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“Perceptions & beliefs of Austrian EFL
teachers regarding the inclusion of
queer content in the EFL classroom”

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List of Abbreviations

COVID-19.....	Coronavirus disease 2019
CEFR.....	Common European Framework of Reference for Languages
EFL	English as a Foreign Language
ELT.....	English Language Teaching
ESL.....	English as a Second Language
FRA.....	European Union Agency for Fundamental Rights
IVP[number].....	Interview Participant [number]
LGBTQIA*.....	lesbian, gay, bisexual, transgender, queer, (questioning), intersex, asexual, and (agender)
P[number].....	Participant[number]
QCA.....	Qualitative Content Analysis
UNESCO.....	United Nations Educational, Scientific and Cultural Organization
VOICE	Vienna-Oxford International Corpus of English

Throughout this thesis EFL is used to mean EFL as well as ESL.

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1. Introduction & Research Questions

“It is absolutely imperative that every human being’s freedom and human rights are respected,
all over the world.”

Jóhanna Sigurðardóttir (former Icelandic Prime Minister)

“[U]nderstanding teacher cognition is central to the process of understanding teaching”.
(Borg, 2015, p. 1)

While some people may still be unfamiliar with the exact translation of LGBTQIA*, the vast majority have probably encountered or have even been confronted with the societal issues that are linked to it. Standing for *lesbian, gay, transgender queer, inter*, and the *asterisk* and including all people that identify somewhere in between these terms on the spectrum of gender and sexuality, LGBTQIA* is undeniably one of the major topics of discussion in western societies nowadays and has been for the past decades. A lot has changed since the days when same sex relations were still a punishable offence in Austria. Nevertheless, people who identify as part of this diverse group are still subjects to varying extents of marginalization and discrimination. A part of this group that is especially vulnerable are children and adolescents, who are often unaware or unsure of their own identity and have yet to develop a deeper understanding of gender and sexuality, especially their own. This, at the same time, means that LGBTQIA* is a significantly relevant topic for teachers, who share a great responsibility for their students regarding subject specific contents (“Fachkompetenz”) as well as what one may call life lessons (“Selbst- und Sozialkompetenz”) (BMBWF, 2018). Seeing as open-mindedness, cultural learning, and diversity are definite parts of the Austrian Curriculum (BMBWF, 2018) it seems essential to include queer content in the EFL classroom as well. The question that arises from this necessity is if the reality in Austrian EFL classroom matches the theoretical guidelines and requirements. In order to shine a light on part of this reality, this study consists of interviews with six Austrian EFL teachers with the goal of determining their perceptions and beliefs regarding the inclusion of queer content in their classrooms. Analyzed by means of Mayring’s (2015) Qualitative Content Analysis, the results show that besides attitudes and beliefs (internal factors), also external factors such as teacher training, materials and learners play a significant role in EFL teachers’ decision making regarding the inclusion or omittance of queer content.

As will be established in the literature review, the lack of representation of minority groups such as queer people can have damaging effects on queer students (Blackburn & Smith, 2010; Kellinger, 2019; Meyer, 2019; Page, 2017b; Theoharis & O'Toole, 2011; Weems, 2019).. Simultaneously, successful inclusion of such matters may help to not only mitigate these damaging effects but may also prove beneficial for queer youth, non-queer youth, and teachers alike (Mayo & Rodriguez, 2019b; Neto, 2018; Page, 2017a, 2017b; Theoharis & O'Toole, 2011). Furthermore, diversity and equality are topics which are required to be addressed in school according to the Austrian curriculum (BMBWF, 2018). It should consequently be the case that Austrian teachers, including EFL teachers, incorporate queer content in their classes to ensure meeting said requirements and creating a classroom that is welcoming of all their students regardless of their sexuality or gender identity. The reality behind these classroom doors is mostly unknown, however. Little research exists regarding the lived experiences of queer people in Austria in general and even less regarding those of queer youth in the school context. The latter is highly dependent on the content which is covered in the classroom and thus on the individual teacher's cognitions regarding a specific topic, in this case queer content. Exploring EFL teachers' cognitions, more specifically their perceptions and beliefs, could therefore shed light on the under-researched realities in Austrian EFL classrooms regarding the inclusion of queer content. Due to the limited scope of this thesis, it is not possible to determine general, statistically relevant tendencies. In the form of a case study, however, this inquiry may still yield valuable results, which may be beneficial for future further research.

Consequently, the incentive of this thesis is, through means of a qualitative case study of six oral interviews with Austrian EFL teachers, to determine

- 1) the perceptions and beliefs of a sample of Austrian EFL teachers toward the inclusion of queer content in their classroom and ask the following questions:

What influence do these perceptions and beliefs have on the participants' inclusion or omittance of queer content in ELT?

- 2) the factors influencing the inclusion or omittance of queer content in the Austrian EFL classroom. This leads to the questions:

What are the motivations behind this inclusion or omittance?

Would the participants be more likely to include queer content if they were provided with support (e.g. suitable methods and material(s))?

- 3) the differences (if they exist) between lower and upper secondary level teachers in this respect.

To that end, the participants were interviewed and the resulting transcripts analyzed employing the method of the Qualitative Content Analysis as established by Mayring (2015). The results were then additionally compared to existing research (mostly from anglophone countries) on similar topics to highlight similarities and differences and consequently put this study into context within the research fields of language teacher cognition studies and queer studies.

Throughout this thesis, when LGBTQIA* content (in/ for the EFL classroom) is discussed, it will generally be referred to as queer content. What is more, this acronym will mostly be substituted by the term queer. This is feasible, as there are many variations of the initialism that should include people in their full diversity of the gender and sexuality spectrum and the term ‘queer’ is often used in an all-inclusive sense (Neto, 2018; Nguyen & Yang, 2015; Page, 2017b). Additionally, the use of various forms of the acronym (LGBT; LGBTQ, LGBTQ, LGBTQIA*, etc.) varies depending on the year and thus context of Queer Theory research the article was written in, sometimes even within a single article (Neto, 2018; Page, 2017b). As Page (2017b, p. 677) points out “[n]o term seems adequately broad to capture the diversity of identities that people hold. [They therefore] in an attempt at inclusivity, [use] multiple terms interchangeably”. The following quotes from various scholars are meant to illustrate why I feel using the term queer instead of the initialism is at least just as inclusive, if not more so.

[T]he concept of queerness seeks to incorporate bodies that lost visibility during the gay movement of the 1960s and 1970s [and the] term ‘queer,’ then, attempts to recover individuals erased by this normalization, such as feminine boys, transsexual people, transgender people, and non-binary or gender non-conforming people among others.
(Neto, 2018, p. 590)

Nguyen and Yang (2015, pp. 221–222) and Sullivan (2003, p. 44) present a similar line of argumentation when explaining why they are using the term ‘queer’ and in doing so they each refer to multiple other scholars as well. Sullivan (2003, pp. 44–45) additionally points out that there are of course also problems with the use of queer as an umbrella term.¹ However, since

¹ For a more detailed account of these problematic aspects see Sullivan (2003).

throughout this thesis I will not be referring to the individual people but rather the content in its entirety that deals with topics which fall under this umbrella of the term queer, it makes sense, in my opinion, to use this term despite the existing problematic aspects.²

In a similar manner I will refer to all individuals mentioned in this thesis using the pronouns ‘they’ and ‘them’. As I do not know the preferred pronouns of these people and could just guess them based on their first names, I will use said pronouns “as a neutral, non-binary form of identity” throughout this thesis (Neto, 2018, p. 594).

² In no way shape or form is this supposed to limit the inclusiveness of this thesis and its results (quite the opposite in fact), so if you as a reader identify within the term LGBTQI* or one of its variants and feel that you are mis- or underrepresented due to this measure please contact me. I welcome constructive criticism and an open conversation (contact: a1302047@univie.ac.at).

2. Literature Review

2.2. Teacher Cognition Research - Perception & Belief Studies

Perception and belief studies regarding teachers can be viewed as a subcategory of the vast field of teacher cognition research, which is concerned with various aspects of teachers' mental lives and their implications for language education. In order to provide a theoretical basis for this thesis and the study that was conducted for it, an understanding of the underlying theoretical concepts is necessary and will be provided in this chapter. Starting with definitions of essential terms and an overview of the development of the field of language teacher cognition this section will also include problematic aspects within this research field and its limitations, as well as contemporary developments and tendencies which are likely to be relevant for its future. Examples of study designs, especially ones relevant for the design of this study, will conclude this overview of perception and belief studies.

Defining the field of language teacher cognition and the main terms and concepts within this field is a rather complex endeavor, seeing as the field has produced manifold definitions and approaches for similar concepts and has repeatedly been criticized for lacking a clear unifying framework (Borg, 2009, 2015; Buehl & Fives, 2009; Kubanyiova & Feryok, 2015). There are, however, overlaps to be found and, more importantly, certain definitions that reoccur. When searching for a definition of the research field of language teacher cognition, Simon Borg is a name that will inevitably present itself. In their reviews of the field Borg (2009, 2015) has not only called for an end of the continuous addition of new terms and their variability of usage but they have also made an attempt of providing a definition as well as a “unifying framework”. In Borg’s (2015, p. 1) words, language teacher cognition encompasses “what language teachers think, know and believe [but also the relationship of these cognitions] to teachers’ classroom practices”. Although it has been cited by various authors (Bruzano, 2018; Li, 2019) this definition seems to be as broad as the research field itself. Other definitions are, for example, given by Kubanyiova and Feryok (2015, p. 435) who define it as “[u]nderstanding language teachers' mental lives (Walberg, 1972), and how these shape and are shaped by the activity of language teaching in diverse socio-cultural contexts”. Kubanyiova (2015, p. 567) themselves also formulated a definition of language teacher cognition as the “aim [of language teacher cognition is] to study internal frames of reference

that language teachers bring into their classroom practices”. To avoid too broad of a picture the working definition for this thesis will therefore be Borg’s (2015) more detailed explanation about how they used the term language teacher cognition throughout their book. This explanation additionally includes certain characteristics of language teacher cognitions which allow for a better initial understanding of what it encompasses, namely

Language teacher cognition [is] an inclusive term referring to the complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts and beliefs that language teachers draw on in their work.
(Borg, 2015, p. 321)

Generally, it can be said that teacher cognitions seem to be influenced by external as well as internal factors, which change throughout their careers and include many aspects ranging from their identities and emotions to their attitudes and deeply held beliefs (Borg, 2009, 2012, 2015; Kubanyiova & Feryok, 2015; Li, 2017, 2019). All these factors influence one another and are almost impossible to separate clearly when investigating them. In their review of the field Borg (2015, p. 333) also attempts to provide a unifying framework, part of which they visualize in the following figure.

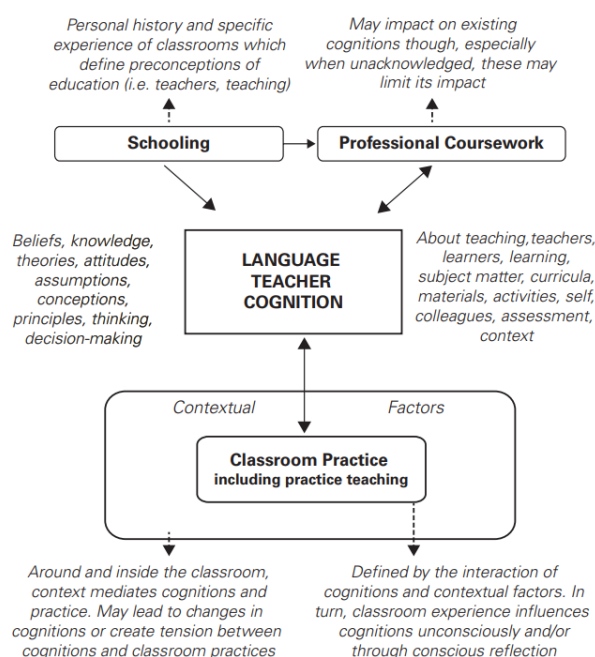


Figure 1: Elements and processes in language teacher cognition
(Borg, 2015, p. 333)

The figure names individual influences on language teacher cognitions such as their personal schooling experience, their pedagogical education, and the context in which they teach. It also

visualizes how these individual factors influence each other, according to research results up until this point. This is also observed by other authors such as Kubanyiova (2015, p. 568), who discusses the “complex mediating role of prior knowledge and beliefs, personal and professional histories, and emotional experiences in shaping what language teachers do”. Li (2017) even proposes a term for the changing and fluid nature of teacher cognition, namely “cognition-in-interaction”.

In addition to their visualization, Borg (2015, pp. 41–45) provides a table in which they list the main concepts and terms from the field of teacher cognition (e.g. beliefs) and present at least one and in many cases multiple definition(s) including the respective source of these definitions. A few, particularly relevant concepts for this thesis (e.g. knowledge and beliefs), will be defined below. While “beliefs are seen roughly as referring to personal values, attitudes, and ideologies, and knowledge to a teacher's more factual propositions [both] exert a strong influence” in general (Meijer et al., 2001, p. 172). Knowledge can be defined as “understanding of or information about a subject that you get by experience or study, either known by one person or by people generally“ (Cambridge Dictionary, 2021). Teacher knowledge, more specifically, “is defined as all knowledge relevant to the practice of teaching” (Buehl & Fives, 2009, p. 370). It encompasses subcategories such as “content knowledge, subject knowledge, pedagogical knowledge and personal knowledge” and is a major focus in the field of language teacher cognition research, where it “is treated as a concrete product which we are able to observe and examine” (Li, 2019, p. 345). Other distinctions which can be made when categorizing knowledge are personal versus general knowledge and domain general versus domain-specific knowledge (Buehl & Fives, 2009, 369; 398). This means that teachers do not only possess general knowledge about life but, more importantly for teacher cognition research, specific knowledge about the domain of their subject(s) as well as their pedagogical practice.

The latter has been termed ‘wisdom of practice’ and plays an essential role in teaching (Shulman, 1986). Wisdom of practice refers to the knowledge teachers gain from their practice and the resulting experience, which consequently influences their practice, which in turn generates new experiences (and so on and so forth) (Shulman, 1986). Another essential term within the field of teacher cognition research is beliefs. Pajares (1992, p. 316) defined beliefs as “an individual's judgment of the truth or falsity of a proposition, a judgment that can

only be inferred from a collective understanding of what human beings say, intend, and do”. This definition remains relevant in language teacher cognition research today, however, it has also been pointed out that a clear distinction between beliefs and knowledge can sometimes be difficult to achieve (Borg, 2015, p. 31). In this aspect Borg (2015, p. 28) attributes Pajares’ review “Teachers’ Beliefs and Educational Research” (1992) to remain “the most comprehensive review of literature on teachers' beliefs available”. In general, beliefs “are seen to exist in relation to other beliefs” (Borg, 2009, p. 27) and “can be held with various degrees of conviction and [...] are non-consensual (i.e. they can be disputed)” (Borg, 2009, p. 27). Further distinction can be made between central and peripheral beliefs, which describes how liable to change a certain belief may be (Borg, 2015, p. 27). To return to language teacher cognition, “[t]eachers' thinking and behaviours are guided by a set of organized beliefs and [...] these often operate unconsciously” (Borg, 2009, p. 9). When investigating either beliefs or knowledge (or both) it is important to remember that they cannot be separated from each other (Meijer et al., 2001, p. 172). What is more, when investigating beliefs, Borg (2015, p. 329) reminds researchers that a “distinction between ideal-oriented cognitions and reality-oriented cognitions” is in order. This means researchers need to be clear on whether they are extracting teachers’ cognitions on their perceived reality in the classroom or on how the participants would wish this reality to look. Both of these distinctions need to be taken into account when analyzing data from teacher cognition studies.

In order to understand how certain views within the field of language teacher cognition have come to be and/ or to dominate, the following paragraph will provide a brief examination of the historical development and contemporary tendencies of the field. Borg (2009, 2015) provides a detailed overview of the history of this research field. They do so by examining the most important studies and developments of each decade (Bruzzano, 2018, p. 67). They also refer to the most substantial and influential literature reviews. Thus, they cover the relevant approaches and developments including relevant problematic issues (i.e.: multitude of terms, unclear definitions, missing unifying framework, etc.) within the field. The evolution of what is called language teacher cognition today really only started in the 1970s, when the focus of research on learning expanded to include the role of teachers (Borg, 2009, pp. 5–6). Dominant at that time was the so-called process-product-approach, which focused on the observable process of teaching (i.e. what the teacher does in the classroom) and the results of this process in the form of the learning outcome (Bruzzano, 2018, p. 67). At the same time, audiolingual

methods dominated in language teaching. These included, for example, drills to create automatisms in the learners and reduced the role of the teacher to a merely executive one (Bruzzano, 2018, pp. 67–68). Criticism of behaviorism increased and a demand for the acknowledgement of actions and behaviors as thoughtful processes developed. Similarly, the field of teacher cognition research saw a shift towards a cognitive perspective too (Bruzzano, 2018, p. 68). As a result, studies emerged which shared an increased focus in qualitatively and holistically exploring teacher's cognitions and practice (Borg, 2009, p. 6). In the course of the 1980s, the field expanded quickly and significant developments took place. For example, scholars recognized the “[interaction] between thinking and classroom practice [as a] two-way interaction” and there was a general shift from prescriptive to descriptive approaches in language teaching research (Borg, 2009, p. 10). Teachers were attributed an increasingly active role in the classroom by the researchers and were seen as “informed decision makers” (Burns et al., 2015, p. 587).

A different but similarly solid overview of the field as Borg's is given by Burns et al. (2015) who provide an overview of the development of the field of language teacher cognition from 1990 until 2014. For this they give explanations and examples of the predominant empirical and conceptual views and studies of each five-year period since 1990. Overall, they categorize the research of these two and a half decades in what they call a “four-dimensional typology of generational change” which provides information on the four main ontologies which emerged over that time. What is more, they categorize examples of publications within those ontologies as well as according to either their empirical or conceptual nature. These four ontological generations are: the Individualist Ontology, the Social Ontology, the Sociohistorical Ontology, and the Complex, Chaotic Systems Ontology. Each of the mentioned categories focuses on a different “conceptual unit of study” (Burns et al., 2015, p. 589). The study conducted for this thesis could be categorized as part of the Individualist Ontology, which focuses on the “decisions, thoughts, [and] beliefs” of the individual teacher (participant of the study). Studies within this ontology aim at exploring “the beliefs the language teacher [holds], how and why these beliefs were constructed, and how they [relate] to practice”. Research from the Individualist Ontology established cognitions as “complex conceptual processes that [are] interrelated” but also found that “[t]ensions and inconsistencies [are existent] between belief systems and practices” (Burns et al., 2015, p. 589). The Social Ontology attempts to examine “meaning and explanations, situated in

social contexts” thus connecting teacher cognition to a wider context than before (Burns et al., 2015, p. 589). A further widening of the possible contexts to be examined can be observed among studies which Burns et al. (2015, p. 589) categorize as part of the Sociohistorical Ontology which focuses on “thinking as a function of place and time, through interaction and negotiation with social and historical contexts”. Last but not least Burns et al. (2015, p. 589) describe the Complex, Chaotic Systems Ontology as focusing on “dynamic, emergent systems that involve the interaction of multiple interconnected elements”. The latter reflects the continuous inclusion of additional aspects that are of interest to researchers in teacher cognition studies. Among these are, for example, identities, emotions, and attitudes as well as beliefs and expertise (Borg, 2009, 2012, 2015; Kubanyiova & Feryok, 2015; Li, 2017, 2019). All the mentioned ontologies are still represented in contemporary language teacher cognition studies, although with varying degrees of frequency. It is therefore the case that, despite various major developments in the research field, the Individualist Ontology is still a relevant concept and is still the focus of some studies within the past decade, such as this master’s thesis.

The vast array of relevant aspects that influence teacher cognitions has not only led to various approaches, or ontologies, in research but has also resulted in some difficulties and limitations that permeate the field of language teacher cognition. Most significant is perhaps the aforementioned multitude of terms and definitions, criticized by Borg (2009, 2015) and other authors such as Buehl and Fives (2009) or Kubanyiova and Feryok (2015). This leads to different authors using the same terms but with differing meanings. Consequently, even studies that are based on the ‘same’ concepts may differ in their underlying understanding of those concepts. A unifying framework, such as the ones provided by Borg (2015, p. 333) or Burns et al. (2015, p. 589), is therefore essential for an understanding of the field but also within the field of language teacher cognition. Along the same lines, Borg (2015, p. 328) raises the question of “[w]hat counts as evidence of language teacher cognition” and points out that “different kinds of evidence reflect different assumptions about the nature of teacher cognition itself” (Borg, 2015, p. 329). Additionally Buehl and Fives (2009, p. 399) argue that “more varied sources of information need to be considered and represented when attempting to ascertain beliefs within the domain of teaching knowledge.” It is therefore essential to provide a detailed account of which concepts underlie the study in question and how these were understood by the author. Equally important is the clarification of the employed methods

and their potential effect on the outcome of the study. Borg (2015, p. 322) also sheds light on the general focus of the field being rather centered on English Language Teaching (ELT) and the USA and thus being neither necessarily significant for other subjects nor globally applicable. The regional focus as well as the subject specificity thus need to be clear in order to understand the implications of the results.

The final limitation that will be discussed in this section is the discrepancy between theory and practice, which seems to be especially evident in language teacher cognition. Research has shown that what teachers report about their practice and what is observable in their actual classroom behavior is rarely identical (Basturkmen, 2012; Borg, 2009, p. 28; Kubanyiova, 2015; Li, 2019, p. 336; Olafson & Schraw, 2006). What may come to mind as a reason in this case is that participants of studies may report what they think the interviewer would like to hear (Kubanyiova & Feryok, 2015, p. 439). However, researchers have found other possible reasons for this discrepancy. One may be that teaching is highly context-sensitive and therefore may not always allow teachers to convert their theoretical cognitions into classroom practice (Kubanyiova & Feryok, 2015, p. 438). Basturkmen (2012) provides detailed tables presenting relevant studies, their methodologies, and their findings regarding the discrepancy between stated beliefs and classroom practice described above. Publications in the field of teacher cognition should therefore “include [a] reflection on the contexts and actors of telling and how these may shape what is learned” (Kubanyiova & Feryok, 2015, p. 439). Limitations and problems are, of course, just as much part of science and therefore also teacher cognition studies as definitions and research methods. This does not mean studies which face or show problematic aspects are invalid, but all of the discussed limitations and problems need to be clearly addressed in the design as well as in the description of a study.

Despite those limitations certain insights within the field of language teacher cognition seem to prevail and have been reified by different authors over the years. Similarly, certain study designs and research methods have come to be predominantly used. While (Li, 2019, p. 337) names cross-sectional questionnaires as the dominating method of language teacher cognition research, Borg (2015, p. 328) argues that “[s]elf-report instruments, semi-structured and stimulated recall interviews and unstructured observation” are predominant. Both of these methods, are also mentioned by other authors as the prevalent methods of language teacher cognition research (Buehl & Fives, 2009, p. 369). In any case, if qualitative methods are

employed, interviews, especially semi-structured interviews, are the most commonly used method to elicit teacher cognitions (Li, 2019, p. 337). In order to account for the aforementioned discrepancy between theory and practice such “interviews are often combined with classroom observation” (Borg, 2009, p. 194). Criticism in this regard has been formulated by (Li, 2019, pp. 336–337) who indicates a lack of discussion of “methodological choices” as well as the repeated use of qualitative interviews as a means “to explain the reasons for discrepancies and mismatch” (Li, 2019, p. 337). Suggestions for change in this respect have been made, amongst others by Burns et al. (2015, p. 595) who argue that it would be beneficial to “productively integrate nontraditional methods of data collection to develop novel insights”. The insights that have already been gained over the years are manifold and sometimes contradictory.

However, some general tendencies have, been supported by various studies. Among those is the complex nature of teacher cognitions as well as the interconnection of influencing factors. As shown in Figure 1, Borg posits that teacher cognitions may be influenced by various factors, including their personal schooling history, professional coursework, teaching practice, and their knowledge and beliefs. All of these factors consist of a multitude of facets and are influenced by external as well as internal factors including mutual influences. While the number of studies dealing with student cognitions is greater, the number of studies investigating teacher cognitions and said factors has been growing for decades (Buehl & Fives, 2009, p. 368). The factors which influence teacher cognitions and which have been investigated by researchers include, for example, teacher expertise (Li, 2019) and belief construction and development (Li, 2012) as well as the distinction between expert and novice teachers (Contreras et al., 2020). The latter, however, has been subject to discussion since definitions of expertise in this context differ and are at times unclear (Borg, 2015, p. 327; Li, 2019, p. 338). Other studies deal with factors like teaching knowledge (Buehl & Fives, 2009; Meijer et al., 2001), stated beliefs versus classroom practice (Basturkmen, 2012; Farrell & Bennis, 2013; Hutner & Markman, 2017; Kuzhorska, 2011; Li, 2013), factors influencing beliefs about a specific topic (e.g. interculturalism, language learning, queer content, etc.) (Gao, 2020; Llurda & Lasagabaster, 2010; Wong, 2010; Young & Sachdev, 2011), or teachers’ beliefs across categories (Nishino, 2012; Olafson & Schraw, 2006). For Austria, which this thesis is concerned with, the data is scarce except for one diploma thesis which investigated teacher cognitions on motivational strategies (Loacker, 2018). Overall, it can be

said that language teacher cognitions are fluid and changing (Borg, 2009, p. 107; Li, 2019, p. 346) and are influenced by teachers' lives and experiences (Borg, 2009, p. 107, 2015, p. 333). They also depend on belief systems, vary in strength, and may even resist educational programs if not properly addressed during teacher education (Buehl & Fives, 2009). It is also worth noting that "there is not a true or false cognition and teachers should not try to correct their cognitions, rather, they should try to understand their thinking in their local context by understanding that cognition is fluid, developmental and context-shaping" (Li, 2019, p. 346). This acknowledgement is, of course, also important on the side of the researcher.

2.3. Queer Studies, Queer Theories, Queer Everything?

Having outlined teacher cognition studies in the previous chapter, it is now pertinent to consider queer content, the focus of this teacher cognition study. Queer Studies and/ or Queer Theories are not as young a discipline as one might assume. They have been around and evolving for more than three decades now. Building on Foucault's post-constructivism and always changing according to the challenges of the time in question they have come a far way including well-known authors such as Butler, Segdwick, and Fausto-Sterling and are now as relevant as ever. Located "within the tradition of critical theory, which in turn can be situated within the larger tradition of political philosophy", Queer Theories and Studies are a tool to challenge norms related to sexuality (Bernini, 2021, p. 26).

Before considering the implications of Queer Theories and Studies a clear picture of this research field and the predominant views and findings is required. Thus, I will attempt to map out the most essential terms and provide a definition of what Queer Theories and Studies are and of the relative scope of the field. Most researchers who work in this field would, however, likely object this attempt claiming that the term 'queer' cannot be defined. Bernini (2021, pp. 99–100), for example, explains 'queer' in the following way:

[Queer] is a polysemic term whose theoretical value derives precisely from the fact that it doesn't have a specific referent. Its worth consists in the fact that it has to be defined whenever it is used, or on the contrary in the fact that it can be used without having to be fully defined. Nowadays, participating in the debate about queer theories also means taking a position on the possible uses of the term."

In order to answer the question of how this came to be and what the possible uses of the term are we need to retrace the origin and the development of the term. The Cambridge Online Dictionary provides one possible meaning of the term as "odd, strange or unusual" (Cambridge Dictionary, 2022). While this meaning did not necessarily carry any connotation regarding sexual orientation Bernini (2021, p. 100) points out another use of the term as a "derogatory slur against sexual minorities" in the early 19th century and until the mid-20th century. Queer has, since then, come a long way and has been reclaimed by sexual minority activists to come to be used as an all-inclusive term and "a signifier of political identity" (Bernini, 2021, p. 100). This is also evident in the other definition of the word 'queer', which can be found in the Cambridge Online Dictionary and reads: "belonging or related to the cultural movement that perceives gender and sexuality as fluid" (Cambridge Dictionary,

2022). Although it remains unclear what exactly the authors mean by *the* cultural movement, we can safely assume that they are talking about some form of the movement currently known as LGBTQIA*, which consists of the sexual minority activists mentioned earlier.

However, defining the term ‘queer’ and especially Queer Theories is not as simple as it would appear in the provided dictionary entry. Bernini (2021), as well as Sullivan (2003), who have both compiled an extensive overview of the research field that is Queer Studies/ Theories, both caution against simply ‘defining’ these terms, as do many others (Duggan, 2002; Halperin, 1995; Jagose, 1996), etc.). Instead, Bernini (2021) attempts a definition by tracing Queer Theories back to political philosophy and the question of how to define each part of that term individually. Sullivan (2003) on the other hand, draws a picture of how the terms may be understood by explaining “what Queer Theories do, [...] how and why they have functioned in the specific ways that they have, and what kinds of effects have been produced as a result” (Sullivan, 2003, ‘vi’). Considering the first definition of the word ‘queer’ that can be found in the Cambridge Online Dictionary raises the question in what sense this (extremely diverse) group of people would be ‘unusual’ or ‘strange’. Simply belonging to a sexual minority should theoretically not mark a person as odd. The reason behind this is what Bernini (2021) calls the sex-gender-sexual-orientation binary system. This is the set of norms that are at play in Western societies that portray sexuality as a binary system consisting of two opposites for each category. That is male-female for sex, masculinity-femininity for gender, and heterosexual-homosexual for sexual orientation. Within this system heterosexuality is seen as the norm and homosexuality as a ‘queer’ deviation that, depending on which period of time one is referring to, deserves punishment, needs curing or therapy, or may even be tolerated (Bernini, 2021; Sullivan, 2003). The term to describe this normalization of heterosexuality is ‘heteronormativity’.

In order to understand why these norms, just like the binary system, are artificial, that is ‘constructed’, we need to trace the origins of Queer Theories back to the thoughts of Michel Foucault. Before doing so, it is crucial to note that an account of historic developments, as Sullivan (2003) has pointed out, cannot be wholly complete due to the myriad of factors and developments that have been and still are at play in this movement (or better yet, these movements). According to their own account Sullivan (2003, p. 1) instead created “what Foucault would call a genealogical analysis of sexuality as it has been lived and understood in

Western societies”. Reference to the key figures and milestones is nevertheless warranted in order to comprehend what Queer Theories are about. Foucault’s work is mainly concerned with power and knowledge relations and how these affect a society and the people living in that society. This work is mentioned by Sullivan (2003) as well as Bernini (2021), amongst others, to have paved the way for Queer Theories. Especially in the first volume of the well-known publication *The History of Sexuality*, Foucault describes how discourse about sexuality and the interest in examining it evolved in Western society throughout the 18th and 19th century (Foucault, 1980). According to Sullivan (2003, p. 39) “[p]oststructuralist theorists such as Foucault argue that there are no objective and universal truths, but that particular forms of knowledge and the ways of being that they engender, become ‘naturalised’, in culturally and historically specific ways”. In this sense, sexuality is also nothing but a constructed and naturalized concept that could, and has indeed, changed over time. Or as Sullivan (2003, p. 1) puts it, “sexuality, [...] is constructed, experienced, and understood in culturally and historically specific ways”. This implies, that the meaning of sexuality can be challenged, a concept that is key to Queer Theories.

Drawing on the work of Foucault, authors such as Judith Butler and Eve Kosofsky Sedgwick became key figures in the emergence of Queer Theories and Queer Studies in the 1980s and 1990s. Their books *Gender Trouble: Feminism and the subversion of identity* (Butler, 1999) and *Epistemology of the Closet* (Sedgwick, 1991) are mostly seen as “the founding texts of Queer Theory” (Bernini, 2021, p. 111). Butler, for example, argues that gender and, more broadly speaking, identity is performative; that is, it is an act that is repeated and thus gets manifested. She claims that “all cultures seek to reproduce themselves, and [...] the particular social identity of the kinship group must be preserved” (Butler, 1999, p. 93). In this sense, heterosexuality is reproduced by institutions of power but also individuals who repeat it as an act of normalcy and thus make homosexuality the abnormal, the odd. This complex system of institutions, individuals and the factors and processes that are at work between them is what Butler (1999) calls the ‘heterosexual matrix’. It “discursively produces sex as a gender category and gender as a category of heterosexual desire” and thus creates, reenacts, and reinforces the binary system of sexuality which has been explained above (Bernini, 2021, p. 127). Within the binary system sexual orientation is defined by the gender of the ‘object of desire’ in relation to subject’s gender. The use of this category as the single determining factor of sexual orientation is what Sedgwick (1991) criticizes in *Epistemology of the Closet*.

Bernini (2021, p. 128) adds that “the sex-gender-sexual-orientation system does not allow us to account for phenomena such as gay effeminacy and lesbian masculinity”. Additionally, cultural factors are named as essential elements in creating and defining sexualities by many other authors (i.e. (Butler, 1993a, 1993b, 1999; Fausto-Sterling, 1993, 2000; Nelson, 2002; Sedgwick, 1991; Wilchins, 2006).

Nevertheless, it is not only cultural factors that may be seen as a ‘new’ set of influences on gender and sexuality. Fausto-Sterling (1993) argued in their article “The Five Sexes – Why Male and Female are Not Enough” that even from a mere biological view there are already “at least three more categories” besides male and female. While in this article they still argued for five sexes to be recognized as part of the sexual spectrum, Fausto-Sterling (2000, p. 22) later revisited their statements in 2000 and argued that five are not enough and that “gender variation is normal and, for some people, an arena for playful exploration”. The author does so by examining the situation of intersex people and the medical practice of ‘corrective’ surgery, which has been connected to this topic for decades (Fausto-Sterling, 2000). Fausto-Sterling was in fact not the first one to propose that gender may be a spectrum (or ‘multidimensional arena’) instead of a binary system. Magnus Hirschfeld, a medical doctor, proposed “a notion of what we might now call sexual pluralism [and argued for acknowledging] infinite sexual variability” as early as 1918 (Sullivan, 2003, p. 12). All of the above-mentioned cases and arguments show that the binary system cannot sufficiently express what sexuality, gender, and sexual orientation entail in the reality of peoples’ lives.

It is precisely this binary system of sexuality that the early lesbian and gay movements sought to become part of. The claim for equal rights has consequently led to a phenomenon termed ‘homonormativity’. It has been described by Duggan (2002, p. 179) as “a politics that does not contest dominant heteronormative assumptions and institutions but upholds and sustains them while promising the possibility of a demobilized gay constituency and a privatized, depoliticized gay culture anchored in domesticity and consumption”. While the feminist and the lesbian/gay movement developed and were able to achieve certain rights, such as same-sex marriage in numerous countries, other parts of the sexual minorities, labelled as one movement under the umbrella term LGBTQIA*, were seemingly left behind and thus became marginalized within the same movement (Bernini, 2021; Hall et al., 2013; Neto, 2018; Sullivan, 2003; Wilchins, 2006). This is where Queer Theories come into play. In contrast to

assimilationist approaches (which aim at the incorporation of sexual minorities into the existing societal norms), liberationist approaches emerged and resulted in movements such as political lesbianism (Sullivan, 2003, pp. 23–29). The most radical tendencies on both ends had the effect of estranging parts of the movement/ community. Queer Theories and the word ‘queer’ itself have, as a result, come to bear a more inclusive meaning. They have developed into umbrella terms, covering those who were left out in the rain in one way or another. Or as Neto (2018, p. 590) put it: “[t]he term ‘queer,’ then, attempts to recover individuals erased by this normalization, such as feminine boys, transsexual people, transgender people, and non-binary or gender non-conforming people among others”. What is more, Bernini points out that

[c]ritical political theories are often born in times of political crisis, within and in relation to social movements, and seek their interlocutors in such movements, rather than in academia. This applies in particular [...] to queer theories, which would be unthinkable without the queer movements behind them.”
(Bernini, 2021, p. 48).

Notable in Bernini’s explanation here is the use of the plural regarding queer movements, which implies that they may not be sufficiently described by a single umbrella term; yet queer in its indefinable nature seems to encompass all these movements while acknowledging its own insufficiency.

Queer Theories then serve as a tool to challenge any norms that are related to the general topic of sexuality (or better said, sexualities). Similar to this description the research field connected to Queer Theories and Queer Studies appears to be rather broad. The multitude of studies and methodologies represents a multitude of opinions and approaches and can hardly be narrowed down. This is also the reason Bernini prefers to use the plural of ‘theory’ in this context (Bernini, 2021, 10, 26, 98). Regarding the vast scope of the field, the publications by Sullivan (2003) and Bernini (2021) provide helpful overviews which complement each other well, as Sullivan’s account ends with the approach of the turn of the millennium and Bernini’s publication additionally covers the time until 2020. Generally, Queer Studies and Theories can be viewed as a post-constructivist “deconstructive strategy [which] aims to denaturalise heteronormative understandings of sex, gender, sexuality, sociality, and the relations between them” (Sullivan, 2003, p. 81). They are thus a method to question and challenge existing norms, no matter how these norms look like. That means the position of the investigator who employs Queer Studies/ Queer Theories also changes according to the context in which it takes place as well as the aim of the investigation (Bernini, 2021, pp. 99–100). Sullivan has

shown this very clearly by providing a critical approach to queer studies themselves, which illustrates the innumerable positions scholars may take when conducting research from a Queer Studies perspective. Revisiting the term ‘queer’ and its possible meanings, it is now clearer why the term is so difficult to define and why many scholars outright refuse to do so and/or argue that it is impossible. The term ‘queer’ has been described as a “floating signifier” (Bernini, 2021, 26. 101). Having said that, this does not mean that it bears no meaning (McKee, 1999, p. 237). Its meaning is context specific, as explained above, and adds to the deconstructive character of Queer Theories which enables “alternative ways of thinking and of living” (Sullivan, 2003, p. 51).

Enabling changes does not necessarily equal causing them, so a look at the progress and results that have been achieved through Queer Studies is necessary and will be provided below. Simultaneously, it is important to shed light on problems within the field and criticism which has been expressed by scholars from within as well as from outside of the field of Queer Theories. As Bernini (2021, p. 48) pointed out, Queer Theories cannot be separated from the movements which led to the emergence of this field. Thus, I would argue, the achievements of Queer Theories can hardly be separated from the work by activist groups and movements either. Queer Theories serves as a tool and as a means of theorizing what is happening in activism, but it could not stand alone. Both approaches, theoretical discourse as well as practical activism, are relevant. The meeting of the Lawson Wilkins Pediatric Endocrine Society (LWPES) in the year 2000, as described by Fausto-Sterling (2000, p. 19), illustrates this as it is an account of a merge of theoretical discourse and activism. At the meeting, an activist for intersex people was permitted to address the medical practitioners, after having employed activist methods for years in order to be given this chance. The speaker themselves had experienced the practice of ‘corrective’ surgery, which at that time was common practice if a child did not meet the ‘criteria’ of either male or female at birth. The results of this merge of theoretical discourse and activism became visible a few years later when the Lawson Wilkins Pediatric Endocrine Society as well as the European Society for Pediatric Endocrinology both condemned this practice and voiced their support for the patients (Bernini, 2021, p. 80). This remarkable change in direction was followed in 2014 by a declaration by the UN and the WHO of the practice as a human rights violation (Bernini, 2021, p. 80). One can similarly describe the legalization of same sex marriage (in Austria since 2019 (Stadt Wien & Wiener Antidiskriminierungsstelle für LGBTIQ-Angelegenheiten, 2022b)), the right for transgender people to change their juridical gender without necessarily

having to go through a sex reassignment surgery, (in Austria since 2009 (Stadt Wien & Wiener Antidiskriminierungsstelle für LGBTIQ-Angelegenheiten, 2022a)), and similar changes.

The late incorporation of such changes, as evident through the examples of Austrian laws above, indicates that Queer Theories is still relevant and will remain so for the years to come. This is further underscored by the fact that these changes are not yet sufficient for all sexual minorities. Bernini (2021, pp. 80–81), for example, describes that the practice of ‘corrective’ surgery is still not abolished as Malta and Colombia are so far the only countries which have ratified laws explicitly prohibiting this practice. Moreover, queer movements face the challenges of normalization within their own communities, whether it be homonormativity, transnormativity or in the future potentially other forms of normativity (Bernini, 2021, p. 102). It is therefore the task of and challenge for Queer Theories to continue addressing these issues. In addition to the issue of normalization, Queer Theorists have repeatedly faced criticism from scholars for their persistent refusal of defining their field of study as well as its objectives. In an article published in 1999, McKee argues for the assimilation of Queer Theory and thus outright questions the claim that Queer Theory is in its core anti-assimilationist, a claim that persists to date among Queer Studies scholars. McKee (1999, p. 242) claims that resistance is not possible from outside a system and that consequently Queer Theories is part of the very system it is claiming to oppose. The author further argues that “[t]o be assimilated is to be known; to be known is to be open to control.” (McKee, 1999, p. 242). The latter is, of course, necessary when it comes to scientific research. McKee’s criticism is therefore a severe one, which would imply that Queer Theories as a scientific field is evading control by refusing a definition. Similarly, serious accusations have been made by other scholars who have criticized Queer Theories for homogenizing (Anzaldúa, p. 250), failing to employ intersectionality (Sullivan, 2003, p. 72), failing feminist aims (Parnaby, 2010, p. 102), and dichotomizing (Cohen, 1997), amongst other aspects. Sullivan (2003, p. 48), who explores the contested aspects of Queer Theories as part of her publication *A critical introduction to Queer Theory*, admits that “at times Queer Theory and politics are informed by, and inform, an overly simplistic distinction between what or who is deemed to be queer, and what or who is not”. Potential solutions are offered by authors such as Cohen, who advocates for an intersectional approach in Queer Theories, and Jakobsen, who proposes a transition from being to doing and thus to viewing queer as a practice rather than a

positionality. The latter is in line with suggestions by Nelson (2002, p. 48) regarding the incorporation of Queer Theories and Queer Pedagogy in an educational context. They argue that teachers, instead of simply providing knowledge, should “frame tasks that encourage investigation and inquiry” and thus encourage the learners to actively employ (or do) Queer Theories.

Overall, Queer Theories and Queer Studies have been part of academic research for more than three decades, but still seem to renegotiate and reinvent themselves continuously. While scholars such as Foucault have developed the methodological means, authors such as Butler and Sedgwick have molded these methods to become what we know as Queer Theories. Though these authors remain relevant, they have been succeeded by scholars who advocate for intersectionality and critical approaches to Queer Theories in a response to ongoing criticism from outside as well as within the field. Employed in the form of Queer Pedagogy and as a practice rather than a positionality or identity Queer Theories are additionally highly relevant for educational contexts in the opinions of Neto (2018) and others. This will be discussed in the following chapter.

