aware of those who experience domestic violence, have fled civil war and had family killed, have disabilities or live with someone without declaring this to the benefits office. Such sensitive secrets are brought into all ESOL classrooms. Like Lucy, Mary has found that questions about LGBT catch her unawares but acknowledges that this happens with many aspects of language learning. She has recently used visual clues with her low level class, drawing family trees which include two women partners and notes wryly that it didn't work quite as she planned: the learners decided that her use of 'she and she' was incorrect and their not- yet established knowledge of personal pronouns caused confusion. She aims to offer information about diversity in a light hearted way, offering options in different situations. Sometimes this causes laughter, but in an adult way which she thinks means it is accepted and people are learning.

Theme 4: "Sitting in the fire"²

Jaffrey and David explicitly engage their learners in discussion about topical, contemporary events, and are more confident than others in this project about their aims and practice in relation to LGBT lives and issues. David has a theoretical and political engagement with critical pedagogy, based on the work of Freire (1972) and developed with others into the Reflect model of practice (Moon and Sunderland 2008). The work aims to connect people's language learning with community action and participation. David positively encourages stimulating debate which aims to question and challenge prejudices, so that people learn how to participate in difficult situations in English. His view is that learners are resilient and can be less fearful of conflict than tutors. Jaffrey's teaching practice is based on previous experience as a therapist and a theoretical framework of humanist, person-centred work. His approach is to support learners to engage fully in debate from a non-judgemental position in order to encourage their personal learning, understanding that they are also learning about and developing new identities as they are changed by language.

LGBT lives and issues as core subject

Both tutors chose to bring an item about gay marriage into class, knowing that it would be divisive and conflictual but also highly topical and significant following a landmark ruling in the House of Lords (TSO 2013). Their language aims were to practise agreeing and disagreeing (polite and appropriate), reading an authentic text (online news item), and informal or formal debating skills.

David's mixed E2-L1 community class had been working together for some months. The first task was to share views and experiences in small groups; in fact an 'impassioned' debate, where religion was a major theme, immediately took place in which a variety of views were expressed about the rights and wrongs of gay people having the right to marry. This class were experienced in holding discussions with a focus on integration which had included religious beliefs, clashing ideologies and how they were differently defined by their varying backgrounds and ways of participating in their community. David had consciously created an environment where people practised language skills such as tactful disagreement and how to actively listen and process, taking turns to participate; however equally important was the groundwork in fostering an atmosphere where learners would be prepared to take risks, choose how and when to disclose sensitive information, challenge and support each other when they disagree. During this lesson, for example, learners disagreed about the teachings of the Qur'an in relation to two men kissing in the street; one person said it was wrong and she would challenge them, a position to which others reacted strongly. Others said they didn't all get their values from the Qur'an and they had to work out how to share public spaces like this. In this

² Mindell (1995)



way, learners were both expressing and developing new identities, in a space in which their tutor participated and allowed the reality of strongly-held views to be shared and explored.

In contrast, Jaffrey's class of young adults on an upper intermediate TEFL course hardly knew each other; they were from Spain, Italy, Moldova, Ukraine and Germany. After reading, they completed a worksheet designed to encourage expressive language about the issue of gay marriage. Jaffrey read these before setting up a formal debate. He found that 12 of the 14 thought that it was a 'non-issue', that is they either took a 'live and let live/ not my business' position; one believed that those who love each other should be allowed to marry, whilst one Ukrainian young woman 'K' vociferously disagreed (see Appendix 4). At this point, many tutors might reconsider their lesson plan or challenge K but Jaffrey allowed the debate to develop, trusting in their emotional intelligence to manage the situation. Some were persuaded it would benefit their language skills to argue against their own beliefs. K sustained her position throughout, not attempting to convince others, but making statements about her reality. Others were 'aghast', vocal in opposition, whilst some, especially the young men, tried to process their feelings through humour, saying they found it funny that she could hold these views. This was a very young group, mostly still in their teens, and J was conscious of their difficulty in not identifying a person's views with them as a person, but did not need to intervene, having prepared very firm ground debating rules.

Jaffrey saw his task at this critical moment as being to counter K's extremely homophobic views without judging her, her country or background. He provided a learning environment which allowed her to hear others and their ideas, and experience their reaction to her views without being personally attacked. If she had been challenged or admonished, it was likely she would have resisted and been closed down. He judged that this, probably unique, experience would provide K with an opportunity to reflect on her given position.

Many tutors expressed reservations about how they would manage situations such as these. In the next section, I explore how different approaches can support or hinder positive learning experiences.

3.2. Approaches to sexual diversity in ESOL

A recurrent theme in this research is that tutors wish to ensure any LGBT learner experiences a safe and non-discriminatory learning environment, whilst acknowledging that more could be done to strengthen their teaching practice in this area. We found a range of skills and practice, varying not only between tutors but dependent on situations such as timing in the course or lesson, personal confidence or vulnerability, and judgements about learners' needs or attitudes. Interestingly, our themes resonated with those developed by Cynthia Nelson (2009) whose study into sexual identities and ESOL was mainly set in the USA. She suggested that tutor approaches fall broadly into three categories:

Counselling - focus on the personal, interpersonal; individual homosexuals; focus on homophobia; personal growth/ tolerance

Controversies - focus on social, societal; social construction of sexual identity; civil rights/ heterosexism; social justice

Discourse Inquiry - focus on textual, discursive; heteronormativity; analyzing how language and culture work in relation to sexual identities

Our research demonstrates how emerging themes cluster around similar key factors, within a contemporary UK ESOL practice:



Approach 1: Counselling/ therapy

Our research examples	<ul style="list-style-type: none"> • challenging homophobic comments/ protecting lgbt learners (most) • using induction/ ground rules to clarify respectful behaviour (most) • normalising lgbt by eg: inclusion in family tree (Mary) • 'seeing' a gay learner so that he is enabled to name his partner (Lucy) • being prepared to accept being positioned as possibly lesbian (Lucy)
Practice context	<ul style="list-style-type: none"> • respect in the classroom • wanting learners to be comfortable • individual support for learners to progress (Ofsted) • supporting people who are oppressed • working in diverse and multicultural communities
Constraints or difficulties which may arise	<ul style="list-style-type: none"> • LGBT invisibility through: <ul style="list-style-type: none"> • waiting for learners to disclose their sexuality • exclusion of lgbt lives in materials • representing world as exclusively heterosexual • saying it's private/ a lifestyle choice

Approach 2: Anti-discriminatory practice

Our research examples	<ul style="list-style-type: none"> • strong ethical stance re: tutor role in the community (Samira) • willingness and ability to explain legal frameworks and civil rights (most) • incorporating debate, linguistic skills of opinion, persuasion (David, Jaffrey)
Practice context	<ul style="list-style-type: none"> • tutors as advocates / powerful friends • Skills for Life model / conduit to the community • political activity with/ on behalf of learners • language connection to daily life
Constraints or difficulties which may arise	<ul style="list-style-type: none"> • LGBT themes presented as controversial or problematic • positions everyone as pro/anti which may inhibit exploration of complexities/ nuance • classroom management of strongly-expressed views

Approach 3: Discourse Enquiry/ Critical pedagogy

Our research examples	<ul style="list-style-type: none"> • opening up discussion on intersecting and changing identities (David) • awareness that learners are finding out about new cultural codes, including sexual ones (Mary, Jaffrey) • offering opportunities to question how attitudes are formed (David) • understanding that learners form and reform their identities and practise this in the classroom (Mary, Jaffrey, David) • trusting learners to support, explain, resolve differences (David, Jaffrey)
Practice context	<ul style="list-style-type: none"> • ESOL classrooms as space for exploration, critical enquiry into language, identity development • language analysis in other key topics re how migrants are positioned (eg deserving/ undeserving; willing or not to integrate; English language tests and citizenship)



Constraints or difficulties which may arise from this approach

- Tutor fear and discomfort:
 - don't know the answers
 - don't know where to start
 - can't manage conflict
 - want my classroom to be safe and comfortable
 - being upset and angry
- applicability at lower levels of proficiency

There were 3 tutors whose approach did not fall into these groupings. Their position was that LGBT people should not be permitted full civil, social or legal rights. One viewed them as deserving of sympathy, support and privacy, regarding them as being created from genetic disorder. One noted that being LGBT 'is against the teachings of all major religions'. From this perspective, they may not include sexual diversity or equalities work in their teaching. The difficulty from this approach is that tutors risk not meeting legal or guidance requirements, reduce potential for language learning and clear communication, do not prepare learners for the wider community, and may fail to support an LGBT learner.