2.4. Queer Pedagogy & Teaching Queer Content in the EFL Classroom

The evolution of teaching, and language teaching in particular, has seen a general shift from a teacher focused classroom to a student centered one over the past decades, and teachers have assumed many different roles in the classroom as a result, often multiple at a time (Evripidou & Çavuşoğlu, 2015, p. 70; Hedge, 2000, pp. 26–36). Focusing on the students' individual needs and capabilities poses many complex challenges to teachers. Not only do they need to cater to their students' learning abilities, but to the students' histories, experiences, and the context of the classroom as well. Queer Pedagogy can be a tool to accommodate the diversity among students that teachers may encounter in their classroom (Neto, 2018). The following section outlines why researchers (Mayo & Rodriguez, 2019a; Neto, 2018; Page, 2017a) with a background in Queer Theories see such an approach as beneficial, even necessary, in educational contexts and in how far Austrian and European statistics underscore these claims (European Union Agency for Fundamental Rights [FRA], 2013, 2020; Schönpflug et al., 2015). In addition, the general concept and possibilities as well as the problematic aspects of Queer Pedagogy are explored before reviewing literature dealing with the actual implications of Queer Pedagogy in teaching.

Generally, research strongly suggests that accommodating the needs of students who are part of a marginalized group is imperative (Mayo & Rodriguez, 2019b; Neto, 2018; Page, 2017a, 2017b; Theoharis & O'Toole, 2011). Due to the focus of this thesis queer students will be at the center of the following review. It shall remain clear, however, that marginalization and its effects are a complex topic of an intersectional nature. Not accommodating queer students' needs has repeatedly proven to be the cause of distress, for example in the form of bullying, abuse, harassment, and similar practices which queer students have to endure. The outcome of these practices is a multiplicity of negative effects on the targets, resulting, in worst case scenarios, in the death (suicide) of queer students (Blackburn & Smith, 2010; Kellinger, 2019; Meyer, 2019; Page, 2017b; Theoharis & O'Toole, 2011; Weems, 2019). The studies mentioned here share a focus on the United States, but evidence suggests that Europe, and Austria specifically, face similar challenges when it comes to the situation of queer youth in schools. Studies examining this situation have been conducted by the European Union Agency for Fundamental Rights (FRA) in 2013 and 2020 as well as by the Wiener Antidiskriminierungsstelle für gleichgeschlechtliche und transgender Lebensweisen (WASSt)

(antidiscrimination office for homosexual and transgender ways of life) of the city of Vienna in 2015 (Schönpflug et al., 2015). The results of the FRA survey from 2012 place Austria midfield among the EU member states, with 48% of respondents having “felt discriminated against or harassed in the last 12 months on the grounds of sexual orientation” (FRA, 2013, p. 15). Overall, almost half (47%) of over 90,000 respondents had experienced some form of discrimination due to their sexual orientation. Note that this includes respondents from all age groups which means it also includes different experiences regarding their individual time of schooling. The direct results of these experiences may be observed in the answers to the following question “During your schooling before the age of 18, did you ... B. Hide or disguise that you were [LGBT] at school?”. In this case, an EU LGBT average of 67% answered this question with “often” or “always”, while 68% of Austrian queer respondents did the same.

The same study conducted in 2019 took the aforementioned generational differences into account and found that nowadays fewer students feel the need to hide their queer identity (FRA, 2020). Despite the decrease of 6% (from 47% in 2012 to 41% in 2019) the number remains high at 41%, which means there is still a lot of work ahead if the laws and regulations regarding human rights are to be met. For example, “[a]rticle 21 of the Charter of Fundamental Rights of the European Union prohibits ‘any discrimination based on any ground such as sex, [...] or sexual orientation’” (FRA, 2013, p. 15). That this is not the case yet is also shown in the Austria based study “Queer in Wien” (queer in Vienna) published in 2015 (Schönpflug et al.). The authors of this study reflected on the 2013 FRA study to pinpoint essential learnings and implications before they compiled their questionnaire (Schönpflug et al., 2015, p. 44). The results from this Austrian study show that from the total number of 3,161 participants, 88 were students, of which 24 were ‘out’ in school (Schönpflug et al., 2015, p. 80). Of these 24 respondents, only two stated being outed to their teachers as well (Schönpflug et al., 2015, p. 82). So, despite an increase in outings from queer youth there still seem to be reasons that prevent students from outing themselves. Overall, the study showed heteronormativity to be a formative characteristic of everyday Viennese school life and that sensitization and education of the people responsible (e.g. teachers, administrators, etc.) is essential (Schönpflug et al., 2015, p. 117).

According to Schönpflug et al. (2015, p. 103) both studies, their own and the one conducted by the FRA, show a significantly uneven distribution of the participants, in terms of their level of education. The majority had a higher education than the average of the country of origin of the corresponding participants. What is more, there are hardly any studies for German speaking countries regarding the lived realities of queer individuals, besides the ones discussed above (Schönpflug et al., 2015, p. 8). In the USA, GLSEN'S (Gay, Lesbian & Straight Education Network) National School Climate Survey is an often-cited (Kellinger, 2019; Meyer, 2019; Page, 2017a, 2017b; Swanson & Gettinger, 2016)) resource which over the past years has repeatedly investigated "school experiences of LGBTQ youth in schools" and found, like the European studies, that despite certain improvements there is still significant work ahead (Kosciw et al., 2020).

Besides the aforementioned article of the Charter of Fundamental Rights of the European Union there are further laws and regulations which demand an equal treatment of queer people and are thus relevant for educators as well. Examples include, guidelines by the United Nations Educational, Scientific and Cultural Organization (UNESCO, 2021) and the Common European Framework of Reference for Languages (Council of Europe, 2001, 2020), the so called Yogyakarta principles (The Yogyakarta Principles, 2006) which are a recommendation based on human rights, and the Austrian Curriculum which is legally binding for teachers (BMBWF, 2018). In its Common European Framework of Reference for Languages the European Council included the use of languages to comprehend otherness as early as (2020, p. 1), stating that "[i]n an intercultural approach, it is a central objective of language education to promote the favourable development of the learner's whole personality and sense of identity in response to the enriching experience of otherness in language and culture". The UNESCO (2021) took a stand against "homophobic and transphobic violence in education", declaring

that no country can achieve Sustainable Development Goal 4 - to ensure inclusive and equitable quality education and promote lifelong learning opportunities for all - if students are discriminated against or experience violence because of their actual or perceived sexual orientation and gender identity.

The Yogyakarta principles are the outcome of a 2006 meeting between international human rights experts and are "a universal guide to human rights which affirm binding international legal standards with which all States must comply" (The Yogyakarta Principles, 2006). They have been updated and extended in 2017 and include but are not limited to the rights of queer

people (The Yogyakarta Principles +10, 2017). Principles 1, 16, and 28 deal, fully or in part, with sexual orientation and gender identity:

Everyone has the right to education, without discrimination on the basis of, and taking into account, their sexual orientation and gender identity

States shall:

- A. take all necessary legislative, administrative and other measures to ensure equal access to education, and equal treatment of students, staff and teachers within the education system, without discrimination on the basis of sexual orientation or gender identity
- B. ensure that education is directed to the development of each student's personality, talents, and mental and physical abilities to their fullest potential, and *responds to the needs of students of all sexual orientations and gender identities*
(The Yogyakarta Principles, 2006, Principle 16: 21-22)

States shall

undertake programmes of education and awareness to promote and enhance the full enjoyment of all human rights by all persons, irrespective of sexual orientation or gender identity
(The Yogyakarta Principles, 2006, Principle 1: 10)

ensure training and awareness-raising programmes, including measures aimed at teachers and students at all levels of public education, at professional bodies, and at potential violators of human rights, to promote respect for and adherence to international human rights standards in accordance with these Principles, as well as to counter discriminatory attitudes based on sexual orientation or gender identity
(The Yogyakarta Principles, 2006, Principle 28: 30-31)

Professional organisations, including those in the medical, criminal or civil justice, and *educational* sectors, review their practices and guidelines to ensure that they vigorously promote the implementation of these Principles. [my emphasis]
(The Yogyakarta Principles, 2006, additional recommendations: 33)

Everyone has the right to be free from criminalisation and any form of sanction arising directly or indirectly from that person's actual or perceived sexual orientation, gender identity, gender expression or sex characteristics.
(The Yogyakarta Principles +10, 2017, Principle 33: 11)

These principles clearly hold educators and administrators responsible for the safety and well-being of their queer students within the school environment.

The Austrian curriculum may appear to be less clear in this sense; however, it still implies the inclusion of queer topics, among others, as mandatory. As can be seen in the following sections:

Acceptance, respect, mutual appreciation, and a capability for discourse regarding the individual's rights are important goals of education. Especially regarding intercultural learning and social interactions between the genders.
(BMBWF, 2018)

Each person's dignity, their freedom and integrity, the equality of all people as well as solidarity with the weak and marginalized are important goals of education in school.
(BMBWF, 2018)

The groups of people mentioned in this quote include various backgrounds and experiences but most certainly encompass queer people as they are a marginalized group. Consequently, the objective for teachers seems to be clear. Even if the exact numbers are unknown, there may be one or several students in each class who identify as queer, and they should receive the same treatment and support as their peers.

Teaching has to be conducted in accordance with scientific knowledge as well as the students' own experiences and possibilities.
(BMBWF, 2018)

This is especially relevant as the studies described and referenced above have shown that marginalization causes an array of negative effects for the marginalized students as well as their non-marginalized peers.

Students – regardless of their social, religious, and cultural origin – are to be supported and guided in grappling with reasons for structural social inequalities, especially in dealing critically with gender-specific inequalities and gender norms, to broaden their scope and their horizons.
(BMBWF, 2018)

The final point from the Austrian curriculum, as cited here, goes so far as to include the active challenging of stereotypical gender norms. In this sense, the Austrian curriculum even includes questioning heteronormativity as a mandatory part of education. This, but also the aforementioned points can all be found to be part of what Queer Pedagogy does and aims at.

Queer Pedagogy, then, offers a tool to create more inclusive classrooms which serve all students, privileged as well as marginalized ones. Villaverde and Stachowiak (2019, pp. 130–132), for example, provide a poignant overview of some publications dealing with queer pedagogy and its benefits. If queer pedagogy is to be employed in an educational context, it should be clear what it is and what it entails. Yet, similar to the term 'queer' itself and Queer Theories in general, there seems to be a reluctance among scholars to provide a clear definition (Meyer, 2019, p. 46; Villaverde & Stachowiak, 2019, p. 128). Many rather choose

to describe what Queer Pedagogy does. Neto (2018, p. 589), for instance, says “Queer Pedagogy does not seek the ‘correct’ method or the ‘right’ questions, but rather the possibility to question our practices or notions of equality and acceptance”. Much like Queer Theories do in an academic as well as in a practical everyday life context, Queer Pedagogy thus provides tools to question and challenge societal norms, mainly related to the broader topic of sexuality. Queer Pedagogy may sound as though its goal is to advance an LGBTQIA* agenda but this is not the case. Scholars describe it as a tool to challenge inequalities in general, although the focus on sexuality mostly remains present to some extent. According to Meyer (2019, pp. 47–48) for example,

Queer [P]edagogy empowers educators to open up traditionally silenced discourses and create spaces for students to explore and challenge the hierarchy of identities that is created and supported by schools, such as teacher-student, jock-nerd, sciences-arts, male-female, Black-White, rich-poor, disabled/ able-bodied, cis/trans, and gay-straight.

Rather than providing a step-by-step tutorial and specific detailed methods, Queer Pedagogy could be described as a “flexible, open-ended framework” (Nelson, 2002, p. 44). Or as Villaverde and Stachowiak (2019, p. 132) formulated it, “[i]t is not a method but a methodology—not a strategy, but a stance and a compass”. Queer Pedagogy therefore could be said to challenge the teachers to challenge their students to challenge their perception of ‘normal’. Meyer (2019, p. 48) additionally sees it as “[offering] a further extension of ideas introduced by social justice education, critical and feminist pedagogies, multiculturalism as well as antioppressive theories, by calling on educators to question and reformulate through a queer pedagogical lens”.

Others point out that in addition to the already mentioned types of pedagogy and approaches such as ‘antihomophobia education’, Queer Pedagogy goes even further in that it does not only criticize the current status quo but it allows for a deconstruction of it and thus a reconstruction which may open up completely new perspectives (Blackburn & Beucher, 2019, 24, 36; Hackford-Peer, 2019, p. 86; Nelson, 2002, p. 43). In order to achieve this, Queer Pedagogy, like Queer Theory, needs to be self-reflecting and self-critical. As Mayo and Rodriguez (2019b, p. 2) point out, the closer ‘queer’ moves to normalization the more normative and thus exclusive it becomes itself. For this reason, Queer Pedagogy and Queer Theories are constantly changing and shifting (Mayo & Rodriguez, 2019b, p. 2). As Mayo and Rodriguez (2019b, p. 2) phrased it themselves, “[t]heories intent on problematizing

exclusions, like queer theory, need to be reminded of exclusions they enact”. Along the same line, Blackburn and Beucher (2019, p. 38) add that „we will not arrive at queer, or the queer pedagogy, or even the component of assessment within queer pedagogy. It is unattainable.” This process of constant change can, for example, be observed in the paradigm shift toward intersectional approaches within the field of Queer Theories and Queer Studies, as described by Halberstam (2014, p. 361). Queer Pedagogy consequently presents a challenge to educators, who constantly need to stay up-to-date and reflect and question their own practices, even (or especially) their own Queer Pedagogical practices. Nevertheless, it seems to be particularly useful for the language classroom (Neto, 2018). Neto (2018, pp. 594–595) distinctly identifies the English language classroom as an environment in which Queer Pedagogy may be fruitful when they indicate that “English, among other languages, possesses very few explicit distinctions of gender” and refer to the possible usage of the pronoun ‘they’ as a gender neutral alternative³ (Neto, 2018, 594, 601).

There are numerous aspects that need to be considered when it comes to actually teaching queer content in the EFL classroom. Various aspects need to be addressed here. These include

- the realities of everyday school life as they have been observed and analyzed by various researchers (e.g. (Blackburn & Smith, 2010; Coady et al., 2016; Malebese et al., 2019; Page, 2017b; Theoharis & O'Toole, 2011),
- defining what it really means to queer the language classroom, and why homonormativity can pose similar problems to the much more discussed heteronormativity (Neto, 2018; Page, 2017b; Paiz, 2019),
- the impacts non-existent inclusivity potentially has on students and teachers as well as the promising positive impacts of a successful incorporation of inclusive curricula and teaching methods (Blackburn & Smith, 2010; Page, 2017b; Theoharis & O'Toole, 2011).
- potential pitfalls of queering the EFL classroom and reasons for trying anyway (Neto, 2018; Page, 2017a, 2017b; Paiz, 2019).

Lastly, teaching queer content and creating a more inclusive classroom in contexts that either underlyingly or outright oppose this form of opening up the curriculum will be discussed and possibilities that teachers in these contexts have will be included (Page, 2017a, 2017b; Paiz, 2019).

³ as I have demonstrated here in this very sentence and throughout this thesis

The perceived realities of everyday school life and its implications have been subject to many studies, most of which have a very specific focus regarding a specific target group in an particular context. Nonetheless, the main points of the results, seem to overlap. Especially when it comes to the experiences of marginalized groups within the school context a perseverance of heteronormativity and binarism seems to be observable in most contexts (e.g. (Blackburn & Smith, 2010; Coady et al., 2016; Malebese et al., 2019; Theoharis & O'Toole, 2011)). Due to the lack of studies from German speaking countries, the studies discussed in the following section are mostly US-centered. The issues for Austria and European countries are probably nevertheless similar, as the FRA studies (2013, 2020) and *Queer in Wien* (Schönpflug et al., 2015) have suggested (see above). Blackburn and Smith (2010, pp. 627–628), for example, provide an impression of what heteronormativity may look like in everyday school contexts. The authors, in this case, are part of a US-based group of teachers that call themselves the Pink TIGers (“pink in reference to the pink inverted triangle used by some to symbolize LGBTQ communities” and TIG standing for Teacher Inquiry Group) who themselves identify as part of the LGBTQ community or as allies (Blackburn & Smith, 2010, p. 625). Drawing on their own and their group members’ experiences they describe and explain the various ways gender is defined and enforced yet invisible in the school system (Blackburn & Smith, 2010, pp. 627–628). Blackburn and Smith (2010, p. 627) additionally illustrate what limitations heteronormativity imposes on men and women likewise when “from the time they enter school, students are systematically calibrated with “normal” characterizations of one of the two gender assignments, male or female”. At the same time, further authors provide similar insights into everyday school life. Neto (2018, p. 596), who is also a US-based author, comes to the conclusion that “the assumption of compulsory heterosexuality and heteronormativity is the norm”. What is more, Page in their 2017b article on “Using Familiar Pedagogy to Advance LGBTQ-Inclusive Curriculum” makes the salient point that in addition to an academic gap, marginalized students experience many more, and partly more severe, consequences as a result of their marginalization. That is “in a higher proportion of LGBT students than heterosexual students [the following aspects are observable:] skipping and dropping out of school (61% vs. 17%), [...] victimization in school [...] more suicidal ideation, suicide attempts, and truancy” (Page, 2017b, p. 678). Along the same line Paiz (2019, p. 267) mentions “bullying and substance abuse” and points out that these “factors can then feed into youth suicide and homelessness”. Such “bullying and

harassment in schools related to gender and sexuality, [is] a group of behaviors called gendered harassment” (Meyer, 2019, p. 41).

To underline the described impressions and observations various examples are given in each of the discussed studies as well as in others. Paiz (2019, pp. 269–271) provides examples of curricular materials such as textbooks, reading materials, etc. that reify heteronormative discourses, and Neto (2018, 595f.) presents an in-depth analysis of three textbooks which are used in a wider school context. Neto (2018, p. 600) additionally underlines the significance of these types of materials when they point out that “most foreign language textbooks seek to present a sociocultural perspective, since for them, learning a language is also ‘learning’ a culture”. Page (2017b, p. 678) additionally points out that there is a “dearth of resources that might supplement [sic] curriculum and enhance visibility (e.g., library holdings, access to online resources).” In combination the reification of binarism and heteronormativity and the lack queer representation in curricular materials, mean that there is work to be done in each direction.

While this includes Queer Pedagogy, as discussed before, Paiz (2019, p. 267) calls this work in more general terms “the queering of ELT”. Before discussing specific methods and possibilities we need to understand how queering is, or could be, defined and why Paiz, other authors, and myself in this thesis, use the terms ‘queer’ and ‘queering’ instead of LGBTQIA* (or one of the many variants of this acronym). For a more detailed explanation on why I personally primarily use the term ‘queer’ throughout this thesis see the statement in chapter 1. In their attempt to define the term ‘queer’ Paiz (2019, p. 267) also points out that there is and probably will be opposition from “mainstream queer theorists”, as, according to him, many researchers in this field would view the term as one that should not be “pinned down” (see also chapter 2.3). Paiz’ reason for nonetheless attempting to define the term is simultaneously the reason for me to include this definition in this thesis. Paiz (2019, p. 267) argues that an operationalization is necessary if serious research and transferability are to be the goals. For their definition, they draw on previous publications of their own (2015, 2017) and of Nelson (2006, 2007). Queering then, according to Paiz (2019, p. 267) “can be defined as creating spaces where dialogue and critical discussion around all identities, sexual or otherwise, and their sociocultural relevance can be carried out in a manner that is respectful of all identities and subjectivities”. They further add that this definition of queer “is predicated on the

assumption that sexual identities are vital components of human social identity and that they go beyond sexual attraction and action to influence other facets of one's lived experiences" (Paiz, 2019, p. 267). That is to say that these identities may, and in fact almost certainly will, influence "language learning and acquisition processes" (Paiz, 2019, p. 267). Another keyword is, of course, the term 'queer' itself (see also chapter 2.3). As outlined above, 'queer' may be seen as more inclusive and is thus often used as an umbrella term in order to counter-act aspects such as homonormativity. Malebese et al. (2019, p. 2) mention that queer students who encounter problems while adapting in school may consequently encounter a "ripple effect on their performance in other subjects". This in turn leads to even greater challenges for teachers who want to create an all-inclusive classroom because they cannot simply include a single book that champions a gay character and be done with it. Real inclusion means much more than that and includes complex problems including but not limited to the one described.

Having outlined the reality in the classrooms as observed by multiple studies, I now turn to what everyday school contexts should look like according to research if the goal is to provide an inclusive classroom that feels welcoming and supportive to all students. What is needed in the classroom is essentially a "pedagogy of inquiry and disruption" (e.g. Queer Pedagogy) which allows students as well as teachers to break out of the persistent system of reified heteronormativity and binarism (Paiz, 2019, p. 271). This disruption may be provided by the employment of Queer Theory and Queer Pedagogy through which "instructors can unveil heteronormative practices that permeate texts, society, and schools, and apply critical perspectives to all literature, not just literature containing LGBTQIA characters and storylines" (Page, 2017b, p. 683). Employing such practices could be seen as an example of complying to the part of the Austrian curriculum demanding to support students in "grappling with reasons for structural social inequalities, especially in dealing critically with gender-specific inequalities and gender norms" (BMBWF, 2018). However, as Page (2017b, 680f.) suggests, there are different levels of visibility at which queering the classroom may work. The author lists partial visibility, diffused focus, concentrated focus, and full visibility and integration as possible stages. For a more detailed explanation of each stage see the last paragraph of this chapter, dealing with how to integrate Queer Pedagogy in the classroom.

The ultimate goal should always be the last level, namely *full visibility and integration*. Various studies document a number of positive effects on students and teachers alike when

this is fully achieved, although positive effects are also present throughout. In addition to advocating for queering the language classroom Paiz (2019), also provides numerous reasons for doing so. In addition to the obvious goal of preventing the aforementioned negative effects on marginalized students, positive effects on both marginalized students, their peers, and their teachers need to be considered here. Employed effectively, Queer Pedagogy may provide students with the necessary language tools they need to

perform [their] own sexual identity in linguistically appropriate ways in their L2; [(second language)] to communicate with LGBTQ+ individuals in their daily lives in a way that is understanding and respectful; [and finally] to parse the LGBTQ+ identities that they might encounter in popular media and their daily lives (Paiz, 2019, p. 268).

Other authors also provide examples and evidence of positive effects that could be, or have already been, achieved through queering the classroom. Creating a safe and affirmative space, the “broadening of an individual’s perspective” (Neto, 2018, pp. 589–591) and less absenteeism, more connection to their schools, and greater acceptance from their peers [...] a greater perception of safety [...] and reduced homophobia” (Page, 2017b, p. 678) are just a few but very significant examples (see also GLSEN (Kosciw et al., 2020), the FRA (2013, 2020), and Schönplflug et al. (2015)). Moreover, Paiz (2019, p. 268) argues that students are “ready” for queer content, even if teachers do not seem to be in many cases. That is because most students have already come into contact with queer content and identities in their lives; therefore they are not only ready but actually in need for instruction and guidance to give them the competences to talk about their lived and observed experiences appropriately in their L2 (Paiz, 2019, p. 268). In this sense, “educators have the opportunity to make a difference in the lives of queer-identifying students” and their peers (Page, 2017b, p. 678). Neto (2018, p. 601) made an almost identical point, only adding that “a sensitive and critical teacher” may facilitate this process even more. Or as Page (2017b, p. 683) put it, in a more metaphorical way, “[t]eachers who queer the curriculum engage in alchemy, turning business as usual into gold.”

Having said that, the process of queering the classroom is not an easy one and may turn out to be quite complex, requiring background knowledge of relevant research and the context of teaching. Unsurprisingly, there are also some pitfalls which should be considered and avoided when attempting to queer the language classroom as a teacher. Among these pitfalls are, for example, outing students, treating queer content as “exotic or special”, and not including transgender or bisexual identities (Paiz, 2019, pp. 268–272). Outing students should without a

doubt be a no-go. However, in the context of conducting lessons designed to provide space(s) for queer identities teachers need to be careful not to put expectations toward students to then take up these spaces. Or as Paiz (2019, p. 268) put it, “it is not the teacher’s place to out students to others in the name of embracing an inclusive approach to LGBTQ+ topics.” Treating a topic such as queer content as special and denoting specific separate time of the lesson to it, would again place them outside the norm and would thus once again reify heteronormativity (Paiz, 2019, p. 271). Yet, Page (2017b, p. 682) correctly points out that “positive inclusion (even if subtle) is preferable to invisibility”.

Finally, not including transgender or bisexual identities has partly been mentioned above in the discussion on homonormativity. However, it is a salient aspect that marginalization toward certain parts of the queer community seems to persist (Paiz, 2019, p. 272). Not only does this affect transgender and bisexual identities but also asexual and inter* identities. All students who define themselves along those lines are consequently at an even greater risk of marginalization in their everyday lives and must therefore not be left behind when attempting to create an inclusive classroom. This is true for any of Page’s (2017b, pp. 679–683) levels of visibility. These range from *partial visibility*, which includes offering queer texts as part of a list for pleasure or student choice reading, on the one end of the spectrum (although, technically the negative end of the spectrum would be reserved for no integration) to *full visibility and integration* on the other end. The latter meaning that Queer Theory and Queer Pedagogy are fully integrated parts of the curriculum and continuously permeate the practices employed in the classroom (Page, 2017b, pp. 682–683).

For some teachers, however, it may not be easy, or even feel impossible, to implement Queer Pedagogy in the classroom depending on the context they find themselves in. As Page (2017b, p. 680) points out, the level of partial visibility is where teachers tend to feel most comfortable. Common worries among educators are, for example, a fear of a negative perception among parents, school boards, or their supervisors and the resulting consequences, as has been outlined by numerous scholars (Goldstein et al., 2007; Meyer, 2019; Page, 2017a, 2017b; Paiz, 2019). Nevertheless, even in contexts that oppose queer ‘agendas’ it is possible and necessary to include queer content (Page, 2017a, p. 272). For example, Page (2017b) advocates the use of familiar pedagogy in a way that allows for an increase in inclusivity even if the teacher or their environment is not completely confident or even skeptical toward the

inclusion of queer content. Methods to achieve such a balancing act are outlined by various scholars and may include but are not limited to ‘localized lived narratives’ (Malebese et al., 2019, p. 2; Paiz, 2019, p. 269), using a ‘diffused focus’ (Page, 2017b, pp. 681–682), and ‘problem- and question-posing strategies’ (Nelson, 2002, p. 48; Page, 2017b, p. 683). It seems to be as Neto (2018, p. 589) pointed out, namely that “there is no standard educational practice to create awareness about the place of sexual and gender diversity in the context of language learning”. And since Queer Pedagogy and Queer Theories continue to change and evolve it is mostly left to the teachers themselves to find a suitable way of making their classrooms more inclusive. This, in turn, is strongly dependent on the teachers’ cognitions, including their perceptions and beliefs, regarding the inclusion of queer content in their classroom.

2.5. Inclusion of Queer Topics in the EFL Classroom – Teacher Cognition Studies

Language teachers' perceptions and beliefs about queering their classroom have become an increasingly studied subject within the fields of Queer Studies and Teacher Cognition Studies over the past two decades. While data for the European context is scarce, several significant studies have emerged for the anglophone context already. Despite the varying contexts and the employment of a number of methods, the results share a number of key themes and have largely been in line with previous research which focused mostly on the learners' perceptions. The key themes which influence language teachers' perceptions on the inclusion of queer content in their classrooms encompass their general attitudes (Kolbert et al., 2015; Swanson & Gettinger, 2016; Thein, 2013; Tran-Thanh, 2020; Yoshihara, 2013), the training they have received or lack thereof (Kolbert et al., 2015; Macdonald et al., 2013; Swanson & Gettinger, 2016; Yoshihara, 2013), the policies that are in place in their teaching context (Kolbert et al., 2015; Page, 2017b; Thein, 2013), materials they have access to or lack thereof (Evripidou & Çavuşoğlu, 2015; Macdonald et al., 2013; Moore, 2016; Paiz, 2015; Swanson & Gettinger, 2016), their fears and worries (Macdonald et al., 2013; Page, 2017a; Swanson & Gettinger, 2016; Thein, 2013), the characteristics of their learners (Macdonald et al., 2013; Page, 2017b; Thein, 2013), and their personal identification as part or not of the queer community or ally (Kolbert et al., 2015; Macdonald et al., 2013; Paiz & Zhu, 2018). This list is by no means complete, as the factors which influence an individual teacher's cognitions can arguably never be listed in full. This account therefore merely presents the factors which reoccur throughout the studies which are deemed relevant for my study. Said factors are thus explored and their supposed impact on teachers' attitudes toward queering their classroom are analyzed in the following section.

Before outlining the impact of teacher education and training and the discrepancy which has been found between teachers' generally positive attitudes and the persisting lack of queer content in their classroom it seems fitting to remember that the implication of queer content or queer inquiry (Nelson, 2006) in an educational context is, according to most research from the fields of queer studies and language teaching researchers, a necessity. This imperative and the resulting responsibility of educators have been established throughout the previous sections of this literature review. The negative effects that the omnipresence of heteronormativity within the school system has on queer youth have been proven by extensive research in various

contexts (FRA, 2013, 2020; Kosciw et al., 2020; Schönpflug et al., 2015). At the same time, the benefits of an inclusive environment for queer youth, their non- queer peers, and teachers alike have been outlined by numerous scholars as well (Meyer, 2019; Page, 2017b; Paiz, 2019; Tran-Thanh, 2020). Yet unsurprisingly, teachers' attitudes regarding the inclusion of queer content in their language classrooms vary significantly. While curriculums and educational policies provide a general framework, teachers' attitudes influence their decisions on what to include in their lessons and with which methods this is supposed to be achieved (Evripidou & Çavuşoğlu, 2015, p. 70; Tran-Thanh, 2020, p. 5).

The question of what influences these attitudes is therefore a highly relevant one for educational contexts as well as for the field of language teacher cognition research. As outlined in section 2.2 ("Teacher Cognition Research - Perception & Belief Studies") of this thesis, cognitions are subject to the influence of a multitude of factors. For language teachers these include, for example, their personal schooling experience, their teacher education, and their practical experiences gained during teaching (Borg, 2015, p. 333). Overall, teachers' attitudes toward queer content have been found to range from neutral to positive, with a clear overall tendency toward a positive attitude (Clark, 2010; Evripidou & Çavuşoğlu, 2015; Swanson & Gettinger, 2016; Thein, 2013; Tran-Thanh, 2020). Only a minority of studies has reported generally negative attitudes from educators. One possible explanation for this tendency may be a sampling bias, as people with a negative attitude toward queer topics may not be as likely to volunteer for studies with a focus on queer topics as people with a positive attitude. What is more, there appears to be a sharp contrast between the number of teachers who share a generally positive attitude toward queer topics and the ones who actually include said topics in their classrooms (Swanson & Gettinger, 2016; Thein, 2013; Yoshihara, 2013). While many of the (pre-service and in-service) teachers who have been part of one of the mentioned studies reported anti-homophobic attitudes and would probably interrupt gendered harassment, they mostly do not feel comfortable about actively queering their classrooms. Thein (2013, p. 169), in their explanation of this discrepancy between attitudes and action, refers to Clark's (2010) concept of 'anti-work' versus 'ally-work'. Anti-work, according to Clark (2010, p. 707), who is drawing on the work of Thompson here, means that the pre-service teachers whose papers they analyzed "name privileges, but frame their responses in terms of guilt, in effect centering whiteness and straightness, and framing their responses in

ways that position them as ‘good’ examples of white, straight people”. Ally-work or an ‘ally-position’, on the other hand, is described by Clark (2010, p. 707) as

one in which [their participants] both named their unearned privileges and described the obligations of privilege. In these papers, [the pre-service teachers] analyzed privilege relative to systemic issues of race, class, gender and sexuality, and framed their response through a similar lens

The description of ally-work resembles that of queer pedagogy, which makes sense since the employment of queer pedagogy essentially constitutes ally-work. However, most teachers do not seem to feel comfortable enough to actively engage in ally-work. Instead they rather choose an anti-homophobic (or anti-discriminatory) position (Macdonald et al., 2013, p. 14).

The decision to avoid queer topics in the classroom and the resulting discrepancy between the teachers’ attitudes and their actions seems to be caused by numerous factors. While one may be the teachers’ own socio-cultural background shaping their personal opinions and attitudes (Moore, 2016, p. 88), other factors seem to have a much more significant impact. Thein (2013) extracted these factors by analyzing language arts teachers’ justifications for not including queer content in their classrooms on a discursive level. They not only found that around 72% of the arguments made by the participants are negative ones (negating the inclusion of queer content) but also that they mostly fall into one of six categories (Thein, 2013, pp. 172–176). While Thein (2013) has analyzed these reasons in the form of discursive acts they present actual and/ or perceived problems to teachers in their lived teaching realities, which are reoccurring themes throughout other studies concerned with teachers’ cognitions about teaching queer content. These arguments are therefore discussed under the category headings suggested by Thein (2013).

1. “Appropriateness: ‘I would, but it’s not my job.’” (Thein, 2013, p. 172)

According to Thein (2013, p. 173), some participants of their study placed the relevance of queer topics either in other classes, such as health class or a bullying program or even outside of the school context entirely. One possible reason for this argument may be the “assumption that teaching LGBT issues and texts equates to teaching about sex” (Thein, 2013, p. 172). This hypersexualization of homosexuality has also been identified as problematic by Evripidou (2018, p. 1067), who further explains that, due to this misconception, teachers may be reluctant to teach queer content depending on the age of their students. Other respondents

suggest the responsibility is seen to “lie with those in positions of greater power and influence”, so essentially the people in charge of educational policies (Thein, 2013, p. 173). Often, policies which require anti-discriminatory work, and sometimes even ally-work, are already in place (see section 2.3 starting on page 14) but teachers are either unaware of them or limit their actions to anti-discriminatory work (Swanson & Gettinger, 2016). Swanson and Gettinger (2016) explore possible connections between antibullying policies, GSAs, and training programs and teachers’ reported attitudes toward teaching queer content and found that anti-discriminatory policies have a positive effect on teachers’ attitudes. They also point out that their findings are “well-aligned with prior research findings” (Swanson & Gettinger, 2016, p. 342).

2. “Displaced Negative Stance: ‘I would, but others will protest.’” (Thein, 2013, p. 173)

Here the responsibility is again shifted as either specific people (e.g. students, parents, supervisors, etc.) or “unnamed ‘others’” are blamed for the lack of queer inquiry in teachers’ classrooms (Thein, 2013, p. 173). Multiple scholars have pointed out that fears and worries of potential consequences and uncomfortable situations play a significant role in this aspect (Evripidou & Çavuşoğlu, 2015; Goldstein et al., 2007; Macdonald et al., 2013; Meyer, 2019; Page, 2017b; Paiz & Zhu, 2018). Macdonald et al. (2013), for example, investigate the reasoning of almost 100 tutors from adult ESOL classes and conclude that the majority of tutors would not feel comfortable employing queer inquiry in their classes due to worries such as possible homophobic attitudes among their students. Both, Macdonald et al. (2013, p. 9) and Thein (2013, p. 173) point out that this stance is problematic insofar that people adopting it not only make assumptions about the beliefs and attitudes of others” but they also position homophobia as the ‘baseline’. Additionally, Page (2017b) takes up the topic of teaching in a context which is in fact opposed to queer topics, reporting teachers’ worries which go as far as threats to their careers and legal ramifications. In their paper, however, they also outline that queering the classroom is still possible under such circumstances, albeit to a different extent and in adapted ways.

3. “Force of Facts: “I would, but the fact is . . .” (Thein, 2013, p. 174)

The potential ramifications brought up by Page (2017b) are mostly what Thein (2013) summarizes under this argument. “[P]olicies, procedures, and even law” would prohibit

teachers from including queer content. This notwithstanding as Thein (2013) and Kolbert et al. (2015) point out these ‘facts (i.e. policies, laws, etc.) but also the public opinion is changing rapidly, becoming more inclusive and open toward queer topics (i.e. nationwide legalization of gay marriage in the U.S. in 2015).

4. “Reversal: “I would, but it will cause more harm than good.”” (Thein, 2013, p. 175)

The fear of (re)evoking tensions among their students also seems to be a major concern for language teachers (Macdonald et al., 2013; Paiz & Zhu, 2018; Thein, 2013). Paiz in their account of queering their own classroom mentions having had such worries before initiating the queered course. Macdonald et al. (2013), in their more representative study of almost 100 participants, found that many of the ESOL tutors they interviewed were unsure as how they would handle situations of conflict (e.g. students voicing homophobic opinions in a discussion). They also found, however, that students tend not to fear these types of conflict and rather require instruction on discussion skills such as respectfully disagreeing. This aligns with Thein’s (2013, p. 178) view of conflict as a potentially productive process in the classroom. What is more, they cite MacGillivray in “[reminding] teachers that choosing not to teach LGBT issues and texts is not a stance of neutrality, but instead is a stance of heteronormativity” (Thein, 2013, p. 178).

5. Fairness: “I would, but it’s not fair to everyone.” (Thein, 2013, p. 176)

Here, “participants used their belief in fairness, equality, and the rights of anti-gay students as justifications for avoiding LGBT issues and texts in their teaching” (Thein, 2013, p. 176). Despite the reference of fairness, this argument once again puts heteronormativity, and more importantly the discriminatory aspects of heteronormativity, in the center. Paiz voices having had similar thoughts before queering their academic course (Paiz & Zhu, 2018, p. 565). However, as Macdonald et al. (2013, p. 22) point out, “[s]exual 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.” In this sense, respectful disagreement and constructive discussion should be cultivated in the classroom as they benefit all students, not just those that are queer.

6. Ability/Preparedness: “I would, but I don’t know how.” (Thein, 2013, p. 176)

This last point made by Thein is probably the most prominent one throughout other studies regarding teachers’ cognitions on including queer content in their classrooms. The lack of training and thus knowledge, competence, and confidence to deal with queer topics in the classroom seems to be severely inhibiting the inclusion of queer topics in classrooms (Evripidou & Çavuşoğlu, 2015; Kolbert et al., 2015; Macdonald et al., 2013; Moore, 2016; Page, 2017b; Paiz & Zhu, 2018; Swanson & Gettinger, 2016; Tran-Thanh, 2020; Yoshihara, 2013). Moreover, according to Evripidou and Çavuşoğlu (2015, p. 70) teachers’ perceived lack of preparation to deal with queer content in their classrooms may even spawn negative attitudes toward queer topics in the first place. At the same time, providing proper education and preparation to teachers can have significant positive effects on their attitudes in this respect (Evripidou & Çavuşoğlu, 2015, p. 75; Macdonald et al., 2013, p. 10; Swanson & Gettinger, 2016, p. 342). Positive effects of proper training may include teachers intervening in gendered harassment scenarios or actively supporting queer students (Swanson & Gettinger, 2016, p. 342). At the same time, Swanson and Gettinger (2016, p. 341) point out that the number of teachers in their study who actively chose to attend such trainings turned out to be lower than 30%. It should therefore come as no surprise that various authors argue for an inclusion of queer pedagogy and queer theory in teacher education programs (Kellinger, 2019; Paiz, 2019; Villaverde & Stachowiak, 2019). Another salient point is the lack of queer content materials (Moore, 2016; Nelson, 2006; Paiz, 2015; Swanson & Gettinger, 2016; Tran-Thanh, 2020; Yoshihara, 2013). Existing materials such as course books seem to either exclude queer content in general or in the rare cases, they do include it, they tend to “reify heteronormative discourses” (Paiz, 2019, p. 269). Regarding this aspect Macdonald et al. (2013, p. 23) argue that materials are not a necessity for teaching queer content, stating that “[g]ood practice on sexual diversity does not need to depend on, and cannot wait for, materials to be developed”. The latter is supported by Page (2017b) in their article dealing with possibilities of including queer content in adverse teaching contexts.

In general, multiple reasons for the lack of inclusion of queer content in classrooms have been found but it seems to primarily boil down to a lack of training and support for the teachers and not their personal negative views on queer content. Altogether, teachers seem to be either unable or unwilling, or simply unaware (Swanson & Gettinger, 2016, p. 343) regarding the inclusion of queer content. In either case it appears that providing specific training and

support to teachers could greatly increase the frequency with which queer content is being employed in language classrooms.

3. Methodology

The aim of this study was to collect, analyze, and interpret data regarding Austrian English teachers' cognitions, more specifically their beliefs and perceptions concerning the inclusion of queer content in their EFL classes. To this end, I interviewed six teachers, and analyzed the resulting transcripts for factors influencing their decision of including, or not including, queer content. Employing Mayring's (2015) Qualitative Data Analysis, I then determined patterns and interpreted and compared the results to previous research. Seeing as the goal was to elicit language teachers' cognitions on queer content, a reminder of the working definitions of this thesis is in order. These include the one by Borg (2015, p. 321) on language teacher cognition, which describes it as "referring to the complex, practically-oriented, personalized, and context-sensitive networks of knowledge, thoughts and beliefs that language teachers draw on in their work". Additionally, beliefs are defined as "personal values, attitudes, and ideologies" while perceptions in this context mean the teachers' impressions and approaches (Meijer et al., 2001, p. 172).

The participants of this study were recruited through convenience sampling and are all Austrian EFL teachers teaching at lower and/ or upper secondary level, usually teaching a minimum of one additional subject other than English. In order to obtain volunteers for this study I reached out to English teachers via multiple channels. These channels included fellow students from the teacher education program at the University of Vienna as well as my supervisor's contacts, and contacts at schools at which I had previously completed practical trainings as part of my studies. As Borg (2015, p. 330) pointed out in his seminal work on teacher cognition studies, "choices will often need to be made not just on methodological grounds but also with an awareness of what is practically feasible, acceptable and permissible in the particular context under study". This was also the case for this study, which is why, as a result of the sampling process, the composition of the group of participants is geographically as well as demographically limited. All interviewees teach English in state schools in Austria, more specifically in, or close to, the capital, Vienna. Their additional subjects vary significantly and can be seen in Table 1 below. Three of the interviewed teachers have two years or less of teaching experience and teach at a state middle school (Mittelschule or MS), whereas the others have 5 or more years of experience and teach at a state high school (Allgemeinbildende Höhere Schule or AHS). Essential to note here is the distinction between

expert and novice teachers which is unclear in the research literature (Li, 2019, p. 338). What is more, an individual teacher may be an expert in a certain field despite their limited years of teaching experience, while an experienced colleague may be a novice in certain unfamiliar areas (Li, 2019, p. 339). Therefore, I will refer to experienced and less experienced teachers rather than expert and novice teachers. Some of the schools the participants teach at focus on certain subjects such as music or sports. Theoretically however, this influences neither the quality nor the quantity of the English lessons at these schools. The students at a ‘Mittelschule’, which comprises lower secondary levels (that is grades 1 through 4 or years 5-8) only, are usually aged 10 to 14 while those attending a ‘Allgemeinbildende Höhere Schule’, which includes both lower and upper secondary levels (that is, grades 1 through 8 or years 5-12) are aged 10 to 18. Because some of the participants were assigned a limited number of lessons for the school year of 2021/22, some only teach one or two grades at the same time, although potentially more classes of the same grade (e.g. teacher x teaches 2 classes of the 2nd grade and 2 classes of the third grade). Table 1 shows the subjects each participant was teaching at the time this study was conducted (bold type indicating the subjects in which the participants possess a university degree). The teaching experience is also indicated and grades which have been taught in previous years but are not currently taught by the participant in question are stated in brackets underneath.

Table 1: Summary of information on the participants of this study.

Participant	subject(s)	grade(s)	school type	teaching experience (in years)
IVP1	English, Spanish	1-8	AHS (highschool)	17
IVP2	English, Biology , Physics, Music, Art, Handicraft, Creative Writing	3	MS (middle school)	2
IVP3:	English, Biology , Digital Education	2	MS (middle school) with focus on music and sports	2 (grade 1)
IVP4	English, German	2	AHS (highschool)	6 (grades 1-4)
IVP5	English, History , “multiple other subjects”	2-3	MS (middle school) with focus on music	1
IVP6	English, History	1, 4-6	AHS (highschool)	7

The semi-structured oral interviews were all conducted online, recorded, and, transcribed to allow for a detailed analysis. As interviews, especially semi-structured ones, are among the favored methods for “eliciting verbal commentaries in the study of language cognition”, it is fitting to employ this method for this study as well (Borg, 2009, p. 225). In addition, the format of individual online interviews was the most feasible one in times when physical access to schools was limited and partly prohibited due to COVID-19 regulations. After reviewing research dealing with similar questions to those of my thesis, I drafted a guideline for the interviews employing methods such as the Delphi-Method (Gillham, 2005, p. 20). This draft was reviewed by student colleagues as well as my supervisor before I trialed and piloted it with other student colleagues from the English department who were already teaching but who could not be included in the sample of the study due to my close personal friendships with them. After the last pilot interview, and the discussion with my supervisor that followed, I finalized the interview guideline including all necessary changes, such as a separate line of questioning for teachers who had never included queer content in their classes before. Thereafter, I conducted all six interviews with the participant EFL Teachers. Due to COVID-19 regulations during the time this study was conducted, and additional convenience factors, all interviews were conducted online via the operator Zoom. This allowed for an automatic recording of the sessions which all participants agreed to. All interviews ranged between 40 and 50 minutes. For the transcription of the resulting files I worked with the program VoiceScribe provided by the Vienna-Oxford International Corpus of English and employed a reduced version of their transcription conventions (Vienna-Oxford International Corpus of English [VOICE]; VOICE) agreed upon with my supervisor.

During the interview, the participating teachers were primarily asked questions concerning the inclusion of queer content in their classrooms. Since this is not a technical term by any means, I provided the participants with my personal description of what queer content encompasses. I will provide the same explanation here as I deem it essential for an understanding of the results of this study and the references to other studies. ‘Queer’, in this case substitutes the long and sometimes cumbersome initialism LGBTQIA* while ‘content’ covers all areas that are somehow connected to queer topics.⁴ Queer content, as used in this thesis, therefore encompasses all content that in some way covers people, situations, or contexts that include or deal with a part or all of the LGBTQIA* community. This may range from, for instance, an

⁴ See also section 1.

example grammar sentence featuring a same sex couple to including preferred pronouns in an introduction round all the way to a full lesson or project exploring queer people’s lived realities. I am therefore not yet talking of fully ‘queering the classroom’ in the way Paiz (2019) has described it. Instead, the aim was to keep the term queer content as open as possible in order to elicit as many accounts and aspects from the participants as possible. The resulting transcriptions were finally analyzed working with the program MAXQDA (2022) and employing Mayring’s (2015) Qualitative Content Analysis (QCA). The focus of this analysis was solely queer content. While occurring intersections will be mentioned in section 4., they will not be explored or discussed in detail. Despite the calls for the use of an intersectional approach within the field of Queer Studies, this would simply exceed the scope of this thesis. I therefore opted for a single focus to allow enough space for a detailed analysis and discussion of queer content rather than a superficial exploration of intersections. The goal of the QCA, then, is to systematically analyze communication in a qualitative manner guided by theory and a set of rules (Mayring, 2015, p. 13). This set of rules is, to some extent, individually constructed for the content which is to be analyzed and thus will be explained below. As suggested by Mayring (2015), I initially created a deductive set of categories, drawing on existing research which centered around aspects similar to this study. The resulting categories can be seen in the following and may be retraced by reviewing the final section of the literature review (see Chapter 2.3 “Inclusion of Queer Topics in the EFL/ESL Classroom – Teacher Cognition Studies”).

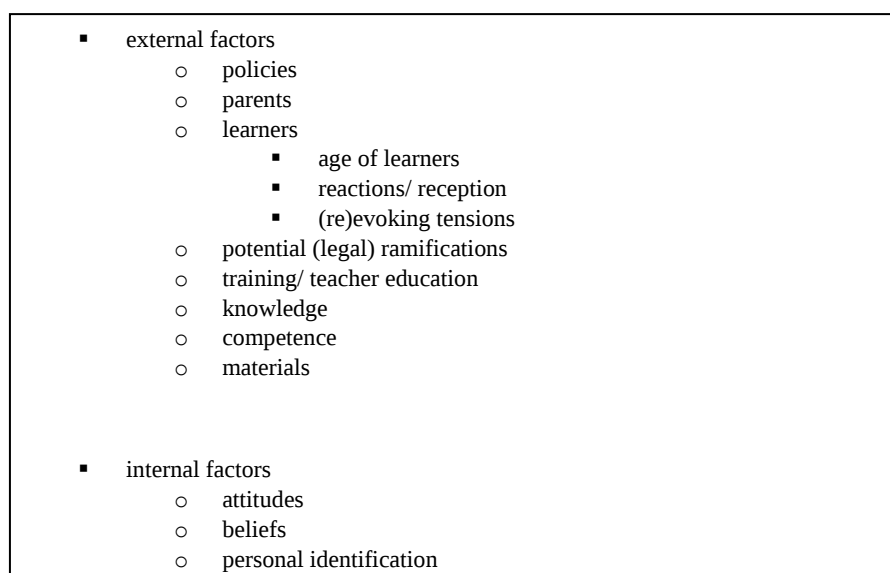


Figure 2: Initial set of deductive categories for the QCA.

While analyzing the first half of the data (IVP1, IVP2, and IVP3) the set of categories was revised inductively, that is, I revised the original categories, in some cases deleting them altogether, and added additional ones in order to meet the needs of this specific set of data.

Each category equals one code which was assigned throughout the data to each fitting passage, although one passage may be assigned multiple codes if necessary and feasible. The resulting set of categories/codes can be seen below and will be described below and in more detail in section 4. “Analysis and Interpretation” (pages 48 ff.).

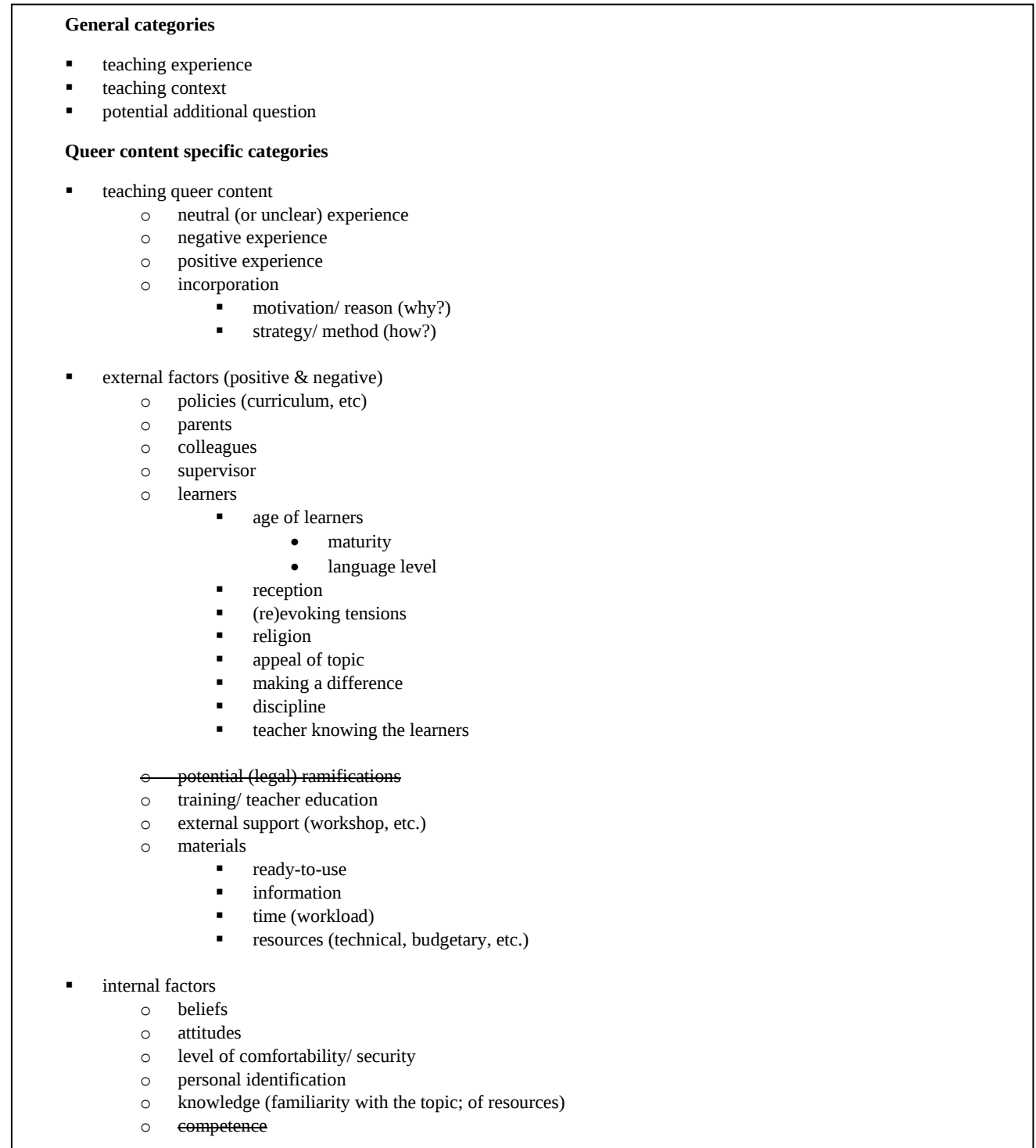


Figure 3: Final set of deductive and inductive categories for the QCA.

The general categories which I added serve to document the circumstances of the participants teaching activities while the category additional question is merely concerned with potential additional research questions which could be interesting for future research, and which were raised by the participants when they were asked if they could think of any interesting questions which had not been asked during the interview. The category teaching queer content and its sub-codes were created to cover the various examples of experiences recounted by the participants. Although such examples were not often found in the literature, these experiences seemed to significantly influence the teachers' decisions and actions regarding queer content, which is why I deemed them relevant categories. When a theme continuously reappeared within a certain category, I also created new sub-codes (e.g. learners – religion) to allow for an improved overview of the actual relevance of this theme and the potential variations within it. For a precise definition of each category and corresponding exemplary quotations from the transcripts see also the Code Book in the appendix of this thesis. The two categories potential (legal) ramifications and competence were deleted as they are represented as part of one or multiple other categories (e.g. competence is represented in knowledge, level of comfortability, and teacher education/ training). Having established the final set of categories I then coded all transcripts of the data accordingly. This was followed by another review of the material in light of the coded passages and a summary of the latter. Finally, I analyzed and interpreted the results and compared them to existing research, which will be part of the following section.

4. Analysis and Interpretation

The following section will provide a detailed account of the results of the Qualitative Content Analysis (QCA) of the transcripts of the six interviews conducted with Austrian EFL teachers about their cognitions regarding the inclusion of queer content in their English classes. Almost all main topics and reoccurring themes from the literature review on teacher cognition studies regarding queer content were to be found again in the data acquired for this thesis, albeit to varying extents. These topics will be explored in the form of the set of categories which was established in section 3 (“Methodology”). Each category will be followed by an interpretation as well as references to existing literature and research. It is important to note here that while the inclusion of queer content primarily refers to its inclusion in lessons, it has become clear in the course of the analysis that incidents outside of the classroom as well as incidents of gendered harassment in- or outside the classroom and the teachers’ reaction to them need to be just as much part of this analysis. These aspects are therefore also included in the analysis and interpretation of the data.

4.1. General Categories

4.1.1. Teaching Context & Teaching Experience of the Participants

Since these two categories were included in section 3 (Table 1: Summary of information on the participants of this study.), a detailed discussion will not be included here. If necessary, their relevance for individual decisions is in each case addressed when the specific decision is discussed as part of another category.

4.1.2. Potential Additional Research Questions

This category covers potential additional questions which were raised by the participants during the interviews and will be addressed as part of the section on limitations and outlook at the end of this thesis.

4.2. Queer Content Specific Categories

4.2.1. Teaching Queer Content – Experiences, Motivation, and Strategies

This category was not individually assigned to any text passages but serves as a header for all sub-categories regarding the actual teaching of queer content. Hypothetical statements as well as reasons for not including queer content are therefore not discussed here or rather are only addressed superficially, if necessary, but will be dealt with in detail as part of *external factors* and *internal factors*. The following analysis will include accounts of the sub-categories *positive experience*, *neutral (or unclear) experience*, and *negative experience*. Positive, negative, and neutral, in this case, refer to the feeling that the teachers were left with after an experience and thus their own classification of a situation.

Of the six teachers who were interviewed for this study, three (P1, P3, and P6) have had positive experiences with the inclusion of queer content. P2 and P4 had not included queer content at the time the interview was conducted, and therefore there were no reportable experiences. P5 expressed explicit concerns about potential negative reactions from their students (IVP5: ll. 235-239) but did not report an according experience. In general, none of the reported experiences were categorized as negative by the interviewees (IVP1: ll. 121-124, 234; IVP3: ll. 190-197; IVP6: ll. 187-193). Instead, the participants classified seemingly negative or emotional reactions from their students to queer content as neutral experiences because of confusion and lack of knowledge, rather than malicious intent, were dominant on the students' side (IVP3: ll. 193-195; IVP6: ll. 187-193). However, it is worth noting that there were incidents of gendered harassments between students but that the overall situation was not classified as a negative experience by the teachers. Such *neutral (or unclear) experiences* included reactions from the learners' which ranged from falling silent and listening (IVP1: ll. 79-80) to them laughing (IVP3: ll. 84-86), being startled about a grammar sentence featuring a queer couple (IVP3: l. 94) or exasperated about part of a role play about various scenarios in which certain people turn out to be queer (IVP6: ll. 84-89, 96-97). The latter situation took place in a class the teacher thought to be very open-minded and in which they would not have deemed it necessary to teach queer content. The emotional reaction from the students therefore came as a surprise to the teacher but could be resolved in a satisfying manner which probably led to the overall classification as a *neutral experience*. This could be an indication for the importance of including queer content even in classes and settings where it may appear unnecessary. The class which reacted to the grammar example sentence by

laughing had little to no reaction to an identical situation one year later. This experience was classified as a *positive experience* by the teacher, who suspects the reason for the first reaction to be the students' lack of exposure to queer content (IVP3: l. 102) and the reason for the second reaction to be the increased age of their students (IVP3: ll. 109-114). The latter factor will be discussed in detail as part of the category *age of learners*.

Explicitly positive experiences were also reported by the participants, including P6 who stated that the reactions they received from their students were “overwhelmingly positive” (IVP1: l. 113) during their 17 years of teaching. P6 had students asking them for help with their coming out, which the teacher traced back to the students knowing about their positive attitude regarding this topic (IVP6: ll. 147-151). This account would theoretically also have fitted within the category *making a difference* but was not categorized as such because the interviewee did not specifically mention this aspect. The incident could however be seen as indication that teachers' attitudes can indeed make a difference for queer students. Having said that, P6 expressed the potentially relevant concern that the feedback they have received from their students so far may not be representative. That is, students who disagree with the majority of the class may not have spoken up or expressed their discontent with the inclusion of queer content to the teacher, which could render opposing voices unheard (IVP6: ll. 212-213). While the reported experiences of the teachers were predominantly categorized by themselves as neutral to positive there nevertheless appear to be various factors which decrease the likelihood of an inclusion of queer content in the EFL classroom, as will become increasingly evident throughout the rest of the analysis

- Incorporation

This category serves to answer the questions if the participating teachers have included queer content in their lessons up to this point and if they would be more likely to do so if they were provided with (more) support. As mentioned above, two participants have not yet included queer content but not because they have an aversion to this topic but rather due to a lack of time (IVP2: ll. 41-42, 169-172) or awareness (IVP4: ll. 47; 51-52). If they were provided with sufficient support (e.g. materials) all teachers unanimously affirmed that they would be more likely to include queer content in their lessons (IVP1: ll. 285-287; IVP2: ll. 255-257; IVP3: ll. 352-354; IVP4: ll. 170-171; IVP5: ll. 313-316; IVP6: ll. 417-419). This suggests that some

teachers may need materials and guidance rather than a change of attitude to create more inclusive EFL classrooms, an observation that is supported by previous research (Evripidou & Çavuşoğlu, 2015; Kolbert et al., 2015; Macdonald et al., 2013; Moore, 2016; Page, 2017a, 2017b; Paiz, 2015; Swanson & Gettinger, 2016; Thein, 2013; Yoshihara, 2013).

- Motivation/ reason (why?)

This category then aims to explore the interviewed teachers' reasons and motivations behind the decision to include queer content in the EFL classroom. One simple reason seems to be that it was prompted by a situation or content that arose in a lesson or outside of the classroom. P1, for example, estimates that queer content comes up "at least once per term" in all of their classes because they include it "whenever it pops up" during lessons. (IVP1: ll. 31-39; 186-187). Another teacher had a student approach them to ask about postcards which showed queer content that were hung in the hallway (IVP3: ll. 159-162). Other reasons to include queer content are, for example, one or more students asking for it (IVP1, ll. 301-306) or having questions (IVP3: ll. 276-277; IVP5: ll. 84-87), one or more students of a class being queer themselves (IVP3: ll. 281-286; IVP6: ll. 58-59), or incidents of tensions regarding this topic or incidents of gendered harassment (IVP3: ll. 281-286; IVP6: ll. 59-62; 307-312). According to P1 who identifies as part of the queer community, the personal identification with the topic may also be a strong motivation to include queer content (IVP1: 116-117, 204-205) (see also category *personal identification*). Many of the interviewed teachers also stated that their motivation is to positively impact their students by including such content (see also category *making a difference*) (e.g. IVP1: l. 135; IVP6: ll. 295-302; IVP3: ll. 244-245; etc.). Another reason, mentioned by P1 is to treat queer content as a normal, everyday, but also "enriching" topic (IVP1: ll. 147-163). This normalization of queer content and thus queer people is an essential aspect of creating more inclusive classrooms according to many researchers (Macdonald et al., 2013, p. 22; Page, 2017b, p. 682; Paiz, 2019). Having said this, this viewpoint may apparently also lead to omitting the topic as the following statement illustrates: "I have never really thought about including it anywhere because you shouldn't have to [and because] it's just something that should be normal" (IVP4: ll. 93-96). This shows that one teachers' motivation may be another teacher's restraint. Or as Borg (2015, p. 326) put it, "similar behaviours in different teachers may be underpinned by very different cognitions, and that similar cognitions may be translated into a range of behaviourally distinct practices".

- Strategy/ method (how?)

Having discussed some of the reasons for including queer content the question as to how these teachers have included queer content arises. The strategies and methods employed to this end range from, to use Page's (2017b, pp. 680–684) terms, 'partial visibility' to a 'concentrated focus' and in some cases even 'full visibility and integration'. Full visibility and integration would require a continuous integration of a queer lens into the everyday teaching of the educators. Although this was not the case with any of the participants there were nevertheless incidents which showed characteristics of this category. Namely, what I would call incidents of casual inclusion, more specifically situations where the teachers included queer content within other topics and contexts and thus did not single out queer content to be a topic that is 'special' and thus actually reinforcing heteronormative narratives. Such incidents include, for example the use of same sex couples within grammar exercises (IVP3: ll. 55-56; 66-69), including diverse people and relationships in the form of pictures (in a PowerPoint presentation) to initiate conversations with the aim of training a specific grammar element (IVP3: ll. 56-60), or explaining the use and the advantages of the gender neutral 'they' pronoun to the learners (IVP5: ll. 65-68). One teacher also made use of a unit in the schoolbook which dealt with family and included queer families (although this was not specifically featured in the book) (IVP1: ll. 44-46). Another teacher wished for this type of inclusion to be integrated into the schoolbook, for example as part of the "one of the one million love stories" (IVP6: ll. 356-364). A reoccurring strategy of the teachers also seems to be to ask their students questions aimed at making them reflect their statements and actions and thus their own implicit prejudices (IVP1: ll. 175-177; IVP3: ll. 95-99; IVP6: ll. 244-273). Teaching queer content in a conscious and meaningful way and including diversity in a variety of ways was also deemed important by two of the participants (IVP1: ll. 360-365; IVP3: ll. 387-393; 447-448). In this sense, P1 likes to ask themselves "is what I teach also enabling my students to be challenged to their full learning capacity?" (IVP1, ll. 364-365). Employing said strategies and methods, seems to be what those teachers are insecure or unsure about who did not or only rarely include queer content. This will become more evident in the categories *external* and *internal factors* which, for the most part, deal with the arguments and potential causes for not including queer content. Some additional strategies were mentioned, which will be discussed in greater detail in their respective categories. These include for example, considering age-appropriateness (see category *age of learners*), high quality of materials (see category *materials*), and the interpersonal dynamics of a class before teaching queer content (see category *learners - discipline*).

4.2.2. External Factors Influencing Teachers' Decisions on Including Queer Content

All sub-categories which are part of this category deal with the interviewed teachers' accounts of regarding the influence of *external factors* on their decisions to include or not include queer content in their classes.

4.2.2.1. Learners as an Important and Diverse Factor

This code was by far the most frequently assigned with over 150 mentions (including all its sub-codes) in comparison to the second most frequently mentioned category *materials* with just over 110 mentions. Although seemingly unsurprising this nevertheless indicates the importance of this factor for the teachers' decision to include or omit queer content. It was thus divided into additional sub-categories to allow for a better understanding of the various influences the learners may have on the teacher's decision. The following analysis will include accounts of the sub-categories *religion*, *teacher knowing their learners*, *reception*, and *discipline*.

A factor which was not mentioned often enough to receive its own sub-code included the learners' general backgrounds (e.g. social, economic, etc.). The religious backgrounds of the learners, on the other hand, were mentioned several times by 3 of the 6 participants. The main concern appears to be that the religious backgrounds of the students may make it more difficult to include queer content (IVP1: ll. 236-247; IVP2: ll. 61-63) as it may be a "touchy subject" (IVP2: l. 62) for them if it collides with their belief system. One teacher additionally pointed out that it needs significantly more time and careful inclusion in the form of digestible bits if queer content is to reach religious students (IVP3: ll. 175-177, 439-442). This simultaneously requires that the teachers know their students to an extent that enables them to address this topic adequately. Four of the interviewees expressed that knowing your learners well is an advantage when it comes to difficult topics such as queer content (IVP2: ll. 226-231; IVP3: ll. 8-10; 422; IVP4: ll. 103-104; IVP5: ll. 295-298). This allows, for example, to estimate potential receptions and to stay in control of the discipline. Simultaneously it increases the willingness of the teachers to include queer content if they know the learners to be well-behaved and mature (IVP5: ll. 193-201) and decreases the likelihood if these

behavioral patterns are not to be expected (IVP4: ll. 99-100). Severe general disciplinary problems of a specific class may even completely prohibit a teacher from including queer content as P2 illustrated (IVP2: ll. 63-66, 72-77). In their account they stated that besides hoping to avoid difficult situations they also lack the capacity to include any kind of content which is not already part of the schoolbook due to the disciplinary problems in their class (IVP2: ll. 94-100). In contrast, P1's general experience was that the students, including those who usually present disciplinary problems become calm and attentive when the teacher is talking about queer content (IVP1: ll. 75-90). P1 partly traces this change of atmosphere in their class back to their "aura" of being serious about this topic. Considering the class dynamics and discipline of the students before including queer content seems to be quite important to 3 of the participants (IVP2: ll. 158-162; IVP3: ll. 281-286; IVP4: ll. 99-105). This includes factors such as which students are in attendance on a specific day (IVP2: ll. 160-162), at which time of the day the lesson takes place (IVP2: ll. 180-187), and the 'vibe' in a specific lesson which may lead to a postponement of the topic to another lesson (IVP5: ll. 210-218). All of the mentioned factors may influence the reception on the students' side. All accounts of such receptions were categorized from neutral to positive, as also described in the categories regarding the experiences teacher have had with teaching queer content. Nevertheless, there seem to be a number of concerns among teachers who have not yet included queer content in their classes as well as the ones who have done so already. One such concern is the handling of negative reactions from the learners. Two teachers share the concern of potentially taking negative reactions personally while one of them is additionally worried about their own, potentially emotional, reaction due to their personal identification as part of the queer community (IVP1: ll. 218-220; 226-228; IVP5: ll. 235-239). P2 and P4 would not include queer content in the first place if they knew that a non-productive reaction was to be expected and a loss of lesson time would be the result (IVP2: ll. 63-66, 72-77; IVP4: ll. 99-100). Worries about negative student reactions have also been reported in studies by Moore (2016), and Paiz and Zhu (2018). Nonetheless, there is also curiosity among the participants regarding the reaction of their learners to queer content (IVP3: ll. 304-307; IVP5: ll. 241-250).

Other factors influencing the interviewed teachers' decisions on the inclusion of queer content in their EFL classes include the worry of *(re)evoking tensions* regarding this topic in their classes, *making a difference* in their students' lives, and the general *appeal of the topic* to

themselves as teachers as well as the students. The fear or worry of (re)evoking tensions among the students is also to some extent part of the category *reception* but in a less situational sense. It goes further insofar as it is not only connected to the class dynamics but also to gendered harassment and bullying in general. The results of this study suggest that tensions may be as much of a hindrance as a motivation when it comes to the question of including queer content in a class. Worrying about negative reactions, as discussed in the previous paragraph, may prohibit a teacher from including queer content in their classes. Such negative reactions also include students, who disagree on the topic being mean to one another (IVP4: ll. 99-100).

The analysis showed, however, that such tensions generally already existed in the classes taught by the participants. Accounts of such tensions included learners using homophobic slurs toward peers (IVP1 35-39; IVP3: ll. 102-107), conflict (not further specified) between teenage summer camp participants (IVP5 182-186), a student complaining to the teacher about two female classmates who were holding hands on a school trip (IVP6 ll. 307-312), and tensions between queer students and their conservative classmates (IVP6 ll. 59-63, 307-312). In these cases, teachers seem to be forced to make an active decision on addressing the topic or ignoring the existing tensions.

All teachers who reported specific incidents also reported taking action, either by addressing the tension and/ or queer content in their own lesson(s) (see citations of the individual examples above) or by referring this responsibility to the head teacher of the class (IVP4: ll. 99-105). Most of the teachers who took action in the described situations also reported *making a difference* in their students' lives as one of the motivations behind their inclusion of queer content. Among the arguments to take action were, for example, to widen the students' horizon (IVP1: l. 136, 360-374; IVP3: ll. 244-245; IVP6: ll. 132-38, 295-302), "making students better people" (IVP1: l. 135), and the prevention of discrimination in the future (IVP1: ll. 204-211) by making the students aware that their actions and words have an impact on other people (IVP1, l. 135). In addition, the teachers' aims seemed to be to provide their students with the required skills for critical thinking and reflecting their own positions and prejudices (IVP3: ll. 244, 256-258; IVP6: ll. 91-94, 295-302). The importance of these aspects was indicated by one of the teachers who had not yet included queer content stating that the inclusion of such topics is crucial in school because students will pursue varying educational/

career paths and thus may not come into contact with queer content anymore (IVP2: ll. 338-340; 347-350).

An additional aspect was mentioned by the teacher who identifies as part of the queer community when they said that they also want to be a role model for their students and potentially facilitate the coming out process for any queer students (IVP1: ll. 155-163; 169-171; 177-179). A, maybe less idealistic, motivation to include queer content in the EFL classroom seems to be the general *appeal of the topic*. Half of the interviewed teachers attribute queer content to be an “interesting” topic (IVP2: ll. 105-108; IVP4: ll. 64-69; IVP6: ll. 57-59). According to P6, for example the students “usually [...] really like talking about these kind of things and they really enjoy those lessons because it's a bit different and it's what they don't usually talk about or deal with” (IVP6: ll. 142-143). In addition, P6 pointed out that it is beneficial for the lessons if the teacher is also interested in the topic which is true for P6 (IVP6: ll. 290-295). In contrast, P4 stated that they would only include queer content if the students showed interest in it and actively brought it up in a lesson (IVP4: ll. 64-69) and P3 had not experienced students requesting queer content yet at the time of the interview (IVP3: ll. 242-243). It is worth noting though, that P3 with their 2 years of teaching has less experience in years of teaching than the teachers who confirmed the appeal that queer content does mostly have on their students who have between 6-17 years of experience. In general, teachers seem to have a quite substantial amount of freedom in English teaching regarding their topic choices as the main focus is set on skills (e.g. speaking, listening, writing, etc.) and the topics appear to be a means to an end rather than a focal point (IVP6: ll. 290-295) (BMBWF, 2018). This aspect may work in favor or against including queer content. The option of including queer content, even if it is not part of the schoolbook, is therefore given and seems to be influenced by the appeal of the topic to learners and teachers alike.

- Age of the Learners

Age appropriateness of topics as well as the corresponding materials seems to be a major concern for the participant teachers of this study. All of them described the age of the learners in various contexts as relevant and while it is also a relevant factor for other topics, if not all (IVP1: ll. 354-356), some aspects appear to stand out when it is considered in combination with queer content. The *maturity* as well as the *language level* of the learners were the two

factors which stood out in this context. Regarding both of these factors the results of this category indicate that teachers indeed seem to differentiate between lower and upper secondary level when deciding about the inclusion of queer content, upper secondary level being the favored context in both cases.

Five of the six questioned teachers stated that they would prefer to include queer content in upper secondary level classes because older students are more mature and thus may be able to deal with the topic in a more productive way. Reasons behind this preference include the topic seemingly being more fitting for older students (IVP1: ll. 70-73; IVP4: ll. 84-89), the beginning of puberty causing many problems in lower secondary level classes which makes the teacher avoid difficult topic in general (IVP2: ll. 176-178), and the impression among the teachers that younger students would generally either react immaturely or would not understand the content they are being presented with (IVP4: ll. 86-89; IVP5: ll. 193-201). P3 described the experience they had with including same sex couples in their grammar examples, realizing that one year later in the same situation their students showed little to no reaction where they had laughed and acted “weird” in the previous year. The conclusion P3 drew from this observation was that “they are now a little bit older. maybe they've learnt something @@” (IVP3: l. 114). It has to be said that this comparison was drawn between two years of the lower secondary level. This example could be an indication for the amount and frequency of exposure prevailing over age when it comes to the ‘maturity’ of the learners’ reactions to queer content. In stark contrast to the majority favoring an inclusion in upper secondary level classes, P1 pointed out that role models are as important for younger students as they are for older ones (IVP1: ll. 177-179) and that “access to the topic” may be age dependent but it is important for all ages (IVP1: ll. 180-183).

P1 made an additional point of cautioning against focusing on the sexual aspect of queer content, but also related this statement to heterosexual content (IVP1: ll. 350-352). While this concern usually does not extended to heterosexual content, this is a reoccurring concern according to previous research due to the hypersexualization of homosexuality (Evripidou, 2018, p. 1067; Thein, 2013, p. 172). Interestingly, one teacher’s impression was that their older students (in their final school year) had greater difficulties with the topic than their lower secondary level students because they are already more settled in their way of thinking (IVP6: ll. 162-172). This teacher’s perception was that queer content is “a more sexualized

topic [for the older students] than for the thirteen-, fourteen-year-olds” which is why they may be hesitant to talk to a teacher about it (IVP6: ll. 174-178). It thus seems, that the impressions regarding the age at which such content would be appropriate vary. With research suggesting that it is a relevant topic as early as primary school the inclusion of queer content should be modeled to the age of the learners rather than excluded due to the age of the learners (Evripidou, 2018, p. 1070; Paiz, 2019, p. 268).

The language level of the learners is a factor which was not mentioned in the research which was reviewed for this thesis. This could potentially be traced back to the circumstance that the majority of these studies were conducted with native speakers of English within their native countries or rather that none of the studies explored the inclusion of queer content in second language classrooms specifically. For five of the interviewed Austrian EFL teachers, it seemed to be a major concern. Most of the participants would prefer or think it easier to include queer content in upper secondary level classes, mainly worrying that the learners’ language level would not suffice to understand such a ‘complicated’ topic in lower secondary level classes (IVP2: ll. 50-54). Concerns included the limited number of methods which could be employed in lower secondary level classes to deal with queer content as the learners in these classes would, for example, not be able to express themselves in the target language yet (IVP3: ll. 49-51) or would not comprehend the content of the lesson or materials (IVP2: ll. 83-84; IVP5: ll. 221-228). The argument for including ‘difficult topics’ only in upper secondary level classes appears to be reoccurring and may be problematic with a view toward the end of obligatory schooling.

Some of the participants stated that there would simply be more interesting methods available in upper secondary school, and that it would be easier to divert from the schoolbook which does not feature any queer content in most cases (IVP2: ll. 111-116; IVP4: ll. 258-259). Among the named methods were, for example, discussions and presentations (IVP3: ll. 318-321; 410-416; 422-426). Some participants did point out that an inclusion of queer content in lower secondary level classes would be possible but that especially well-designed and fitting materials would be required (IVP4: ll. 123-128; IVP2: ll. 111-116; 288-291) and that the content would need to be kept simple and focused (and not politicized) (IVP4: ll. 214-217; IVP5: ll. 347-352).

One teacher suggested adapting a lesson on pronouns to feature queer content for a lower secondary level class as fitting (IVP3: ll. 417-422). It is worth noting that most of the statements regarding the language level of the learners appeared to concern full lessons dealing specifically and probably exclusively with queer content. While research suggests that this is preferable to no inclusion, the queering of the EFL classroom would rather mean a continuous integration of a queer lens in classes regardless of the specific content of the lesson (Page, 2017b; Paiz, 2019). There thus appears to be a misconception present among the participants of this study as to what it means to include queer content in their classrooms. Scholars seem to suggest to find a balance between avoiding a showcasing of queer content as something outside of the norm and at the same time avoiding too subtle of an inclusion and thus creating the impression that “the teacher is hiding or sneaking in queer” content (Page, 2017b, p. 681). This meaning, however, may not have been clear to the interviewees. One potential reason may be the wording of queer ‘content’ in which case the clarification regarding the scope of what was meant by the term, at the beginning of the interviews, may not have been not sufficient.

4.2.2.2. Materials – Workload, Resources, and Availability

This category includes all accounts of the relevance of materials (whether they were available or not) for the teachers' decisions on including or omitting queer content in their classes. Included in this category are the following sub-categories: *resources*, *time*, *information*, *ready-to-use*. Overall, the availability of suitable materials appears to play a vital role in the questioned EFL teachers' decisions. The main influences on this factor included the general availability, the quality of the materials at hand or those potentially available, and the general workload of the teachers and thus the time available to them to create and/ or search for materials.

According to the interviewed teachers there is no queer content materials available at any of the schools they teach at (IVP1: ll. 259-261; IVP2: ll. 240-242; IVP3: ll. 328-331; IVP4: ll. 156-159; IVP6: ll. 399-406). This general lack of queer content materials has also been observed by an array of other studies (Moore, 2016; Nelson, 2006; Paiz, 2015; Swanson & Gettinger, 2016; Tran-Thanh, 2020; Yoshihara, 2013). However, it has to be noted that 5 of

the 6 participants stated that they are unaware of the contents that are provided in their school libraries (IVP1: ll. 265-272; IVP2: l. 244; IVP3: ll. 332-334; IVP4: ll. 161-165; IVP6: ll. 410-416). It could therefore theoretically be the case that there is some form of queer content provided but that the teachers are simply unaware of it. Additionally, one participant stated that there are some informative folders on queer content and queer organizations (support for students, etc.) provided in their school library but that this is not material which could be used for lessons, and that it is not available in English (IVP5: ll. 304-307). Another participant, in a different context, mentioned the availability of multiple sets of class readers of a book about a coming-out story (written by a colleague). So, it appears that there are some sources of queer content available but that they are rather scarce and insufficient (IVP1: ll. 264-265, 273-277).

The majority of the teachers also stated that the schoolbooks which are used in their schools for teaching English do not contain any queer content (IVP2: ll. 38-42, 246-248; IVP3: ll. 375-376; IVP4: ll. 35-36, 41-43; IVP5: ll. 47-48). Materials such as schoolbooks and worksheets, which can be employed in the classroom without revision or modification, were coded as *ready-to-use* materials. Their availability would significantly increase all of the participants' likelihood of including queer content. So would, it seems, the inclusion of queer content in schoolbooks, as the schoolbook appears to serve as the main resource of materials for conducting lessons, especially in lower secondary level classes and during times of distance learning (IVP2: ll. 38-42; IVP4: ll. 35-36; IVP5: ll. 73-76). Five of the six interviewees stated that they would indeed be more likely to include queer content in their classes if the schoolbook contained queer content (IVP2: ll. 233-237; IVP3: ll. 313-317; IVP4: ll. 179-184; IVP5: ll. 253-259; IVP6: ll. 355-381). One teacher even claimed they could not include queer content because it is not part of the schoolbook (IVP4: ll. 35-36). The only interviewee who did not mention this factor, is the same one who included queer content in their classes in any case, for example by altering schoolbook units (e.g. the one on family) to their needs (IVP1: ll. 44-46). The lack of representation in schoolbooks and their tendency to reify heteronormativity have also been established in previous research (Moore, 2019; Paiz, 2019). In addition, one teacher underlined these observations by describing a listening comprehension which, in their opinion, clearly and blatantly reified heteronormative gender stereotypes (IVP5: ll. 261-272). Another participant expressed their dissatisfaction with the rare instances of inclusivity in schoolbooks and mentioned that even an upper secondary level unit on diversity did not cover queerness in a satisfying way (IVP6: ll. 52-57). That these

tendencies may have damaging effects on students or may influence their perception of this topic has not only been established in previous research but was also pointed out by one of the participants (IVP3: ll. 194-197). One of the reasons for the significance of available ready-to-use materials, appears to be the convenience they offer. Time and workload seem to be the most important factors in this context for the participant teachers of this study. Especially the less experienced teachers who took part in this study expressed feeling challenged by their workload to an extent that prohibited them from including topics which are not covered in the schoolbook (IVP2: ll. 41-46, 169-172). But one of the more experienced teachers also stated that they would be more likely to include queer content in their lessons if they were provided with materials and thus could save time and reduce their workload (IVP1: ll. 287-294). There seems to be a tendency to fall back on already prepared lessons and materials, including the schoolbooks, especially when the workload is high and the teaching context is challenging (IVP2: ll. 50-54, 77-82; IVP6: ll. 422-427). This could imply that, if suitable materials were provided, the chances of them being used in the classrooms could be significant.

Other factors costing the teachers time and thus decreasing the chances of incorporating extracurricular topics, included, for example, hall duty (IVP2: ll. 321-324) and a lack of technical support. For instance, one participant stated that the lack of projectors in their classrooms inhibited their methodological variety and cost them time during their lessons (IVP2: ll. 309-320). It seems as though the resources available to the schools differ and may influence the range of options for the teachers and consequently the possibilities for the learners. While one teacher explained that their school was in possession of multiple sets of class readers of a specific book, for example (IVP1: ll. 273-277), another teacher said it was questionable if there would be a large enough budget for class readers at their school (IVP2: ll. 324-325). Not only the availability of queer materials then seems to be a factor, but also their provision free of charge (IVP5: ll. 283-286; 341-345). If no queer content materials are provided at the school, information on where to find queer content materials and background knowledge on the topic may be helpful. According to most of the participants, the provision of such information would make it more likely for them to include queer content in their classes (IVP1: ll. 298-300; IVP3: ll. 361-365; IVP4: ll. 130-131). It appears, however, that this is also not provided at the schools of the interviewed teachers (IVP1: ll. 278-279; IVP2: ll. 251-254; IVP3: ll. 361-365).

The general quality of provided or created materials appeared to be another important factor for the teachers. While creating their own materials allows teachers to customize them and cater to their learners needs, the necessity for this work seems to arise from the lack of queer content in schoolbooks in the first place (IVP3: ll. 71, 313-317). In any case, the quality criteria that the participants mentioned mostly seemed to be the same for created as well as ready-to-use materials. These included age-appropriateness and not focusing on the sexual aspects, both of which have been discussed already as part of the category *age of the learners*. Other criteria regarding the quality of queer content materials included them being up to date (IVP1: ll. 323-329; IVP5: ll. 319-320), relevant and meaningful (IVP1: ll. 361-365), and, for younger students, simple and focused (IVP4: ll. 214-217; IVP5: ll. 347-352). The trustworthiness of materials was added by one participant who also pointed out that being able to rely on the factual accuracy of provided material is important if it is to be an actual reduction of their workload (IVP5: ll. 283-286, 337-339). A number of other criteria was mentioned by the teachers but since they were only mentioned by one participant it appears that they are individual preferences. These as well as the criteria mentioned before were also pointed out to be relevant for other topics (IVP1: ll. 323-329; IVP4: ll. 225-226), which means that they are not unique to queer content and could therefore be seen as more general quality criteria for lesson materials.

4.2.2.3. Training/ Teacher Education, Colleagues, and External Support

While the learners and materials were clearly the most frequently mentioned influences on the teachers' decisions on including queer content, some other external factors remain to be discussed before exploring the internal factors behind this decision.