The majority of our respondents favoured either counselling or anti-discriminatory practice, rather than developing discourse enquiry. Whilst this will be due in part to having a large cohort of learners who are as yet not able to engage in exploratory language, Nelson's conclusions have resonance for how this work may be constructively taken forward. She says:

'In other words, most teachers would focus on individual homosexuals or gays and lesbians as a social category, rather than on the linguistic/cultural acts associated with sexual identities; most teachers sought to either elicit – or conversely, to avoid – their students' feelings about gay people or opinions about gay rights, rather than analyzing the sociosexual dimensions of communication much as they would any other dimensions; and in incorporating lesbian and gay content, most teachers sought to enhance students' personal growth or stimulate their interest in social justice, rather than improve their ability to comprehend, critique and contribute to discourse practice.' (2009:209 author's italics).



4. Learners

“Tutors told me ... I haven't got anybody lesbian or gay in my class, I know my students”(interviewer)

“Well, hello!” (Milan, gay student)

ESOL learners frequently bring in personal queries, want to clarify terms or cultural norms, engage in topical discussion or express opinions which are not part of the lesson plan. This includes LGBT themes (26 responses in survey), sometimes unexpectedly, such as two LGBT students getting married, and another couple expecting a baby (survey 80/85). Tutors describe it as being caught on the back foot, not knowing how to deal with 'it'. This section presents our discussions with learners.

4.1. Learners' themes

Personal experience

The focus group³ comprised eight L1-L2⁴ learners invited by Lucy (tutor interviewee) to take part in a discussion about LGBT themes in ESOL; five others chose not to participate. Previously, LGBT themes had not been part of their language learning and Lucy had no knowledge of their sexual identities. The data from this group is striking. Six learners had direct personal experience of LGBT lives:

“ For instance I'm gay, and I knew that since all my life, but I know many people who doesn't know they are gay, and after having kids and they realise or sometimes it's because they didn't realise about their sexuality, or they had to be hiding for the society.” (Carlos)

“They never said we are lesbians or whatever, no it was natural...” (Alejandro)

“ In my home, one girl she has two mothers.” (Alejandro)

“My the best friend is gay... I like gays because they are very good friends for women.” (Ana)

“I have one friend, a girl yeah. She has a boyfriend for long years. After seven years something misunderstanding, is leave the boyfriend. She said I don't want any more boyfriend, I want girlfriend. He (sic) said now I know I'm a lesbian.” (Dilman)

“I have one friend, a girl, and she said me she is a lesbian. But she was [had]boyfriend when she was pregnant. Boyfriend said don't want this child. After that she made ... abortion. After that she changed her sexual orientation.” (Galina)

“ I have an uncle. I had, because he used to be married to my aunty for about fifteen years. They had two children, and after twenty years of marriage, he tried to be gay. I don't think he decided to be gay, I think he was gay already. And then he said you know what I'm not going to be hiding any more, and so decided to split up and be with his boyfriend.” (Simon)

“I knew in Poland one woman she has four children. Now she changed her sex. Now she is a man.” (Ana)

Not only did this group have rich and diverse experience, but they were able to articulate their relationships and observations with an awareness of global differences, of developing and changing sexual identities, to question and express a range of views about how homophobic attitudes could be challenged. They reveal a level of sophistication and sensitivity to the subject and to each others' positions which enabled their discussion to range far beyond classroom behaviour in an example of the emotional intelligence referred to by tutors Jaffrey and David.

³ Appendix 3

⁴ Upper/ Intermediate



Respect, tolerance

Respect was a word used consistently and with some insistence by all participants. Within an expectation of liberal tolerance of those who are different and possibly not liked or understood, they were clear that respect was still required:

“ Definitely we have to learn to have more empathy with everyone. Always when we don't understand something because it's different from you ... you have to respect regardless everything ... I don't need to know many things about you, only if you are polite with me, if you are friendly, if you are respecting me.” (Carlos)

“I don't have to understand why she's thinking like that. What I do have to understand is I have to respect her will.” (Simon)

However this is a two- way street and mutual respect is an expectation regardless of another's views. There was a keen awareness of homophobia and a desire that sexual diversity be treated “as any other normal topic” (Simon). In a later interview, Carlos reiterated this:

“Well, always I thought we have to teach this naturally. I told last week in the group ... I'm gay, but I'm Spanish. I have black hair, I don't like beans, many things of my life... So we have to treat this as something normal in your life.”

Veronika wanted to protect those who were hurt by homophobic comments, suggesting “we have to hurt them on the way how they hurt other people”. Alternative suggestions were tested out, such as moving away, or using the most polite language and eventually she thought “just to leave the angry people to be angry for themselves.” In negotiating these possible responses, this group were comparing and checking their previous life experiences and room for manoeuvre with their current situations, reflecting on how much safer and luckier they felt to be in a modern part of Europe where they did not face dictators (such as previously in Spain) or violent arrest as in Iran. The extent to which this freedom for LGBT people was recognised was perhaps summed up by Alejandro who said:

“ You must be free to say if you want. If you don't want, because you don't need to say it.”

Changing lives

The group did not take the view, or have the experience, that sexual identity was fixed, and themes emerged about the nature of freedom. In sharing examples above about friends and family, they acknowledged that some people change their sexual orientation when they are adult (Galina). This may occur apparently in reaction to a shock or disappointment in a heterosexual relationship, or after a long knowing which cannot be denied, as in Ana's transgender acquaintance:

“Now she changed her sex... She told me that all her life she feel ... man.”

Simon's insights into his uncle's decision to leave his wife and children to be with his boyfriend tell us that he has a keen awareness of the damage an individual experiences if she or he hides within a heterosexual identity they do not own:

“I think you already know deep inside of you, if you are straight or if you are gay, if you like men or women or not. But I think after a certain age, you have got to stop hiding, because of what society's going to think about you. You just think, you know what I'm not going to be hiding any more, I'm going to just free myself ... most freedom depends on what's your conception of freedom. Because before if a guy, twenty-five years old, he was hiding from society because he thinks that society will screw him, he was not free, you know, he was captive somewhere.”



This perspective was not shared by Dilman, who used the interview opportunity to raise a question about transgenering; he said four times that he did not understand why, as an adult, a woman would want to become a man. Others suggested that it's a person's will, or it's natural, or lives are complicated, but Dilman did not accept this, arguing five times that those who change their sexual identity “misuse the freedom” and are against “the natural”. He connected this to “God creates ... and you can protect the world.” Again others engaged with him to try and understand his meaning, and Veronika queried “ ...but when do you think that somebody feel freedom? Don't you think that's freedom for them?” Whilst Dilman did not receive the support he may have wished for his opinion, he did experience a thoughtful, sensitive exchange of ideas and knowledge, articulately expressed in an atmosphere of careful listening.

ESOL classes and LGBT

This group expected a teacher to treat everyone the same regardless of their sexual orientation and with respect, which accords with tutors' own views. Carlos and Milan are gay students who were both 'out' in their home countries (Spain and Hungary) and moved to the UK for economic reasons. Milan had been on the point of marriage when a chance encounter at a party led to a kiss which changed his life:

“ ... after that my heterosexual world completely collapsed” but “ ok the world didn't come to an end.”

Both men recounted that telling their mothers was the most difficult aspect of their changing sexual identities, which occurred in their late twenties, and now, years later, they are open, dealing confidently with homophobia and questions. Neither expected nor required protection in class; in one case, Carlos had been asked to explain the meaning of 'bisexual' and a female student had said that this makes her vomit. He moved seats. He advises that teaching 'naturally' is key, including sexual diversity as part and parcel of a person's whole identity. Milan agreed, noting how important it can be not to push too hard when people arrive from all over the world, possibly at a point of change or discovery about their sexuality. He stressed the value of LGBT images, such as a poster he noticed in college reception:

“...and small paper something about LGBTQ – ohpa! Oh my god! I didn't have enough time to read but recognised the letters LGBTQ I wanted to investigate”

The sense of recognition and excitement produced by this poster was enough to provide Milan with the information that he, as a gay man, was visible, welcome and may be able to connect with other people at college. Its significance lay in it being 'just a picture' so that, while an LGBT student doesn't have to do anything about it, all visitors get the message. Interestingly, the secure accommodation education centre visited in this project displayed more equality and diversity posters than other locations, including a briefing on the Equality Act and support phone numbers for LGBT detainees.