Where materials are a great need, training courses for teachers could also provide some relief. This was expressed by one participant who experienced such courses as an opportunity to receive high quality materials and possibilities of exchange (IVP2: ll. 273-278). Regarding queer content specifically, however, the lack of representation seems to be similarly present in teacher education and training as it is in schoolbooks. Only two of the participants stated having received some form of instruction on how to include queer content during their studies. One encountered it as part of a biology seminar on sexual education (IVP3: ll. 218-228) while the other received some instruction on how to deal with queer content when

teaching upper secondary level students (IVP2: ll. 139-147). Nevertheless, the latter stated feeling underprepared to actually include queer content in their teaching while the first one transferred their knowledge and consequently included queer content in their EFL classes as well as in their biology classes. Neither of these two teachers could recall any other incident during their studies or training courses where they encountered queer content in any form. P3, who had attended the biology seminar, pointed out, however, that they took the opportunity in the seminar to exchange ideas with two other EFL teachers in attendance and discussed possibilities of including queer content in lower secondary level EFL classes (IVP3: ll. 416-419).

Personal initiative seems to be important to compensate for the lack of queer content in teacher education and training. What was not surveyed for in this study were options of teacher training courses available to the participants. It is, therefore, not possible to make a comparison to Swanson and Gettinger's (2016, p. 341) statement on the low percentage of teachers taking up the offer of courses dealing with queer content. As shown in the previous example, colleagues may also play a role, especially regarding the exchange of experiences and materials and the general attitude toward queer content among the teaching staff of a school. The impressions reported by the participants varied from a very open-minded teaching staff (IVP1: ll. 94-97; IVP2: ll. 91-93) to a rather conservative one (IVP6: ll. 138-142). Reports of exchanges between the teachers about queer content were scarce, even among teachers who view their colleagues as open-minded (e.g. IVP5: ll. 110-113, 118-119).

That the perceived general attitude among the teaching staff may exert an influence on a teacher's decision on including queer content is illustrated by the example of P6. According to their account, their students appreciate that they are the only teacher dealing with difficult topics in class (IVP6: ll. 206-208). Some students even complained to P6 about supposedly homophobic comments a religious instruction had made in class and asked them to talk to this colleague (IVP6: ll. 229-241). Having continuously included queer content in their lessons, P6 nevertheless stated that they would feel more comfortable giving this topic even more space if the general attitude in the school toward queer content was more positive (IVP6: ll. 383-398). Another issue was brought up by the participant, who themselves identifies as queer, when they criticized teachers' tendency to not out themselves in the school context (IVP1: ll. 250-253, 255-257). They described their experience as always having been the only openly queer

teacher at their school throughout their 17 years of teaching and added that dealing with this topic more openly may help young colleagues and make it natural among teachers and students alike (IVP1: ll. 387-389). This belief was underscored by another participant stating that if queer content was a more common topic among the teachers at the school, they as a young and inexperienced colleague would also be more likely to include it themselves (IVP5: ll. 275-280).

A special role appears to be attributed to the form teacher when it comes to ‘difficult’ topics such as queer content. On the one hand there may be more communication between the EFL teacher and this class’s head teacher making it more likely that queer content related issues are discussed between the two teachers (IVP1: ll. 94-97). On the other hand, such topics may be delegated to the head teacher for a number of reasons. One appears to be time, shifting potentially time-consuming discussions to the head teachers’ specifically assigned lesson with their class, and another being a greater familiarity between the head teacher and their students (IVP3: ll. 161-165, 176-181; IVP4: ll. 101-105). This tendency to shift the responsibility of dealing with queer content to others has also been observed in the previously discussed study by Thein (2013) and is underlined once more by the account of one participant about a gay colleague being more proficient in explaining queer topics to the teenagers than the teacher themselves (IVP5: ll. 173-175).

Learning from colleagues experienced in teaching queer content is also a strategy that is recommended by Thein (2013, p. 179). As established, an exchange of experiences between teachers may make it easier and thus more likely for them to include queer content (IVP2: ll. 268-278). It seems, however, that not only queer content is a scarce topic in the staff room but that exchange about the contents covered in the classroom may be limited in general (IVP1: ll. 94-97; IVP3: ll. 118-121; IVP6: ll. 383-389). A suggestion to facilitate sharing experiences and receiving information on teaching queer content was made by one teacher who wished for one colleague at the school to be appointed the task of being an expert on queer content and who could function as a consultant for other teachers who are in need of assistance with this topic (IVP3: ll. 362-368). A different option of support, which could be accessed concurrently, are external support sources like non-profit organizations which offer workshops, projects, and similar methods of bringing students into contact with queer content. Such wishes, expressed by the participants included a project day/ week or even just a single

lesson with an external expert (IVP2: ll. 280-285; IVP5: ll. 327-331), but also for schoolbook authors to include queer content in schoolbooks (IVP4: ll. 179-184). It consequently seems as though there are multiple areas in which the provision of support could turn out to be beneficial and increase EFL teachers' likelihood of including queer content in their classrooms.

4.2.2.4. Parents, Policies, and Supervisor

Other areas where support is needed, but which also appear to be linked to certain worries, include *parents*, *policies*, and the *supervisor* (or headmaster/ headmistress) of the participant teachers. While there was no evidence of any of these factors prohibiting the inclusion of queer content, they nevertheless seem to exert some influence and could facilitate queering the language classroom if they were perceived as positive influences by the teachers.

None of the participants who have included queer content in their English classes reported having encountered problems with the parents of their students (IVP1: ll. 104-110; IVP2: ll.124-127; IVP3: ll. 153-154; IVP6: l. 229). Yet, one participant stated that teaching students who come from progressive backgrounds may make it easier to include queer content (IVP1: ll. 236-237) while others seemed to trace the lack of reactions from parents back to their students not communicating the content of the lessons to the parents (IVP2: ll. 127-133; IVP5: ll. 122-126; IVP6: ll. 216-225). One teacher mentioned having heard from colleagues who received complaints from parents for including queer content and concluded that they would attempt to include it anyway but would simultaneously have to be careful about their career as it was only their second year teaching (IVP3: ll. 289-300). This could be an indication that being more settled within the occupation could also be a positive factor for the inclusion of queer content. Being supported and backed up by policies and the individual supervisor could potentially decrease such worries but the extent of the influence of these factors could not be determined. Generally, it appeared that teachers would be more likely to include queer content if it was included in the curriculum explicitly (and/or if they were aware of it) (IVP3: ll. 240-242; IVP4: ll. 131-139; IVP6: l. 355).

Besides offering assurance to teachers who may face opposition when including queer content, an explicit mention in the curriculum could also create a sense of obligation among teachers, as one participant pointed out (IVP4: ll. 131-139). In comparison, a rainbow flag hung in the school's entrance hall may be indicative of the picture the school would like to present outwardly but does not necessarily appear to correlate with the school also taking measures in other areas such as the supply of information or materials on queer content (IVP1: l. 250, 278-279).

Another form of policy which apparently had an effect on one of the teachers' topic choices were the COVID-19 regulations which were in place throughout most of the schoolyear during which this study was conducted. For this teacher, the lockdown regulations and the resulting distance learning situation made it difficult to include materials other than the schoolbooks (which did not include queer content) (IVP2: ll. 38-42).

Some policies may be influenced or dictated by the supervisor directly, which is why their attitude may influence the rate of inclusion of queer content too. Like the parents, the supervisors also do not seem to be informed of the exact content that is being taught in EFL classes. For this reason, the interviewed teachers were not concerned about a negative reaction from their supervisors (IVP1: ll. 99-103, 223; IVP4: ll. 117-120; IVP6: ll. 383-389). There seems to be a positive potential of this factor, as one participant stated that the head teacher giving a directive requiring the inclusion of queer content would probably make more teachers include it (IVP3: ll. 371-378). While a directive may create a sense of obligation similar to a policy, support from the supervisor could already prove beneficial, especially if teachers worry about complaints from parents or similar factors (IVP3: ll. 297-300). It may not be enough, however, if other factors play a bigger role, as is illustrated by the example of P2 who did not include queer content although their headmistress pointed out that students should be taught open-mindedness and respect at her school (IVP2: ll. 214-217). In P2's case, the factors of time and workload proved to be more influential than the statement by their supervisor. Overall, *parents*, *policies*, and *supervisors* seemed to play a less significant role than, for example, *learners* and *materials*. Although potentially positively influencing the teachers' decision on including queer content, they did not seem to exert a significant negative influence.

4.2.4. Internal Factors Influencing Teachers' Decisions on Including Queer Content

All sub-categories which are part of this category deal with the interviewed teachers' accounts regarding the influence of *internal factors* on their decisions to include or not include queer content in their classes. Contrary to my personal predictions, internal factors generally seemed to play a less significant role than external ones.

4.2.4.1. Beliefs, Attitudes, and Personal Identification

Among the participants of this study, these factors were only mentioned as a positive influence. That is to say, the interviewees' positive *attitudes* and *beliefs*, but also, if present, their *personal identification* as part or ally of the queer community positively influences their decision but there were neither reportable mentions of negative attitudes nor other sorts of personal motives which would have led to a deliberate omission of queer content. Most accounts of beliefs concerned aspects which have already been discussed as part of the previous categories, for example, the teachers' assumptions regarding the students' socio-cultural and religious backgrounds (IVP1: ll. 197-199). Such assumptions combined with beliefs about what kinds of reactions may be expected from learners may lead teachers to exclude queer content. The greater significance was, however, attributed to the external factors such as the learners in this case.

Beliefs which were expressed by more than one participant included the more widespread representation and acceptance of queer people nowadays (IVP3: ll. 456-458; IVP6: ll. 144-151, 159-160) and the importance of including queer content to ensure the learners exposure to queer content and thus facilitate its normalization (IVP2: ll. 333, 347-350; IVP3: ll. 86-87, 316-317). Other statements included beliefs about age-appropriateness (IVP4: l. 89), the relevance of certain criteria for good lessons and materials (IVP6: ll. 291-295), colleagues' ways or capabilities of dealing with queer content (IVP4: ll. 191-193), and the importance of challenging the students to reflect on their attitudes and beliefs (IVP6: ll. 296-302). From a researchers' point of view, beliefs and attitudes are closely linked and often difficult to separate. There consequently may be overlaps and/or miscategorizations within these two categories. However, as both influence a teacher's decision making, this does not invalidate

these categories. While only a minority of the interviewed teachers included queer content actively and frequently into their EFL classes, all of them shared an overall positive attitude toward queer content.

This discrepancy between general attitude and actual inclusion of queer content in the classroom is well-aligned with previous research findings (Macdonald et al., 2013; Moore, 2016, 2019; Thein, 2013) (for language teacher cognition in general see: Basturkmen, 2012; Borg, 2009, 28; 207; Kubanyiova & Feryok, 2015; Li, 2019, 336; Olafson & Schraw, 2006). Reported attitudes included, amongst others, being interested in queer content (IVP2: l. 105; IVP3: ll. 233-236), and the wish to be open-minded and to also teach it (IVP1: ll. 210-211; IVP3: ll. 247-251, 256-252; IVP6: ll. 130-131). The especially strong attitudes of P1 seemed to be connected to their personal identification as part of the queer community. Especially gendered harassment and negative reactions from students appeared to trigger emotionally linked attitudes in this case (IVP1: ll. 195-211, 231-232). As a result, P1 reported enacting a zero-tolerance policy regarding gendered harassment in their classes (IVP1: ll. 35-39; 83-87, 175-177). Personal identification as an ally of the queer community is what caused P6's positive attitude toward queer content, according to their own statement (IVP6: ll. 130-131, 349-352). It appears, thus, as though a strong personal identification may positively influence the personal attitudes of the teachers. Lacking this connection may, at the same time, lead to feelings of insecurity which may negatively influence teachers' decisions on including queer content, as will be illustrated in the following paragraph.

4.2.4.2. Level of Comfortability/ Security and Knowledge (Familiarity with the Topic)

In comparison to *beliefs* and *attitudes*, the *level of comfort* and *knowledge* regarding queer content were, in some cases, mentioned by the interviewed teachers as inhibiting factors. Although it seems that this negative influence is in many cases connected to external factors such as a lack of training, personal identification may also play a role. P5, for example, feels insecure about teaching queer content because they do not consider themselves part of the queer community and attributed more expertise and security in this field to a co-worker from a summer camp as this person was part of the queer community (IVP5: ll. 166-168). In comparison, both P1 and P6 have a strong connection to the queer community and both feel comfortable and secure about teaching queer content (IVP1: ll. 179-180; IVP6: ll. 275-284).

P1, however, points out that although it feels ‘natural’ to teach queer content, they probably feel less secure than when they are teaching other topics because it is an emotional topic for them and more of their private persona is involved (IVP1: ll. 213-222, 226-228, 230-232). Of the teachers who have not included queer content so far, one is of the opinion that they would be able to “handle that pretty well” (IVP4: l. 191) while the other “would want to be better prepared” before they teach queer content because they feel they could not explain it in the simple manner needed for younger students (IVP2: ll. 204-211). P3 expressed mixed feelings, on the one hand stating that they do not feel any different when teaching queer content in comparison to other topics, and on the other hand describing feelings of doubt about their previous handling of a situation including queer content (IVP3: ll. 210-212, 304-307).

All in all, levels of comfort and security seem to vary significantly among the participants of this study and seem to be influenced not only by external factors as well as the individual’s personal identification but also by their knowledge and familiarity with the topic. Knowledge and familiarity, then, seem to be linked to personal identification as well, as it was once again P1 and P6 who expressed being very familiar with queer content (IVP1: ll. 20-21, 116-117; IVP6: ll. 275-284). Similarly, it was P2, P3, and P5 who stated that they would have to inform themselves before being able to teach about it because they would be worried that they do not “have all the knowledge” (IVP2: ll. 208-210; IVP3: ll. 354-357; IVP5: ll. 232-235). Overall, it seems that the internal factors influencing the interviewed teachers’ decisions on including or omitting queer content seem to be interconnected and are difficult to separate from one another as well as from external factors.

4.3. Revisiting the Research Questions

The aim of this study was to determine

- 1) the perceptions and beliefs of a sample of Austrian EFL teachers toward the inclusion of queer content in their classroom and ask the following questions:

What influence do these perceptions and beliefs have on the participants' inclusion or omittance of queer content in ELT?

Overall, personal beliefs appear to have a less significant impact than the teachers' perceptions of external factors. The general attitude toward queer content among the participants was unanimously positive. Nevertheless, this positive attitude did not result in an inclusion of queer content in all cases. This discrepancy is also reported in other studies and appears to be rooted in the more significant influence of external factors on this decision. External factors consequently appear to play an important role in facilitating the inclusion of queer content in the EFL classroom.

- 2) the factors influencing the inclusion or omittance of queer content in the Austrian EFL classroom. This leads to the questions:

What are the motivations behind this inclusion or omittance?

The reasons for including queer content mainly seem to encompass idealistic aspects or beliefs such as providing a safe space for queer students, being a role model, and providing learners with the tools to reflect their prejudices and become more accepting. In contrast, the reasons for omitting queer content can seemingly be traced back to external factors such as the teaching context, the age of the learners, and the availability of suitable materials. While such external factors may also exert a positive influence, for example if materials are available, in many cases their negative influence (i.e. if materials are unavailable) appears to outweigh positive attitudes and beliefs.

Would the participants be more likely to include queer content if they were provided with support (e.g. suitable methods and material(s))?

This question was explicitly asked during the interviews and all of the participants clearly affirmed that they would indeed be more likely to include queer content in their EFL classes if they were provided with support. While the exact nature and the ranking of the warranted support varied, most of the interviewees stated that available materials, especially for lower secondary level classes, would significantly increase their disposition to include queer content.

- 3) the differences (if they exist) between lower and upper secondary level teachers in this respect.

As none of the participants exclusively teach upper secondary level classes the distinction between lower and upper secondary level teachers is obsolete here. However, there appears to be a distinction between lower and upper secondary level classes and what content and methods teachers deem appropriate at different age-levels. Two factors could be determined in this case, the maturity of the learners and the language level of the learners. For the participants of this study, both factors appear to favor the inclusion of queer content in upper secondary level classes over lower secondary level classes resulting in a potentially lower rate of inclusion of queer content during obligatory schooling. The maturity of the learners as a factor is mentioned in other studies as well and seems to be connected to the hypersexualization of homosexuality (Evripidou, 2018, p. 1067). The language level of the learners, on the other hand, was not determined as a factor in the literature reviewed for this study, most likely due to these studies being concerned with native speakers and not focusing on foreign language classrooms.

5. Limitations

After having analyzed and interpreted the results of this study it is essential to address its limitations to allow for an evaluation of its implications. To begin with, a limited number of 6 EFL teachers were interviewed for this study as a greater number would have exceeded the scope of this thesis. No claim is therefore made to any provision of a full picture of teachers' cognitions regarding the inclusion of queer content. Rather, the results have to be viewed within their regional and subject-specific limits, which have been clearly stated in the section "Methodology" (see pages 42 ff.). As a sample study, this thesis provides a limited picture even within these boundaries. Further, the sampling process may have significantly influenced the results of this study as it was conducted as a convenience sampling and consequently resulted in a somewhat homogenous group of participants.

While the sampling process is also described in the chapter "Methodology", I additionally attempted to find a participant from a catholic private school by reaching out to a previous mentor of mine. Unfortunately, this attempt proved unfruitful, and the resulting sample is an all-female EFL teacher group which unanimously expressed positive attitudes toward queer content in general. One possible reason for this homogeneity is that the title of the interview may have prohibited teachers who oppose queer topics to volunteer.

Regarding the interview itself, there were also a few pitfalls which presented themselves during the process of conducting this study. Firstly, the interview questions were designed for a teacher who actively chose to include or omit queer content in their English classes. For these two cases two separate lines of questioning had been prepared. What they did not fully account for, however, was the middle way of some teachers who did not oppose the inclusion of queer content in general but did not do so due to circumstantial reasons (external factors) such as a lack of time or materials. Since external factors turned out to be by far the most prominent category, it seems these reasons have nevertheless been elicited during the interviews to some extent. Secondly, being a rather inexperienced interviewer, I may have unintentionally prompted participants during the interviews. Potential unintentional prompts as well as the prepared intentional ones may be viewed in the transcriptions of the interviews which are part of the appendix (see "Interview Transcripts" pages 86 ff.). Thirdly, there may have been a potential misunderstanding regarding the term queer 'content' (see also the

section *age of learners*). Despite a clarification at the beginning of the interview, the participants seemed to think of queer content in the terms of “tackling” the topic and not so much of queering the classroom in general.

In addition, the participants may, to some extent, have told the interviewer what they thought she wanted to hear. This tendency was counteracted by reminding and reassuring them (before starting the recorded session) that their honest opinions are wanted and that the collected data will be anonymized (the latter was also stated in writing as part of the interview consent form which the participants and the researcher signed beforehand). What is more, the general limitations and pitfalls of oral interviews as a method to elicit teachers’ cognitions have to be addressed as well. As Borg pointed out, “[i]nterviews reflect the view that beliefs can be articulated orally and that teachers are able to provide a verbal account of the cognitions underpinning their work“ (Borg, 2015, p. 329). Borg (2009, p. 194) further explained that interviews “may reveal teachers’ stated beliefs and intentions, but, on their own, do not allow us to draw conclusions about what teachers actually do”.

In light of the discrepancy between teachers’ intentions and their actions, additional classroom observations may be needed to further illustrate the picture of queer content inclusion in EFL classrooms. For this thesis no such observations were conducted as this would have exceeded its scope. Another limitation, pointed out by Borg (2009, p. 107), is that “teachers’ cognitions may assume different forms depending on the manner in which they are elicited”. Consequently, it has to be noted that there is a theoretical possibility that other forms of data collection would have rendered different results. Also, individual participants may foreground different aspects of influences on their decision depending on underlying beliefs and attitudes which were not explored in this study (Buehl & Fives, 2009, p. 403).

Last but not least, I want to address my personal attitude toward queer topics as this may have had an influence on this study despite the measures taken to minimize this effect. I myself identify as a member of the queer community, which is why, on the one hand, I feel strongly and passionately about creating more inclusive classrooms and, on the other hand, also why I chose the topic of this thesis. In order to limit the researcher bias (including confirmation bias, question-order bias, leading questions, and wording bias) I sought the help and input of

external parties, including colleagues from the department as well as my supervisor who reviewed my interview guideline, analysis, and interpretation and provided valuable feedback. In addition, I reflected my own position toward the topic before, during, and after conducting the study as to allow for a passion-driven thesis which adheres to scientific practices.

6. Conclusion

In conclusion, queering the classroom is a challenging endeavor and requires committed teachers. It is, however, a necessity if all students are to experience an education free from discrimination. Various studies have established the negative effects the omnipresent heteronormativity in the school system has on queer youth. At the same time, the benefits of queering the classrooms for queer as well as non-queer youth and teachers have been outlined by numerous researchers.

Queering the classroom means creating a space for inquiry which allows students and teachers alike to question, challenge, and deconstruct norms and attempt reconstruction outside previously set limits. To achieve such classrooms, teachers need to be ready to take action. As their actions are, according to language teacher cognition research, significantly influenced by their perceptions and attitudes, this sample study was conducted to explore six Austrian EFL teachers' cognitions about including queer content in their EFL classrooms.

The results of the analysis have shown that there are multiple factors (internal and external) which influence these teachers' decisions on including or omitting queer content in their EFL classrooms. External factors such as learners, materials, and teaching context seemed to be more significant for the participants of this study than their personal attitudes toward queer content. This is in line with the repeatedly cited discrepancy between teachers' positive attitudes and the lack of actual inclusion of queer content in classrooms. Although they unanimously shared a positive attitude, not all of the participants had included queer content in their classrooms at the time of being interviewed for this study. Factors such as the learners' reception (depending on their background, discipline, and/ or age) and a lack of suitable materials and training appeared to be significant inhibitors in these cases. Personal factors, such as being a member of the queer community and familiarity with the topic, appeared to exert a positive influence and lead teachers to include queer content in their classes, if the inhibiting external factors did not outweigh these. While Macdonald et al. (2013) suggest that materials are not a requirement for queering the classroom, the provision of such resources and other forms of support nevertheless appear to bear a significant potential of increasing EFL teachers' likelihood of including queer content in their classes.

Further research would thus be needed to explore which of these resources and in what form would be required by a wider range of teachers. In addition, it could prove beneficial to research the cognitions regarding the inclusion of queer content of a more diverse group of teachers in order to elicit factors which may have stayed undetected by this study. Overall, it seems clear to me that we are a long way from all-inclusive classrooms and equal opportunities. Yet, I believe that we have come a long way already, and I remain hopeful that this thesis may present a small contribution on the path in this direction.

Word Count: 28,896

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Appendix

Abstract (English)

This study investigates the perceptions and beliefs of Austrian EFL/ ESL teachers regarding the inclusion of queer content in their classrooms. To this end, 6 semi-structured, oral interviews were conducted and analyzed employing Qualitative Content Analysis. The results showed generally positive attitudes toward queer content but, at the same time, a lack of actual inclusion of it. This discrepancy is in line with previous research and appears to be a result of external factors influencing the teachers' decisions on including queer content. While most factors found in this study are supported by previous research, the factor of the age of the learners appears to be specific to the context of EFL classrooms. As a small-scale sample study, this thesis only provides limited insight into Austrian EFL teachers' perspectives on queer content. Therefore, further research in this area could provide valuable insights and implications for the inclusivity of Austrian EFL classrooms.

Abstract (German)

Das Ziel dieser Studie war es, die Wahrnehmungen und Einstellungen von österreichischen EFL/ ESL (English as a Foreign Language/ English as a Second Language) Lehrkräften zur Inklusion von queer content in ihren Englisch-Klassen zu erforschen. Dafür wurden 6 teilstrukturierte, mündliche Interviews geführt, welche mit Hilfe von Qualitativer Inhaltsanalyse analysiert wurden. Die Ergebnisse zeigten eine generelle positive Einstellung der Lehrkräfte zu queer content, nicht jedoch eine entsprechende Inklusion desselben in deren Klassen. Diese Diskrepanz deckt sich mit vorangegangenen Studien zu vergleichbaren Themen und scheint auf externe Faktoren zurückführbar, welche die Entscheidungen der Lehrkräfte bezüglich einer Inklusion von queer content beeinflussen. Während sich die meisten der identifizierten Faktoren in dieser Studie mit vorangegangenen Studien decken, scheint das Alter der Lernenden auf den Kontext Englisch als Zweit- oder Fremdsprache beschränkt zu sein. Aufgrund des limitierten Ausmaßes der Studie vermögen die Resultate nur einen kleinen, sehr spezifischen Einblick in die Beweggründe von Lehrkräften zum Thema queer content zu bieten. Weitere Studien zu diesem Thema könnten folglich wertvolle Einblicke und Implikationen zur Inklusivität von österreichischen Englischklassen bereithalten.

Interview Transcripts

Interview P1

Date of event: 20211124

Duration of whole recording: 00:50:01

Transcript duration: 00:49:51

Number of words transcribed: 6682

Transcription by: Sarah Scharf

Last transcription date: 20211207

- 1 S1: so I would like to start with the interview if that's ok for you? and first I'm just int- I'm just
2 interested in your teaching background so what subjects do you teach and at which levels?
- 3 S2: ok I teach english and spanish and the levels are lower secondary and upper secondary
4 level so from
- 5 S1: which grade?
- 6 S2: that's grade 1 at the <L1de> ahs {high school} </L1de> to grade 8
- 7 S1: so you have all kinds of classes at the
- 8 S2: I have all kinds of classes except that in Spanish we don't- which start in the 5th form and
9 go up to the 8th
- 10 S1: ok I understand and at what kind of school do you teach?
- 11 S2: it's a viennese grammar school <L1de> AHS {high school} </L1de> in the [place1]
12 district and well the background of my kids are rather diverse from well-off families to rather
13 poor families if one can say so so- so very diverse background of my kids
- 14 S1: and for how long have you taught english?
- 15 S2: I've been teaching for 17 years
- 16 S1: 17 years ok
- 17 S2: yeah long time @ rather long time
- 18 S1: @ ok so I will quickly talk ah tell you what this interview is gonna be about. it's gonna
19 I'm particularly interested how english teaching in austria tackles topics that are related to
20 gender and sexual orientation so: i don't know how familiar- familiar you are with the terms
21 lgbtqia and queer
- 22 S2: very because yah very but maybe you can if you prepared any kind of introduction or
23 anything the like just shoot just give me a
- 24 S1: so I will just tell you what- what my definitions are so we are on the same page here
- 25 S2: yah

26 S1: so I will use both terms as umbrella terms for all people that identify not in the usu- or not
 27 in the classical binary cis-gender way, so both I'm gonna use in the same sense as umbrella
 28 terms <un> xxx </un> talk about those

29 S2: yah ok

30 S1: so my first question regarding your teaching would be if you currently include queer
 31 content in your classes? or if you have done so in the past?

32 S2: I think I've done so in the past currently I can't think of any topic but yeah I think I have
 33 done so whenever it pops up whenever there is a text or a film or a situation, a newspaper
 34 article this topic is tackled I'm certainly not ignoring it but it's something that I want to talk
 35 about in that I think deliberately bring up for discussion or have students, my students be
 36 aware of and of course and this is something that regularly happens that students kind of make
 37 rude remarks and also use terms like <L1de> schwul {gay} </L1de> or yah yah probably
 38 that's the one as a swear word and then I say what's wrong with this word? I mean it just
 39 describes a person a man loving another man so ah they are absolutely scolded or told off by
 40 me when they use a term like this for kind of shouting at somebody or (.) because that's
 41 something I cannot let happen in my classes I do not tolerate that

42 S1: ok, and could you briefly elaborate or describe what kind of contents you teach or have
 43 taught? regarding queer content

44 S2: yeah yeah, I- I- I'm just thinking that's what I meant when I said I haven't prepared for
 45 this interview eh:m (.) let me think oh my goodness eh:m thinking hard eh:m (.) I mean there
 46 was this there is this unit in our english book english in context where we go into detail what
 47 is family and there I think it was last year with my (.) I think it was the last the <L1de>
 48 matura klasse {graduation class} </L1de> when that came up again. is that possible? yeah I
 49 think so and then of course and also in the fifth in the fifth form so <L1de> erste oberstufe
 50 {first year of secondary level} </L1de> that's a topic to the talk of the family and this is when
 51 I always always also talk about this <un> xxxx </un> definition of what is family and of
 52 course then we talk about queer families to and having two mums two dads that's something
 53 normal (.)

54 S1: and

55 S2: sorry I'm just really it's on the tip of my tongue or rather in the very very back of my mind
 56 I don't remember any film sequence or book that we read and that (.) to be honest maybe it'll
 57 pop up during the interview ok sorry

58 S1: ok but in general you would include movies that have a main character

59 S2: absolutely well absolutely and (.) with this context or with this content even more so I
 60 would would in-include a or- or talk about a- a film or a book (.) that's for me an asset having
 61 this queer content as- as a content as topic of the book is for me a reason for choosing a book
 62 or the film

63 S1: ok (.) and in which CONTEXT have you so far included this kind of content?

64 S2: what exactly do you mean by this question? can you here elaborate a bit? I'm yeah sorry

65 S1: yeah I mean for example in what kind of grades or in what kind of lessons so regular
 66 lessons or a project, workshops

67 S2: ah: actually really all sorts of lessons on the one hand the topic- the topic of queer people
 68 of living queer pops up in the lesson because we read a text and somebody says something
 69 then I kind of react and then we are in thas- in that topic or on the other hand we really have a
 70 literature class reading lesson in which we talk about the book and the character and then it's a
 71 topic (.) so it's not like now I have to teach something about queer content but it's something
 72 really natural to me in whenever it is there is place for it I'll include it (.) mhm

73 S1: mhm have there been

74 S2: to be honest more in in in classes which students (.) probably older than fourteen
 75 sometimes yeah because it's just (.) not because I want to avoid it in lower grades but (.) kind
 76 of appears more natural to me to talk about sexuality and- and also about (.) how to live who
 77 to live with- with older students

78 S1: and can you tell me about your experiences when including this kind of queer content?

79 S2: yeah usually students get very calm and don't know what happens why is somebody
 80 talking about it that openly and yeah of course we know it exists and what's the problem it's
 81 so natural but it's like not like oh at long last somebody talks about it it's like what's that?
 82 rather confusion (.) and maybe the ones who are queer haven't or haven't come out of the
 83 closet or are still in the phase of I'm not sure whether or not I'm queer ehm (.) they- they fall
 84 silent too (.) and (3) yeah don't want to (.) ah well open up they just listen and but what I've
 85 have realized and- and really seen many times is that the loud boys or the loud girls that
 86 usually crack a joke every now and then when- when it appears appropriate for them they also
 87 kind of shut up if I may say so maybe you cannot use the shut up in your transcription @ but
 88 you know? so (.) i- i- it's like they they- they know that it- it's now that's serious and that's
 89 something I really care about and and I want to talk about and something that I do not accept
 90 ANY jokes about (.) so- so I'm not sure whether I have got this aura and- and- and then they-
 91 they see ok I can't like joke about it but see she's serious she want to talk about it about this
 92 concept and we have to be like grownups now when we talk about this topic or I don't know I
 93 really have not asked my students yet why that (.) why the mood really the mood in the lesson
 94 changes a bit but that happens with other topics too like serious topics or topics (.) that affect
 95 them or that make them think for one or the other reason

96 S1: ok and have you also had FEEDBACK from your students? (.) regarding

97 S2: yeah yeah last a student came up and said that was so cool thank you so much

98 S1: really cool @ and also from your colleagues maybe?

99 S2: erm: from my colleagues they don't really know that what I teach I mean I've probably I
 100 talked to the form teacher of this class and told him hey I (.) great experience in your class we
 101 were talking about this and that and then I-I guess he said cool that you brought it up I don't
 102 remember but yeah I'm quite open about this too so @

103 S1: ok and have you had feedback from your supervisor too? from the headmistress?

104 S2: no (.) no because she really that's a pity but she has never seen one lesson that I teach (.)
 105 yeah

106 S1: ok

107 S2: so I-I'm I've been teaching at our school for the last four and a half years so- only actually
 108 so she she knows me but she doesn't seem necessary or I don't know what she has never been
 109 in my lessons

110 S1: ok and have you had any feedback from parents too maybe?

111 S2: but als- you you always ask me regarding the topic of queer content in my lessons?

112 S1: yeah yes

113 S2: no never (.)

114 S1: ok yeah

115 S2: unfortunately not but I mean I'm not preaching I'm not going into the class and at the and
 116 you know start the topic ok? AGAIN we talk about queer content no but I- I mean yeah so

117 S1: ok and you already talked a bit about the reactions did- did- do you feel that overall the
 118 reactions were mostly positive, neutral, or negative or would you

119 S2: yeah yeah yeah actually overwhelmingly positive I mean I don't see a reason why they
 120 should be ok I- I'm- I know there is a lot of discrimination going on but I yeah
 121 overwhelmingly positive and there personally I hope that negative reactions decrease I mean
 122 I'm- I- I know that they are present throughout our daily life I mean I- I'm- I- (.) I'm gay too so
 123 I- I know what it means to be discriminated against or to feel the looks or whatever so (.) I
 124 think that discrimination decreases ha? but in the school context I have not met any of that
 125 sort

126 S1: so you've never had any negative reactions from your students so far? or do you have
 127 examples of negative reactions?

128 S2: not openly no never (.) I mean regarding THIS let's talk about marks let's talk about @
 129 what they have to study a lot of negative reactions no some

130 S1: of course regarding queer content inclusion

131 S2: no no no no no no no never

132 S1: ok

133 S2: I mean (.) I think they're much more open-minded nowadays (.) our students (.) than it
 134 used to be the case ten years ago or twenty years ago or thirty years ago so it's really a
 135 different- a different clientele these days so they- they (.) they are confront with queer content
 136 whereEVER they go and whatever they do in their free time I mean it's at least not as parce
 137 and as rare as I was confronted with when I was younger and I had my coming out there was
 138 hardly ANY queer content like it was nowhere to be seen hardly anywhere only in specific
 139 fields and areas that you went and looked into so

140 S1: yah so let's talk a bit about the choices that led to including this

141 S2: ya

142 S1: what initially made you decide to include queer content in your classes so what were the
 143 factors?

144 S2: (.) making students better people making them aware that jokes are not just jokes but can
 145 hurt and also opening up their horizon (.) and making them aware of different concepts of
 146 how to live and who to love

147 S1: ok and were there some external factors maybe too?

148 S2: yeah maybe maybe there was also something that I- I heard in during the lesson when
 149 they were chatting to each other or maybe I heard somebody say something (.) bad about
 150 somebody else and using a swearword which <L1de> schwul {gay} </L1de> to my mind is
 151 not a swearword but it they use it and maybe that might have also caused a reaction from my
 152 side but whenever I use it or let's put it differently I do not just use it when I have got an
 153 external factor that makes me u-makes me react and pick this topic or choose this topic for
 154 discussion

155 S1: ok and what factors influence your decision on including it in a specific context?

156 S2: well th-the main factor is to bring the topic up and talk about it as if it was and it should
 157 definitely be a very normal topic a daily topic that is very normal that people talk about that's
 158 there so the main reason also oh another reason is also (.) not to dodge about it or to be maybe
 159 to be (.) well embarrassed by bringing up a topic like this or being worried hey they might ask
 160 me whether I've got a partner like a female partner I think well when it pops up I tell them
 161 yeah for example I could like very much have a reason to avoid this topic but don't ask me but
 162 I- I'm (.) no there's no reason for and I will never give in and I just hide my own personality or
 163 my life just because some- there is some some stupid weirdos out there that might not agree
 164 with my way of living and with my life and maybe also be a role model I mean that's- that's
 165 very important when you hear teachers speak about it and treat it as something that can be
 166 talked about and also something that is normal and that is also enriching and they that makes
 167 us as people also under the umbrella complete I mean the umbrella can also include the
 168 heterosexual people so all the people whoever they love and when they hear that and when
 169 they see that and experience that they might be really able and willing to have their coming
 170 out much earlier in their lives than some people had it in the olden days I'm sure that many
 171 people maybe still- still nowadays I don't know but many people don't dare to come out of the
 172 closet because they- they are worried about the reactions from the others from their
 173 surrounding from their well fellow students, fellow teachers, fellow whoever

174 S1: are there other factors like for example the age of the students as you already mentioned
 175 or previous experiences with a certain group of students do they also influence your decision
 176 on to include or not to include it?

177 S2: yeah yeah I mean I'm sure one- one can talk different-differently about this topic
 178 differently depending on the age group of course but this is true for many t-for many topics
 179 that we have to teach or that we choose to teach and I guess I (.) I guess it's- it's equally
 180 important for young kids to talk about it and also have a kind of role model that stands up for
 181 somebody's rights in this case telling other students off who use the word <L1de> schwul
 182 {gay} </L1de> as a swearword for example just a word just an example but i- it's exemplary
 183 for this kind of bullying in which students use like these words like descriptive words for
 184 being mean to somebody and if tell them that's not a word you use for one thing you don't
 185 bully your classmate but for the other thing don't use these words because that's just utter
 186 stupid what's wrong about being gay? I ask them ehehe <L1de> schwul {gay} </L1de> what
 187 it's not funny IT IS SIMPLY NOT FUNNY what's funny about it? explain I can get really

188 cross so and those people who are or those young kids who might already feel they're gay
189 they kind of feel empowered to like allowing themselves to be gay and so it really doesn't
190 matter the age group doesn't matter to me it-it it's maybe teaching it or ma-talking about it is i
191 mean that that really is something so natural to me I don't include in every in each lesson
192 certainly not but it you know it is important for the young ones and for the for the older
193 students as well and of course the kind of access to the topic what we talk about is certainly a
194 different one depending on the age group (.) but it's if I no just reflect upon on how I include
195 it or when th- the when queer content pops up or when I talk about it I can't really tell you
196 then and then and then but it's something that quite naturally is part of the classroom talk too
197 not in each lesson as I said but i mean really I'm also reacting towards what I heard what I
198 hear or ya I mean I-I'd say there is no like class in the sense of <L1> klasse {class} </L1de>
199 and not lesson in which I don't talk about it for at least once per term (.) I'm sure I mean a-and
200 still the students don't think oh she's always talking about it I think it's quite a natural thing I
201 don't think I'm the one oh ms [person 1] she's the one who is talks about gay people all the
202 time I think they don't have this concept or this idea of me but they know aha that's her
203 opinion ok we know and by now we know they might kno- might say in the second semester
204 ya ok WE GOT IT oh oh ok

205 S1: @ can- if you think about the examples that you mentioned throughout this interview of
206 these situations where you included queer content how do you FEEL when teaching queer
207 content in class?

208 S2: yeah probably (.) probably sometimes too emotional and sometimes as if I (.) hmm hmm
209 if I had to really give them or teach them this (.) like really let them know what actually can
210 be true too because I certainly know that some of the students or at least if I-I don't know but I
211 ASSUME that some students live in rather (.) old-fashioned family-family structures and have
212 never thought of other people who live with two dads or two moms for example a:nd there are
213 kids in our school that have two dads or two mums at least I know from a few exa- a few
214 students who have two moms so probably I feel more emotional than and other subject ya
215 emotional and it's a personal thing for me and it's something that (.) hmm I don't let it look
216 like that ok I don't just expose myself to the class in a way that they see puh now she's really
217 touched what's the matter no I don't show that but inside myself I can feel that I i-it's
218 something that touches me something that really is of importance to me to me personally to
219 speak about it but as I said at the beginning or rather at the beginning of the conversation or of
220 the interview I said it's something also to broaden THEIR horizon and yes that's- that's
221 absolutely what I feel I need to teach them about the rainbow in our society otherwise people
222 from (.) backwards backgrounds or backgrounds that are very traditional don't even think of it
223 in a very natural ok-way that's what I think maybe I-I try to prevent any discrimination from
224 scratch or I try to kind of already @ yeah kind of establish a mindset in them i-in my students
225 that being gay is ok so I hope to kind of put a seed of open-mindedness into their heads (.)
226 hearts maybe even

227 S1: and may I also ask about your level of security that you feel when you teach this topic?

228 S2: I think since- since it's mo- I'm more emotional maybe the level of security goes down
229 maybe I can teach (.) let's say conditionals with a higher level of security maybe (.) weird
230 enough because (.) yeah but I think teaching grammar is something that I can like really be
231 my teacher personal [person1] ok you have to @ delete that when you transcribe it you know
232 I have to kind of its rather me me it's the me me and the my personality talking about the issue

233 and probably I feel a bit less secure then (.) probably also I fear m- probably because I fear
 234 someone making a joke that I cannot handle and then I-I'll get really really really strict with
 235 them and then that's a situation that I don't like either so it's something that matters to me
 236 talking about queer content but at the same time it should not be linked to a very strict
 237 situation in which the teacher me in this case is very angry with my students. do you see what
 238 I mean? I don't want to link it with this negative component (.) yeah

239 S1: are there any other concerns that you have when

240 S2: other than that?

241 S1: including queer content? (.) or worries?

242 S2: other than I cou- I worry that somebody (.) maybe opposes totally to my opinion and says
 243 that gay people should be hung yeah I mean that's probably worse- th- th- the greatest worry I
 244 have that somebody like makes me jump at him and a struggle him ah ah strangle him with
 245 my bare hands

246 S1: ok

247 S2: and that would not be ok for me as a teacher to do I don't want to live my life in jail so (.)
 248 I-yeah you know what I mean? I don't want to like (.) really like and since it's a rather
 249 personal topic I-I could get really angry so that worries me too

250 S1: ok

251 S2: but SO far it has worked out fine so I have not had ANY any negative situation thanks
 252 god (.) yeah

253 S1: are there factors that would make it MORE likely for you to include queer content?

254 S2: probably teaching at [place2] would help a lot and have a certain studentship like people
 255 students from (.) progressive backgrounds progressive parents ah it makes it a bit hard
 256 teaching at ah in the [place1] district with so many students to my mind and I'm very open-
 257 minded but not very I-I've I can sometimes feel and also hear and read in the essay- in the
 258 essays they write that many of them are not so extremely open-minded and not such a (.) a
 259 liberal mind (.) so teaching in- in you know in these (.) i don't know more international well
 260 we are very international but international in western I don't know that-that maybe it's
 261 discriminating as well hmm I don't know what to discriminate against cultures but in the
 262 [place1] district in districts with many muslims and I- I don't have don't have anything against
 263 them I know it sounds extremely weird but i- it's a bit di- more difficult for ME maybe
 264 [place2], schools were the focus is a completely different one to our schools con- to- focus
 265 would help. That doesn't say I- I would want to go away from or- or switch schools or I- I
 266 mean change schools I mean (.) no

267 S1: ok yeah (.) I think that's a good overview of the thoughts behind these aspects I at- at your
 268 school are there any sources of queer content? material available to you?