Milan had been an equal rights/ LGBT tutor, and presented this charity work as part of an ESOL class project; his co-students accepted him, and wanted to ask questions about his life, which he finds a common occurrence. He stresses how ignorance of gay relationships causes rejection, resonating with tutors whose confidence is constrained by lack of knowledge. For those less confident, he advises “gentle visibility is a positive message”, noting that in ESOL, there are issues of very different starting points regarding sexuality, cultural understanding and language ability. He was extremely hesitant about when and how to introduce LGBT topics such as gay marriage, recognising the risk that recent arrivals with little English may feel exposed and confused but did support embedding LGBT lives in a positive way in materials and introducing topics at advanced levels to increase awareness and explore prejudices. However, he noted that people offer opportunities to explore issues indirectly. For example, a young Pakistani work colleague told him about his grandmother arriving at Heathrow. When she saw two men kissing she was shocked, but the young man told her it was acceptable in the UK. In this situation, Milan's suggestion is that a



teacher be aware and open to the possibility that his colleague was questioning his own sexuality and told this story to elicit others' opinions and support. This example of an unexpected learning moment is one which tutors in this research acknowledge they have sometimes missed or avoided.

4.2. Transformations

It was striking that these learners, who had, apart from one, not volunteered for this research, brought into their learning space a wealth of experience, complexity and identity development which had been entirely invisible to their tutor Lucy. They were sensitive to others' backgrounds, able to manage homophobia and, crucially, able to use this conversation to develop their thinking. Both everyday classroom learning and the research process can be a transformative experience, as Lucy later wrote to me:

'After the focus group, I felt LGBT became more a part of ordinary conversation in class. Subjects such as same sex partners and transvestitism came up quite spontaneously in the digression and flow of small group and full class discussion. I felt that the students were more comfortable discussing the topics as a normal part of everyday life, as they had been sanctioned as acceptable. Dilman, despite his assertion that homosexuality was 'against the natural' was the first to bring the subject back into the classroom. He returned to the next lesson with an article, which he had clearly read and thought about and which he had very carefully cut from the free daily paper. It was about a gay marriage proposal which had taken place that week in parliament. 'He told me "It's in the government, it's ok teacher it's in the government, I understand". I felt that he was trying to somehow reconcile the different view that he had expressed within the group and he didn't want me to think badly of him.'



5. Practice Issues

Either by intention or default, research respondents often found that they assumed or presumed heterosexuality in learners and colleagues. Some either refused or were very wary about introducing the possibility of sexual diversity, whilst others tried to introduce LGBT images or themes for shock value or as a cultural experience. Here I draw on Nelson (2009) who offers cogent reasons why, in ESOL especially, these responses cause difficulties.

They are a barrier to effective communication

Migrant learners must decode not only linguistic or verbal, but also many visual non-verbal clues, codes and means of communication. This work is particularly important for those not yet fluent or familiar with a new country. Mismatches can be confusing for all, and for LGBT learners there are particular cultural practices around one's demonstration of sexual identity. In white western European and north American societies for example, it is common that LGBT people need to verbally declare their sexuality (coming out) which may be unheard of in other parts of the world. In this, as in other processes of acculturation, there are teaching opportunities. A further, critical exploration of discourses underpinning these social practices would add another dimension to more advanced learners' language development.

Good pedagogic practices focus on processes of identity negotiation

From this perspective, it can be argued that good practice is not necessarily connected to whether, or if, tutors or learners identify as LGBT or straight or ascribe any other label to themselves. What is of greater significance is to understand that sexual identities, like all others, are socially situated, allowing tutors to:

'create a pedagogic focus on the *processes* of identity negotiation, which would draw attention to the linguistic nuances, ambiguities, and consequences of how identities are communicated in various situations and settings' (Nelson 2009:119 original italics).

I noted above that two interviewees, Samira and David, found a similar situation being raised in class; that of men holding hands in a public space. What is interesting here is how and why each tutor arrived at a similar scenario and their pedagogic potential as unplanned learning. Samira had not intended to offer space for discussion about how these practices may be viewed differently in the UK, from the perspective of changing religious practices, male intimacy and friendship, or representations of sexual identity. So, having not expected that sexual identity may arise as part of the her lesson on cultural traditions, and acknowledging that she is uncomfortable with addressing themes of sexual diversity, she found herself unable to do what she wanted, which was to challenge homophobia and insensitivity. This compounded her own sense of unease and lack of confidence, whilst inadvertently suggesting to the learners that this is a subject area which cannot be safely explored. David's approach, to embrace and open up such scenarios as a means to explore people's ideas and prejudices, meant that it had learning potential. It had immediate relevance, having occurred in the neighbourhood, and the speaker was opposed to gay male behaviour in public. In this class, the tutor does not regard himself as the protector of learners' feelings, but attempts to provide a space in which they can find appropriate linguistic tools with which to engage in a process of discussion, including disagreement.

Heterosexual tutors and self-representation

Learners do ask about sexuality, often through the 'Are you married?' question and all that this implies. Many straight tutors feel they don't know enough to introduce LGBT themes, or respond as they would like to. Several issues arise from this. We know that tutors can't and don't only teach about subjects on which they have direct or personal experience. The great majority of respondents



agreed that this area of equalities work was everyone's responsibility, not only of LGBT tutors, although there was a range of views about how proactive people were prepared to be. It may be important to note that there is no single correct approach or answer, as the study has demonstrated how there are benefits and constraints always in how a tutor manages a classroom interaction in this, as in all other teaching events. However, it is recognised that, on the whole, straight tutors do often experience discomfort, not because they are homophobic, but because they are not used to frequently negotiating matters of sexual identity in everyday encounters. In other words, the discourses of monosexuality (the assumption that everyone is heterosexual) mean that straight people don't have to consider whether to lie, conceal, deflect or 'admit' to their sexual identity; and that they are not going to be abused, beaten, imprisoned, refused civil rights or be estranged from their families because of it. Although serious negative consequences are not necessarily a daily occurrence, what is constant is the work of weighing risk, assessing potential reactions, privacy, and the endless 'coming-out' decision. This work around visibility, safety and integrity are part of all LGBT people's lives, every day, and usually happens without warning, unexpectedly, as in ESOL classes.

LGBT tutors: representation and disclosure

Sexual identity was considered by most tutors to be most private or even taboo. Three LGBT survey respondents reported on the problems of lying about their sexuality. One argues it is unfair to have to lie 'in order to prevent judgements, discrimination or even students refusing to be taught by me' whilst another asked:

'Do you have any suggestions for me? I hate being closeted and I hate failing my students, but what can I do?'

Jaffrey discussed his decision not to talk about his own sexuality in his lesson on gay marriage (see Part 3 Theme 4). Whilst deciding how to deal with a student's homophobic text, he was at that point 'bracketing my own response to it'. I asked him to reflect on the process:

S: **(47:14)** ... you said "*I would never disclose, well not under these circumstances*" well I think there were very specific things - you were in a sense kind of weighing up "*Well is this going to be effective, helpful, or otherwise useful – well no, it isn't*" ... thinking about this idea of disclosure, do you see it as a – is that the word you would use 'disclosing' your sexuality, 'unclanking' if you like – is that how it feels?

J: It's interesting, the word 'disclosure', because it implies something that is kind of held or hidden and that's not how I see my sexuality at all ... I mean I was 'out' at 15. It was never an issue – not for my parents not for anybody and of course if it is an issue for people well, that has absolutely nothing to do with me! So I wouldn't say 'disclosure' - I mean, obviously my sexuality is not an issue when I'm teaching adolescents. It doesn't come up in conversation. The fact that I have a dog comes up more often than my sexuality. So ... it's just whether –whatever the circumstance – whether my sexuality comes into the arena of what's being discussed.

Jaffrey has a highly-developed sense of when, and for what reason, he would decide this was the case. Here student support was essential:

J: **(55.35)** I'm also supporting the person with the extreme view because I don't believe that homophobia is good for the soul ... This may be the person-centred stuff – but at a student's core there is goodness there and the things that irk us, the extreme views that we have, the things that cause us pain and suffering are no more than our own confusion. And so in addressing homophobia within the classroom, in creating some kind of clarity around that, and in deconstructing these views or examining them, you're giving that homophobic student the opportunity to maybe cause themselves less suffering because – I mean, everything is a



projection ... I mean, if I “hate queers” there is certainly something in myself that I’m hating at the same time.”