269 S2: never seen ah I- I mean the rainbow flag in the middle of @ yeah well at in the entrance
 270 hall but I mean gay teachers fellow teachers hide like really like hell @ there must be a few
 271 but I don't know WHERE yeah no it's actually not a topic even those who look gay they are
 272 heterosexual so phew I don't know.

273 S1: ok

274 S2: I mean that's always been the same I'm always the only gay teacher wherever I teach. It's
 275 like häh? ten percent where are you? I mean you look gay come on live it or kind of talk about
 276 it or COME ON yeah

277 S1: ok

278 S2: no there's no queer content whatsoever nothing

279 S1: nothing provided?

280 S2: no @

281 S1: in the- do you have a library in the school? <un> xxxx</un>

282 S2: <un> xxxx </un> we HAVE got a library. yeah I mean we also got a few books now I- I
 283 english books actually of which I don't remember the title but there is one my colleague wrote
 284 that it's about coming up- ah coming out story so. and the other school library since I don't
 285 read german books no german books unfortunately or I don't know it's just english and
 286 spanish for me. I have not set a foot into it and I HAVE and it looked like (.) old and you
 287 know dusty and not like what a- a library should look like. I set a foot in it a few- two years
 288 ago and was not nothing that I found interesting and it's new now it's a bit you know new
 289 furniture and stuff. I'm not sure if the books have been you know (.) if they have well if they
 290 have bought new books too I don't remem- I don't know actually. But it's certainly nothing
 291 anyone in my school REALLY way- well spends a thought or a minute on th- th- they don't
 292 really care.

293 S1: so the book that you mentioned is that available in the library?

294 S2: It's available it is available for us teachers and we can use it as a class reading

295 S1: ok

296 S2: And my colleague wrote that she bought a set of well many sets of class readers and one
 297 of them is about a coming out story

298 S1: And is there maybe any information on where to find materials in that direction?

299 S2: nothing NOTHING no @ we seem we seem very open-minded but no (.) yeah @ (.)

300 S1: and

301 S2: I mean

302 S1: yeah?

303 S2: that's ok I think. I think nowadays that's ok because we can find the material online or also
 304 in books and libraries and we as teachers I mean. so that is ok (.) yeah. Yeah? sorry I- I
 305 interrupted you.

306 S1: @@ should be you talking anyways. so would you maybe be more likely to include queer
 307 content if you were PROVIDED with support?

308 S2: oh yeah it's- definitely. I mean that is certainly true because the less work you have with
 309 preparing a lesson or really a topic the more likely it is that you take it. so if there was

310 something let's say something about I don't know (.) adoption rights or whatever including
311 queer content I would take that for a <L1de> wahlpflichtfach englisch {elective subject
312 english} </L1de> if there was a lesson prepared or a few lessons prepared or material
313 available I would definitely definitely use that yeah. so tha- that actually you are right so it
314 MAKES a difference. It's not just the internet. We've got the internet available of course but i-
315 if something WAS provided for english teachers efl teachers that would certainly make
316 english teachers use this- this material. I'm sure yeah.

317 S1: and is there maybe other things that would also- that you would see as a support that
318 would make it more likely? other than prepared lessons prepared materials?

319 S2: well maybe not - I- sorry for that I mea- I did not want it to limit to prepared lessons.
320 maybe material that one could prepare lessons with. so even if there was just very topical up-
321 to-date material concerning gay rights and also the law- legal situation of you know leg- ah
322 partnership and also adoption rights. I would use that. Probably more readily than just looking
323 it up online. Other material than that or other help than that (3) I'm not sure. s- yeah if a
324 student asked me could we please talk about this and that I would do that. If he or she asked
325 me to kind of teach a few lessons on gay rights or the history of gays, the queer movement in
326 the u s a I would do that. so if somebody asked me I'd do it as well because somebody asking
327 me shows me ok this person needs some support, some information, he wants to bring me up
328 this topic. That has got a certain reason. so I'm willingly going and sit- going to prepare this-
329 these lessons. sure yeah.

330 S1: ok and

331 S2: <coughs> sorry I've got such a

332 S1: @@ the materials that you HAVE used so far when teaching queer content how did you
333 choose those?

334 S2: How did I choose? When it was reading- a class reading I (.) chose the book beCAUSE of
335 the content 'cause you know. How did I choose it I- I read it and read what the top- what this
336 book was about and chose it and h- how you know. And as I said I'm very- I'm- I'm not-
337 probably because it's so natural to me and I regularly bring this topic up it's n- nothing that I
338 really have taught for one lesson or for two entire lessons. maybe I should do that but it- it's
339 kind of included in my teaching. It pops up the topic pops up somebody says something I
340 react towards it that's how i choose kind of- it's an inter- how do you say? interactive reaction
341 to something it's something that comes very naturally and sponta- taneously <coughs> sorry
342 bad cough sorry

343 S1: no worries

344 S2: odd. I'm sorry

345 S1: so is there certain criteria that would be important for you to include or exclude certain
346 materials?

347 S2: yeah well (.) it- it's about le- well if it's about law or something that in which date of
348 publication matters that would be a reason for excluding it or including it. so something really
349 topical something that is of current interest certainly makes it more interesting to me or more
350 likely to choose. if it's absolutely out of date and also the layout seems out of date and the
351 information might not be correct anymore I'll leave that out as well @ I don't leave tha- I don't

352 take that. I mean that's what we generally look at when we choose material and- for our
 353 lessons that's applies to tha- to that topic as well

354 S1: and is the- is there anything specific for this topic? like a criteria that was- would be
 355 specific for queer content?

356 S2: maybe I would not choose a book or a text in which like the- that focuses extremely on
 357 sexuality because I wouldn't do that in a heterosexual context either. that would be something
 358 that- because it's not only about sexuality because this is what I at least when I talk privately
 359 to- to people and with people. it's about love mainly who you can fall in love with. I can have
 360 sex with men but I don't fall in love with them. so that's for me- makes me gay because I don't
 361 love them. maybe that's- that would be a criteria for excluding this- this material. if it's like
 362 not looked at the topic from my- what I consider correct right perspective (3) yeah

363 S1: ok

364 S2: I'm not sure. maybe after the interview I could phew (.) think of or I- I'd know more
 365 criteria but right now that's actually (.) have you got any ex- of- any examples that you could
 366 tell me and then I say oh yes or no or?

367 S1: @@

368 S2: @ I didn't think about that

369 S1: I mean this is also about not prompting you in- in a certain direction

370 S2: I know I KNOW i know but the lack of my imagination and creativity

371 S1: yeah since we talked about

372 S2: <un> xxxx </un>

373 S1: maybe age appropriateness beforehand is there maybe something too that?

374 S2: yeah sure. sure. definitely. I mean certainly. age appropriateness yeah. maybe even less
 375 open sexual allusions in a text for- you know the less explicit the better probably but that is
 376 true also for heterosexual content. because usually when I teach english it's not about porn so

377 S1: @@

378 S2: that is just a very natural thing. age appropriateness appropriateness for school in general.
 379 I mean what can be taught what can be read what can be said in a classroom is something
 380 really that matters. that is a very different- you know a very different issue and the- and that is
 381 the reason why we as teachers have our teacher persona so we're not the people that we are
 382 privately. IN the classroom we are teachers and we are- I'm very- very much myself too I'm
 383 myself as a teacher in the classroom. so but I always leave out the bits and include the bits
 384 that I think are appropriate in a language teaching situation. and erm yeah. also what we have
 385 as teachers in the back of our mind and which I have in the back of MY mind is (.) is what I
 386 teach also enabling my students to be challenged to their full learning capacity? is that
 387 meaningful what I tell them? and bringing them to what they- bringing to them- to a higher
 388 level of learning and understanding? so and if- if it's just babbling and you know and i- if
 389 there's no content if there's no real (.) reason for talking about something behind it I just leave
 390 that out for example. so just talking for talking is not just <LNesp> hablar por hablar {to talk
 391 for the sake of talking} </LNesp> that's what they say in spanish. that's not me. so I leave that

392 out. even if it was just talking about queer content it's just if it's just <LNesp> hablar por
393 hablar {to talk for the sake of talking} </LNesp> and- and it's about- so there is always
394 something behind it and not only school reLATED of course but also making THEM better
395 people more open-minded, a broader horizon, having them- a broader horizon that- but that's
396 also part of my task as a teacher. not just teaching a language but also pedagog- like working
397 with people, with students is also you know helping them strive for the better th- and- and al-
398 striving for enlarging and broadening their- their world. I- I think that's th- what we as
399 teachers also have to- well that's one of our many many tasks. yeah.

400 S1: yeah. from my side that was already the penultimate question basically. my last question
401 would be is there ANYthing that you would like to add to this topic?

402 S2: yeah. I mean maybe it's no- cannot be worked on in your Master Thesis but if I- I could
403 you know if I could- if I had a wish and I could ask somebody to make this wish come true I'd
404 say: teachers out there (.) get out of the closet (.) show who you are don't just be nerds that
405 assumedly live in the cellar or somewhere and don't have a private life. and for the (.) well for
406 whatever sake just don't use always this WE. who is WE? WHO THE F IS WE? talk about
407 your life and even it's just in the staff room. so that would help teachers and students alike if it
408 could be a topic like among the teachers too. and I've you know teaching for seventeen years
409 now and I've met SO many teachers because I used to teach in- in various schools and it's just
410 like HORRIBLE. i- it's just horrible. just they- just teachers don't don't don't DON'T like live
411 it openly. and if then live it and you see that- ey YOU'RE SO GAY. COME O:N you don't
412 just have to say WE: you can say my partner and I. for HEAVEN'S SAKE. that would help
413 many young teachers too and would help also heterosexual teachers to ey ah yeah oh hey he's
414 gay oh yeah she- she lives with a- a- a woman too and- and yeah oh yeah right. so ten percent.
415 that would make it so more natural than it is nowadays. you know what I mean. and this is
416 what I would add and you can't make any you know you can't probably not use it in your
417 Masters Thesis but that is something that REALLY REALLY gets on my nerves. and it really
418 something that I struggle with- I've BEEN struggling with my whole life actually my whole
419 teachers life. that stude- ah teachers are just so stuck up they DON'T like live it openly and it
420 like really i- it's really I don't know makes me really want to explode.

421 S1: ok

422 S2: yeah (.) but i- can't- you can't help it. you can't- you can't do anything about it I- I can't do
423 anything about it but maybe one day you know maybe i- it's just this kind of profession in
424 which yeah people work that I don't know (3) just try not to show their private lives too much
425 I don't know

426 S1: ok

427 S2: ok but that's all fro- from my part.

428 S1: yeah. Is there a question that I should have asked in your opinion but I did not in this
429 context?

430 S2: well <un> xx </un> let me think (4) yeah. oh I think you DID ask. hmm. you did not
431 really ask like that but you could have asked: What type of material should someone make to-
432 for english teachers for various grades? and- material containing queer content or in which
433 students books course books have you encountered queer content and at which- in which - at
434 which learners level

435 S1: ok

436 S2: or ahm (3) do you know an english book an english course book a school book that you or
437 any other of your teach- teacher colleagues uses- do you know any of those books that has got
438 a chapter on queer content whichever? (3) phew maybe also staff room talk would be
439 interesting. do you feel as a teacher do you feel that queer content is talked about in the staff
440 room? or among the english teachers of the school? (.) erm well there are a few questions that
441 could pop up. I- I- I was wondering when we- before we went into the interview- I was
442 wondering whether I should look up books and- and look- have a l- close look- ah close look
443 whether there is you know rainbow flag in the book or whatever. and I thought ahh sh-shit I
444 didn't prepare that. I did not have a cl- close look and yeah so I- I- I really you know these
445 were the thoughts that crossed MY mind. which questions you could ask and I thought you
446 CERTAINLY definitely going to ask about- about school books or stuff fellow teachers a-
447 and you know- but yeah. n- no no criticism. answering your questions are there more
448 questions that you could have included? I think yes.

449 S1: well then thank you very very much for this interview.

450 S2: you're welcome. you're welcome.

Interview P2

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Transcription by: Sarah Scharf

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1 S1: ok thank you again for agreeing to do this interview with me. first of all I would like to
2 know a bit about your teaching background. so my first question would be what subjects do
3 you teach and at which levels?

4 S2: Ok this is gonna be a long one. this year I'm teaching only third grade students. so third
5 grade middle school so it's seventh grad- seventh grade. I'm teaching them in english, biology,
6 physics, music, drawing- art, handicraft <L1de> also werken- technisches werken {so
7 handicraft} </L1de> and I also have a <L1de> unverbindliche übung {optional subject}
8 </L1de> for creative writing which I teach to seventh grade and sixth grade and th- the
9 creative writing I- I'll do it in german because they should- so the kids kind of get the chance
10 to experience to be creative with the language and not just learn it with the grammar like we
11 do in the german lesson. and I wanted to do it with english also but- because I had like third
12 grade students and second and also seventh grade and sixth grade students their levels are so
13 vastly different so I- I'll just stick to german because that's already hard enough for the kids.

14 S1: ok. and at what kind of school do you teach at the moment?

15 S2: at a middle school in the [place1] district in vienna.

16 S1: and for l- for how long have you taught english?

17 S2: it's my second year teaching at this school and my second year teaching overall @

18 S1: ok @@. Ok so I'm quickly gonna recap what this interview is gonna be about so that
19 we're both on the same page. what I'm particularly interested in is how english teaching in
20 austria tackles topics that are related to gender and sexual orientation and I don't how familiar
21 you are with the terms queer and lgbtqia but as I'm

22 S2: I mean I'm familiar with them but I couldn't give you a clear definition of what's the
23 difference between them.

24 S1: there is no need for a definition from your side I'll just give you MY understanding of
25 both of the terms so we are on the same page for this interview.

26 S2: ok

27 S1: I will use them in the same way. so mostly I will talk about queer content but if I should
28 mention lgbtq or lgbtqia it basically means the same and what I mean by that is

29 S2: ok

30 S1: I- I use it as um- umbrella terms to encompass all people that do not identify in the
31 normative binary heterosexual cis-gender way so

32 S2: ok so that's the same definition I was thinking about

33 S1: ok good. just so that we have the same understanding whenever I talk about queer content
 34 I mean everything that relates to some part of this topic.

35 S2: ok.

36 S1: ok. then let's right to it. my first question would be do you currently include queer content
 37 in your english classes or have you done so in the past?

38 S2: not really because I mostly teach from the students book that we have th- the 'more' and
 39 it's easier to stick to it especially right now with all the lockdowns always happening it's
 40 easier to just stick with the book because if the school's closed down and you already have
 41 material that you can supply the students with online and it's also really hard to get the time to
 42 prepare extra materials and I don't think I saw anyth- any queer content covered in the book
 43 so far yeah. I mean I- I would do it maybe if I'm at a- a teach an- an <L1de> oberstufe {upper
 44 secondary} </L1de> the high school and I had more time to dedicate to english but right now
 45 because I have so many other subjects which I also didn't study I have to invest a lot of time
 46 to get some knowledge in those subjects and this is why in english I kind of fall back on the
 47 students book and also in the middle- the middle school in austria you usually have two
 48 teachers in the main- in the three main subjects so in german in english and math you always
 49 have the two teachers and in one class I'm kind of the assistant teacher so I help out the- the
 50 main teacher I- I grade the homework while she teaches the lesson or I help her during group
 51 work this kind of stuff. and yeah the class where I'm the main teacher is also called an
 52 <L1de> integrationsklasse {integrative class} </L1de> so there it's real- it's- it's easier to stick
 53 to the book because the students are very very weak and it's already quite difficult for them to
 54 understand the topics in the book and do the exercises from the book so I- I don't really have
 55 the time to do any extra work regarding this.

56 S1: ok just maybe as a- as an add-on from me it does- from my side I also mean small things
 57 like you could talk about or you could use a text where there is a character or main character
 58 that is gay, lesbian or transgender or you could also use I don't know same sex couple in
 59 example sentences. so like this is also wha- I mea- also mean this by queer content.

60 S2: yeah

61 S1: so if you think about these small things have you included queer content yet?

62 S2: not so far no. and I also think with the students that I have it would be a bit difficult
 63 because we have a lot of immigrant students and it's kind of- of a touchy subject especially
 64 with the more religious ones and it's also we have really how do I say? <L1de> schwierige
 65 {challenging/ difficult} </L1de> so erm difficult kids so discipline is SO hard- it's so hard to
 66 get SOME discipline into them and if you then introduce a topic that kind of a- agitates some
 67 of them the whole class- you have lost the whole class. so it's easier to just stick to normal like
 68 (.) basic more basic topics @

69 S1: ok @

70 S2: <un> xxxx </un>

71 S1: then my next question is- would be actually and you already started talking about it a bit
 72 but I would ask you to elaborate on this please. what made you decide not to include queer
 73 content in your classes

S2: so the- the main thing is in the one class where I'm the main teacher I have a lot of REALLY really really difficult students who talk much and you just spend half the english lesson just kind of getting them down- to quiet down so you can teach and they- they also I don't know tho- those kind of students if- if you talk about queer content they're the kind of students who wouldn't want to listen and wouldn't want to understand and then you have to sacrifice the whole lesson to argue with them and it's really hard. so I tend to avoid that. and with the other class because I only have two classes I'm not the main teacher so I- I don't dictate what we do during the english lesson. I just kind of follow the lead of the main teacher and maybe if she's sick then I'll just throw in some kind of <L1de> supplierstunde {substitution lesson} </L1de> but that mostly happens when you kind of don't expect it and then you have to- you'd only have like one break where you can quickly copy something or just look up in the workbook what else you can do and (.) that's the main thing. for me the main thing especially with those younger kids they- they don't understand basic concepts and they- they also have difficulties to just sit there and listen especially in like physics or biology it's always to- to just get them to quiet down to do what you want them to do. it's hard and then to talk about topics that are not so easily explained that they maybe are not so familiar with (.) I think it would take me a couple more years a couple- a little bit more training in how- how to discipline students of that age to maybe introduce that kind of content.

S1: ok and besides the students were there any other aspects that made you decide not to include queer content?

S2: no it- it's just mostly the students I think from- if I would say i- in like the teachers' lounge i- it would be ok if I asked maybe could we do some kind of lesson because we have quite a- a good and open minded <L1de> lehrerkollegium {teacher staff} </L1de> so this wouldn't be a problem. it's much more because of the students and also because of- of the time constraint and even th- the thing you said with the sentences it would be something that I- I'd have to be conscious of or at least write into my book because oftentimes it's so chaotic during the lesson beCAUSE of all the students because of the discipline problem that you just forget what to do. you even forget the end of the sentence that you just started because you- you get- keep getting interrupted every time. so yeah to then just think of- of this extra bit again is- is just like a lot of mental space that's <@> a- already really really thin </@> with this really difficult thing yeah.

S1: yeah and are there also- i mean these were pretty much external factors now- so the students. are there also INternal factors for you that influence this decision?

S2: do you mean that I don't want to engage wi- with such topics i- in this sense?

S1: for example.

S2: not really because I- I think it's really interesting and if- for example my- my creative writing class if- if I could teach it to a little bit more older students- if we do like character creations I- I would ask them if- if they could think of different kinds of relationships the characters could be in because th- that's really interesting t- to think about the character dynamics and what kind of relationship could two people have the- that with the ones that I have we- we didn't even manage to - to think creatively about characters to create characters that- that was already a piece so then with the relationship @ it wouldn't be good. and also with older students who also have a- a bit better language understanding for english you could also watch a lot of movies because I- I like to watch movies or TV-series analyses that also

118 tackle those topics and there are a lot of really interesting analyses on YouTube. a lot of <@>
119 YouTube channels that I watch in my free time </@> and i- it would be great if I could
120 include those because it just makes the world more interesting if there are not just two options
121 @

122 S1: @@

123 S2: </@> or just one option </@>

124 S1: ok. and are there also worries or fears involved? you said- you talked about the students
125 but any additional worries or concerns that made you decide on not including queer content?

126 S2: not that I could think of no. it's- it's just mostly for me dealing- somehow dealing with the
127 students a- and keeping them down. yeah.

128 S1: so you already mentioned that the staff is no worry but maybe the parents? are those?

129 S2: yeah maybe the parents would be but I- I haven't talked to many parents yet because o- of
130 the circumstances <@> right now </@> and mostly i- if you talk to the parents it's about the
131 difficult students. you just inform them that they have been going on your nerves and that
132 they haven't done any exercises so yeah. and- and also a lot of the students they- they don't
133 really pay attention in class so maybe they would not even- maybe the moment they go out of
134 school they would forget that that is- to tell their parents. so I don't think the parents are- are
135 the main concern especially if it's just like you said little sentences where you switch the
136 pronouns I- I don't think that they would kind of remember when they get home to talk about
137 it to their parents. UNLESS it- it was kind of a really big spectacle but they- they get up to SO
138 much stuff during the day I- I think they would- it would get lost.

139 S1: ok. and do you think your teacher education so university in that case influenced your
140 decision on not including queer content?

141 S2: I don't know. if you're talking about the <L1de> fachdidaktik {subject specific didactics}
142 </L1de> aspect I think not really because they- I- I didn't have anything i- in the <L1de>
143 fachdidaktik {subject specific didactics} </L1de> that dealt with this topic. I think the only
144 time I remember doing something about queer content was in a literature seminar in english
145 (.) but else- oh no no there WAS a <L1de> fachdidaktik {subject sepcific didactics} </L1de>
146 yeah we- we did one where we read a book and I remember we- we read the one- ah what's it
147 called? the great adventures nah or the universe and Aristotle and Dante. I- I can't remember
148 which- how the book was ca- called. it had Aristotle and Dante in- in the title. it was a book I
149 don't know if you know the story but it's about two boys in the nineteen eighties who kind of
150 fall in love over a summer and it's a queer story and we had to read it for- for a literature
151 course that dealt with <L1de> fachdidaktik {subject specific didactics} </L1de> and I think
152 one of the teachers he- he also kind of gave us ideas how- how to deal with this topic but of
153 course it- it was aimed at- at older students

154 S1: ok.

155 S2: so I think in an aspect th- they kind of prepared us how to deal with this topic if it's older
156 students so high school age I think but for middle school for fifth to eighth grade they- we
157 didn't have much preparation in the <L1de> fachdidaktik {subject specific didactics} </L1de>
158 thing so- so maybe that's why I'm- I'm leaning also more towards the- the older students
159 where I would deal with this topic and less towards the- the younger ones.

160 S1: ok. (.) you talked about your decision now. now I would be interested in what FACTORS
161 influence your decision on including or not including queer content in a specific CLASS. so
162 you talked about it generally now and (.) if you have a specific class are there any factors that
163 influence this decision in beforehand?

164 S2: yeah I- I would think about the class dynamic so how the group reacts to each other and
165 to- to students who don't agree with what- the topic and also to ho- how well disciplined the
166 students are and it also factors in maybe what- they come into class and I see ok th- the main
167 difficult ones aren't there and there are just the- the good students and like th- the ones you
168 can work with then maybe I'd do a topic I wouldn't normally do with the class. so it really
169 depends. for- for example I- I have to- because I have two seventh grade classes and I teach
170 english in both biology in both and music in both and it's really different what I can do in one
171 class versus what I can do in the other class. so because th- the one where I'm the main
172 teacher they're a little bit better behaved even though they are the weaker class and I- I- I can
173 do a LOT of things that I couldn't do in the other class because they are so difficult to just
174 quiet down.

175 S1: and are there any other factors maybe too?

176 S2: yeah maybe with- with the- the one class where I only have three subjects it's easier
177 because th- the subjects I have to only t- where I prepare them once and I'm good to go for the
178 two classes so with the other classes I also have a LOT more subjects there and I'm stuck just-
179 just preparing those subjects so it's also that what kind of factors in. it's the workload.

180 S1: ok. so your workload as a teacher you mean in this?

181 S2: yeah and <un> xxx </un>

182 S1: ok. and does the age of the students also influence your decision of including or not
183 including?

184 S2: definitely. they just hit puberty and- and it's awful @ so I kind of- I kind of steer away
185 from- from topics that- that agitate them too much believe me they are agitated enough I don't
186 want to- to- to open that

187 S1: @

188 S2: and especially then- then on days and- yeah what's also- what I'm also just now
189 remembering in the one class we have- each class has four english lessons in a week and in
190 the difficult one we have three english lessons in the fourth lesson. so we only have one in the
191 first and all the other english lessons are in the fourth lesson and this class you can only work
192 with them in the first and second lesson and from the third lesson onwards they're unworkable
193 with they are so hyper and unfortunately english always falls there. and the other class I- I
194 think I have earlier english lessons so that's also kind of a factor which you wouldn't really
195 consider if you weren't teaching but it- it's something that you kind of pick up on.

196 S1: ok.

197 S2: yeah (.) the time of day

198 S1: and you also previously mentioned the backgrounds of the students (.) is that a factor that
199 also influences your decision on including or not including in this context queer content in a
200 SPECIFIC class then?

201 S2: I wouldn't say less in a specific <@> class because </@> I think you- in our school there
202 is like maybe two or three percent austrian and all the others are really immigrant children or
203 like second generation yeah and because I don't know it's- it's so difficult to- to tell them apart
204 wher is- who is from where and what kind of religion do they have and there are just so many
205 factors to then consider that it- it does influence the decision a bit yes.

206 S1: ok. so next I would be interested if- if you would- if you think you WOULD include
207 queer context in those classes how do you think you would feel or what are your major
208 worries SHOULD you do it? how would- would that make you feel?

209 S2: my main two worries would first be how to quiet down some particular students and not
210 to kind of engage in MEANINGless discussions because they then just- just- just throw kind
211 of nonsense arguments at you and- and you just stand there and- and you don't know how to
212 kind of react or- or counter argue that. and yeah I would want to be better prepared and like I
213 said with- with the workload that I have now I- I'm just running so thin that I- I wouldn't feel
214 comfortably prepared if I had to recru- include it right now. to really explain it to them in- in-
215 in easier terms because if you start with queer content you should start on- on really a- a basic
216 level but also that kind of thing I think takes time and also a lot of thought and I'd have to
217 explain it <un> xxx </un> and I wouldn't know how- how to start it so I would have to kind
218 of sit down and do a little bit of reading and then decide how to introduce topics how to fit it
219 in and even though it would be interesting i guess right now there's just no time. sadly. yeah.

220 S1: ok and do you have any worries regarding your supervisor too? I mean the staff you
221 already addressed but is there anything regarding your headmaster or mistress?

222 S2: no not really because she is a really open-minded person and she said the most important
223 thing for our students because we know that they won't get good grades otherwise they
224 wouldn't be at this school. but she said that the most important thing that we could teach our
225 students is open mindedness and being respectful an- and just being polite people and that
226 would of course if we were to include those topics that- that would of course broaden their
227 mind and also teach them how to be more open minded and it would be great if we could do
228 this. maybe- maybe next year when- when th- th- the curse of the seventh grade has
229 weakened and calmed down because they have set into puberty maybe then we could do it @.
230 yeah.

231 S1: @@ ok.

232 S2: but- but from the supervisor side I- I don't think there would be a problem. not a- not at
233 all.

234 S1: ok so what would it- what would make it sorry. what would make it more likely for you to
235 include queer content in your classes?

236 S2: first of all if I had more time to prepare then if I was- knew the class a little bit better
237 because I don't know all of the students that well right now and I think if- by the end of the
238 year I- I maybe have a better grasp because we than maybe covered in all those different
239 subjects we covered more topics so I kind of know how they stand regarding different topics
240 so I- and also know their personalities better and they also got used to me a bit better so
241 maybe I also have a better grip o- on the disciplinary side. so if I get those under control then
242 I- I would try to include more of such topics.

243 S1: anything else you could think of that would make it more likely for you?

244 S2: maybe if there was more co- more content in the book also? because as I said i- if you
 245 don't have time to prepare because you have to do so many other things but you have a text
 246 that deals with queer content in- in the book if there is a reading or a listening then you
 247 already have kind of the source text and you can just work from there. so if- if there were
 248 already also prepared materials that would also make it more likely.

249 S1: anything else you would like to add here?

250 S2: not that I <@> could think of anymore <@> no.

251 S1: ok. so then I would pick up on the material that you already mentioned. are there any
 252 sources of queer content material available at your school?

253 S2: not that I've seen so far no.

254 S1: also- it could also be books in the library that contain a main character that is

255 S2: maybe but I- I haven't been to the library that often because I haven't had time yet. so I
 256 don't MAYbe. I guess maybe some of my colleagues I- I- I would- I would think so that th-
 257 there has to be something but I just don't <@> know where it is <@> or I haven't found it yet
 258 but the- the main books tha- that we use definitely don't have it in them but no. at least the-
 259 the- the 'more 2' and 'more 3' so far.

260 S1: the school book that you use?

261 S2: th- the school books

262 S1: yeah ok. so is there any I mean I can guess the answer but is there any kind of material
 263 collection or information on where to find or where to look for queer content material
 264 available maybe at the school?

265 S2: no no.

266 S1: ok. (3) ok so would you then- would you if you were provided with support in that area
 267 would you be more likely to include queer content?

268 S2: yeah de- definitely. because then I have already the materials and I just have to do some
 269 maybe additional reading on- on parts where I'm not sure on how to explain it but- but I
 270 already have pointers at where to look for the information and what kind of bits of
 271 information are missing fo- for myself so I can explain it to the students better. so I- if you
 272 already have kind of the- the path you kind of know where to look for additional stuff.

273 S1: ok and what would be the most important for you in- in terms of support?

274 S2: support? maybe I don't know (.) <un> xx </un> fo- for my period I- I would think
 275 especially for the younger ones it would be helpful if there were materials that kind of explain
 276 the whole topic of queerness and what lgbtq is i- in easier terms so that- that children could-
 277 could grasp it easy easier so that would be helpful.

278 S1: and is there anything else besides material in itself that you would see as a good support?

279 S2: maybe if there were <L1de> fortbildungskurse {training courses} </L1de> that kind of
 280 dealt with the where you can talk to other teachers who maybe also teach in middle school

281 and kind of exchange ex- experiences on how THEY include the topic. what kind of
282 experiences they had. ho- how they deal with maybe difficult students or- or questions and
283 this would also help with the materials because i- if you have- if you already know people
284 who kind of did include those topics th- they are more likely to- to share also the material
285 with you. because all the <L1de> fortbildungen {training courses} </L1de> I- I did so far we
286 always get great materials from them also if you just ask them to provide them. so if the- the
287 <L1de> ph {praxishochschule = a specific teacher education facility in austria that used to be
288 for primary teachers and special needs teachers only but is now equal to a university
289 education} </L1de> maybe offered for- for the english ones or- or also for german. something
290 in this regard i- it would be helpful to just exchange experiences.

291 S1: yeah. is there any- any other sort of support you would wish for?

292 S2: maybe if you could invite someone external to- to talk about it? so maybe you can do kind
293 of a project day and invite a- a specialist who can then talk with the kids about this topic
294 maybe as kind of an- an introdu- an introductory project day into the whole topic and then
295 once the kids understand it after this day or maybe you could also do a project week then it's
296 maybe also easier to just casually include the content. because you already dedicated some-
297 some time to really discuss it in depth and not just as- as a footnote during a lesson.

298 S1: ok. if you would have to choose material what criteria would you use or how would you
299 choose them?

300 S2: firstly it would on- on- on the age of the learners. so of course if- if we're talking like
301 about the efl classroom th- the language level plays a big role. so you have to have more-
302 language wise a bit simpler material so that they can understand th- th- the main message. and
303 for the younger ones I would definitely focus more on audio-visual media and materials. so
304 maybe say a movie or a I don't know a- a TV series where there is a queer couple or a queer
305 character because that kind of grabs their attention more than reading a book. it- it's already
306 really hard to- to get to read them a book and then engage with- with discussing the topics
307 there. and I think it would be for the younger ones especially be easier if they had like maybe
308 visual cues. because that also- if- if you have the visuals and the audio it's maybe easier to
309 understand what- what's going on and it's- I think it's would also a more visual representation
310 because if you just read it you may not imagine it quite the same way so maybe you don't
311 really realize that- that it's a for example it's a same sex couple because you kind of I don't
312 know you can switch it off easier if you read than if you see it.

313 S1: ok.

314 S2: yeah and for- for the older ones for the high school I would definitely go also th- the route
315 with the movies and the TV-series but I would also include books because that language level
316 and also at that age you- you get them easier to read and they also understand it better and
317 then you can have a- maybe a <L1de> klassenlektüre {class reader} </L1de> for the semester
318 or for a month that has queer characters in them and then you can talk about the book in depth
319 because they already also know how- how to deal with discussing books from- from the
320 german lesson so you can easily transport it then into the english one where you not- where
321 you don't have to focus so much on- on the language teaching aspect more but you can- can
322 focus more on the topics. yeah.

323 S1: is there any other criteria that would be important for you if you ch- were choosing what
324 kind of queer content and how to include it?

325 S2: of course the availability of <@> technical support </@>

326 S1: @@

327 S2: because if- if you don't have a- a <L1de> beamer {projector} </L1de> it's really difficult
328 to just say ok now <un> xxxxx </un> so now we're gonna watch a- a mini series with queer
329 content. you can't do that if you don't have the technology or the support or if you have to
330 schedule going to a special media room to just watch it because maybe the room is booked
331 right now or in our school whenever I do audiovisual content I always have to first factor in
332 how long it will take so maybe twenty-five minutes is kind of the sweet spot because at our
333 school we don't have the <L1> beamers {projectors} </L1de> installed on the ceiling we
334 always have to take them out and then set all- set it all up and that takes TIME so it takes five
335 to ten minutes to set it up and then it takes five to ten minutes to all put away then you have to
336 factor in if you have a <L1de> gangaufsicht {hall duty} </L1de> after the lesson or before the
337 lesson. so if you don't have it before the lesson of course you can come in during the break
338 time and already set it up so that you don't use time during this and this is of course a big
339 factor. and with the books it's also of course a factor if- if you can get them in- for the whole
340 class i- if there's the budget for it. so of course that- that's also always a concern.

341 S1: ok. any- anything to add here from your side too?

342 S2: no.

343 S1 ok.

344 S2: no I don't <@> think so @@ </@>

345 S1: that's alright. I'm just asking to make sure that yeah maybe there would have been another
346 thought on your mind @@. ok this was pretty much all the content questions already so my
347 last question would be is there anything you would like to add to this topic in general?

348 S2: I think it's an important topic to- to already learn in school because what I remember from
349 my school days we MAYbe talked here and there more in the footnote kind of way about it.
350 but not really actively about it and the- the terms queer an- an- and gender I- I first
351 encountered them at university and it was really strange to kind of get used to these concepts
352 an- and learn about them an- and now that I understand them and that I have more knowledge
353 about them it- it's interesting to consume content about it and also watch analyses about it. so
354 I think it's- it's- it's important that- that we include it already in school. because a lot of
355 students don't go to university or if they go to university they don't necessarily go into the
356 liberal arts where th- I think in the liberal arts it's a topic that you cannot avoid because you
357 meet it EVerywhere @. like in history or in english or I don't know also EVerywhere where
358 you have literature to read so in EVery language. maybe not latin and maybe not greek but
359 who knows I mean the greeks and the latins they- they had <@> a lot of queer content in the
360 classic literature </@> if you read it a certain way. so in the liberal arts it's a topic you cannot
361 avoid but in- in the stem-subjects {science, technology, engineering, and mathematics} if you
362 in- you go I don't know maybe not in biology biology maybe but chemistry, mathematics,
363 architecture it- it's not a topic you encounter anymore so if you don't encounter it in school or
364 at least get familiar with the basics of the topic then I think you- you will have a hard time as
365 an ad- adult so it- it's important that we include it SOMEwhere i- in the school curriculum. so
366 that the kids hear it at least once in their lives before they're adults and know where to look
367 and what to look for.

368 S1: ok @@. yeah and then this is REALLY gonna be my last question is there a question that
369 I should have asked but didn't? in your opinion?

370 S2: <@> not that I can think of no. </@>

371 S1: ok. well then we can basically end the interview right here. thank you so much for having
372 done the interview

373 S2: <@> you're welcome </@>

374 S1: I will stop the recording now.

1 Interview P3

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Duration of whole recording: 00:55:09

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Number of words transcribed: 7215

Transcription by: Sarah Scharf

Last transcription date: 20220112

2 S1: ok so thanks again for agreeing to do the interview with me. first of all I would like to
3 know a bit about your teaching background as I said and my first question therefore would be
4 what subjects do you teach and at which levels?

5 S2: I'm currently- or I'm teaching biology and english. I also studied these two subjects and I
6 teach <L1de> digitale grundbildung {basic digital education} </L1de> one hour a week and
7 I'm teaching currently at a middle school in [place1] it's a second grade.

8 S1: so in english you only have a second grade?

9 S2: last year I had the first grade now the second grade so probably if I would also work next
10 year I would also get them in the third grade. so I know my students really well. so it has
11 something good but also something bad so I don't get to know other students BUT I know
12 them then really well.

13 S1: ok and at what kind of school do you teach? you already said so but

14 S2: it's a middle school yeah. it's a middle school with focus on music and sports. so it's
15 [place2] it's [place2] if you wanna look it up there they say it on their name. it's SO many
16 letters <@> I'm not sure </@> but it's with focus on music and on sports.

17 S1: ok so the students are in- in separate classes like is there sports classes and music classes
18 or?

19 S2: there is a separate music class. so they have four classes normally and then there have the-
20 they have the <L1de> m-klasse {class with musical focus} </L1de> the m class and that's the
21 music class. and for the sports stuff they have I think a <L1de> faustball {fist ball} </L1de>
22 or fist ball team and other teams where they train but that's in the afternoon. I'm never there in
23 the afternoon <@> because I have my lessons in the- in the morning I'm not sure what's going
24 on in the sports area. </@>

25 S1: @@ yeah I mean that is not the focus anyways. and

26 S2: @@@

27 S1: for how long have you taught english?

28 S2: it's now my second year. I started last year in october and yeah now my second year
29 working at THAT school and I started also teaching there.

30 S1: ok now that I've got a bit of an idea of your teaching background I'm gonna tell you a bit
31 of my thoughts about this project. so what I'm particularly interested in is how english
32 teaching in austria tackles topics that are related to gender and sexual orientation. and I don't
33 know how familiar you are with the terms queer and lgbtq or lgbtqia plus?

34 S2: yes a little bit. my information sources all the <@> netflix @@@ series and stuff like that
 35 </@> so are- I'm (.) the thing is I THINK I know something. I don't know how correct
 36 everything is.

37 S1: yeah I mean that's no problem I'm just- I'm gonna give you MY understanding of the two
 38 terms so we are on the same page.

39 S2: <un> xx </un>

40 S1: so you know what I'm talking about when I ask you about queer content for example.

41 S2: ok perfect.

42 S1: so I'm gonna use both terms but mainly the term queer but also the acronym as umbrella
 43 terms so basically for ALL people that do not identify within the normative binary cis-gender
 44 way. so a man that looks like a man and identifies as a man and is heterosexual that would
 45 NOT count as queer for me but all people who do not identify in this normative way I cover
 46 under this term- umbrella term queer or lgbtqia.

47 S2: ok.

48 S1: so when I ask you about queer content this also entails everything that COULD be related
 49 to this topic.

50 S2: ok.

51 S1: so yeah my first question right away would be do you currently include queer content in
 52 your english classes or have you done so in the past?

53 S2: like where you really would TACKLE the topic? then no because it's also at the- in the
 54 first year they couldn't really so in english talk a lot where you would discuss such topics. so
 55 that would be a problem there. and so that I would create a lesson about that topic? no. I
 56 didn't.

57 S1: that- that would be one way and a- another way is I- I would also include tiny small things
 58 just like for example including pronouns in an introduction round or using same sex couples
 59 in example sentences or reading a book or watching a movie which stars a main character

60 S2: I did the same sex sentences for instance or also in picture representation for instance or
 61 when I want to- I will start like- or not always but sometimes start with a power point sheet
 62 that kind of then should get them talking a little bit about the topic and the I show some
 63 pictures. I don't know what it's about but then I sometimes include- I try to include like
 64 different (.) personalities, people of all kind and that's- but it's merely because it's- they are
 65 pictures for instance of couples then they would be (.) homosexual. because I wouldn't know
 66 how to include in- ah maybe there are some good pictures? I haven't found them yet @@.

67 S1: @ ok so for me that would count as you HAVE included queer content.

68 S2: ok yeah.

69 S1: so we are on the same page here too. and you already but I would ask you to elaborate on
 70 this. can you describe the content that you have taught? the queer content?

71 S2: so sometimes I'm creating my own s- grammar sentences so- or grammatical exercises-
 72 grammar exercises and there I incl- it was not a lot but sometimes then if it's with the- I

73 include he's in love with her or he's in love with him or and (subs) like that or with the him
 74 and her with the pronouns (.) I- but it's like phew I think I can count it on my hands it's not too
 75 often.

76 S1: ok?

77 S2: because I have to create it for mySELF because in the 'more book' it's not really
 78 happening. yeah.

79 S1: ok. and in which CONtexts have you included this kind of queer content so far in your
 80 english classes?

81 S2: I mean the content would be- I- the context would be grammar exercises where and (4) it's
 82 OR with the pictures when I start my lesson. but it- for instance I- I did with a should and
 83 shouldn't and then I made like a- a power point and the first showed a- a homosexual couple
 84 and they should give them tips because she likes- I gave them names- -her and what tips could
 85 they create or come up with she should so that they get talking and they get to know each
 86 other because she likes her. something like that for instance.

87 S1: ok?

88 S2: I don't know exactly the <@> answer to your question </@>

89 S1: yeah I'm- I'm gonna ask a follow up question on this. con- by context I also mean for
 90 example in which grades? have you included it in both your first and second years know?

91 S2: that was the- that was the second grade more or less. I think one or two grammar
 92 sentences in the first grade. it's also interesting which reactions you get. because they think
 93 from my class now what I got as a reaction was hahahahaha like that was super funny and like
 94 hahaha what- what's- what's that sentence there and I think that's also a sign that you should
 95 probably include it more.

96 S1: ok. <un> xxx </un>

97 S2: so that was like a @@ funny thing.

98 S1: and you already started a bit but can you tell me about your experiences with the inclusion
 99 of queer content in your classes?

100 S2: so um (3) I would say they are- they are not SHOCKED or anything or there is not a
 101 negative reaction to it but there is like a erm how would you say that? they read it in a like
 102 huh? I don't know how to devin- how to define that that reaction it's more a little bit of being
 103 startled and like ah: ok? and then they- they think because the class is sometim- or laughs and
 104 then they're like hahahahaha ok that's funny but they don't really (.) and the- I said why like I-
 105 but that was I think one time in the first class because of a sentence and then I said that that's
 106 not something you- or that's super funny or anything that's just like what- what- what peopl-
 107 or how c- or how people can be or anything. I tried to tackle it and it was really bad @@@. so
 108 but it was also not a strong reaction. it was just like (4) a little bit of weirdness for them I
 109 think. I would- I would say that.