Religion and sexual diversity

During the email debate which prompted this research some tutors who follow certain religious faiths noted that there are 'divine decrees' which prohibit, for example, 'practising' LGBT. This might be interpreted to include not only sexual activity but also marriage, adoption and family life in general. It is important to note that attitudes and practice vary widely amongst those from faith backgrounds and that a range of issues such as gender roles might also be disputed. There was agreement that all tutors, no matter their belief, must encourage learners to understand UK contemporary culture and abide by anti-discriminatory laws. Unsurprisingly, further consensus was difficult to reach on this complex intersection of sexuality, religion and ESOL practice. One obstacle relates to the concept of 'tolerating' LGBT people, which was highlighted in the approaches analysis Section 3.2 above, and brings potential dangers of appearing patronising to individuals without engaging in wider discussions.



6. Summary and recommendations

Main findings

Our research explored how LGBT lives and issues are brought into and experienced in ESOL classrooms with migrant adults. The law is clear: in addition to eliminating discrimination, an active duty is placed on public services to 'foster good relations' between those who share and do not share protected characteristics, including sexual orientation. There is no 'opt-out' clause for those who disagree, nor hierarchy of equalities. We found that, within a commonly-accepted anti-discriminatory framework of practice, approximately one third of tutors introduced an LGBT-related theme or activity but three LGBT tutors remained hidden about their sexuality. Tutors' most common approach, of tolerance and respect, is a place from which to develop more confident, positively critical practice. We found that 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. Tutors are aware that, as part of community integration and personal development, they need to find ways to enable learners to express their views and engage in discussion about sexual diversity in a contemporary UK context. Although we found agreement that this is a theme like any other, nevertheless a fear of homophobia, reluctance to cause distress, and anxiety about lack of knowledge is inhibiting. Most participants wish to learn and develop a more active and confident approach to sexual diversity matters. For those who bring an ideological or religious view which conflicts with LGBT equality, there is a particular need for supportive learning and debate to explore these complex issues. Learner participants found their tutors respectful and fair, but support for LGBT students was rarely overt. We found that this research provided an opportunity to discuss sexual diversity which led to change for both tutors and learners.

Strategies for practitioners which emerged from the research

It is helpful to create a supportive environment by using plenty of visual messages, including posters, power points, 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. Normalising LGBT lives can be done in lots of different ways, and isn't dependent on having LGBT students or new materials.

Tutors suggested 'expect the unexpected!' We can reasonably assume that all ESOL learners will be exposed to learning based on family relationships, and that this can occur as a planned or unplanned lesson. Working from the basis that all families and adult relationships include sexual diversity means we can prepare to include LGBT people; revising a known lesson plan from this perspective and having it ready can reduce anxiety. Similarly, working with supportive colleagues or friends to create or try out an activity is a way to reduce obstacles and aid reflective practice.

LGBT learners may or may not disclose their sexuality in class, and the research suggests that this is less important than creating a working environment in which people are encouraged to learn, not only how to constructively disagree, but also how to critically engage with the world and how it is represented. Sexual diversity is not the only topic on which learners will hold strong and divergent views, and should not be introduced as an example of deviancy or problem from which to assert fixed positions. Rather, confident tutors suggested supporting people to be open, listening to themselves and others express ideas, modelling how to tolerate some degree of conflict. Alongside this model, it can be useful to teach people they are in control of what they disclose; sometimes a 'cover story' to manage difficult situations such as children in care or homelessness is useful, as is techniques of deflecting unwanted questions. Finally, holding a post-discussion evaluation during which learners say how they felt enables 'some healing to come at the end when they can acknowledge where they messed up, said something they didn't mean or couldn't speak' (interviewee David).



Training

Most respondents wanted much more support to improve their practice; straight tutors wished to meet LGBT people from a variety of ethnic and religious backgrounds in safe learning environments to answer their questions and share their stories. In other words, they hoped to explore their own prejudices, fears and lack of knowledge by making this 'real'. Personal connection is vitally important, but also has drawbacks: this relies on skilled, confident LGBT trainers being willing and able to take on this role; it risks them becoming representative of others; it denies the valuable role of heterosexual trainers; and it models an individualising approach which may consolidate a position of straight tutors wanting to protect LGBT learners.

Materials

Good practice on sexual diversity does not need to depend on, and cannot wait for, materials to be developed. However a key theme of this research is tutors' request for materials which incorporate LGBT people without it being the main topic, but which address the continuing invisibility of much LGBT life. It would also support those who lack confidence. John Gray argues that the commercial world of English language teaching publications is particularly prone to privileging heterosexuality for a variety of reasons. In his study of EFL textbooks he found 'no reference to same-sex sexual orientation in any of the titles listed' (2013:49). In the UK ESOL context, however, there is a vibrant, co-operative online community of tutors producing and sharing resources, activities and topical lesson ideas which could be an ideal platform for materials development (see for example www.talent.ac.uk / www.britishcouncil.org).

Managers and inspectors:

The lack of LGBT- specific Ofsted guidance for further education providers was noted in the Introduction but the schools sector now requires that:

'when judging behaviour and safety inspectors should consider:

- ...prejudice-based bullying related to special educational need, sexual orientation, sex, race, religion and belief, gender reassignment or disability...
- the effectiveness of the school's actions to prevent and tackle discriminatory and derogatory language – this includes homophobic and racist language...' (Ofsted 2014:40-41).

Ofsted's website includes an example of good practice where a school's 'successful work to tackle homophobia and other forms of discrimination has secured a safe and caring environment which promotes students' achievements, confidence and self-esteem' (Ofsted 2012:120210). Sue Sanders, co-chair of LGBT History Month, believes FE colleges should accept this challenge:

'It is imperative that the institution does not wait for LGBT people to start the process. Given the law in the land it behoves the institutions to set the policies, culture curriculum to be inclusive, safe and celebratory of the diversity of the ILGBT community' (Sanders 2013)

Janet Palmer, Ofsted Lead Inspector, notes that best practice includes an organisation ensuring that all staff are 'on message' through training, with a strong emphasis on visual messages promoting positive values, whilst poor practice is evidenced through nervous tutors tackling contentious issues as they arise without prior preparation (Palmer 2013). Both staff and learners should have access to easily-available support and complaints procedures, which means that senior managers must develop and install policies, administrative procedures and training to ensure that LGBT issues are embedded in all equalities work (see for example www.lgbt-nelincs.org.uk/empower_project.php / www.morleycollege.ac.uk/lgbt).



Recommendations

1. Training: sensitive and skilled training is necessary and appropriate in order to enable tutors to explore their practice, so that they are supported in negotiating this complex area of equalities work within a whole-organisation approach to promoting LGBT inclusion.
2. Online support: to set up and maintain an online blog to support and extend good LGBT practice in ESOL. Other areas of support are forums for staff and students to raise concerns; signposting to helplines inside and outside the organisation; inclusive course guides.
3. Materials: tutors have shown that there is a pressing need for training organisations to include LGBT lives and issues, and for funding to be allocated to develop new materials across the learning ability range. These should be easily and widely available.
4. Managers: we suggest that there is potential for a national lead on providing such guidance and training which could see key organisations such as Ofsted, Nacecla and Stonewall working together. This should lead to policy and procedural changes including appropriate paperwork and practice at interview and assessment; guidance on induction; support when observing lessons; training to support staff in this area of anti-discriminatory practice.
5. Further research: this project has provided a baseline for further work on these proposals which have the potential to place the UK ESOL profession at the forefront of innovative, positive LGBT equalities practice in language learning.



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7. Appendix 1: ESOL Nexus Research Award Exploring LGBT lives and issues in adult ESOL (Anonymous)

Q1: What is your role?

Q2: Where do you work? If you work in more than one setting please select your main one

Q3: What level do you teach? If more than one level please specify your main level

Q4: In what ways have LGBT issues arisen in your classes / tutorials? Please give one or two salient examples and describe your response

Q5: This question relates to your attitude and response towards LGBT discrimination within your adult ESOL classroom, if encountering homophobic / transphobic / biphobic comments / language/ negative or hostile attitudes towards LGBT people. Do you address it:

- on the spot
- in tutorial/ in private
- nothing but plan to later
- not sure how
- lack confidence

Q6: Please use this space to give a brief summary about your experience using LGBT themed materials / teaching resources in the ESOL Classroom

Q7: How familiar are you with the content of the 2010 Equality Act with regards to LGBT inclusivity within educational settings?

- Very
- Somewhat
- Not
- Don't know/ not sure

Q8: For your organisation to better support the integration of LGBT lives and successfully tackle discrimination, what do you think would be needed? Please rank the areas below in order of importance (1 most important and 10 least important)

- Integrated within the curriculum alongside cross organisational
- Enrichment activities celebrating LGBT
- Teaching resources and materials
- Paperwork inclusive of differences (enrolment forms etc)
- Visibility (posters etc)
- Senior Management support / line manager support
- Support for staff
- Support for learners
- Forum to raise issues / concerns for students
- Staff development training sessions
- Initial teacher education

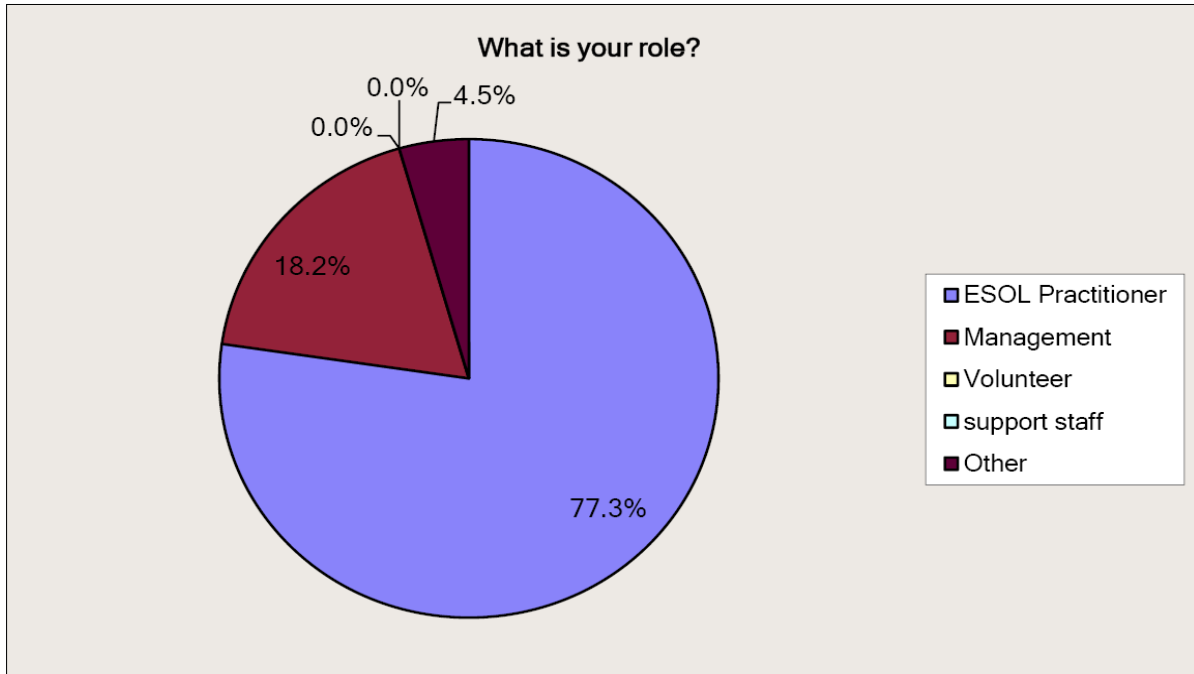
Q9: Do you identify yourself as LGBT (Lesbian, Gay, Bisexual, Transgender)?

Q10: Do you have any other comments or suggestions you wish to make?

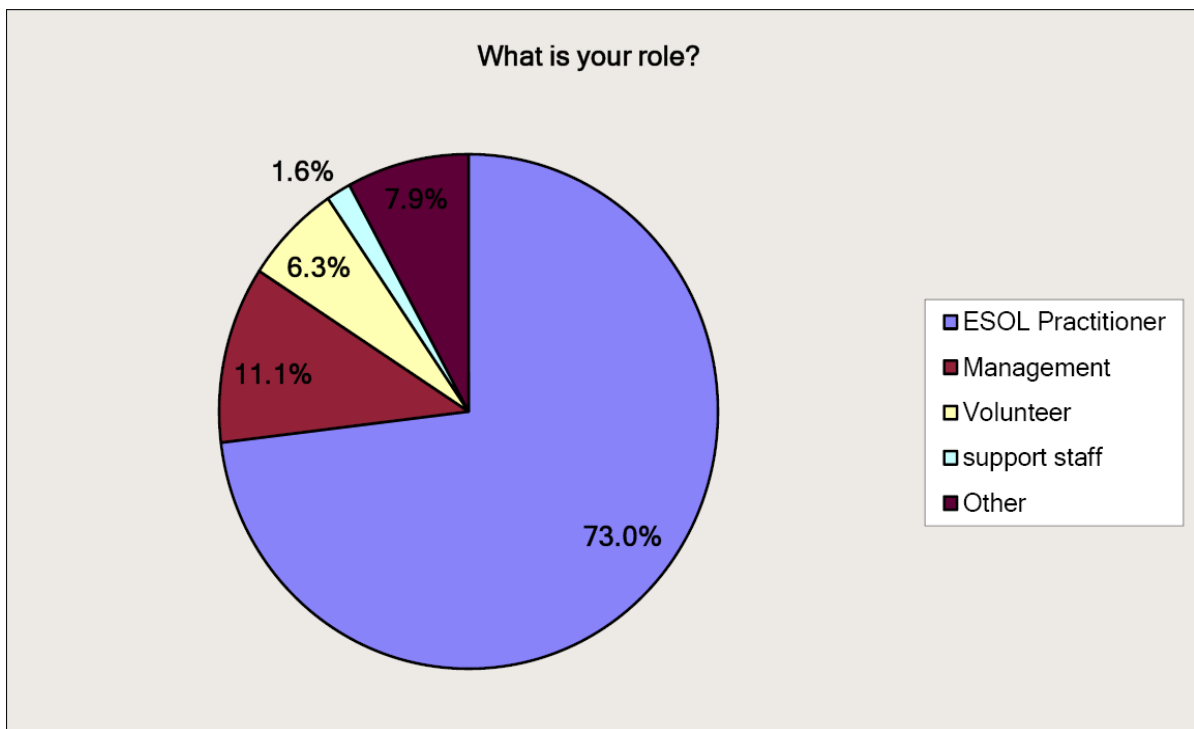


8. Appendix 2: Questionnaire responses - closed questions

Notes: The first survey was stopped after 22 responses due to a technical hitch; 17 of 22 responses fully completed by practitioners. There were 85 responses to the second survey, all fully completed. Data analysed and presented in the report refer to Survey 2.