110 S1: ok?

111 S2: maybe because they're just not used to it. they're now how old are they? but on the other
 112 hand I had some comments because on call- one boy called a girl lesbian and then we had

113 discussion there and other kids said it's not even a bad word so I don't know why you should-
 114 you're saying this you're not even hurting anybody and so there you also see then again they
 115 have- maybe it was because of the class? you know because when one starts laughing
 116 everybody (.) but it was like a very quiet confusing laughing @@.

117 S1: @@ ok. and have you had different experiences as well?

118 S2: there was the- the grammar sentence with the should shouldn't. it was- I was surprised. it
 119 was a surprise when you compare it to that and when I realized that now it was not (4) they
 120 were a little bit ah ok what's that now but in the end they worked totally with me and gave me
 121 some should and shouldn't sentences. but there was (also) then a age difference. it was the
 122 second grade.

123 S1: ok.

124 S2: they are now a little bit older. maybe they've learnt something @@.

125 S1: and have you had any FEEDback regarding this inclusion of queer content?

126 S2: from the students?

127 S1: for example from the students yeah.

128 S2: n:o not really. I didn't ask for it but they also didn't gave it to me just like that. and
 129 teachers I don't I- I'm teaching alone so I'm neve- nobody checks on my <@> teaching so
 130 </@> I can do whatever <@>@@ I want </@> or create my- my lesson as I want so nobody
 131 could give me feedback there. it was in the first year I had a mentor but I think she's checked
 132 my lessons once or twice so it was not that often and yeah. so no feedback. because it- I didn't
 133 do it that often that it would- it would be able- so that the mentor would have seen it for
 134 instance. because she only checked on me once or twice. yeah. so no feedback.

135 S1: just a question for clarification from my side. your first year was then your u p? what is it
 136 now called? the?

137 S2: it's the <L1de> induktionsphase {first year of teaching in austria, supervised and
 138 supported by a mentor} </L1de> induction phase. so I had that last year yeah.

139 S1: ok so that's why you had a mentor to yeah.

140 S2: yeah exactly.

141 S1: was she- wa- was your mentor an english teacher as well?

142 S2: yes she wa:s she IS still an english teacher <@> at our school </@> and- but she was alr-
 143 I think she- she has like one we- year left and then she- her pension starts.

144 S1: ah ok.

145 S2: her teaching style is a little bit o:ld school I would say. so I was just happy she was nice to
 146 me. we worked everything out but like- and she explained everything to me for how to create
 147 a- a english exam stuff like that. how THEY do it. how everything works in school. so that
 148 was good but really on teaching (.) methodology I wouldn't say she pushed me very much.

149 S1: so have you ever talked about this aspect of queer content? or was it not a topic that
 150 S2: with her?

151 S1: yeah.

152 S2: with- NO NO. we didn't ge- <sighs> my mentor phase was more or less she checked in on
 153 me had two I think hospitations and I had two at her lessons and then it was more or less a
 154 working on my own. but I had my- because she was- we have two teachers' rooms and she
 155 was in the one above and so I was more working with the other english teachers because we're
 156 an english teacher TEAM of the second grades and we always have like meetings and discuss
 157 stuff and I was more working with them than really with my mentor.

158 S1: ok.

159 S2: but STILL there was not really any talk about that topic so how could we represent that.

160 S1: so also not with your colleagues that you had a bit of <L1de> Austausch {exchange}
 161 </L1de> with. exchange.

162 S2: no. no.

163 S1: ok. and have you had any feedback maybe from parents from- from students? any
 164 reaction?

165 S2: no.

166 S1: ok.

167 S2: I know only- but that was not in an english lesson but IN school a student- I don't know if
 168 that- if I should include that?

169 S1: go ahead.

170 S2: because there was one student I don't know how they ah: there was- there are some like
 171 postcards hanging around in the hallway of the school where the students spend their break
 172 time and they found like a card and it was something about I think homosexual love. and one
 173 student came to me and said ah that's super weird but they cannot have a family that's not
 174 POSSible. then I tried to talk that of course it's possible but it was like break time and I also
 175 then talked to the <L1de> klassenvorstand {head teacher of the class} </L1de> so that she
 176 should go into that topic 'cause obviously they had some questions and there was also the
 177 religious thing I think he's a muslim and he said that yeah but in- but I mean in- in - in- in
 178 christian ways I think it would be the same. that it's- god doesn't allow that and stuff like that.
 179 that was also a discussion. but it was- so I had- I think (.) that was a confrontation that was
 180 OUTside the classroom. that also happened. it doesn't happen very often but it happened.

181 S1: and would you say the reactions were mostly positive neutral or negative?

182 S2: from that child or from that student it was also confusing for him because that doesn't
 183 WORK. you know he cou- he couldn't understand because he was like they cannot create a
 184 family that's the- they cannot get children it doesn't work so in his head it. it was not working
 185 and I tried to say ok blablabla there are other forms of getting children that's not the only way.
 186 you can ALways start a family and he said pah but I don't think that's ok and I then also said
 187 in the end you have to respect everybody like you would be respected and stuff like that
 188 because I- I was not able to cross the- the religious (.) belief in that short time in that break. so
 189 that's why I also then get- go- ah went to the <L1de> klassenvorstand {head teacher of the
 190 class} </L1de> and said hey you should maybe tackle that in a <L1de> klassenvorstandstunde

191 {lesson designated for organisatory and class intern things held by the head teacher} </L1de>
 192 or anything. 'cause obviously there are some questions or there IS a need to talk to- I in- I've
 193 never asked if she did it.

194 S1: ok. and overall the reactions from your students would you say the most- most of them
 195 were positive neutral or negative?

196 S2: I mean that was just with that one or two students they're both muslim and they found the
 197 cards and they went to me. so the others were not around so they didn't. when we were <un>
 198 xx </un> because it was break time.

199 S1: ok I'm- Imma specify my question. just in general when you include queer content in your
 200 classes also or in school. do you say the- the overall the number of reactions would you say
 201 they were MOSTLY positive or negative of neutral? from all of your students?

202 S2: I mean it depends how you would define like I would say they were- it was a little bit of
 203 that they were confused and maybe sometimes didn't understand it for instance for that BOY
 204 so I wouldn't (.) maybe a hunch negative but not like very adver- I wouldn't he was not like
 205 HATING these people you know but there I think he would be open to learn and understand
 206 that. but I would not say that there was a total negative reaction. so maybe I would say more
 207 neutral and more in the confusion and that it's a bit weird for them. because- but I think
 208 maybe that had a- has something to do WITH the representation of the topics because they are
 209 not very often represented in our schoolbooks or anywhere else.

210 S1: ok.

211 S2: for sure not in the middle school. maybe it's better in- in (.) secondary <L1de> sek 2
 212 {upper secondary} </L1de> @@@ I don't know.

213 S1: ok.

214 S2: @ you know what I mean.

215 S1: upper secondary level.

216 S2: UPPER secondary thank you yeah.

217 S1: and now including those not clearly classifiable reactions. how did or do you deal with
 218 negative or- or confUsed reactions?

219 S2: yeah for instance with the on- one boy I tried to start a conversation an- and he ex- like
 220 tried to find the why he thinks that way and maybe give some food for thought. and that we
 221 are- an- and explain that everybody has his rights to love and to live how they want and we
 222 are- are a diverse world. everybody likes and loves somebody else and stuff like that so I try
 223 to (.) I don't know if it's the right way that's just my feeling and that's how I acted on it and to-
 224 (.) and tried to- to- tried to say that we should respect EVerybody and that's (.) totally normal
 225 that there are different people on the world and that's not that ONE thing that it's necessary or
 226 like the we have to be a male and a female and binary, have children and that's the perfect life.

227 S1: ok. (.) going a bit to your inITial thoughts on including queer content

228 S2: yeah.

229 S1: what made you deCIDE to include queer content in your classes?

230 S2: Erm (.) I- I don't know. I have some other- in biology I'm taking a seminar on <L1de>
 231 sexualkunde {sexual education} </L1de> and there we also tackle the topic with diverse and
 232 queer and how you should teach sexuality but in mind with other people having different
 233 sexualities or not the heteronormativ- heteronormative sexuality? I think you call it like that?
 234 and there I'm still learning that's also a process of MINE to know about different or learn
 235 about different sexualities and so that if I know them I can teach them or understand if
 236 students I don't know if you say HAVE different sexualities or like that there is a various @@
 237 a variety of sexualities. so (.) I think it was also some seminars that gave ME the food for
 238 thought and then it was like ah ok then I include it. but it- it's- it's not like a toDAY I want to
 239 include queer content in my lessons so it just comes up when I produce some grammar
 240 exercises or for instance when I create that power point. and I'm like ok WHY not take a
 241 homosexual couple instead of a heterosexual one.

242 S1: and is there also external factors that influence your decision if to include or not include
 243 it?

244 S2: would you count university as one?

245 S1: yes in this sense too.

246 S2: so then YES because- but I mean it's- it's merely then coming from biology- <@> my
 247 biology studies </@> and that I include in my english studies. because there when you do a
 248 biology seminar on teaching methodologies it's more or less climate change or sexuality
 249 @@@. so <@> I'm more into sexuality </@> I think it's- climate change is totally important
 250 but <@> it's a little bit more interesting to teach sexuality </@> than climate change. so there
 251 I get my input and where I think I could also include that in- in lessons- in english lessons.

252 S1: and are there any OTHER external factors? for example backgrounds of your students,
 253 your school, the parents, the curriculum.

254 S2: probably curriculum maybe because it says also- but that's biology but there it says they
 255 should feel comfortable with their own sexuality and understand it and everything. so that
 256 would also play a role. parents no: never talked to any about this and students there was never
 257 a student that said hey I wanna have queer content or anything but (.) so no I wouldn't say- no
 258 to students. it's more maybe my- it's my- my- my I want to- to give them a little bit of food for
 259 thought maybe. I don't know. but that's very subconscious I think. it's like ah yeah I could
 260 include that you know? @

261 S1: ok. just 'cause you mentioned this now. is there internal factors as well? that you could
 262 name?

263 S2: there would be- the internal ones to- to (.) teach acceptance and that there is MORE to the
 264 world than this one way of seeing the world and so for instance that for me is very important
 265 that- that- because I don't wanna do that. I don't wanna see the world like ok THAT is ok (8)
 266 like ok I'm HETerosexual I don't wanna be- ah <L1de> internetverbing {internet connection}
 267 </L1de> it's not stable. I don't wanna be not open to any other stuff. yeah.

268 S1: ok.

269 S2: so that would be maybe INternal.

270 S1: may I ask you to repeat what you just said? because I'm NOT sure I got everything
 271 because the video stopped for a moment @@.

272 S2: so internal I would say how I see the world I don't wanna see it one- in a w- in at- or in
 273 one WAY so that this only way is correct. I also wanna learn and see what else is there and
 274 that's also what I wanna give my students or- because I THINK it's a important skill- or im-
 275 SKILL @ it's a @@ it's not so bad to do that. a:nd even if I'm heterosexual I wou-
 276 <emphasis> I </emphasis> want to accept everybody. because just because <emphasis> I
 277 </emphasis> do it doesn't mean that's- that's correct or the right way to do it. because there's
 278 so many ways out there. and that's also what I wanna- how you say <L1de> vermitteln {bring
 279 across} </L1de> in english?

280 S1: ah

281 S2: <@> I asked you too fast now </@>

282 S1: bring across? or?

283 S2: yeah bring across to my students that- because that's MY internal way of seeing the world
 284 so that's important to me. yeah.

285 S1: ok. and what factors may influence your decision on including queer content in a specific
 286 CLASS?

287 S2: I cannot really answer that because it was not a specific class. I have two classes. they are
 288 four classes but there are always two classes together. and I have the <L1de> wandergruppen
 289 {classes without a fixed classroom} </L1de> so the ones with <L1de> standard ahs {classic
 290 high school} </L1de> and the better <L1de> standard {level} </L1de> kids. so we don't have
 291 the team teaching but we have the differentiation in (.) be:tter to @@ kids. so I have sixteen
 292 students of class a and b and sixteen students of c and d and I'm more or less doing the same
 293 content there.

294 S1: ok.

295 S2: if they have questions or anything comes up of course I- but that depends on how the
 296 lesson goes I change it up but normally for them two the same stuff. so I take also grammar
 297 sentences that I use there in the other classes.

298 S1: ok and then on a hypothetical note. should you have more classes that are different to each
 299 other are there any factors that would influence your decision?

300 S2: I mean probably if I (.) know- i mean it also- I think it also depends on how the class
 301 community works so if there is for instance one queer person or two queer per- or I don't
 302 know how many in there and there is a- a problem in that so it probably would also help to
 303 tackle it in your lesson and also influence or include that in your- in your exercises or like
 304 grammar stuff and everything. so that they also or the others they don't un- who doesn't
 305 understand that that they get more often in contact with that content. yeah.

306 S1: and are there any other factors that could potentially influence this decision of including
 307 queer content or not including it in a specific class?

308 S2: I mean for instance NOT including but I've- I've never experience it could be but I heard
 309 of it that if you that parents are really against it that you co- tackle such content. I don't know

310 that if I then WOULD not do it. I think I would try it and see how their reaction goes but in
311 the end I don't know how they are. I don't know how to- it's my second year. so there I would
312 also have to look out for myself what I can do. what I'm ABLE to do. and how far @@ I
313 could go with the parents for instance.

314 S1: ok.

315 S2: and FIGHT that fight @@

316 S1: @@

317 S2: if they're COMPLETELY against it you know. because I think it depends also then on the
318 headmaster. how THEY see it. if they support you by doing this or not. I haven't tackled this
319 space so I'm not sure how that would go along. and if I would be really able to do it then. or if
320 I would say phew I don't know I'm not ready for my second year to do that for instance.

321 S1: ok I understand yeah. ok my next question would be when you think back to the examples
322 you have mentioned. when you included queer content in various ways. how do you FEEL
323 when teaching queer content or including queer content in class?

324 S2: I wouldn't say I don't feel so much different. I'm maybe interested to see how they react
325 but (3) it's not (3) because it's also- because it never been that much you know. I- I so that I
326 really get like strong reactions maybe. it was only a little teeny tiny bits. and so I didn't feel
327 different to doing another content.

328 S1: ok. so where there any sense- or any- any- was there any difference in level of
329 comfortability or security on your side?

330 S2: no. no.

331 S1: ok. (.) in general if you think about your english teaching what would make it MORE
332 likely for you to include queer content?

333 S2: I think it would help if also the students books or the books that you use include it
334 because otherwise you have to create a lot of stuff on your own to include it in your- in your
335 teaching. so if there would be a higher representation in the students book that would help
336 because then it's a lot easier already. AND you could also then talk about the topic and be- I
337 think it would also be normalized then if they just see it all the time everywhere. I mean yeah.
338 and what else. I think I would also if their language level <clicks tongue> goes hi- a little bit
339 higher @@ and they improve so maybe third fourth grade- I don't know I haven't taught them
340 YET

341 so it's also interesting how good their talking skills are but if you can start really disCUSSing
342 a topic I think that would also be nice then to include queer content for instance.

343 S1: ok. any additional (.) factors that would make it more likely for you?

344 S2: if there is maybe some- but I don't know it a website where you could download queer
345 content for instance or teaching material of- of course second grade, third grade that you
346 could include. so something that is prepared already. that would higher the chance of course.
347 'cause so I have to do it on my own. I mean I'm- it's ok for me but it's not gonna be THAT
348 much because I'm of course also working with the book. yeah.

349 S1: ok. and y- you mentioned the book now. are there any sources of queer content material
 350 available at your school?

351 S2: not that I know of no. but I also haven't asked so maybe there is something. but (.) no not
 352 that I know of.

353 S1: does your school have a library?

354 S2: yes. I haven't checked all the books. so I also would need to do that. so that's why I- I
 355 haven't asked so maybe there is. I cannot give a correct (answer) here.

356 S1: ok. tha- that's perfectly fine. so there- is there any- for example also like a material
 357 collection that only as PART of it has queer content in it? or just information on where to look
 358 for materials available?

359 S2: I think for instance maybe in biology there IS some stuff. the thing is this is- the first year
 360 biology there would be the topic sexuality but we had a change of the time table because of
 361 corona so I ha- last year I didn't teach biology. so I didn't teach the sexuality that would be
 362 topic in the first grade. unfortunately. so I'm also not a hundred percent sure what we have or
 363 don't have because last year I was teaching- or I was like team teaching math, p e, german,
 364 everywhere @@@.

365 S1: @@

366 S2: and this year I AM teaching biology but we're now ecosystem woods so @@ it's a little
 367 bit @@ so I don't have to tackle the topic in biology so I'm not really checking it out what we
 368 have in school or what we don't have. but I think probably that we have- but that's just me
 369 knowing the school and THINKING- maybe we have something about homosexuality- I
 370 COULD imagine that but I don't know if I- we would have something about you know diverse
 371 people, other pronouns, stuff like that. I w- I don't think so. but I don't know. that would be
 372 interesting. maybe I will check. I will check that out.

373 S1: @@ ok. ok so would you be more LIKELY to include queer content in your english
 374 classes if you were provided with support?

375 S2: YES. for sure. because then na- the inclusion that I did was very very little and very very
 376 you just show something and discuss it but it's not like REALLY discussing the topic. so I
 377 think for THAT definitely support would be- would be nice. also I don't wanna teach anything
 378 wrong. you know there is a lot of definitions I'm NOT sure. I know cis-gender but there is like
 379 others that I'm- I'm not completely have all the knowledge about so I think there I would also
 380 need to inform myself to then even talk about it. so I'm not there yet to all the knowledge
 381 there is out there. and I still have to learn @@.

382 S1: <@> ok </@> what kind of support would help or would make it more likely?

383 S2: I mean I think it would already help if there- or I don't know. maybe if I google I find
 384 something on how to include queer content in school but nobody told me like at university or
 385 anything IF there are some webpages for instance. that would already help. maybe if there is a
 386 person at school who would say ok I inform myself about that. I can give you ideas or help
 387 you how to prepare such content. if somebody is like an expert in that and knows a little bit
 388 that you can always go to that person. because there are different people at school for- who
 389 are responsible for different topics. the one is the english management then we have the- i

390 don't know- biology person and you always know who to go to. so that would also for
391 instance help and it's maybe you can also start a discussion with the person and learn more
392 than just reading it on a webpage for instance.

393 S1: is there any other kind of support that you would wish for? or that would make it more
394 likely for you to include queer content?

395 S2: I mean also if the headmaster for instance says would be great if we include that more.
396 then you know it comes from high up and then you think ok that's like a (3) that's not- I don't
397 wanna say pressure but it's like mh ok I'm working on it I'm not completely just making it
398 easy. because I think a lot of our english teachers are just- if they are longer in the job are just
399 working with the books and that's it. so I'm still creating some new stuff but if you're totally
400 into the students book 'more' then you won't cover the topic so that would not work. and if
401 there would be something from above coming and say that would be nice to include that then
402 I think that would work as well to include more content.

403 S1: anything else? regarding support?

404 S2: not that I can think of.

405 S1: ok. and going back to the materials- materials that you HAVE used so far. how did you
406 choose them? or what was important for you when creating those materials?

407 S2: yeah that's a- that's different to- to answer because I didn't exactly create it to cover the
408 topic or to really start a conversation about the topic. so it was more or less very- ah there is a
409 sentence in the grammar exercises. so just like I think it was just to represent that topic but- so
410 that it's there and maybe- they don't even have to think about it but it's normal to just consume
411 also just sentences or like- how you say it? content like that. so that you on- don't always have
412 ahh that boy is in love with that girl and that boy is strong and always trains and that girl is @
413 I'm also sometimes to do a little bit of gender diversity like the girls are always playing
414 football and you know. that's just like minor stuff but it's also because I love to play football
415 and stuff like that. and I HATE when somebody says only girls do that and boys do that. so
416 I'm trying to- when I create my own stuff th- the -the hobbies of the people are then really
417 completely mixed. so I'm not trying to do the basic the boy plays football the girl is meeting
418 her fr- girl- her friends and talks about boys or I don't know something like that. yeah.

419 S1: and if you WERE to create queer content materials specifically is there anything that is-
420 that you would take care of? or anything that's important to you?

421 S2: so like aspects that I think are important that I WANT to include in my content IF I create
422 it or what do you mean exactly with the question?

423 S1: not content wise but more like for example the class or the students specifically or the
424 context, grade, experiences, previous experiences with the class. how- how do you choo <un>
425 xx </un>

426 S2: if I would do that? or if that would be important to me when I create that you mean? I- I
427 don't understand the question. can you @@@ <@> please tell me the question again? </@>

428 S1: <un> xxxx </un> so hypothetically if you were to create queer content specifically for it
429 to be queer content. so not just as a side effect of another exercise

430 S2: yeah.

431 S1: are there any criTERIA that would be important to you? like age of the students, previous
 432 experiences with that class specifically? <un> xxxx </un>

433 S2: in english now?

434 S1: in english yes.

435 S2: ok. so in my english lessons I think for me (3) i:t would impor- would be important to that
 436 they are already a:ble to- so their language level would be important for me. so that they can
 437 really exPRESS what they THINK. because otherwise I can do it in biology if I wanna tackle
 438 that topic but it's also the important to- it's an english lesson so they- they SHOULD talk in
 439 english. so for me that would be important that the language level it's possible so that they
 440 could talk about it or express their (3) their opinions about that. so if you do I don't know
 441 some discussion or a presentation or whatever on that topic so that that would also already be
 442 possible. so I think third fourth grade maybe. maybe fourth grade. it depending how good the
 443 kids are. but for instance in that seminar that I have. <L1de> sexualkunde {sexual education}
 444 </L1de>. we also talked- we the english teachers there were two others. we sat together and
 445 thought about how to include also queer content in english in lower levels. and what we
 446 thought would also be possible. and I haven't done it would be then to talk about the pronouns
 447 for instance. because we already LEARNED the pronouns. so they know that. it's a topic also
 448 for first grade. so that would be for instance something that you could include in the first
 449 grade. so what would be important? to KNOW your students. to know the language level and
 450 obviously adapt that what you want to do. but I think in lower language level it needs to be
 451 like teeny tiny bits so that they still be able to get it in english and really can understand that.
 452 that would for instance work with the pronouns. but there would be also probably a lot of
 453 german going on then.

454 S1: ok.

455 S2: so for me said short @ <@> language level </@> would be important (.) to- to include it.
 456 so that yeah they can really- they can talk about it.

457 S1: ok. anything else that would be important in this aspect?

458 S2: I wouldn't say different classes. I don't know because I would want to tackle it in ALL
 459 classes. maybe more in the ones where there are tensions between the students because of
 460 such a topic. then it should probably c- come up more. and as I said (.) I would still want to
 461 try even if the parents say something. and say don't cover that topic. so I would even try to
 462 reason with them but I don't know how @@ <@> I could </@> like take it. so class would
 463 not be a topic I think.

464 S1: ok.

465 S2: or like a reason. I don't know. I think for me it's just really language level that should be
 466 possible because I think if that's- if that skill is there so that they can express their opinion I
 467 think you can already do a lot. and of course it depends on the students how open they are.
 468 and if you know you have very religious kids and very traditional kids sti:ll you can- then you
 469 have to do it in teeny tiny bits and part- and pieces and maybe grow from THAT. to show
 470 them a little bit of diversity? (.) but I think there is yeah. yeah. I yeah. @@@

471 S1: ok. yeah that was pretty much already my last ques- my last specific question. my final
 472 question would be is there anything you would like to add to this topic?

473 S2: I think it's cool that you're doing a master's thesis about this. it also- because we are now
474 talking about it- this I kind of want to include more. and I think it's possible to include more
475 even if they are lower language level. but as I said with the pronouns maybe or stuff like that.
476 and maybe include it more consciously and not like just sentences. AND it- I will ask about
477 what we have in school there. it's also interesting me. I have to bibl- library. check what we
478 have. but yeah I think it's- to really achieve that there is more representation in english or in
479 general in school of this topic I think it would be important to also have already something IN
480 school. and I don't know old teachers they are already really lazy I don't know if they would
481 say ok now I'm- I'm- I'm- I will learn about the topic. but that's a- that's mean to say because
482 maybe there are some who are. the ones that I know in my school (.) my english mentor for
483 instance I don't know. I don't think she would start that.

484 S1: ok.

485 S2: so maybe for the new generation of teachers there will be also more representation of that
486 content. because it is a (.) a topic that's represented now everywhere so it's also a topic that
487 will come up more- more often.

488 S1: and is there any- is there a question that I should have asked but did not in this interview
489 in your opinion?

490 S2: I don't know. no. I don't think so because I think you covered the- it with the question
491 what would HELP to include it more? because I think many teachers would include it if they
492 just have material and some teachers just- I don't- I just wanna- there is- somebody already
493 have- has created something for me I just take that. and I think there a lot of teachers like that
494 out there. so that would be like an important or- like also maybe YOU have some or can me-
495 give me some- some webpages or anything afterwards that I can look into and maybe some
496 content for english session. because I don't know if there is something there. but I think that's
497 and important question as well. so but I wouldn't say that you- I cannot think of anything that
498 you didn't or that you should have asked.

499 S1: ok. then thank you very much for this interview. then I will stop the recording here.

1 Interview P4

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Number of words transcribed: 3380

Transcription by: Sarah Scharf

Last transcription date: 20220117

2 S1: ok so first of all thank you to agreeing to do this interview with me again @@.

3 S2: @@ you're welcome.

4 S1: before we start I would like to know a bit about your teaching background. so my first
5 question would be what subjects do you teach and at which levels?

6 S2: I teach eleven- to fourteen-year-olds in german and english. it's a <L1de> ahs gymnasium
7 unterstufe {lower secondary level} </L1de>. THIS year I only teach as- twelve-year-olds in
8 english. last year I had fourteen-year-olds as well.

9 S1: ok and at what kind of school do you teach? (13) I think the connection got lost (18)
10 <L1de> hörst du mich? {can you hear me?} </L1de> (7) you are- you're still muted.

11 S2: hi. so that's good. I think that's my wi-fi. I'm at school and I think it's kind of not the best.

12 S1: ok @ never mind. ok then I'm gonna repeat my second question.

13 S2: yeah.

14 S1: is- at what kind of school do you teach?

15 S2: it's a <L1de> realgymnasium {high school} </L1de> is there an english word for that? I
16 dunno.

17 S1: no <L1de> realgymnasium {high school} </L1de> is completely fine yeah. and for how
18 long have you taught English so far?

19 S2: I think that's my fifth year? sixth year? so for six years I guess. five or six years.

20 S1: ok. before we dive into the content part of this interview I just wanna give you a quick
21 summary of w- what this topic wise is for me. so what I'm particularly interested in is how
22 english teaching in austria tackles topics that are related to gender and sexual orientation. and
23 I don't know how familiar you are with the terms lgbtqia and queer but just to- just to make
24 sure that we're on the same page I'm just gonna give you my understanding of the terms. so
25 when I ask questions later on you know what I mean by it.

26 S2: ok. great.

27 S1: so I will use both terms but mainly I will use queer because it's just shorter than the
28 acronym. but I will use both terms in- in a sort of- as sort of umbrella terms for everything
29 that's u- that falls under this topic of- all the people that don't identify in this normative,
30 heterosexual, cis-gender, binary way that society has established. and everybody who does
31 not identify within that falls for me under queer or lgbtqia and thus also con- queer content
32 means EVerything that somehow relates to this

33 S2: yeah ok.

34 S1: ok?

35 S2: right.

36 S1: good. then my first question would be do you currently or have you in the past included
37 queer content in your english classes?

38 S2: not actively. I really can't <un> xxx </un> because we stick to the books “more” and I
39 don't think they really have queer content in it. @ at all.

40 S1: ok. and just as an example maybe. I really also mean small things like for example
41 including a same sex couple in an example sentence

42 S2: <un> xxx </un>

43 S1: or like a text that includes a queer character

44 S2: REALLY no. it's- it's kind of sad @@. there is NOTHING in it. there are stories about not
45 nice kids and eating problems and ghosts and- and science fiction stories. but none of that
46 ever had anything do- do with queer <@> content </@>

47 S1: ok. ok then. then I would go on with the next question wid- which would be (.) what- I
48 mean this is a bit difficult now but what- what made you decide to not include queer content
49 in your classes? or was it even an active decision?

50 S2: It wasn't an active decision. I've never really thought about it actually. I mean if I talk
51 about relationships I always (4) <connection problem occurred> talk about every single
52 possibility of putting together male and female. if- if I talk about your boyfriend with a girl I
53 also say your girlfriend. just because I think that's important that kids know about that that's
54 possible. but that's not something that's in the book. that's just conversation I make with them.
55 with regard to content taught in english that was not an active decision it's just what's in the
56 books and what's not.

57 S1: but so the example that just brought for ME for example would also be including queer
58 content in a class maybe <un> xxx </un>

59 S2: yeah but that's about it. there's not more than that- than that.

60 S1: ok. ok. so I'm still gonna go into that a bit. has there been specific contexts where you
61 included this kind of queer content?

62 S2: no I think that was just really some off-topic everyday conversation I had with the kids.
63 that was not related to a specific topic that was discussed in english.

64 S1: ok. and could you still tell me about your experience? where there any kind of reaction
65 when you included it?

66 S2: no not really. I mean there are some kids- the older ones the thirteen- and fourteen-year-
67 olds who are INterested in this actually. we had one or two classes the last two years where
68 there were several girls who actually proposed hanging up a queer flag in the classroom
69 because they wanted to include that in their lifestyle and th- who also said hey I'm not- I'm
70 homosexual I wanna be like that and it's more something that kids bring into the classroom

71 rather than me as a teacher bringing it to them. and if they do wanna talk about it I do talk
72 about that with them. if not then not.

73 S1: and what were your experiences when- when you were- you were talking with them about
74 this?

75 S2: this particular class was my class because I was head of class and they were working
76 together really well and they agreed upon many things so there was not much to discuss
77 because they just accepted that some of them liked that and it was ok. and the rest was like ok
78 I don't care. but that was not a conversation I had with all of them. I have to add.

79 S1: by all of them you mean your whole class or all of your classes? <connection problem
80 occurred>

81 S2: and apart from that yeah there is really not much to <@> say I'm sorry @ </@> are you
82 still there?

83 S1: yeah?

84 S2: yeah ok.

85 S1: I'm not- I think I- the connection was maybe lost for a second 'cause erm. could you
86 explain what you mean by ALL of them? you said you have not talked to all of them? you
87 mean <un> xx </un>

88 S2: yeah it was as far as I remember I was just answering one kid. I don't even know if it was-
89 was it in a lesson? I think it was in a lesson. but it wasn't a lot. we didn't talk about it for ten
90 minutes or so. it was just one sentence we had. yeah.

91 S1: ok.

92 S2: not really a topic here because I don't teach <L1de> oberstufe {upper secondary level}
93 </L1de> I think that's more something you'd discuss in <L1de> obertstufe {upper secondary
94 level} </L1de> on- on a FACT-based level and here with those kids. some of them are either
95 like hahahah relationships oh my god or they are too young and don't even get it. yeah.

96 S1: ok.

97 S2: might be a bit too early for that here.

98 S1: ok. and if- were there also- you said the book was ONE reason. were there also INternal
99 factors for you that made you decide to not include it?

100 S2: no. actually not. because I just- I- I haven't really thought about that until now @. just
101 something- it's something I have never- for ME that's something like non- I don't know. how
102 do I put that? (.) it's not something I usually talk about because it's- it's just something that
103 should be normal and not something you should talk about additionally like it's something
104 strange or unusual so I have never really thought about including it anywhere because you
105 shouldn't have to.

106 S1: could you think of factors that would made you for example exclude or include queer
107 content in a speCIFIC class?

108 S2: I think that depends on the class dynamics. if i KNEW about certain kids reacting in an
109 not very productive way if I talked about that I would probably leave it out. because

110 sometimes kids can be very mean to each other and that b- would be something for the head
111 of class to talk about with the class in a session and not in a language classroom where you
112 should like get a move on with certain other topics. and the head of class usually knows better
113 how to tackle certain topics that are difficult for a class. and if I'm not the head of class I
114 probably wouldn't do it then if some kids are difficult in that way.

115 S1: ok. I understand.

116 S2: if it's a class that's open-minded and has a healthy level of being able to <@> discuss
117 topics </@> based on facts then I would absolutely go for it if they want to.

118 S1: ok. and do you have any concerns about including queer content in class?

119 S2: no. not really. why would I? couldn't think of any.

120 S1: you've mentioned the class dynamics for example

121 S2: yeah.

122 S1: or is- is- there any- is there anything else maybe?

123 S2: nah that's about it i guess.

124 S1: maybe also external factors like the school, the parents, the

125 S2: yeah I- I PERSONALLY I don't really care much about parents @@. in the way how I
126 lead my lessons @. and it's never been a problem so far @. for school- at MY school we have
127 lots of freedom in the way of what we teach and how we organize ourselves. which is kind of
128 a privilege because we don't have our headmaster at our location here because he's at the
129 [place1]. so we can do lots of things and nobody notices @@@. so no I'm not really
130 concerned with school things no.

131 S1: ok. is there anything that would make it more likely for you to include queer content in
132 your classes?

133 S2: yeah if there was material available for our age group which I could use and which is also
134 not just texts and- and information but also like tasks and thing you could DO with it then I'd
135 absolutely include it yeah. maybe in the fourth year or third year when they have a level of- of
136 speaking competency that- when it makes sense. because in year one and two in english they
137 can barely like say how do I get to the post office @. so you'd need a certain level of- of- of
138 speaking skills in order to be able to talk about this I guess.

139 S1: ok. is there anything else that would make it more likely?

140 S2: (.) I don't know. as a teacher yeah I'd need materials. I need information. I don't wanna put
141 it together myself. as long as I could get that that's all I need I guess. and also if- if it- how do-
142 how do you say that? if it is in the <L1de> lehrplan {curriculum} </L1de> officially I think
143 that will help as well.

144 S1: ok.

145 S2: but I'm not quite sure in how far the topics discussed in english books are specifically
146 mentioned in the <L1de> lehrplan {curriculum} </L1de> I think it's more about the skills you
147 acquire and not the topics which are used to get there. but they could say like in year four do
148 something about queer content.

149 S1: <un> xxx </un> ok

150 S2: and if it's there people might be more interested in doing it because they have to.

151 S1: you said <un> x </un>

152 S2: just a way. awareness.

153 S1: y- you- after the material you also mentioned information. could you elaborate on that a
154 bit?

155 S2: yeah: I think awareness is a problem here because I think many teachers just don't think
156 about that because they don't have one person saying hey you should do more queer content
157 and then it's like oh yeah you're right. and as long as there's no awareness for that you don't do
158 it because it's not there. so raising awareness to that might help yes.

159 S1: and besides awareness any other sort of information so to speak?

160 S2: hmm nah.

161 S1: or is that what you meant by it specifically?

162 S2: yeah I don't know just you know TEXTS or short movies or documentations that kind of
163 thing might help. things you can use in class.

164 S1: ok so that would then be materials. do I understand that correctly?

165 S2: yeah I guess- I guess there is a difference between information material for teachers and
166 the things you actually use in class. I know what you mean. so both yeah. maybe something
167 more deep something deeper for the teacher and something useful for the kids.

168 S1: ok. and are there any sources of queer content material available at your school? or do you
169 know of any?

170 S2: @@@ I don't think so. nope. we have our grammar books and our text compilations and
171 that's about it @.

172 S1: would there be any information available on where to look for materials or information
173 maybe?

174 S2: I really don't know about the library at the [place1]. here at my location [place2] we have
175 five classes in total and we have a small library which is mostly useful for german youth
176 literature and some novels for the <L1de> oberstufe {upper secondary level} </L1de> who
177 lives here. it's a boarding school. so no maybe maybe at the [place1] they've got a bit more on
178 that but I don't know. I'm- I'm never there.

179 S1: @@ so you're not sure if- if there is anything for example a book with a queer character
180 in there.

181 S2: yeah. I don't know. maybe there is. I would have to actively ask the english coordinator at
182 the [place1] if they had anything on that.

183 S1: ok understand. yeah. and my next question would be then would you be more likely to
184 include queer content if you were provided with support?

185 S2: yeah. absolutely. support in which kind of way?

186 S1: that would be my next question to you @@ what kind of support would you wish for?

187 S2: @@ ok @@. yeah support. I don't know @. in- teaching english in an- in <L1de>
 188 unterstufe {lower secondary level} </L1de> is not that complicated. you- we use the books
 189 'more' one, two three, and four and they give you almost everything you need. sometimes we
 190 have to copy some additional grammar worksheets but that's it. you've got your text and your
 191 questions and your speaking exercises and your grammar tasks and your workbook and
 192 you've got portfolio writing tasks and there are dvds and- and listening comprehensions, cds
 193 and you really don't need to think a lot about adding anything because it's all there. course the
 194 BEST support would be to- for the- for to- for those guys who make those books would be to
 195 include that topic in the book. and do something good with it. you don't need anything else
 196 than that because the book is really good in that way. you don't need any people coming to
 197 your school or anything it's just- you just need the things in the book. and some listening
 198 comprehensions maybe or a short video some online content maybe. that would be all.

199 S1: ok. anything else to add in- in that aspect?

200 S2: no. not really. no.

201 S1: ok @@.

202 S2: maybe some I don't know some psychological input on how o tackle that specific topic
 203 without hurting anybody's feelings might be useful I guess. for some people @@@.

204 S1: was that now a general remark or also for you yourself?

205 S2: just a general remark I gue- I- I think I can handle that pretty well @ but I don't think if
 206 everybody can <@> do that @ </@> so.

207 S1: ok I understand. just for clarification.

208 S2: yeah @@@.

209 S1: and if you would choose or decide specific materials on queer content. how would you
 210 choose them? what criteria would you employ?

211 S2: I always like stories with actual people that mak- can make you see specific aspects of
 212 something in their story rather than having just a fact-based boring text about it. so I don't
 213 know either it's a literary text where you can just read a nice story that includes the content or
 214 an interview with actual people who have experience in that matter rather than a fact based
 215 article. I think that might not be the best way. it's- it's easier to feel with someone than just
 216 learn facts about something. (.) especially for kids.

217 S1: ok. I think the connection got lost again for a second.

218 S2: yeah I think <un> xxx </un> too you were frozen.

219 S1: yeah. may I ask you to repeat your last one and a half two sentences @@. I'm sorry.

220 S2: yeah @ <@> oh god what was that? @ </@> I said that fact-based articles that just
 221 provide information are- are not the best way to make kids see that- problem is not the really
 222 best word for that- the what- what word am I looking for @? the subject I guess. and I think it
 223 might be much easier for them to get a deeper understanding of that subject matter if they had

224 real- real people or fictional characters telling a story which you can feel into and experience
 225 with them with those characters rather than just reading facts about something.

226 S1: would there be any other sort of criteria you would employ when choosing queer content
 227 for your english classes?

228 S2: I don't know. just at that age don't make it too complicated and too- too many layered. just
 229 straight and focused on the one thing and don't add anything political or I don't know. make
 230 too much out of it. because they- they struggle with vocabulary still at that point and the more
 231 complicated you make it the- the less effect you get out of it.

232 S1: anything else?

233 S2: nah. I think that's it.

234 S1: would there- is- do you think there would be a difference between choosing other content
 235 and queer content for your english classes?

236 S2: difference meaning?

237 S1: would you employ different criteria when choosing the content or creating materials?

238 S2: nah. not really. not really yeah. you can do anything with any topic. you can do writing
 239 you can do speaking you can do listening comprehensions. depends on what you wanna train
 240 and then you just do it. I think that's a topic that's specifically well suited for speaking and
 241 also maybe for writing personal statements like bro- like blog entries or diary entries or
 242 something. we have the topic about- I think it is in fourth year about racism which is also a
 243 very difficult topic to talk about but if that goes well why shouldn't queer content go well. in
 244 that way.

245 S1: ok. yeah then for my- or t- to close the interview basically already I would ask you if there
 246 is anything that you would like to add to that topic?

247 S2: I think that's about <@> all I can say to that </@> I'm not very experienced in that way
 248 because I'm not actually- as I said I haven't really thought about that yet <@> so. sorry no @
 249 </@>.

250 S1: no problem. and my final question would be is there a question that I should have asked
 251 but did not? in your opinion?

252 S2: not really no. we covered what I did. what I didn't do. what I would need in order to
 253 employ it. nah I think that's it.

254 S1: <@> ok </@>

255 S2: <@> can't think of any. </@>

256 S1: well that's ok-. then thank you very much for the interview.

257 S2: you're welcome.

258 S1: I will stop the recording now.

1 Interview P5

Date of event: 20220124

Duration of whole recording: 00:45:42

Transcript duration: 00:45:25

Number of words transcribed: 6075

Transcription by: Sarah Scharf

Last transcription date: 20220117

2 S1: ok good. then thank you again for agreeing to do this interview with me. first I would like
3 to know a bit about your teaching background and experience. and that's why I would first ask
4 you to tell me what subjects you teach and at which levels.

5 S2: ok so I studied for the teaching degree in english and history.

6 S1: and which levels do you teach at the moment in those subjects?

7 S2: at the moment I teach- do you want the european reference or just the grade?

8 S1: you can just tell me the grade that's ok.

9 S2: it's a <L1de> mittelschule {middle school} </L1de> second and third.

10 S1: both in english? or also in history?

11 S2: yes and multilple- multiple other subjects as well @@

12 S1: ok so the classic <L1de> mittelschule {middle school} </L1de>.

13 S2: yeah. yeah but mainly- mainly english and history.

14 S1: ok. and at what kind of school do you teach? you said <L1de> mittelschule {middle
15 school} </L1de> is there anysprin- anything specific about the school?

16 S2: yes it's a <L1de> musik mittelschule- mittelschule mit musikschiwerpunkt {middle school
17 with musical focus} </L1de>

18 S1: ok. so all of the classes have a musical

19 S2: no we have- per grade there is one class that has a- that specializes in music and plays an
20 instrument. but it's only one class and I have nothing to do with it so yeah.

21 S1: so your- the classes that you teach in english do not have the musical focus.

22 S2: they do but I personally do not teach music or I do not take part in their orchestra sessions
23 so yeah. I personally am not involved in the musical program.