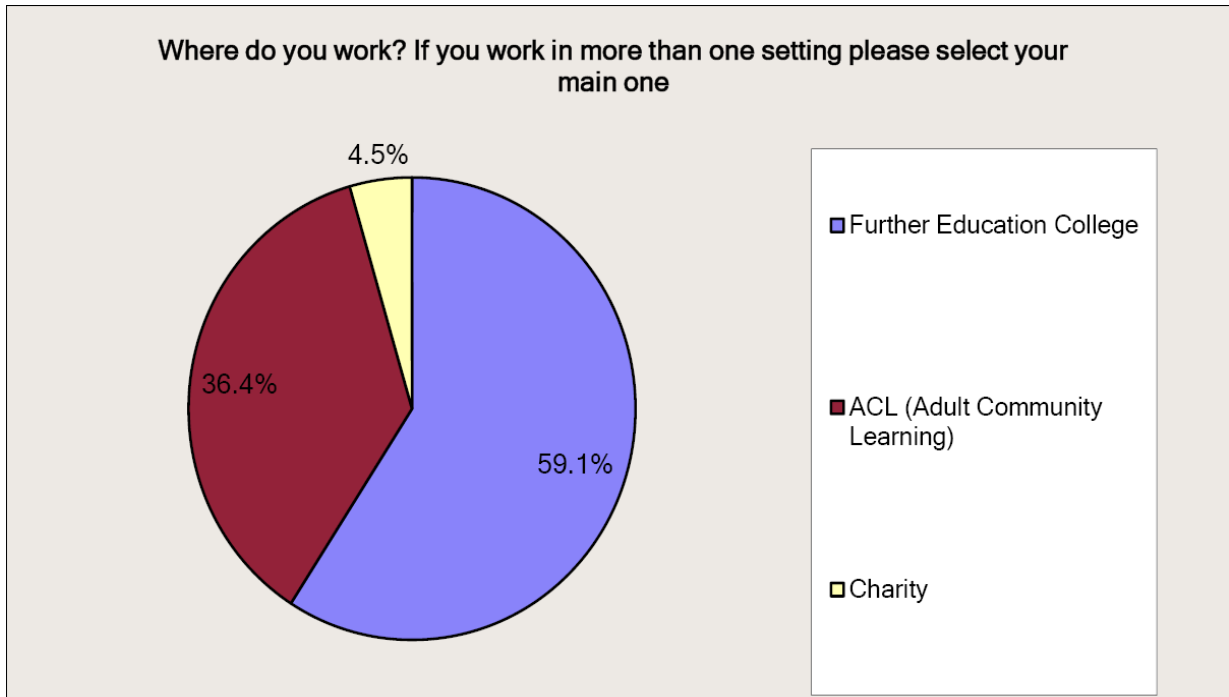


Survey 1

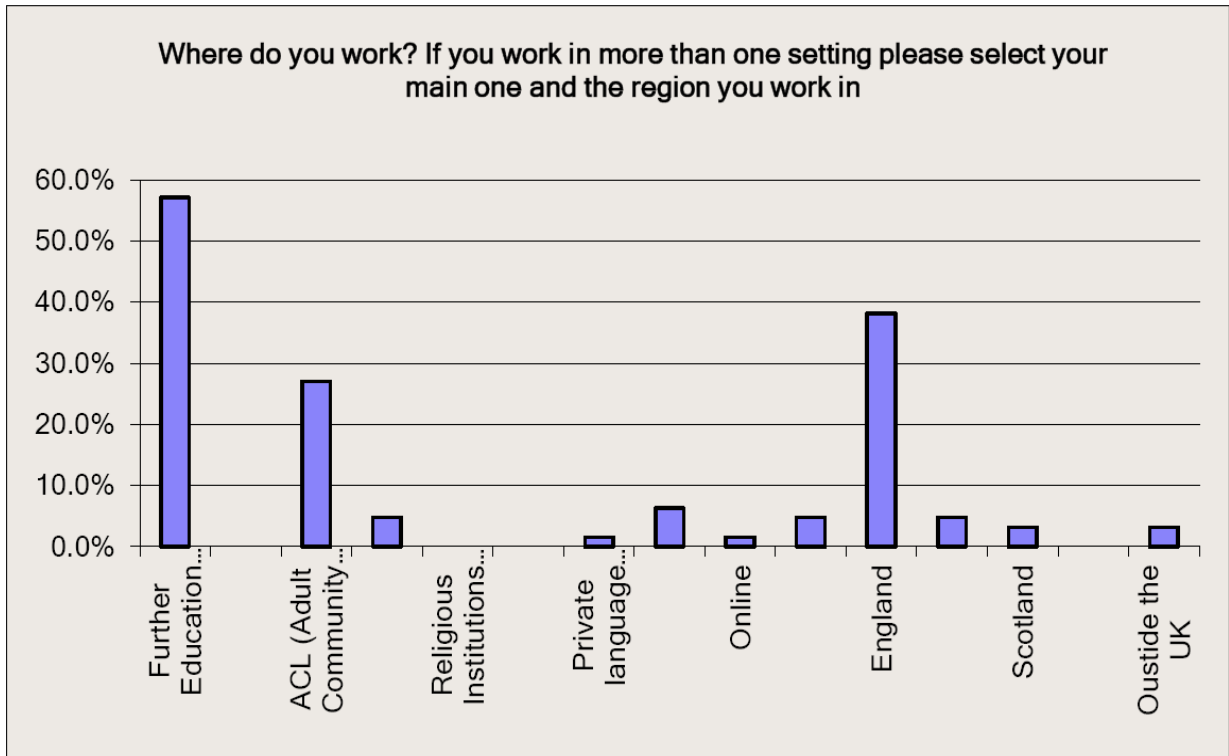


Survey 2



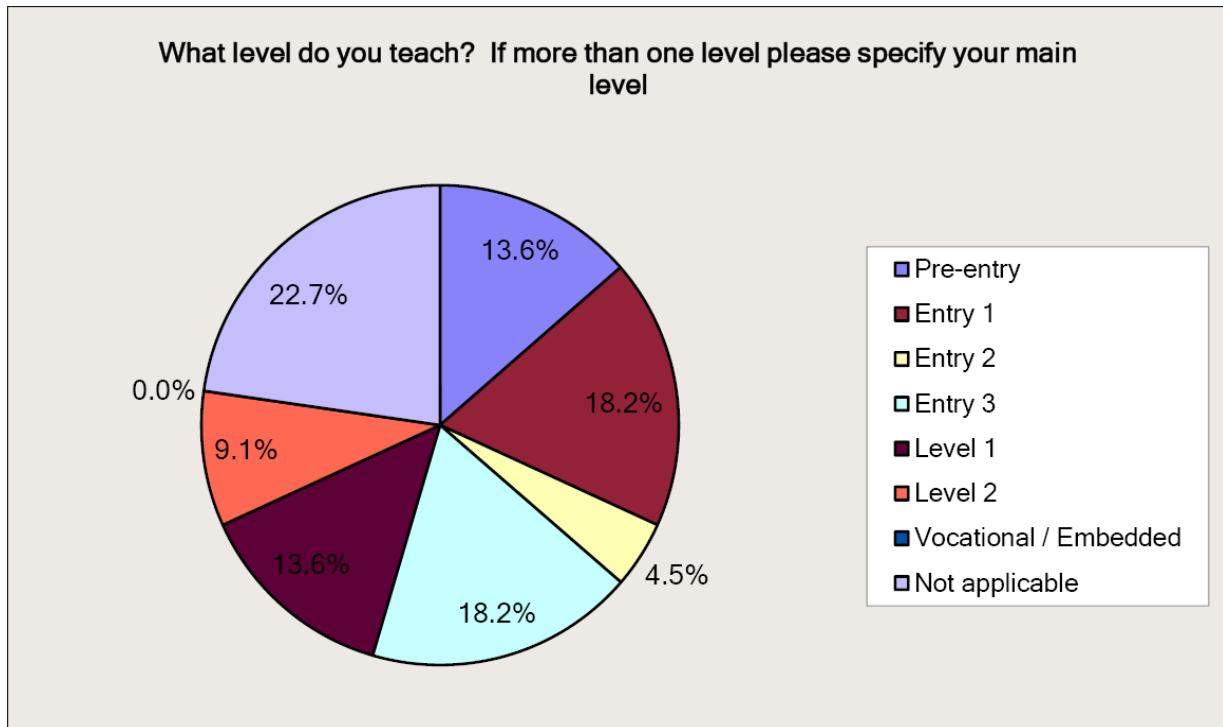


Survey 1

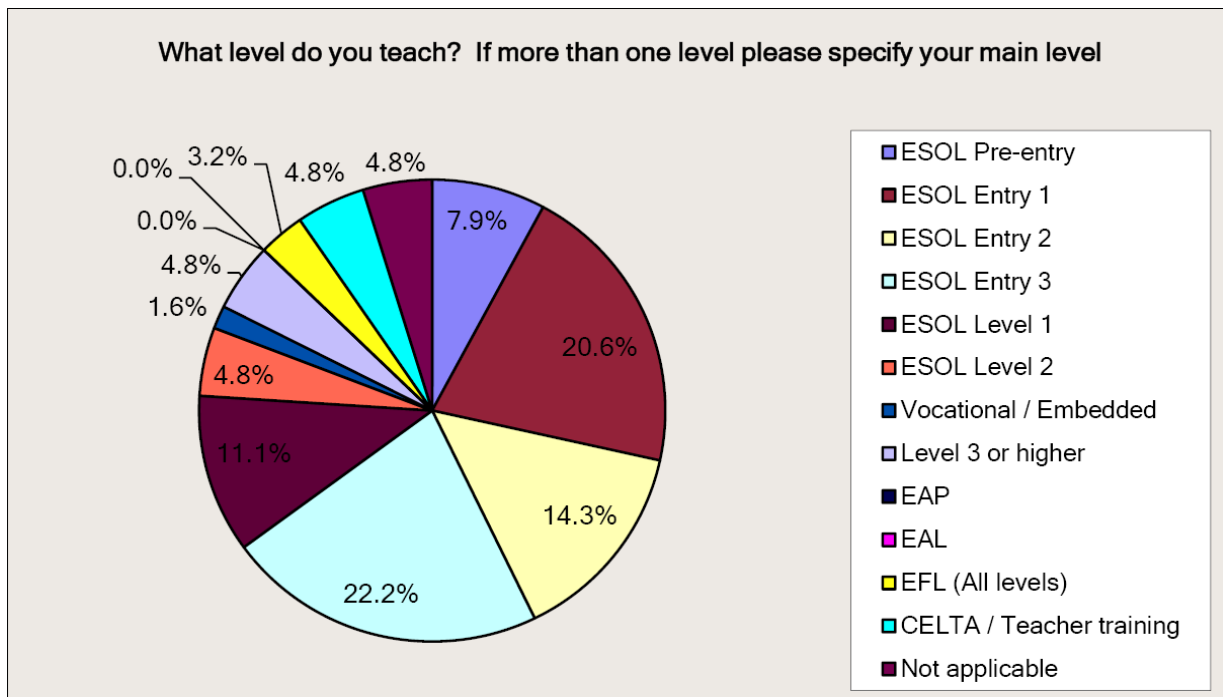


Survey 2





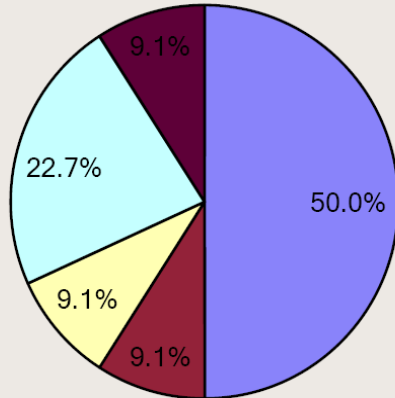
Survey 1



Survey 2



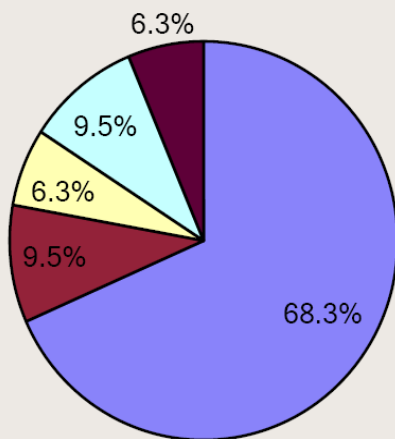
This question relates to your attitude and response towards LGBT discrimination within your adult ESOL classroom, if encountering homophobic / transphobic / biphobic comments / language/ negative or hostile attitudes towards LGBT people. Do you



- Address it on the spot
- Address it in tutorial in private with the individual(s) concerned
- Do nothing but plan to address it at a later stage
- Want to address it but not sure how
- Feel somewhat lacking confidence to address it

Survey 1

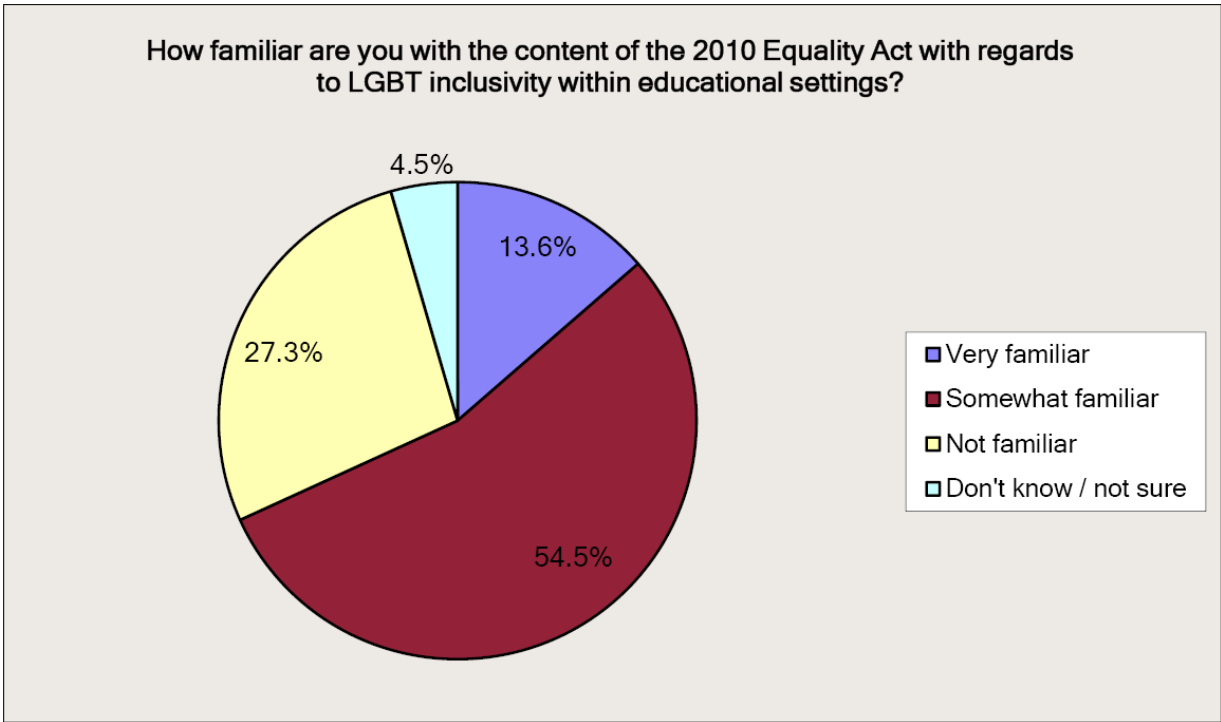
This question relates to your attitude and response towards LGBT discrimination within your adult ESOL classroom, if encountering homophobic / transphobic / biphobic comments / language/ negative or hostile attitudes towards LGBT people. Do you



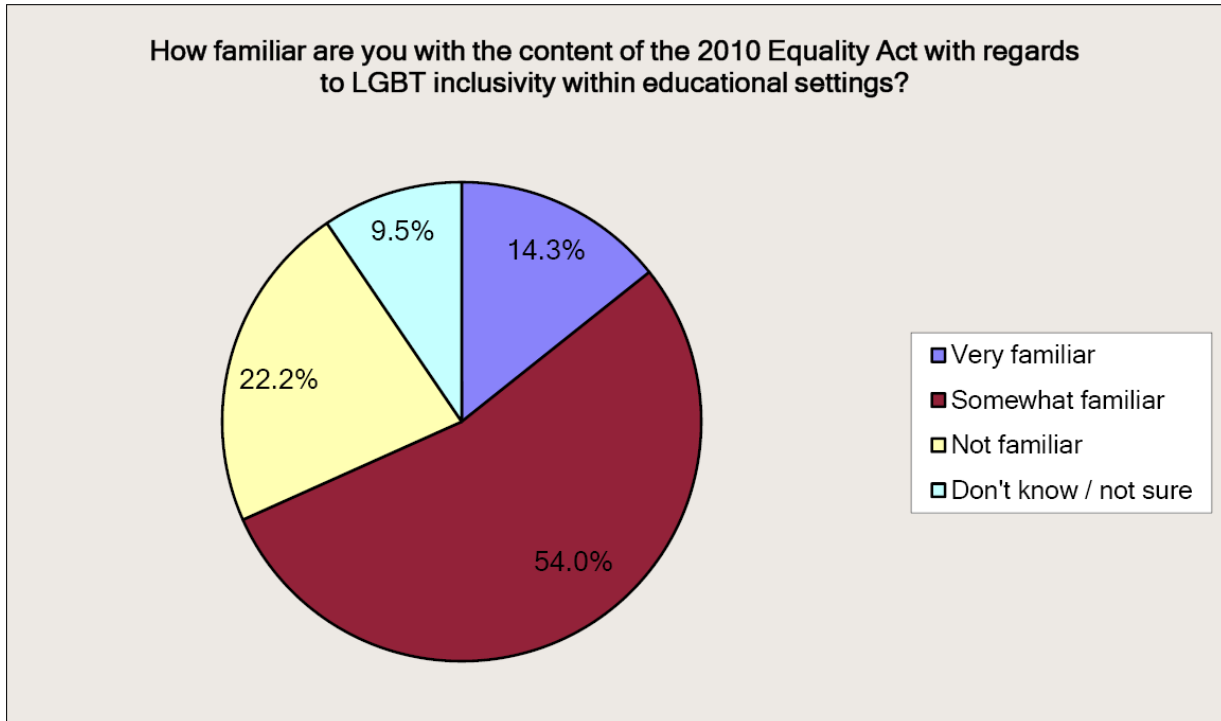
- Address it on the spot
- Address it in tutorial in private with the individual(s) concerned
- Do nothing but plan to address it at a later stage
- Want to address it but not sure how
- Feel somewhat lacking confidence to address it