24 S1: ok cool. yeah. and for how long have you taught english?

25 S2: at school actually for- since september two-thousand-and-twenty-one.

26 S1: so you- before september you have not taught at any other school with a <L1de>
27 sondervertrag {special contract} </L1de> or something?

28 S2: no no I didn't. I finished in my <L1de> magister {(Austrian degree which equals the
29 master's degree)} </L1de> still. yeah. the year before so.

30 S1: ok. great. before we dive right into the content questions I would just recap for you what-
 31 what I'm interested in for this interview. so what I'm particularly interested in is how english
 32 teaching in austria tackles topics that are related to gender and sexual orientation. and I- I
 33 don't know how familiar you are with the terms lgbtqia and queer? but just for that- just so we
 34 have like a- a common ground and a common understanding of the terms I am gonna give you
 35 my rough definition so you know what I'm talking about when I say queer content.

36 S2: yeah.

37 S1: because I'm mostly gonna ask you about queer content in your english classes and when I
 38 say either of those terms lgbtqia or queer I mean all that is related to anything that's not in this
 39 normalized and classical binary gender norm

40 S2: like heteronormativity. is that the right term? heteronormativity?

41 S1: exactly perfect. yeah @@. so anything that does not fall into heteron- heteronormativity
 42 for me would fall under this. I will use it as an umbrella term so to speak. and I will mostly
 43 talk about queer content and by this any content that also just partly covers some aspect of
 44 this whole area. (.) ok so then my first question for you would be do you currently include
 45 queer content in your english classes or have you done so in the past?

46 S2: no. actually I wouldn't say so.

47 S1: ok you wouldn't say so? what does that mean for you?

48 S2: it means that at the moment we're very much focused on grammar and I haven't seen
 49 much opportunity with the book that I'm working with to include queer content. which doesn't
 50 mean that I'm not planning on to. yeah but at the moment I have my difficulties because
 51 everything that I teach is very let's say very basic vocabulary less related to people and sexual
 52 orientation but more related to giving directions, asking for directions. what else am I
 53 teaching at the moment? past simple and stuff like that yeah.

54 S1: and you said- or you referenced the book that you are using. which book are you using in
 55 your classes?

56 S2: we're using 'more'

57 S1: ok. ah the- so I think it's the most common one @@.

58 S2: yeah. it is. at <L1de> mittelschule {middle school} </L1de> at least.

59 S1: yeah. so just to be perfectly sure that we're on the same page I really mean also just
 60 brushing the topic. so if you've- I don't know- including queer content in an english class for
 61 me could also mean you use a same sex couple in an example sentence for grammar for
 62 example or you have read a text or a story that had a gay or queer protagonist or something
 63 similar.

64 S2: I mean I've tried- what I've tried is to explain to my students the gender neutral they
 65 pronoun. because- just because I- I honestly I don't really remember how we got to that point
 66 but it was just at some point we dis- we had to make up sentences with him and her she and-
 67 she and he and so on. and I just wanted to talk about it- I mean I told them in german because
 68 obviously the level of english is not good enough to really understand. but I tried to also in a
 69 way teach them how convenient english is with this. and that they don't necessarily have to

70 say he or she if they are not sure and that there is something like- I didn't call it gender neutral
71 they because they wouldn't understand but I call- I told them that often in english we use they
72 just because it's more convenient and easier if you don't always wanna use he and she and if
73 you're not certain you know. but so far I think- I think some of them understood but the- I still
74 have a lot of he and she sentences so yeah @@@. <un> xxx </un>

75 S1: <un> xxx </un> sorry keep on going.

76 S2: yeah I'm thinking if I had other content. well the problem is yeah I- I'm working with the
77 book a lot and you're right I could technically- it's just hard to- to change you know the- the
78 preset listenings and the preset- I- I'm trying to go off the book a bit but it's yeah. at the
79 moment we're really like sticking to the book in a lot of co- content and there is <@> not a lot
80 of variety in the book </@> so yeah.

81 S1: ok and in which context have you had this discussion? do you remember that? the they?

82 S2: let me think for a second. yeah I think it was just in the context of a grammar session
83 where they had to come up with sentences and they weren't so sure if they were talking about
84 a girl or a boy. or whom they were talking about. and I just said let's use they or them. then it
85 can be both or yeah.

86 S1: so the- was it the students who then asked about this? or was it you who started the
87 conversation?

88 S2: I think there was just one student very confused of whether he should start the sentence
89 with she or he you know. or a name. sometimes- sometimes I- I- I would also just use names
90 but in this example I just told them let's just all come up with they. but they are not using it th-
91 they're- they're not using it by themselves at the moment so yeah. they're quite young still.

92 S1: and could you tell me a bit about their general reaction? to this topic? or your experience
93 <un> xxxx </un>

94 S2: I think some of them didn't quite understand what I meant. but the others I think some of
95 them were like umm that's practical in english. but yeah other than that- I felt like half of the
96 class didn't really understand what I meant by that. yeah. so I'm not really sure how they @ I-
97 I mean I think it didn't really reach them in the end because they're not really using it by
98 themselves right now but I would have to test it out and see. next time maybe hey do you
99 remember when we talked about they and them? do you remember what I told you? that if
100 you're not sure what to use you can also use this in english? and it's fine. grammatically
101 speaking. so yeah. I would have to check back with them.

102 S1: ok. and by underSTANDING on their part do you mean they did not understand it from a
103 grammatical point of view but- or are you also not sure if they understood it from a society
104 this as a

105 S2: I- I think- I think- I think both a bit. because they're- right now they're only connecting
106 they with the plural at the moment. mainly. because that's how they learned it last year in the
107 first grade you know. so I think that's the main problem that they cannot really separate it
108 from a- the- the plural entity and that they cannot regard as a single entity they. I think that
109 was the main problem. and yeah I would have to probably explain again, repeat again and
110 practice it myself more often. yeah.

111 S1: ok. and have you had any feedback regarding in- this inclusion of queer content from your
112 students?

113 S2: well immediate feedback was that we- we wrote down the sentences like that so it's in
114 their school exercise book. feedback after class not that I can remember.

115 S1: and have you had any feedback or reactions from your colleagues maybe too regarding
116 this?

117 S2: I'm actually not really sure I talked about this because it was just something that I- I came
118 up with during the lesson. I think I talked maybe to some of my english colleagues we talked
119 about the gender neutral they in english at some point yeah. but I didn't specifically say that I
120 used it with them in the class you know. yeah. so I didn't- I didn't specifically mention it.

121 S1: ok. and when you talked about this was there a general vibe so to speak? regarding this
122 topic? regarding the inclusion of queer content?

123 S2: do you mean in class or?

124 S1: with your colleagues now. was there like a positive or a negative vibe or I don't know?

125 S2: oh with my colleagues. no I would say neutral because I wouldn't say that they
126 automatically connected the gender neutral they with queer content. so that's why I would say
127 neutral.

128 S1: ok. I understand yeah. and have you had any feedback regarding this queer content
129 inclusion from your supervisor or also parents from the students?

130 S2: no not so far. because I'm pretty sure they didn't mention it @@@. I would have to
131 include a larger topic for them to eventually mention it to a parent. but usually our kids I feel
132 like they talk very little about school to their parents actually. so I wouldn't even be sure how-
133 like even if I provided them with a lot of queer content or if I would build a lesson around it
134 like how much they would tell their parents. I feel like they don't really talk about school
135 content.

136 S1: ok. and the reactions from the students besides the maybe not understanding everything
137 part? do you think they were mostly positive or negative or also neutral maybe?

138 S2: I would say neutral. yeah I would say neutral. at the moment I- I feel like they're not at
139 the- at that stage of english yet where they can grasp how useful this is <@> you know @@
140 </@>

141 S1: @@

142 S2: they acknowledge it. they do it sometimes. but hardly any of them are like uh: that's
143 actually really interesting or really useful in english. so yeah I would say neutral as well.

144 S1: ok. have you had any kind of negative reaction from anybody?

145 S2: no. no. I wouldn't say so. no.

146 S1: ok. how do you think you would deal with it if there would have been a negative reaction?

147 S2: that's a good question. I mean it- it really depends. I think with this example it's hard to
148 say if there would be any- any negative reactions. but let's say I would base a lesson- or I

149 would integrate more queer content into a lesson and if there was any negative reaction. really
150 depends on the specific situation but I would try if I had the time maybe if- if some students
151 made negative comments I would try to take them aside after class. and of course it's
152 something very vocally negative then I would have to shut it down at- I would shut it down in
153 class immediately. not the exercise but the student yeah. yeah.

154 S1: ok yeah. and just to go a bit into the background of queer content inclusion. what made
155 you decide to include this in class? or to include queer content in class?

156 S2: well just to show- first of all like concerning english it was to show the variety of english
157 and how to solve just some questions that we might have or where like that we- sometimes
158 language is quite nice- engl- the english language is quite nice because we don't have to dance
159 around something. we have a very simple solution that everyone I think can be quite happy
160 with and accepting of. so yeah. I think that's why I thought of this in the moment. and actually
161 yeah it kind of bothered me that I- because I myself was like I- I don't know how to- if I
162 should write he or she I don't know. yeah. so I was like no they is actually just the better
163 solution in this case.

164 S1: and in general when you think about including queer content in your classes or also NOT
165 including it in specific contexts. is there any factor that influenced this decision for you?

166 S2: any factors. let me think about (4) yeah it's- I- I think I would really have to think about
167 whether the- whether the- the lesson should be focused around really the queer material or
168 whether I would just- h- how do you say that? sublimely just put something in without really
169 talking about it. like- like you said you- you said an example about for example if I have a
170 listening and instead of a family or a woman and a man in a relationship there is just a gay
171 couple. that's for me more like su- subtle you know. I would just put that in there without
172 commenting further. or do I wanna focus a whole lesson about it. like for example read- read
173 a book where there are more characters that are outside of the heteronormativity you know. so
174 I would really have to think about that and where the differences lie. if I really want to focus
175 on it or if I just wanna like include it without any further comments.

176 S2: and besides the let's call this curricular factors so to speak. are there also and internal
177 factors that would influence the decision for you? personally?

178 S1: yeah a little bit. since I myself am not part of the community. I mean I would consider
179 myself whatever you wanna call it an ally or maybe even suppor- a supporter. but since I'm
180 not part myself I think I would sometimes- I'm sometimes timid to talk about the topics
181 because I feel I don't possess enough knowledge to really focus on the important parts and
182 yeah. it's I- I've seen this with- so during summer camp I- I- in summer I- I- I work at the- at
183 different summer camps and there for example usually a lot of stuff comes up like that and we
184 are also trying to do wor- little workshops with the students and there are usually a lot of
185 questions about sex certainly get asked and also sexuality and I myself I always have trouble
186 answering these questions but my colleague he is part of the lgbtqi plus- a plus community
187 and he is just so good with answering these questions because they concern him much more
188 than they do me. so he can explain it so well. and I would just sometimes be a bit timid about
189 explaining. because I'm- I'm not- I'm not living through it you know? and if I'm- I'm also very
190 timid about my words. like if I'm using the right words and yeah if I just bring across the- the-
191 the message that should be you know (.) yeah that sh- that I should @.

192 S1: ok. and may I just ask what age the children are in that camp?

193 S2: from seven up till fourteen.

194 S1: ok so quite a range.

195 S2: yeah so quite a big range. but usually it's the- of course the teenagers who- who ask a lot
 196 of questions and it just- usually it just- during those two weeks that we have the camps just
 197 conflict happens and children get to know other children they haven't known before and then
 198 you know questions pop up and we actually do wanna like help- help them resolve conflicts
 199 and stuff so we do little workshops with them yeah.

200 S1: ok. and going back to school are there any factors that would influence or do influence
 201 your decision on including or not including queer content in a specific class?

202 S2: can you- can you repeat the question again? or

203 S1: so if- we're talking about the factors that influence your decision about including or not
 204 including queer content and are there any factors for a SPECIFIC class? so I don't know. for
 205 example class three a you would do it <un> xxxxxx </un>

206 S2: oh that's what you mean. I'm sorry. yeah yeah yeah ok. for- so for a specific group yeah.
 207 yes I would say so because there is quite a difference in maturity between my different classes
 208 and I think- I think I would much rather talk to them or include more content with a class
 209 where I know they- they're quite mature and yeah. so I would rather probably try out with
 210 them. and maybe also there go- I- I could probably also go into more depth than the other
 211 class you know. or just sometimes very very childish and it doesn't even have to be like- if I
 212 just say one word that sounds remotely like something to do with sex they just all start
 213 giggling and hysteria and yeah. @@ so I wou- I wouldn't- I wouldn't be sure to- to include a
 214 lot and really go into depth there and wait maybe until they're a bit more mature to talk about
 215 it.

216 S1: and besi- besides that is there any other factors that would influence that for a specific
 217 group?

218 S2: well I would first I would have to go through the students and think- think a little bit
 219 about their personnel- personality and what I've heard them say like during break times and
 220 you know you do hear a lot. yeah just like really had to analyze the- the- the students
 221 individually and think ok how would that students- how would this student react if I
 222 integrated that content and could I maybe even like take an example that I heard him like-
 223 heard him say to another student last week and maybe integrate that. yeah.

224 S1: is there any other factors that you could think of?

225 S2: well just I guess general I think the- the- the day to day- how do you say that? I think I
 226 could also spontaneously change my- my- if I really wanted to go into depth with- with a
 227 queer- with queer material if I walk into the class and I feel there are not the right vibes for it-
 228 do you know what I mean? the atmosphere is not the right one at the moment then I would
 229 spontaneously maybe say ok we're doing this maybe next week and today we're doing more of
 230 a basic lesson where we're writing something or yeah. sometimes I have to do that because
 231 they when I get in there- there's- they're fighting or they're super loud or I feel like they're just
 232 not in the right mindset for something deep right now you know? but of course if I would just
 233 include I don't know a picture and instead of a woman and a man it's two men then I would
 234 probably use that without really thinking about it that to much.

235 S1: and is something like age or language level also important for you?

236 S2: yeah. yeah and it depends on whether you- you base the lesson around the queer material
 237 or whether you just integrate little parts of it that don't have to be discussed in any way. I
 238 would say you're right with age. if I really want to discuss something in- in depth I would say
 239 maturity comes a bit with age so I would probably wait and include more. I also have like
 240 some books that I really would want to read with the children but at the moment they're just
 241 not- their english is not good enough and also they're not mature enough for the books so I
 242 think I'll wait with that a bit. yeah so age definitely does play a role at the same time yeah just
 243 to show diversity I think you can do that at any age probably.

244 S1: ok. and when you think of- when you think back to the example or the examples that you
 245 have mentioned when you included queer content how do you FEEL when teaching queer
 246 content? or when including queer content in your class?

247 S2: well since I feel like I haven't done that too many times- as I said I- I do feel timid about
 248 my words a bit. because I do feel- I mean I- I do try to educate myself but I do feel that I'm
 249 maybe missing- still missing a lot of knowledge. so I'm a bit timid about my words. a bit self-
 250 conscious but at the same time I would look into it first. so that I really feel secure talking
 251 about it. also yeah a- a bit timid about the reaction. always you know because of course you
 252 don't want negative reactions because I- I haven't been a teacher for too long so I always have
 253 in- with any topic I have trouble like if- i- if teenagers have <@> really ou- outrageous </@>
 254 reactions to something then I- I'm always a bit shy about it and I'm still like ok to figure out
 255 what to do and how to react and not take it personally yeah.

256 S1: any other feelings that you- that you had? or?

257 S2: well probably also (.) I don't know actually being interested in how the students would
 258 react. that's I think also part of the feeling just really being interested in what they would say
 259 and I would actually I would love to you know teach- I mean I- @ I won't I d- I don't do it but
 260 I would love to teach biology because there I think you can also integrate that a lot and I
 261 would be REALLY interested in what the students have to say. I will also be interested
 262 because right now in history we are not there yet but there is a huge topic coming up because
 263 it's also political education not only history. I've seen in the book that you know the political
 264 part is also about human rights and everything so I think you could integrate a lot in this part
 265 of- of the political educations. so yeah. I'm- I'm looking forward to that and I think there it
 266 just would be really interesting what students have to say. as long as they're- as long as they're
 267 nice and civil about it @@.

268 S1: @@ ok. and is there anything that would make it MORE likely or EVEN more likely for
 269 you to include queer content in your english classes?

270 S2: yeah definitely. if the books were- would show- if the books had- the english books had
 271 more diversity inbuilt already. and if I wouldn't have to you know change every listening and
 272 every reading that there is you know. if the books would be more diverse in that aspect that
 273 would be great because then I wouldn't have to think about it so much and could already take
 274 a prepared lesson and teach it you know? so if the books covered it a bit more since we are
 275 teaching quite close to the book at the moment- again that also comes with age you know. the
 276 older they get the more you can d- divert a bit from the book. yeah so that would be very
 277 helpful I think. and also maybe- well there probably is but I think would also be helpful to I
 278 guess have- well I guess there is a ton of material online. you would just have to look a bit

279 deeper into it. but yeah the book. the book would already help if it- because actually I- I- I'm
280 not sure if that fits into it but I just wanna- I- I just wanna talk about it quickly. because when
281 I read about the topic of your thesis I had to think back of the last listening we had for our
282 english- first english test or exam <L1de> also schularbeit {so exam} </L1de> and actually
283 really like thinking back on it now I really got annoyed a bit by it because @ so the story in
284 the listening is basically that a girl tells an embarrassing story about her teacher and the
285 embarrassing story is that he has quite long hair and that someone mixes him up with a
286 woman. and then he is so embarrassed that he goes to town to get a haircut. and she says wow
287 he now looks so much better. he now looks super manly. and now thinking back on that that
288 was such a weird listening. I mean we just chose it because it was the <@> easiest one </@>
289 that we could provide for the students. but now thinking back of it I- I would really like to n-
290 for them to include more appropriate listenings because like thinking about it now I- I <@>
291 really didn't like that </@>.

292 S1: ok. and besides the book is there anything else that would make it more likely for you? to
293 include queer content?

294 S2: I think maybe if- probably if- if more colleagues were like really pushing it but it- but i- it
295 a bit. and by pushing it a bit I mean that you know I'm NEW and if let's say more experienced
296 colleagues would talk to me and then we just find out oh I have this material and it's super
297 nice and I did this lesson I think yeah that would also be nice. if it was just more of a- a- a
298 thing with different colleagues to talk about it and like include the material. if I see oh others
299 did that as well and it worked out nicely then yeah that would also kind of motivate me to
300 look more into it. yeah.

301 S1: and you also mentioned material and you said there is a lot online but what would help
302 you material wise? to include it more often or?

303 S2: well just material wise just free material that i- but that is provided by let's say proper
304 organizations you know? where I know this information that is provided is- has actually been
305 peer reviewed and is yeah is not bullshit sorry @. so yeah that- that would help. material that
306 has been reviewed by certain I don't know groups or yeah that no- know their stuff.

307 S1: ok. is there anything else that would make it more likely?

308 S2: we had colleagues, material well yeah probably experience you know. I'm just settling in
309 right now so sometimes I'm a bit overwhelmed with planning all my lessons and I think as
310 soon as I'm settled and when the first year is done I don't know- I think as soon as I'm settled
311 and maybe the whole corona testing is a bit over I think I have more time to really prepare
312 creative and interesting lessons which I feel like right now I'm not teaching very creative and
313 interesting lessons to be honest but I just- so I think with experience I will find new
314 motivation to- and be more brave to do that.

315 S1: ok. and <un> xxx </un>

316 S2: and also like- knowing the students- knowing the students better- getting better. because
317 I've only known them since september and I think me watching them grow into maybe a bit
318 more responsible and mature people will help me also be- like- will also make me- will also
319 make me use more- more kind of this content more freely yeah.

320 S1: anything else? (4) I just keep asking it's also ok if <un> xx </un>

321 S2: yeah no I think- I think these were the main- main things yeah.

322 S1: ok. then my next question would be are there any sources of queer content available at the
323 school where you teach?

324 S2: you mean sources like actual books and I don't know folders of material? hmm with
325 specific queer content? well there is some sections in specific school books but at- well we
326 have a library I think there is some educational material on there- in there at the library but
327 nothing specific to english I would say yeah. so the school library has- has some information
328 folders also where to yeah you know like youth center where to get answers and that kind of
329 stuff yeah.

330 S1: ok. and any sort of specific queer content collection or queer content <un> xx </un> in
331 the library?

332 S2: no not- not- not that I- no no specific- no specific section I would say.

333 S1: ok.

334 S2: I haven't seen one.

335 S1: ok. and would you be more likely to include queer content if you were provided with
336 support?

337 S2: what kind of support?

338 S1: for example materials ready-made materials or workshops, educational programs?

339 S2: yeah yeah definitely yeah. yeah I would say so.

340 S1: and what of- of the support measures that you've also already mentioned before would be
341 most important for you? or the most helpful?

342 S2: I think hmm. the most helpful hmm. (5) yeah I think just proper material. where I can be
343 sure that it's fine to use and it's current. it's updated. and I have- I don't have to fact check
344 everything cause I've also seen a history book from the eighties in our library you know? and
345 I feel like it's not my job to- I mean I did say that hey there is a very old outdated book maybe
346 we should not put that in our library. but I feel with queer content it would be nice if yeah if
347 either the- the I don't know whomever would put some updated material in there. where I as
348 an english teacher can be sure ok I can just grab that and read through it and I don't have to
349 fact check everything yeah. and use that yeah.

350 S1: ok yeah.

351 S2: or if someone I don't know also sometimes maybe have someone from- from a group or-
352 come to our school. I mean I know that's not- not possible at the moment but usually there are
353 kind of different groups. for example like <L1de> achtung liebe {attention love} </L1de> and
354 all these kind of groups. I would also really enjoy people from- from certain groups coming to
355 our school and give informational lessons and yeah include me in a way.

356 S1: and is there- no. let's continue with the next question. the- the materials that you have
357 used or if you would CHOOSE materials for- for queer content lessons how would you
358 choose them? what criteria- what criteria would you employ for choosing such kind of
359 material?

360 S2: are we saying that the lesson is focused around this material or is it just integrated
 361 slightly?

362 S1: you may comment on both.

363 S2: ok. well if I focused a lesson around it I would really- well again look for material online
 364 but really check when has this material been updated? what group issued the material? who
 365 wrote the article or whatever I'm using you know? and mainly i- are- are the in- i- is the
 366 information up to date. yeah.

367 S1: is there another cri- criteria or are there more criteria that you would deem important.

368 S2: yeah probably also can I download it for free @@@. yeah. do I get it for free or do I have
 369 to you know- because right know I'm- I'm also buying a lot of books myself. I think as a lot of
 370 teachers do. and the school does provide some things but sometimes you want something
 371 specific so yeah. it would be nice if the material would be free and easily accessible that
 372 would- that would be- would be great.

373 S1: anything else regarding the criteria?

374 S2: let me think. well yeah probably for- for my kids just very basic to be honest. very simp-
 375 simplistic in a way. not too complicated yeah. I don't know if you've ever taught at <L1de>
 376 mittelschule {middle school} </L1de> but @@@. so the standard it has be- it has to be VERY
 377 comprehensible for the students. you- you have to think that some of them are really not-
 378 they're very much in their bubble and very not- very much not confronted with any of those
 379 topics. so you would really have to make it very simplistic and comprehensible for the age
 380 group.

381 S1: ok yeah. anything else regarding criteria that you would like to add?

382 S2: no I think that's all I can think of at the moment.

383 S1: ok then we've basically almost reached the end of the interview. I have only two more
 384 questions and the first one of these would be is there anything that you would like to add to
 385 that topic? in general?

386 S2: in general. yeah just that- no I think- I think I said everything that I wanted to and it's
 387 really nice because I- I will definitely think more about the- the materials I'm choosing
 388 because sometimes you're so- I don't know I've been just so caught up in this years craziness
 389 that yeah sometimes you really do overlook things that are actually important to you but
 390 should- are- should also be important to your students and yeah I think it's good that I'm
 391 taking part of @@@ this @@. yeah. otherwise I- I don't think I have much more to say on
 392 this.

393 S1: ok great. and my final question would be is there a question that I should have asked but
 394 did not? in this interview in your opinion?

395 S2: let me think back on everything you asked. well it the- it depends a bit on your research
 396 question. I think- no I think you- you covered it pretty nicely. maybe (3) no I- no I think I-
 397 you covered it pretty nicely with your questions so. maybe- maybe you could prepare a bit
 398 more for in case people have like absolutely no experience with providing queer material in s-
 399 at school? you know if someone just answers your first question with no I cannot think of
 400 anything. I'm- I'm not sure how it would have gone then but yeah.

401 S1: I do have a separate line of questioning then.

402 S2: ah ok. well then sorry then <@> @@ you're good. then you're good of course </@> yeah.

403 S1: @@ don't worry <un> xx </un> ok thank you very much then. thank you for doing the

404 interview with me.

405 S2: no problem.

406 S1: I will stop the recording now.

1 Interview P6

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Transcription by: Sarah Scharf

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2 S1: ok so thank you again for agreeing to do this interview with me. my first questions regard
3 a bit your teaching background. so my first question would be what subjects do you teach and
4 at which levels do you teach them?

5 S2: I teach english and history at secondary school so from the ages of ten to eighteen in a- in
6 an austrian <L1de> gymnasium {high school} </L1de> more or less

7 S1: and which levels do you have at the moment? this year? which classes?

8 S2: I have a first year class so- well for- first year of <L1de> gymnasium {high school}
9 </L1de> then- I have two first years actually in english and then I have a year four and a year
10 five in english and then in history I have a year four and a year six.

11 S1: ok.

12 S2: so a bit of a variety. I would say.

13 S1: and at what kind of school do you teach at the moment?

14 S2: it's <L1de> bundesgymnasium {state high school} </L1de> [place1] in [place2].

15 S1: so there is no special focus or?

16 S2: they do have- it is lower secondary there is no real focus so all the students they are- they
17 stay in the same class for four years so they can't switch in year three which I think in other
18 <L1de> gymnasiums {high schools} </L1de> is often the case I guess. they do have a focus
19 on like ol- like old languages like latin and greek actually as well. so they do have latin from
20 year three onwards so it's a <L1de> humanistisches gymnasium {humanist high school}
21 </L1de> more or less. and in upper secondary they can- they can choose between a language
22 kind of branch and an- yeah there is one for modern languages(.) for french and spanish then
23 there is one for ancient languages where you will start to learn greek and there is one for
24 computer technologies or computer sciences so that's it <un> xxx </un>

25 S1: ok. and for how long have you taught english?

26 S2: for hmhmhm @@ I star- I finished university in 2015 I think? so seven years ago then I
27 went to england for one year to teach there and then yeah I think I've been at this school. it's
28 my sixth year yet- now so.

29 S1: and in england you taught english or <un> xxx </un>?

30 S2: no I taught german. I was a language assistant.

31 S1: ok yeah. ok before we dive into the content questions I just quickly wanna give you a
32 reminder or an overview of what I am interested in with this interview and just so we're on the

33 same page for this. so I'm particularly interested in how english teaching in austria tackles
34 topics that are related to gender and sexual orientation. and I'm not sure how familiar you are
35 with the terms lgbtqia plus and queer

36 S2: yes.

37 S1: but just so that we're on the same page here as well when I'm- when I'm gonna talking
38 about those terms in this interview what I use them- I use them synonymous with each other
39 and I will- I mean everything that's not- that does not fall under heteronormativity. so
40 everything that just relates to the topic of queer. that's not in this normative binary sexual
41 orientation view we are used to from society.

42 S2: yes.

43 S1: and I use both mainly in this sense queer as an umbrella term. for all of- all that relates to
44 that.

45 S2: so you <un> xx </un>

46 S1: so if I talk about queer content I mean EVERYthing that somehow touches this topic.

47 S2: ok yeah. so you usually use the term queer rather than lgbtq?

48 S1: yes. MAINLY because it's just easier to say. it's just shorter than the acronym yeah.

49 S2: yeah. ok.

50 S1: ok. so my first question that would be do you currently include queer content in your
51 english classes or have you done so in the past?

52 S2: yes I have. so right now at this moment I don't have any topics dealing with it but I had a
53 <L1de> maturaklasse {graduation class} </L1de> last year so a final year last year. so it was
54 a big topic in my teaching last year. for once because it came up in the book. but only- I- I
55 would say in the- in the english books it's not really covered @ or yeah not enough I guess. I
56 can't- we do have the english in context books in upper secondary and I think there is- I think
57 the topic is called diversity but @ I'm not sure how- I wouldn't say that the- the topic itself or
58 the unit itself how it's done is very diverse. and I think there is like half a page about lgbtq
59 kind of topics or I- I think it's one language in use exercise really. and that's it. so they kind of
60 put it in so that it's there. yeah but- I don't know. it is in the class that I taught it was a big
61 topic in this class because there were a lot of queer students in it anyway and a lot of people
62 interested in the topic. and the class was very diverse in that sense as well because there were
63 a lot- a few queer students and a few very conservative students so it was kind of an issue that
64 was brought up anyway so we kind of made it- I don't know I think we kind of talked about it
65 for one-and-a-half months I guess? kind of in total. yeah. so I do teach it. I try to make it a
66 topic in the lower classes as well if possible. so I did it last year with my year four students as
67 well. yeah. so if I can kind of incorporate it somewhere I try to- to do it. yeah.

68 S1: and could you briefly describe the kind of content that you have taught in this sense? as
69 far as you remember of course @.

70 S2: yeah as far as I remember. I think for the lower classes for year four it was mostly just
71 towards the end of the year. we had- had one worksheet kind of explaining different terms and
72 then it was a little bit about queer rights and- I don't know- what is- since when are queer

73 people allowed to get married in austria and things like that and then we kind of had a
74 discussion about it for an hour. and in the- in the <L1de> matura class {graduation class}
75 </L1de> that I was teaching it was also part of the <L1de> matura {A-Levels} </L1de>- the
76 oral <L1de> matura {A-Levels} </L1de> exam questions. so I made it one of the topics- so
77 one of the topics was diversity but I made it only about- mostly queerness. because racism and
78 like this sort of diverseness is a separate topic anyway. so the diversity questions for the oral
79 <L1de> matura {A-Levels} </L1de> were all about lgbtq questions. so we did a few lessons
80 on lgbtq rights and in america, in england and also in austria and kind of the students had
81 some presentations about it as well where they had to research yeah different sort of rights
82 and how they developed in the past. and what is allowed now, what isn't allowed now. and
83 then I do ha- it was kind of like- I wouldn't say a role play but we had different situations that
84 we were talking through @@ and it was- it's kind of a powerpoint that I got from one of my
85 language assistants who is american and she kind of gave it to me and said oh I made this for
86 class. and I was like yeah I'll- I'll try it. and I thought because this was a very open minded
87 class I thought I'm not sure if we will actually do those role plays or if it will work because I
88 thought that it is unnecessary to- to do. but then- but then it turned out that it wasn't and it was
89 actually quite good. it was kind of like- there was one where it was imagine that your teacher
90 is gay. like how would you react? would you be bothered by it? would you ca- would you
91 want to know. would you not want to know. and then it was different roles that they could
92 relate to. so one was the teacher, one was your swimming instructor, one was you are sharing
93 a room with someone at a camp and the person is gay. which was the most controversial
94 one apparently for all the boys. and then we had a big discussion about this. so why do you
95 feel that way? why does it bother you? yeah. and I think I'm not- yeah for some of them I feel
96 like it's- yeah I don't know- I felt like it was a good start at least. I'm not sure if some of them
97 changed their mind but at least they thought about it for the very first time. because they just
98 have those strong feelings but they don't even- they have never thought about it why they
99 would care. or why- most of them were like oh I don't care if my teacher is gay or they
100 wouldn't mind but the- the most controversial one was I would say the person in the camp
101 sharing their room. because I don't know. yeah. I don't know why they had such- and it was
102 mostly the boys. the girls were like I- I don't care and the boys were like oh but if he touches
103 me. why would he want to touch you. why would anyone want to touch you just because they
104 are gay so but yeah that was their kind of way of thinking about it. so it was role plays and
105 then yeah can't really remember. I think we've watched a movie about it as well but I can't
106 <@> remember </@> the name of it. yeah so we- yeah- -so we had three lessons a week. I
107 think we talked about it for an- a month- one-and-a-half months. we talked about gay pride
108 and yeah festivals or yeah things like that as well yeah. those were kind of the topics that we
109 talked about I would say. yeah.

110 S1: and you already did that a bit but could you also briefly describe the CONtexts in which
111 you've included queer content? so that was normal lessons normally scheduled english lessons
112 as far as I understood.

113 S2: yes.

114 S1: were there also different contexts?

115 S2: yeah. I also do courses for specially gifted- more or less- kids so it's called <L1de>
116 begabtenförderung {talent program} </L1de> and those are extracurricular classes in the
117 afternoons and last year with my year four students I had a book club and one of the books

118 that we were reading it's called the boy in the dress. don't know if you know this it's like a
119 children's book. and yeah it is about a boy who kind of grows up in a very conservative
120 heteronormative kind of family. he has a brother and a father and the mother she kind of left
121 the family when they were really lung- really young. so the father is really upset and he
122 doesn't like any women and he doesn't like anything that is girly as such and the boy- one of
123 the boys he starts to wearing dresses because his mum always used to wear dresses and he
124 just- so it's not necess- he is not like gay in the end of the book. so he still likes- he kind of
125 falls in love with a girl at the end but he loves wearing dresses and he wears a dress to school
126 and he loves wearing heels and he- he likes to put makeup on with one of his friends his kind
127 of girlfriends and then they trick the other students and one day he- he kind of goes to school
128 like that as well and pretends that he is a french exchange student. but he also loves playing
129 football so it's about his struggles with his own self kind of liking both things like on the one
130 hand putting makeup on and dressing up and then. so we talked about this in- in this kind of
131 afternoon extracurricular class as well and kind of dealt with this topic and yeah. not being
132 normal in that sense or like liking things that are typically from the other sex more or less I
133 would say. yeah.

134 S1: ok. and can you tell me a bit more about your experiences when you were teaching queer
135 content? positive negative experiences from your side?

136 S2: with the students like wh- how- how they felt about it or?

137 S1: also how you felt. just what comes to mind.

138 S2: for me- I think for me it's very important because I have a lot of queer friends and that's
139 why I kind of feel strongly about talking about the topic I would say at school or kind of- I
140 also think that our school and the students in our school are quite conservative or are from
141 more or less conservative backgrounds and it's- I would say the parent- it's not really working
142 class it's like a lot of people their parents are lawyers or doctors and like have like quite good
143 jobs. but yeah they're quite conservative or limited in their ways of thinking sometimes and
144 kind of they know what they know but they haven't looked outside of the box more or less.
145 some of them. and some of them are very open-minded. yeah kind of trying to break out of
146 their parents kind of habits. like they're teenagers so they will try to at least. but I would also
147 say that our teachers are very conservative or a lot of our teachers are kind of old and they're
148 all very nice but a bit more conservative I would say. and I think for some of them these are
149 not topics that they would ever talk about or that they think are necessary to talk about. yeah
150 so for the- that's why I think it's important that I do it with the students and usually they really
151 like talking about these kind of things and they really enjoy those lessons because it's a bit
152 different and it's what they don't usually talk about or deal with and yeah I would say there
153 are- I think compared to when I was younger or when I was at school there are way more
154 students now that are openly queer or that kind of say even when they're twelve thirteen oh
155 the girls like I like girls and- and that come up to me and tell me about it. and I think I do have
156 a very open relationship with my students in that sense as well. also I had a few students last
157 year coming to me and asking me like how they should tell their parents or if I could help
158 them with like- more or less like coming out or like telling their parents that they- they don't
159 like boys for example. but I think also probably because we talk about these topics in class
160 and they know that like my point of view I guess on the topic and that I don't care. whatever
161 they tell me. yeah usually I think they like it. they love talking about it and there are a lot of
162 students who have never talk- thought about it that way I guess or have heard- I don't know

163 different opinions back at home and that are sometimes like shocked more or less when we
164 talk about those topics and they don't like it but then- I feel like because the class is usually
165 there is like more students that like doing it or like talking about these things and- or who are
166 queer and I think that- lots of the students are just more open than they were probably twenty
167 years ago and they kind of are more accepting. so it's usually not really a big deal even if
168 someone says oh I'm gay now and everyone is like yeah ok cool. I don't care. <un> xxxx
169 </un> so whereas I feel like ten years ago it was more of a big thing if someone told someone
170 else that they were gay and now it's like ah ok yeah I thought so. I don't care. good @@. but
171 yeah. they like it. it's usually kind of positive most of the time but as I said like with my
172 <L1de> maturaclass {graduation class} </L1de> last year I felt like ok- I thought it wasn't
173 even necessary to talk about this because they were all seventeen eighteen and I thought that
174 they were kind of open-minded. and EVEN the boys who I would have thought would say
175 NOTHING negative about the topic- even they kind of struggled with it. and I feel like they
176 even struggled more than the fourteen-year-olds 'cause I don't know I feel like it's easier I
177 guess with the smaller ones to kind of change their minds about- about things even if they
178 haven't really thought about something before and then you kind of give them a different
179 perspective on things and they're like ah ok yeah maybe. but like the eighteen-year-olds they
180 are kind of they have their way of thinking and they- they thought about this for eighteen
181 years in the same way and- or have never actually thought about certain things and then
182 they're kind of- I don't know- too stubborn I guess to change their mind sometimes. and that is
183 their opinion and they don't wanna change it. and no eh I don't like this. and eh I don't- and it's
184 usually more like I don't care what other people do but mhh I don- I don't want it. and I was
185 like yeah you don't have to be gay now. it's not- I don't- @ yeah I don't know. but yeah I feel
186 like they're more- they don't necessarily love talking about it- maybe also- I don't know. then I
187 think because I'm a teacher and for them I guess for the seventeen eighteen-year-olds maybe
188 it's a more sexualized topic than for the thirteen fourteen year olds but it's not necessarily
189 about that I would say. so maybe that's also the issue why they don't necessarily want to talk
190 about it. but yeah I would say experience wise it's usually very- it's great lessons. they like
191 talking about it and it's usually something where they don't know that much about it.
192 especially the historical aspect of it or like how the- they usually like history lessons as well
193 and because I'm a history teacher I like to kind of incorporate that as well. so yeah usually it's
194 quite positive and good lessons I would say. and very communicative because everyone kind
195 of has an opinion about it and then you can discuss it. so yeah. does that answer your
196 question?

197 S1: yeah. so overall would you say the reactions were positive negative or neutral rather?

198 S2: I would say overall- the majority of the reactions is positive or neutral.

199 S1: ok.

200 S2: and even the ones that I would more classify as negative it's not- I wouldn't say that it's
201 necessarily actually negative it's more- I don't know being stubborn and not wanting to change
202 their mind about certain things but it's not necessary that they see anything bad about it. it's
203 just more of a- I don't know like very macho kind of protective kind of like <exasperated>
204 yeah but but I'm not gay I don't I don't want to have anything to do with </exasperated> yeah
205 nobody said that you have to. it's @@ yeah. so I wouldn't say it's necessarily negative it's just
206 yeah. I don't know. more stubborn I guess. but not saying anything negative about it I would
207 say.

208 S1: ok. and have you had any feedback on the inclusion of queer content in your classes as
209 well?

210 S2: only- I don't know only or like I- I usually don't do fit in feedback most of the time. but
211 yeah they said that they really liked it. most of them at least. so for example for the book that
212 we've read in the extracurricular classes the girls really- it was mostly- it was only girls in that
213 book club @. but the girls really liked it and there- they said it was a bit maybe too young for
214 them like a little bit too childish but then it's sometimes a bit difficult to find original kind of
215 literature for them that they can actually understand and where they can read a whole book of
216 it. so that it would be more suited for year three maybe. but they really liked the content and
217 they said it was really nice like how they talked about the topic. so they liked that. and yeah
218 the <L1de> matura class {graduation class} </L1de> also like talking about the topic but as I
219 said there were a lot of queer students in it tha- and that a very- they were also very political
220 in like any sort of aspect and they were going to lots of protest marches and like stuff like
221 that. so they did like to express their opinion on kind of controversial topics anyway so. yeah
222 they really enjoyed doing it. and usually- like that class specifically they also told me that they
223 liked that I did like the topics a little bit differently or that I talked about these topics with
224 them because I'm kind of the only teacher @ that they had where they could talk about certain
225 things. or when they were interested in something like that or if something came up in the
226 news that we talked about it. like not even- I don't know also about the femicides for example
227 last year or stuff like that. like nobody else addressed it and then we kind of talked about how
228 women are suppressed in society or- like things like that. usually. so they usually like- yeah
229 they all liked it I would say. most of them. or the people who said something they liked it. let's
230 put it that way.

231 S1: ok. and have you also had feedback from other sides? like maybe colleagues or your
232 supervisor or parents for example.

233 S2: the parents never said anything so and- and our parents have very strong opinions I guess
234 if they actually have anything to say they would usually say something. but then I think it
235 might be more of an issue in lower secondary than it is in upper classes. because the parents
236 usually don't have a clue what the kids are doing in the upper classes anyway and they don't
237 care as much. I'm not sure how- I have one specific class for example where there is one or
238 two parents that very catholic and very- or very religious and like very- they- I know that they
239 complained to the biology teacher for doing reproduction in year one even though it's part of
240 the curriculum. so I can imagine that if I would read this book the boy in the dress for
241 example even though it's yeah. not necessarily to do anything with like sexuality or anything
242 like that. I could imagine that they complain about it because they complain about pretty
243 much every book that I read. even if it's- I think we read like a graded reader about dracula in
244 year two and she the mother texted me that the kid will not read the book because it's too
245 frightening for her daughter. and she can- she- she has never read any of the class readers that
246 I suggested. doesn't matter what it is. so I'm guessing some- this person for example might not
247 be happy. but up until now I have never had any complaints by the parents. and the colleagues
248 (.) not to ME I would say. but I'm like this year five that I have now I've had them for the past
249 five years because it was my <L1de> klassenvorstandsklasse {class of which I am the head
250 teacher} </L1de> as well. and they- last year when we did the- those lessons about lgbtqi
251 there's this one girl that I told you about that kind of came out to me and talk- asked me like
252 how she should tell her dad and they told me that the- one of their teachers made some like-
253 and he's also like a religious study teacher and he made some comments about certain things

254 in class and I think they were reading a text and- in german and something came up and yeah
255 he kind of made some comments about it and then they told me to kind of to tell him off and
256 to kind of do some other topics about it like in the other way round. but they've never said
257 anything to me personally. but yeah. I think they do to the students or at least that's what the
258 students sometimes tell me. that they make some remarks and I think for some of them that
259 would never be a topic that they would be teaching I guess. because they're so stuck in their
260 own mind I guess. so yeah. but not to me personally.