Survey 2



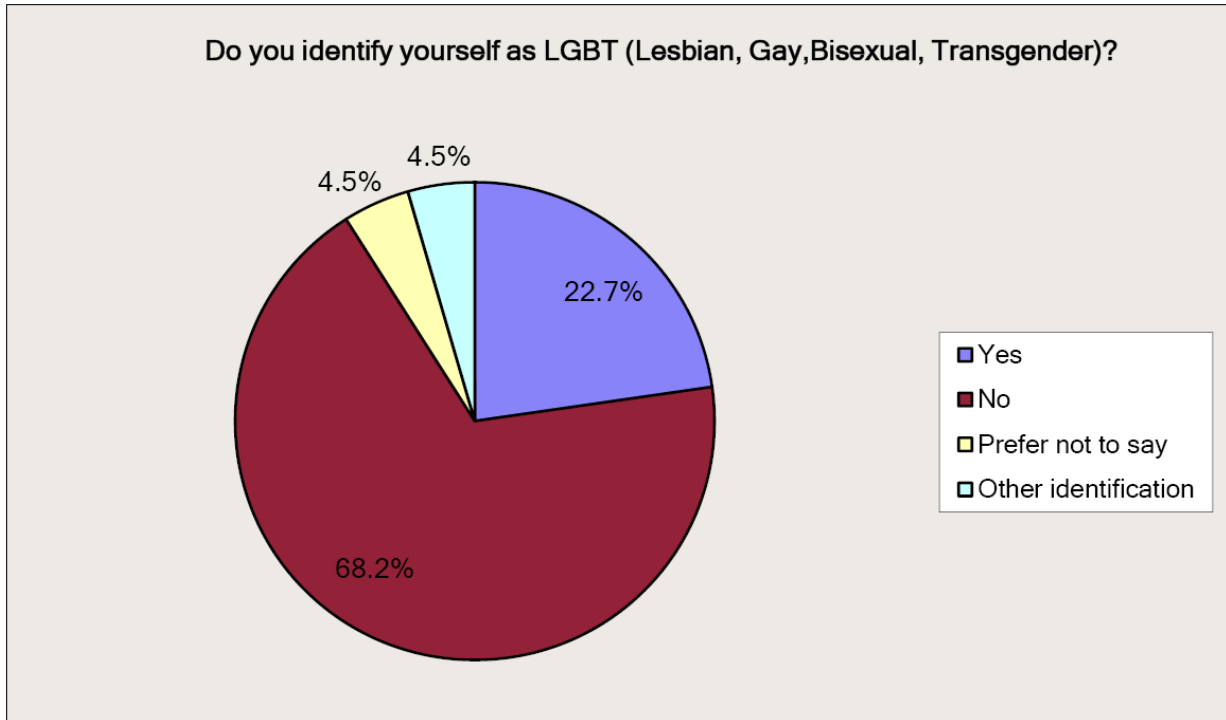


Survey 1

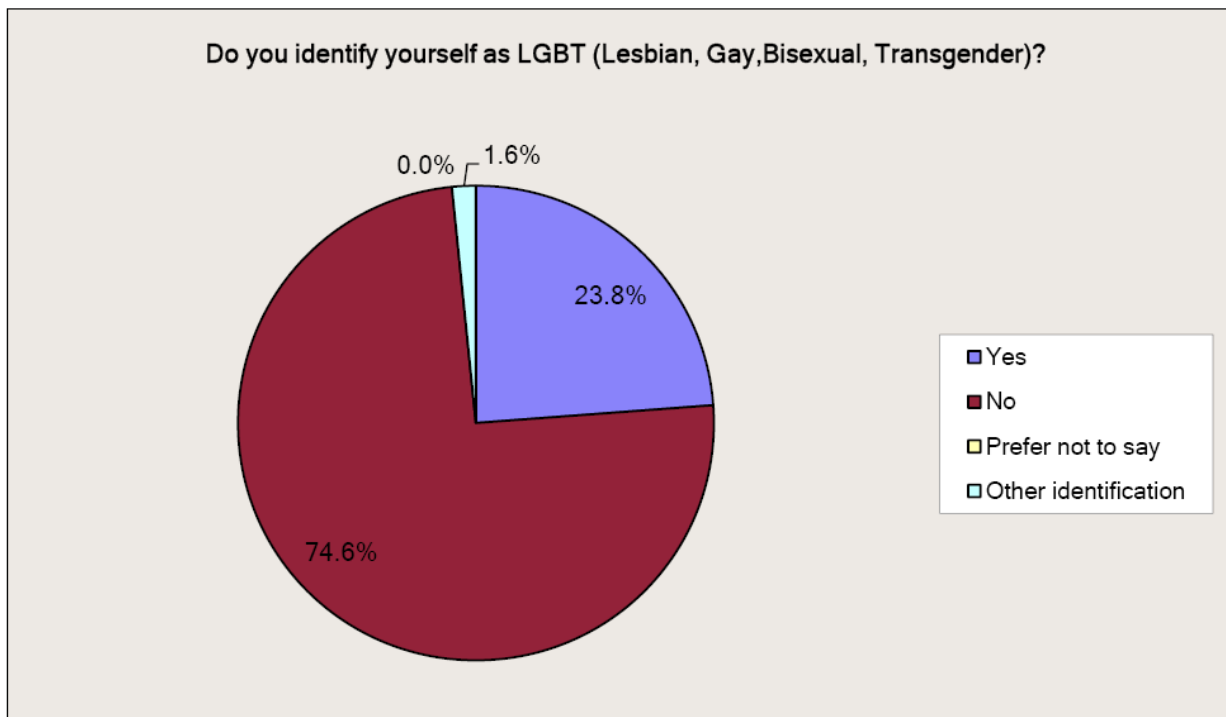


Survey 2





Survey 1



Survey 2



9. Appendix 3: Interview participant details

Tutors

Pseudonym	Gender	Sexual identity	Ethnic origin	Years of practice
Anita	F	Heterosexual	White British	10 +
Lucy	F	Heterosexual	White British	10 +
Annie	F	Lesbian	White British	10+
Mary	F	Heterosexual	White British	4
Samira	F	Heterosexual	Algerian	10 +
Gin	F	Gay	White British	10+
Jaffrey	M	Gay	White British	10 +
David	M	Heterosexual	White British	10+

Tutor workplaces

Current (all)	Previous (all)
Community Learning and Skills/ Adult Education, Kent	Family Literacy, Language and Numeracy classes
Community Colleges, London	TEFL / private tuition in UK and abroad
Her Majesty's Prison Service (HMPS)	University settings
Charity, London	Secure environments (prison and detention centres)
Summer Language School, Kent	Adult Learning settings

Learners

Pseudonym	Gender	Sexual identity	Ethnicity	Time in UK
Milan	M	Gay	Hungarian	8m
Carlos	M	Gay	Spanish	2.5 years back and forth/ 1 year
Alejandro	M	Not known	Spanish	Nk
Simon	M	NK	Brazilian	5y+
Ana	F	NK	Polish	5y+
Veronika	F	NK	Bulgarian	5y+
Ravith	M	NK	Sri Lankan	5y+
Dilman	M	NK	Sr Lankan	5y+
Galina	F	NK	Bulgarian	Nk



10. Appendix 4: Learner's text - Jaffrey's interview

12:13

1. Many people debate whether the legalisation of gay marriage is a good or bad thing. The text identifies both groups. Identify which side of the argument you agree with and list your arguments. These will be used in a debate in which you convince others of your position.

I think that it is disgusting and abnormelly. people have to be usual like a boy love a girl and a girl love a boy. A boy musn't want to be a girl and a girl musn't love boys. Also boys musn't love boys. Our world is degrading. If I see this people I want to kill them because they are destroying our nature rules. Of course I understande that all this peop ~~le~~ choose this way of amusement. but some people get pleasure looking at ~~the~~ this sex and I ~~think~~ think we ~~are~~ (normal people) have to stop ~~the~~ same - sex marriage! Against!!!

Word Count & Stats