261 S1: ok. and when you think about negative or neutr- maybe a bit of- some of the neutral
262 reactions may too. how do or did you deal with negative reactions? to this topic?

263 S2: I kind of- I usually question them. Like I usually ask questions back so I kind of guiding
264 them in a direction more or less. like when they say something I'm like why do you fear does
265 it annoy you? what is the reason? like think about why- why you think like that and usually
266 when they do this they don't really have an answer because it's just something that- can you
267 still hear me? because it's I think

268 S1: yeah. it was stuck for a moment but it's ok now.

269 S2: yeah so I usually ask them like to think about why they feel that way and why they think
270 that this annoys them or kind of why they have negative feelings about it because usually they
271 don't have an answer to that because it's just something that they've kind of learned from their
272 parents if some- or like throughout life if someone always told them like being gay is bad then
273 that's what they- they think even though they've never actually thought about it in a different
274 way. or usually it's also I guess like from their experience they don't know any or not
275 officially know anyone who's gay. they- they hear from the parents oh every gay per- i- it's
276 bad or what- whatever they say. and that's kind of what they- the ideas or the opinions that
277 they kind of adapt themselves. so yeah. I usually ask. like if they say ah I don't like this or I
278 don't- I don't know I think being gay is weird then I'm like yeah why do you feel that way.
279 why does it so- why does it annoy you. and then if they say oh I- I don't think it's normal. like
280 the boys for example. two men shouldn't be kissing. like why. or the- the boys last year the-
281 the- the <L1de> matura class { graduation class } </L1de> they were like yeah I don't mind
282 with the girls. yeah why do you not mind with the girls. why is it such an issue with the two
283 boys. why- it's just because it's sexualized for the girls and because you think oh it- it- it
284 doesn't matter with women but with men you're kind of grossed out. but why. and usually
285 when they think a- so that's kind of my approach to it because I feel like I can't tell them you
286 are wrong 'cause it doesn't cha- they won't change their opinion anyway. if I tell them you're
287 wrong and your opinion is bad. 'cause sometimes they kind of get really defensive and then
288 they're like <exasperated> ah I don't- I feel like I'm not allowed to say like </exasperated>.
289 yeah you can say whatever you want. I mean it's your opinion I mean you can still say it. I
290 don't- I won't change your opinion about it. but I want you to think about it and think about
291 why you actually feel that way and why you think- and why you're annoyed by other people
292 kissing. it doesn't harm you. nobody hurts you. so why. you don't have to like it necessarily if
293 you're that strongly against it but you can accept it at least. or you can not mind it at least. so
294 yeah. yeah. so usually I try to ask questions of their feelings and why they feel that way. I
295 would say.

296 S1: and what made you decide to include queer content in your classes?

297 S2: that's a good question. I- as I said I do have- a lot of my best friends are kind of queer and
298 I would say especially in the year that I was in england- I'm not sure if this is something like
299 @ for the master thesis but yeah. so in my year in england I had a lot of queer friends and we
300 went to a lot of gay bars and it was kind of the first time that I- I knew queer people in austria
301 but I think- still think it's very different from how it is here than how it is in england and how
302 open everyone is like with being gay. in england- especially in the north of england there is
303 like lots of gay quarters in every city and yeah so because I had lots of gay friends and we
304 went to lots of- when we went out we always went to gay bars and I kind of learnt a lot of
305 things. like what they're watching and like queer tv content and stuff like that. and I still love
306 to watch lot of these kind of tv series or yeah movies and yeah. I just like it because it's
307 always very positive. and I feel like for the kids as well. sometimes it is part of the curriculum
308 as well even though it is just a tiny part in theory but I think the great thing about teaching
309 english is just that you are so free with what you actually teach and the topics that you choose.
310 because most importantly you have to kind of give them the skills. but you kind of work
311 around the topics sometimes. so if I don't like a topic I'll just not make it a big topic. and if I
312 like it and I think it's an important topic for them or it might actually help them I'll make it
313 bigger than it is. so it always- because I feel like I'm kind of- it's not like in maths where you
314 have to do cert- I mean you still have to do certain things but you can choose whatever you
315 are interested in as well. and I don't think that it is any help for the students if I talk about a lot
316 of topics that I'm just not interested in and that I don't like. then they will know that I'm not
317 really engaging in the topic as well and then nobody actually likes the lesson. so I feel like it's
318 much more fun for them I guess if I like the lessons and if I'm passionate about the topics that
319 I'm talking about. so yeah. and I just think that it's important for them to be more open-
320 minded in all. and kind of have a more diverse opinion about certain things. they don't have to
321 adapt everything that I say. they don't have to believe everything I say or kind of take my
322 opinion as like the main goal but I would still like them to think about different topics. not
323 just like queerness but also in terms of racism and stuff like that. because some of them have
324 never been challenged in their ways of thinking and I think that's- it's just very important to
325 kind of create some sort of critical thinking in any sort of topic. so that's why I like to
326 incorporate it I guess.

327 S1: ok. and when you think about specific classes where you include queer content. are there
328 factors that influence your decision on including a queer content in a specific class?

329 S2: I think sometimes it's just because something comes up. or like sometimes especially in
330 the lower classes I would address it because something has occurred maybe. like not
331 necessarily IN class but as I said if students tell me something or I can remember one time
332 where we went on a school trip and two of the girls were holding hands like when they were
333 walking. and one of the boys came up and told me I should tell them off for holding hands
334 and they're not allowed to hold hands. @ because this is like gay and they're not allowed to do
335 this in public. and I was like ok. good. @ well obviously I didn't do this and then kind of we
336 addressed it in class afterwards and then kind of made a class about lgbtq rights and stuff like
337 that. yeah I don't know. it's just like- sometim- sometimes if it comes up I would address it or
338 if it has something to do with the topic really. I think sometimes it's not necessarily like a full
339 lesson or especially with the lower classes but if you give examples about something or
340 sometimes we're talking about netflix tv shows or like things like that and one of the girls @
341 was telling me about I guess in a- queer eye. do you know this show? and I was like yeah I- I
342 like the show and then we were kind of talking about it and telling the- the other kids what it

343 is or like things like that. so I think sometimes it's just like tiny little things and trying to
344 incorporate it and then I do a lot of discussions in my class because obviously I like talking
345 @@ so yeah. sometimes we might just drift off the topic and then talk about things. and
346 sometimes it's a full lesson if something occurs or if it is actually part of- of the book or of the
347 curriculum. but I guess for the- the little ones it's mostly sometimes spontaneous or if
348 someone said something negative about it then I will address it in the next lessons and kind of
349 try to make it a more positive experience for them and tell them about- I don't know. all the
350 cool stuff that queer people do or like things like that. I would say. yeah.

351 S1: and are the grade or language level also a factor? or the age of the students?

352 S2: yes. yeah. I would say so. so I think for A1 so in the first two years of english it's probably
353 less of an issue or of a topic that we would talk about. but then yeah sometimes- then I would
354 just swip- swatch- @ switch sorry @ switch to german. if it's actually- if it is important. like I
355 can remember I once had this with my- I'm not s- I don't think that this counts as a queer
356 content like lesson. but I had this one- this year one in english and we were talking about new
357 year's traditions and it was about kissing someone at midnight. and one of the boys was like
358 oh but what- I don't want to- wha- what- kissing the person NEXT to you at midnight. and it
359 was about new york time square and it was like a little short text. and then they were like
360 <exasperated> yeah but what if what if a man is next to me? do I have to kiss the man.
361 </exasperated> and I was like well if you don't know the person you'll probably not kiss them
362 but if it's I don't know a family member or a friend then you can also kiss the man on the
363 cheek and I don't know. and then they were like <exasperated> yeah but uh I'm not- I'm not
364 gay and I don't have to </exasperated> I- I don't want to kiss the man. and then we kind of
365 talked about this topic as well. but obviously not in english because then they wouldn't
366 understand. but yeah. sometimes it also comes up with the smaller ones. but in general I
367 would say upper secondary so from year five onwards it's- or maybe year four as well it's just
368 easier to talk about it because they have the- the language that they need to understand the
369 topic and to kind of talk about it as well. so yeah. I would say from A2 onwards it's easy to
370 talk to them about any kind of topic. even though they might not be able to express
371 themselves that well but they understand everything and yeah. I guess in- you can incorporate
372 it in all the language levels I think. to varying degrees but yeah.

373 S1: ok. and when you think back to the examples that you mentioned now over the course of
374 the interview. how do you FEEL when you include queer content in class?

375 S2: (.) good? @@ I-I don't know @. yeah as I said I like it. I like talking about it. I like
376 challenging the ideas. and I think it's a- I don't know a good thing to talk about or usually it's a
377 good fuel for discussions as well. for most classes so yeah. I- I like incorporating it and I- I
378 don't know I don't feel weird about it. so I- I'm usually having a positive attitude about it and I
379 like talking about it. so.

380 S1: and I know you said you incorporated quite a bit. but what would make it more likely for
381 you to include queer content in your english classes?

382 S2: I think if it was addressed more in the actual curriculum or in the books as well so. 'cause
383 I think sometimes it would be nicer if it's just- I don't know it could be part of one of the
384 stories of the books. even in lower secondary for example. it's all- I don't know it could be one
385 of the one million love stories in this book could be about- I don't know two boys or two girls
386 for example. and it doesn't have to be like one of the main stories but it could just be

387 something small. or they could- I don't know at least- or it could be a side person in the- in the
388 text for example but- and then you could talk about it a little bit more easily and maybe not
389 make it this big topic all of the time. so I think sometimes it would be nice if it would just
390 come up and if it would be incorporated a little bit more. but that goes for all of the- I don't
391 know for diversity I guess in general- like even racism or people of different races they're not
392 really incorporated in- in the textbooks. usually everyone is white and yeah. I guess that goes
393 for a lot of different topics but it would be easier if it would come up in some of the- the small
394 stories. maybe in lower secondary as well. and also in upper secondary. because sometimes
395 yeah as I said like yeah the queer content is like one page. and then it's like yeah this topic is
396 about diversity and then you have- I don't know half a page about gay pride and that was it. so
397 it's like it could be addressed in the book a bit more. that- I'm not sure I think sometimes
398 they're just afraid of doing it I guess. for the reactions or I don't know why they don't actually
399 incorporate it. or kind of I feel like they stray away from a lot of diverse topics. or like- like
400 not so- I don't know traditional topics and if they do they do it in a halfhearted kind of way.
401 where I feel like there's no point in like doing it that way. either you're doing it properly or
402 you- you shouldn't even include it because sometimes it's just a bit why did you even put it in
403 there. it's like-, but yeah. I think it should be incorporated more in the books so that it is-
404 because I talk about it anyway. but I think some of the other teachers they would never talk
405 about it 'cause they- they don't- they- also because I think some of them- it's not necessarily
406 that people don't like talking about it but they- they might feel like they don't have anything to
407 say or they don't know enough about it so they wouldn't make a full lesson on it. but if it was
408 part of the book or part of the story it would be addressed by more people and it would reach
409 more students I guess. so that would be the first step I think that I would change or where it
410 would be easier for everyone to incorporate it. yeah.

411 S1: and is there anything else that would make it more likely for you to include queer content?

412 S2: @@ I think also like the- the opinions in our school I guess? so not necess- I think I
413 would make it a bigger- now I do it in my classes and kind of nobody knows what I'm
414 teaching anyway most of the- like it's not as if you're being supervised all the time so. don't
415 think that anyone would have something to say. but I think I would make it a bigger topic. or
416 like even in- for our school like the <L1de> begabtenförderung {talent program} </L1de> is
417 kind of a big thing and you can do lots of- I can do anything I want basically in those kind of
418 extracurricular courses. but @ yeah I'm not sure how happy a lot of people would be if I
419 would make like one just dealing with that sort of topic kind of. or about the opinions of other
420 people. so I think if lots of other people would be more open minded I would probably
421 address it more publicly in our school as well but because they're all very conservative and I
422 feel like I- I have to tip toe around them sometimes anyway yeah @. so I think if the school
423 would be more open minded or if other teachers would be more open minded that would also
424 be the case but now I think I would have to fight for- over certain things or kind of argue with
425 them over why I would choose this kind of topic and not something else for example. so that
426 would be another I guess yeah reason why I wouldn't do it as much in yeah in other classes. I
427 do it in my classes but then nobody- the students know but nobody is going to the headmaster
428 and telling him what I'm talking about so it's fine @@.

429 S1: ok. and regarding your school are there any sources of queer content available at the
430 school?

431 S2: that's a good question. I actually don't know. I mean we have a very big library so I guess
432 maybe there are some books in there or there might be something there but I can't imagine
433 that there are a lot of sources of queer content I would say. so I'd say no. probably @. there
434 might be some but I haven't really come across them. maybe. I guess the students sometimes
435 know better what they have at- because I don't use the library for example. so there might be
436 some stuff there but. then again our librarian is one of the religious religion teachers so I- I'm
437 not sure how- how much queer content there might be so. probably not that much I guess.

438 S1: ok. and the books that you mentioned like for example the boy in the dress is that then-
439 did you buy it for this class specifically or is it available at the school like as a class reader?

440 S2: no it's not a class reader. I bought it for- well everyone bought their book for this class.
441 I'm not sure- I mean they might have it because it's- the writ- the author is called david
442 walliams like a british I think comedian as well and he writes lots of children's books. so there
443 might be some of his like children's books in the library. I'm not sure if the boy in the dress is
444 there. I don't think so. but it might be. because we have quite a big english library as well. so
445 there a- or like quite a big part of the library is- is an english library. but the class readers that
446 we have are more well old @. and it's ye- it's mostly like the- the penguin the- the graded
447 readers and I don't think that any of them do have any queer content I guess. so.

448 S1: ok. and would you personally be more likely to include queer content if you were
449 provided with support?

450 S2: yes. definitely. yeah.

451 S1: what kind of support would you wish for in that sense?

452 S2: kind of materials sometimes. 'cause I feel like sometim- well especially now you kind of
453 get stuck in your o- I mean I do have a lot of classes and like lots of lessons usually. so I do
454 have my materials that I show them or that I have created and then you kind of use them but I
455 also like doing lots of new stuff so if I would have new materials or- but then I often don't
456 have time to research for one lesson for three hours. so it has to be kind of qu- quick so if I
457 would have some videos that I could show them or like some worksheets that I know that are
458 good and that I could use them I would probably incorporate it more in class. so like try to
459 switch it up and use something new to talk about it. yeah I would say so. yeah. or sometimes
460 like not- not even just in english but also in history I think it would be kind of be an i- an
461 interesting topic about- that you could talk about like as a- as a general topic like from the
462 ancient times up until now like how has being queer changed or how hidden was it in society
463 or how open were people with it. but there's never really any materials on that and then you
464 would have to research everything on your own and it would just take way to much time to
465 produce like good materials or like worksheets. and I guess- especially for that history lesson
466 I- it would probably be ten to fifteen hours of research for- for one worksheet and then yeah. it
467 just doesn't make sense. but yeah if I would have more- more help or support I would
468 probably use it yes.

469 S1: ok. and the materials that you HAVE used so far that contain or were about queer content.
470 how did you choose them? did you- have you had certain kind of criteria in mind when you
471 chose these materials?

472 S2: well one of the- some of them I made myself so it's like worksheets that I've created kind
473 of myself and it's like online research or like yeah. put together. and one of them as I said was

474 from my language assistants that gave- kind of gave them to me because she has created this
475 powerpoint and like the ideas herself yeah. and then like I'm a very visual person. I like things
476 looking nice. so if it- if it looks good or if it's kind of appealing to me I will use it. if it's an
477 ugly worksheet or if it doesn't look nice or interesting then I won't use it. and there needs to be
478 some sort of communicative activities on it because I think it's a topic where you kind of need
479 to talk about it and yeah. kind of a variety probably of activities so some sort of information-
480 informative text more or less and then yeah. I- I really like the role plays or kind of these
481 ideas of kind of thinking about certain situations because the students really engage with those
482 and it also showed where- in what aspects of life where it kind of- I don't know troubles them
483 if someone is gay and in what other aspects it doesn't. and kind of it's a good conversation
484 starter of why that is the case or why it would- why they wouldn't mind if one of their
485 teachers was openly gay but- I don't know why they would mind if their swimming instructor
486 was gay. like what is the diff- what is the difference for them. yeah. so kind of a- a range of
487 activities I guess.

488 S1: is there any other sort of criteria that would be important for you?

489 S2: no? at least nothing I can think about yeah @.

490 S1: ok @. I'm just- I'm just checking

491 S2: yeah.

492 S1: if there is more. ok. then that was basically already it with the content question my two- I
493 only have two final questions. the one would be is there anything that you would like to add to
494 that topic?

495 S2: no? @@

496 S1: that's fine.

497 S2: I think- yeah nothing I can think about at least yeah.

498 S1: my final question then would be is there a question that I should have asked but I did not
499 in this interview? in your opinion?

500 S2: (6) I have to think about what you've asked me @ erm (12) no? I think- also nothing I can
501 think about. so I think that was kind of what I was expecting about the topic anyway. are you
502 kind of in your master thesis are you talking about just how it is incorporated in classrooms?
503 or also like- I don't know what is the thesis about? is it about how

504 S1: the main focus is about the perceptions and beliefs of the teachers. so not so much the
505 METHODS but more the motivations and thoughts that are behind the inclusion of the queer
506 content.

507 S2: ok.

508 S1: and yeah. yeah exactly that. yeah.

509 S2: cool.

510 S1: ok. then thank you very much again for this interview. I will stop the recording now.

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1 teaching context

This category includes all statements concerning the interviewed teachers' teaching context (e.g. at what kind of school they teach, which subjects they teach, etc.)

Exemplary quotation:

"I'm teaching biology and english. I also studied these two subjects and I teach <L1de> digitale grundbildung {basic digital education} </L1de> one hour a week and I'm teaching currently at a middle school in [place1] it's a second grade."
(IVP3: ll. 4-6)

2 teaching experience

This category includes all statements concerning the interviewed teachers' amount of teaching experience (in certain cases also the nature of this experience (e.g. how many years they have been teaching, if they have been teaching at a single or at various schools, etc.)

Exemplary quotation:

"S2: I've been teaching for 17 years
S1: 17 years ok
S2: yeah long time @ rather long time"
(IVP1: ll. 15-17)

3 potential additional question

This category includes all statements concerning potential additional questions regarding the topic of this thesis which could be interesting for future research.

Exemplary quotation:

"What type of material should someone make to- for english teachers for various grades? and- material containing queer content or in which students books course books have you encountered queer content and at which- in which - at which learners level"
(IVP1: ll. 403-405)

4 teaching queer content

This category serves as a header for all sub-categories regarding the actual teaching of queer content.

It includes the following sub-categories:

- neutral (or unclear) experience
- negative experience
- positive experience

- incorporation
 - motivation/ reason (why?)
 - strategy/ method (how?)

4.1 neutral (or unclear) experience

This category includes all accounts of neutral or unclear (exact allocation to negative or positive was not possible) experiences regarding the inclusion of queer content in their classes that the interviewed teachers have had so far.

Exemplary quotation:

"they were a little bit ah ok what's that now but in the end they worked totally with me"
(IVP3: ll. 110-111)

4.2 negative experience

This category includes all accounts of negative experiences regarding the inclusion of queer content in their classes that the interviewed teachers have had so far. It further includes the negating answers to the question if they have had any such experiences.

Exemplary quotation:

"but SO far it has worked out fine so I have not had ANY any negative situation thanks god"
(IVP1: l. 234)

4.3 positive experience

This category includes all accounts of positive experiences regarding the inclusion of queer content in their classes that the interviewed teachers have had so far.

Exemplary quotation:

"usually they really like talking about these kind of things and they really enjoy those lessons because it's a bit different and it's what they don't usually talk about or deal with"
(IVP6: ll. 142-143)

4.4 incorporation

This category includes answers to the following questions:

Do you currently include queer content in your classes or have you done so in the past?
Would you be more likely to include queer content if you were provided with support?

All other accounts of incorporation of queer content are to be found as part of the sub-categories motivation and strategy.

Exemplary quotation:

"would you personally be more likely to include queer content if you were provided with support?"

S2: yes. definitely. yeah."

(IVP6: ll. 417-419)

4.4.1 motivation/ reason (why?)

This category includes all accounts of the reason(s) and/or motivation(s) behind the inclusion of queer content.

Exemplary quotation:

"I have done so whenever it pops up whenever there is a text or a film or a situation, a newspaper article this topic is tackled I'm certainly not ignoring it but it's something that I want to talk about"

(IVP1: ll. 31-33)

4.4.2 strategy/ method (how?)

This category includes all accounts of the strategies and methods employed by the participants when including queer content. Hypothetical examples of such are also included here.

Exemplary quotation:

"the main factor is to bring the topic up and talk about it as if it was and it should definitely be a very normal topic a daily topic that is very normal that people talk about that's there"

(IVP1: ll. 147-149)

5 external factors

This category serves as a header for all sub-categories regarding the influence of external factors on the participants' decisions to include or not include queer content in their classes.

It includes the following sub-categories:

- learners (with all its sub-categories)
- materials (with all its sub-categories)
- training/ teacher education
- colleagues
- parents
- supervisor
- external support
- policies

5.1 learners

This category includes all accounts of the relevance of the learners for the teachers' decision of including queer content or not.

Additionally included are statements which mainly concern other categories but still feature learners as a relevant aspect

Exemplary quotation:

"some of the students or at least if I-I don't know but I ASSUME that some students live in rather (.) old-fashioned family-family structures and have never thought of other people who live with two dads or two moms for example"
(IVP1: ll. 197-199)

5.1.1 learners - T knowing them

This category includes all accounts of the relevance of the familiarity between the teacher and their students for the participants' decision of including queer content or not.

Exemplary quotation:

"I've only known them since september and I think me watching them grow into maybe a bit more responsible and mature people will help me also be- like- will also make me- will also make me use more- more kind of this content more freely"
(IVP5: ll. 295-298)

5.1.2 learners - discipline

This category includes all accounts of the relevance of the students' disciplinary behaviour for the participants' decision of including queer content or not.

Exemplary quotation:

"maybe I also have a better grip o- on the disciplinary side. so if I get those under control then I- I would try to include more of such topics."
(IVP2: ll. 230-231)

5.1.3 learners - making a difference

This category includes all accounts of the relevance of making a positive difference (making a positive impact) on the students for the participants' decision of including queer content or not.

Exemplary quotation:

"making students better people making them aware that jokes are not just jokes but can hurt and also opening up their horizon (.) and making them aware of different concepts of how to live and who to love"
(IVP1: ll. 136-138)

5.1.4 learners - appeal of topic

This category includes all accounts of the relevance of the appeal of the topic of queer content to students for the participants' decision of including queer content or not.

Exemplary quotation:

"in the class that I taught it was a big topic in this class because there were a lot of queer students in it anyway and a lot of people interested in the topic."

(IVP6: ll. 57-59)

5.1.5 learners - religion

This category includes all accounts of the relevance of the students' (assumed) religious backgrounds for the participants' decision of including queer content or not.

Exemplary quotation:

"and of course it depends on the students how open they are. and if you know you have very religious kids and very traditional kids still you can- then you have to do it in teeny tiny bits and part- and pieces and maybe grow from THAT. to show them a little bit of diversity?"

(IVP3: ll. 439-441)

5.1.6 learners -(re)evoking tensions

This category includes all accounts of existing as well as potential ((re)evoked) tensions among the students for the participant's decision of including queer content or not.

Exemplary quotation:

"I would want to tackle it in ALL classes. maybe more in the ones where there are tensions between the students because of such a topic. then it should probably come up more"

(IVP3: ll. 431-433)

5.1.7 learners - reception

This category includes all accounts of the relevance of students' actual or potential reception and reaction to queer content for the participant's decision of including queer content or not.

Exemplary quotation:

"if you talk about queer content they're the kind of students who wouldn't want to listen and wouldn't want to understand and then you have to sacrifice the whole lesson to argue with them and it's really hard. so I tend to avoid that"

(IVP2: ll. 75-77)

5.1.8 age of learners

This code was assigned when a statement concerned the influence of the age of the learners on the decision of including queer content or not AND if the statement could not be allocated to one or both of the following sub-categories: maturity, and language level.

Exemplary quotation:

"I'm sure one- one can talk different-differently about this topic differently depending on the age group"
(IVP1: ll. 167-168)

5.1.8.1 age of learners (language level)

This code was assigned when a statement concerned the influence of the age of the learners and their resulting language level on the participants' decision of including queer content or not.

Exemplary quotation:

"it's easier to stick to the book because the students are very very weak and it's already quite difficult for them to understand the topics in the book and do the exercises from the book"
(IVP2: ll. 51-53)

5.1.8.2 age of learners (maturity)

This code was assigned when the statement concerned the influence of the age of the learners and their resulting level of maturity on the participants' decision of the including queer content or not.

Exemplary quotation:

"they just hit puberty and- and it's awful @ so I kind of- I kind of steer away from- from topics that- that agitate them too much believe me they are agitated enough I don't want to- to- to open that"
(IVP2: ll. 176-178)

5.2 materials

This category includes all accounts of the relevance of materials (available or not) for the teachers' decision to include queer content in their classes or not. Specifically, this code was assigned if the statement could not be categorized under one or more of the following sub-codes: resources, time, information, and/ or ready-to-use.

Additionally, this category includes the participants' answers to the following questions:

- Is there any queer content materials provided at your school?
- Is there information on where to find queer content materials provided at your school?
- Would you be more likely to include queer content in your English classes if you were provided with support?

Exemplary quotation:

"I think just proper material. where I can be sure that it's fine to use and it's current. it's updated. and I have- I don't have to fact check everything"
(IVP5: ll. 319-320)

5.2.1 resources (technical, budgetary)

This category includes all accounts of the relevance of materials (available or not) for the teachers' decision to include queer content in their classes or not. This code was specifically assigned to such accounts which concerned the availability or lack thereof of resources (technical, budgetary, etc.).

Exemplary quotation:

"with the books it's also of course a factor if- if you can get them in- for the whole class i- if there's the budget for it."
(IVP2: ll. 324-325)

5.2.2 time

This category includes all accounts of the relevance of materials (available or not) for the teachers' decision to include queer content in their classes or not. This code was specifically assigned to such accounts which concerned the availability or lack thereof of time resources (e.g. workload, preparation, etc.).

Exemplary quotation:

"but there's never really any materials on that and then you would have to research everything on your own and it would just take way to much time to produce like good materials or like worksheets."
(IVP6: ll. 431-433)

5.2.3 information

This category includes all accounts of the relevance of materials (available or not) for the teachers' decision to include queer content in their classes or not. This code was specifically assigned to such accounts which concerned the availability or lack thereof of information resources (e.g. information on where to find high quality materials, information on how to include queer content at certain age levels, etc.).

Additionally, this category includes the participants' answers to the question if there are any information resources available at their school.

Exemplary quotation:

"material that one could prepare lessons with. so even if there was just very topical up-to-date material concerning gay rights and also the law- legal situation of you know leg- ah

partnership and also adoption rights. I would use that. Probably more readily than just looking it up online."

(IVP1: ll. 298-300)

5.2.4 ready-to-use

This category includes all accounts of the relevance of materials (available or not) for the teachers' decision to include queer content in their classes or not. This code was specifically assigned to such accounts which concerned the availability or lack thereof of ready-to-use materials (e.g. worksheets, listening comprehensions, etc.).

Additionally, this category includes all accounts concerned with schoolbooks and their contents, seeing as schoolbooks are ready-to-use materials which are available to teachers.

Exemplary quotation:

"if there would be a higher representation in the students book that would help because then it's a lot easier already. AND you could also then talk about the topic and be- I think it would also be normalized then if they just see it all the time everywhere."

(IVP3: ll. 314-317)

5.3 training/ teacher education

This category includes all accounts of teacher education and/ or training courses (or lack thereof) influencing the participants' decision on including queer content in their classes or not.

Exemplary quotation:

"if there were <L1de> fortbildungskurse {training courses} </L1de> that kind of dealt with the where you can talk to other teachers who maybe also teach in middle school and kind of exchange ex- experiences on how THEY include the topic. what kind of experiences they had. ho- how they deal with maybe difficult students"

(IVP2: ll. 268-271)

5.4 colleagues

This category includes all accounts of the participants' experiences (positive, neutral, and negative) with teacher colleagues (or lack thereof) influencing the participants' decision on including queer content in their classes or not.

Exemplary quotation:

S2: but STILL there was not really any talk about that topic so how could we represent that.

S1: so also not with your colleagues that you had a bit of <L1de> Austausch {exchange} </L1de> with. exchange.

S2: no. no.

(IVP3: ll. 149-152)

5.5 parents

This category includes all accounts of the participants' experiences (positive, neutral, and negative) or lack thereof with their students' parents influencing the participants' decision on including queer content in their classes or not.

Exemplary quotation:

"I also think that our school and the students in our school are quite conservative or are from more or less conservative backgrounds and it's- I would say the parent- it's not really working class it's like a lot of people their parents are lawyers or doctors and like have like quite good jobs. but yeah they're quite conservative or limited in their ways of thinking sometimes and kind of they know what they know but they haven't looked outside of the box more or less. some of them. and some of them are very open-minded. yeah kind of trying to break out of their parents kind of habits. like they're teenagers so they will try to at least"
(IVP6: ll. 131-138)

5.6 supervisor

This category includes all accounts of the participants' experiences (positive, neutral, and negative) with their supervisor(s) (or lack thereof) influencing the participants' decision on including or not including queer content in their classes.

Exemplary quotation:

"she is a really open-minded person and she said the most important thing for our students because we know that they won't get good grades otherwise they wouldn't be at this school. but she said that the most important thing that we could teach our students is open mindedness and being respectful"
(IVP2: ll. 214-217)

5.7 external support (workshop etc)

This category includes all accounts of the relevance of external support (e.g. workshops, expert talks, etc.) for the teachers' decision of including queer content or not.

Exemplary quotation:

"if you could invite someone external to- to talk about it? so maybe you can do kind of a project day and invite a- a specialist who can then talk with the kids about this topic maybe as kind of an- an introdu- an introductory project day into the whole topic and then once the kids understand it after this day or maybe you could also do a project week then it's maybe also easier to just casually include the content. because you already dedicated some- some time to really discuss it in depth and not just as- as a footnote during a lesson."
(IVP2: ll. . 280-285)

5.8 policies

This category includes all accounts of the relevance of school policies (e.g. laws, school's code of conduct, etc.) for the teachers' decision of including or not including queer content.

Exemplary quotation:

"also if- if it- how do- how do you say that? if it is in the <L1de> lehrplan {curriculum} </L1de> officially I think that will help as well.

S1: ok.

S2: but I'm not quite sure in how far the topics discussed in english books are specifically mentioned in the <L1de> lehrplan {curriculum} </L1de> I think it's more about the skills you acquire and not the topics which are used to get there. but they could say like in year four do something about queer content.

S1: <un> xxx </un> ok

S2: and if it's there people might be more interested in doing it because they have to."
(IVP4: ll. 131-139)

6 internal factors

This category serves as a header for all sub-categories regarding the influence of internal factors on the participants' decisions to include or not include queer content in their classes.

It includes the following sub-categories:

- belief
- attitude
- level of comfortability/ security
- personal identification
- knowledge (familiarity with the topic)

6.1 belief

This category was assigned when a statement is an expression of a personal belief of the speaker.

Exemplary quotation:

"I'm sure that many people maybe still- still nowadays I don't know but many people don't dare to come out of the closet because they- they are worried about the reactions from the others from their surrounding from their well fellow students, fellow teachers, fellow whoever"

(IVP1: ll. 160-163)

6.2 attitude

This category was assigned when a statement was an expression of an attitude of the speaker toward a certain topic (mostly the topic of queer content).

Exemplary quotation:

"for me it's very important because I have a lot of queer friends and that's why I kind of feel strongly about talking about the topic" (IVP6: ll. 130-131)

6.3 level of comfortability/ security

This category was assigned when a statement concerned the speakers' level of comfortability and/ or security when dealing with queer content.

Exemplary quotation:

"I do feel timid about my words a bit. because I do feel- I mean I- I do try to educate myself but I do feel that I'm maybe missing- still missing a lot of knowledge. so I'm a bit timid about my words. a bit self-conscious but at the same time I would look into it first. so that I really feel secure talking about it."

(IVP5: ll. 232-235)

6.4 personal identification

This category was assigned when a statement concerned the speakers' personal identification with the topic of queer content (e.g. them being part of the queer community) and the influence of this aspect on their teaching of queer content.

Exemplary quotation:

"I'm gay too so I- I know what it means to be discriminated against or to feel the looks"

(IVP1: ll. 116-117)

6.5 knowledge (familiarity with the topic)

This category was assigned when a statement concerned the extent of the speakers' knowledge about queer content and the influence of this aspect on their teaching of queer content.

Exemplary quotation:

"I do try to educate myself but I do feel that I'm maybe missing- still missing a lot of knowledge. so I'm a bit timid about my words. a bit self-conscious but at the same time I would look into it first. so that I really feel secure talking about it."

(IVP5: ll. 232-235)

Example of a Coded Interview Transcript (IVP1)

teaching context

teaching experience

..knowledge (familiarity with the topic)

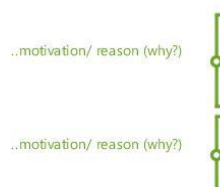
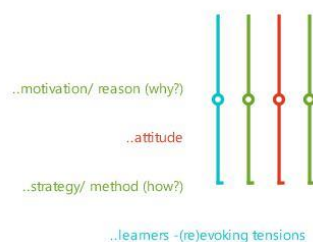
..motivation/ reason (why?)

..attitude

..strategy/ method (how?)

1 S1: so I would like to start with the interview if that's ok for you?
and first I'm just int- I'm
2 just interested in your teaching background so what subjects do
you teach and at which levels?
3 S2: ok I teach english and spanish and the levels are lower
secondary and upper secondary level so
4 from
5 S1: which grade?
6 S2: that's grade 1 at the <L1de> AHS (high school) </L1de> to
grade 8
7 S1: so you have all kinds of classes at the
8 S2: I have all kinds of classes except that in Spanish we don't-
which start in the 5th form and go up
9 to the 8th
10 S1: ok I understand and at what kind of school do you teach?
11 S2: it's a viennese grammar school <L1de> AHS (high school) </
L1de> in the [place1] district and well
12 the background of my kids are rather diverse from well-off
families to rather poor families if one
13 can say so so- so very diverse background of my kids
14 S1: and for how long have you taught english?
15 S2: I've been teaching for 17 years
16 S1: 17 years ok
17 S2: yeah long time@ rather long time
18 S1: @ ok so I will quickly talk ah tell you what this interview is
gonna be about. it's gonna I'm
19 particularly interested how english teaching in austria tackles
topics that are related to gender and
20 sexual orientation so: i don't know how familiar- familiar you are
with the terms lgbtqia and queer
21 S2: very because yah very but maybe you can if you prepared any
kind of introduction or anything the
22 like just shoot just give me a
23 S1: so I will just tell you what- what my definitions are so we are
on the same page here
24 S2: yah
25 S1: so I will use both terms as umbrella terms for all people that
identify not in the usu- or not in
26 the classical binary cis-gender way, so both I'm gonna use in the
same sense as umbrella terms <un>
27 xxx </un> talk about those
28 S2: yah ok
29 S1: so my first question regarding your teaching would be if you
currently include queer content in
30 your classes? or if you have done so in the past?
31 S2: I think I've done so in the past currently I can't think of any
topic but yeah I think I have
32 done so whenever it pops up whenever there is a text or a film or
a situation, a newspaper article
33 this topic is tackled I'm certainly not ignoring it but it's something
that I want to talk about in
34 that I think deliberately bring up for discussion or have students,
my students be aware of and of
35 course and this is something that regularly happens that students
kind of make rude remarks and also
36 use terms like <L1de> schwul {gay} </L1de> or yah yah probably

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37 that's the one as a swear word and
 38 then I say what's wrong with this word? I mean it just describes a
 39 person a man loving another man so
 40 ah they are absolutely scolded or told off by me when they use a
 41 term like this for kind of shouting
 42 at somebody or (.) because that's something I cannot let happen
 43 in my classes I do not tolerate that
 44 S1: ok, and could you briefly elaborate or describe what kind of
 45 contents you teach or have taught?
 46 regarding queer content
 47 S2: yeah yeah, I- I- I'm just thinking that's what I meant when I
 48 said I haven't prepared for this
 49 interview eh:m (.) let me think oh my goodness eh:m thinking
 50 hard eh:m (.) I mean there was this
 51 there is this unit in our english book english in context where we
 52 go into detail what is family and
 53 there I think it was last year with my (.) I think it was the last the
 54 <L1de> matura klasse
 55 {graduation class} </L1de> when that came up again. is that
 56 possible? yeah I think so and then of
 57 course and also in the fifth in the fifth form so <L1de> erste
 58 oberstufe {first year of secondary
 59 level} </L1de> that's a topic to the talk of the family and this is
 60 when I always always also talk
 61 about this <un> xxxx </un> definition of what is family and of
 62 course then we talk about queer
 63 families to and having two mums two dads that's something
 64 normal (.)
 65 S1: and
 66 S2: sorry I'm just really it's on the tip of my tongue or rather in the
 very very back of my mind I
 don't remember any film sequence or book that we read and that
 (.) to be honest maybe it'll pop up
 during the interview ok sorry
 S1: ok but in general you would include movies that have a main
 character
 S2: absolutely well absolutely and (.) with this context or with this
 content even more so I would
 would in-include a or- or talk about a- a film or a book (.) that's
 for me an asset having this queer
 content as- as a content as topic of the book is for me a reason for
 choosing a book or the film
 S1: ok (.) and in which CONTEXT have you so far included this kind
 of content?
 S2: what exactly do you mean by this question? can you here
 elaborate a bit? I'm yeah sorry
 S1: yeah I mean for example in what kind of grades or in what
 kind of lessons so regular lessons or a
 project, workshops
 S2: ah: actually really all sorts of lessons on the one hand the
 topic- the topic of queer people of
 living queer pops up in the lesson because we read a text and
 somebody says something then I kind of
 react and then we are in thas- in that topic or on the other hand
 we really have a literature class
 reading lesson in which we talk about the book and the character

..attitude					67	and then it's a topic (.) so it's
..strategy/ method (how?)					68	not like now I have to teach something about queer content but
..motivation/ reason (why?)					69	it's something really natural to me in
..age of learners (maturity)					70	whenever it is there is place for it I'll include it (.) mhm
					71	S1: mhm have there been
					72	S2: to be honest more in in in classes which students (.) probably
					73	older than fourteen sometimes yeah
					74	because it's just (.) not because I want to avoid it in lower grades
					75	but (.) kind of appears more
					76	natural to me to talk about sexuality and- and also about (.) how
					77	to live who to live with- with
					78	older students
					79	S1: and can you tell me about your experiences when including
					80	this kind of queer content?
					81	S2: yeah usually students get very calm and don't know what
					82	happens why is somebody talking about it
					83	that openly and yeah of course we know it exists and what's the
					84	problem it's so natural but it's like
					85	not like oh at long last somebody talks about it it's like what's
					86	that? rather confusion (.) and
					87	maybe the ones who are queer haven't or haven't come out of
					88	the closet or are still in the phase of
					89	I'm not sure whether or not I'm queer ehm (.) they- they fall silent
					90	too (.) and (3) yeah don't want
					91	to (.) ah well open up they just listen and but what I've have
					92	realized and- and really seen many
					93	times is that the loud boys or the loud girls that usually crack a
					94	joke every now and then when- when
					95	it appears appropriate for them they also kind of shut up if I may
					96	say so maybe you cannot use the
					97	shut up in your transcription @ but you know? so (.) i- i- it's like
					98	they they- they know that it-
					99	it's now that's serious and that's something I really care about
					100	and and I want to talk about and
					101	something that I do not accept ANY jokes about (.) so- so I'm not
					102	sure whether I have got this aura
					103	and- and- and then they- they see ok I can't like joke about it but
					104	see she's serious she want to
					105	talk about it about this concept and we have to be like grownups
					106	now when we talk about this topic or
					107	I don't know I really have not asked my students yet why that (.)
					108	why the mood really the mood in the
					109	lesson changes a bit but that happens with other topics too like
					110	serious topics or topics (.) that
					111	affect them or that make them think for one or the other reason
					112	S1: ok and have you also had FEEDBACK from your students? (.)
					113	regarding
					114	S2: yeah yeah last a student came up and said that was so cool
					115	thank you so much
					116	S1: really cool @ and also from your colleagues maybe?
					117	S2: erm: from my colleagues they don't really know that what I
					118	teach I mean I've probably I talked to
					119	the form teacher of this class and told him hey I (.) great
					120	experience in your class we were talking
					121	about this and that and then I-I guess he said cool that you
					122	brought it up I don't remember but yeah

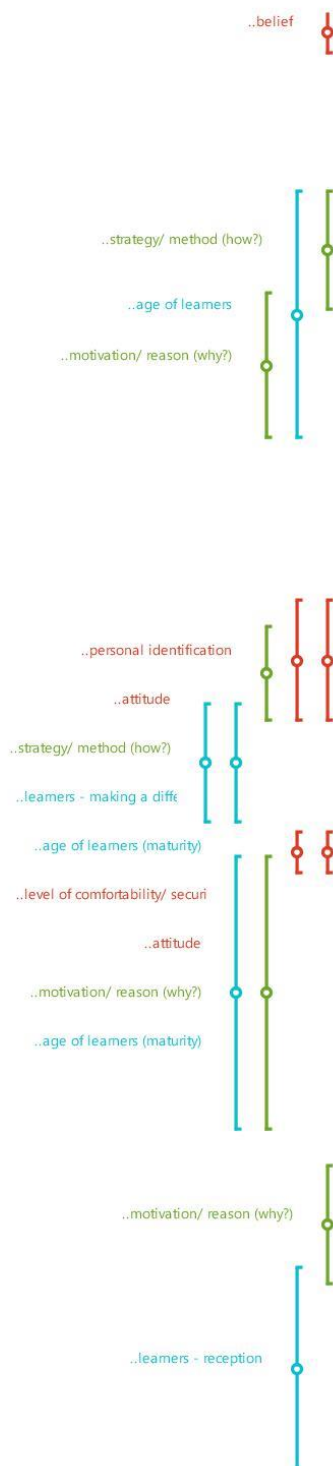
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	97	I'm quite open about this too so @
..positive experience	98	S1: ok and have you had feedback from your supervisor too? from the headmistress?
..supervisor	99	S2: no (.) no because she really that's a pity but she has never seen one lesson that I teach (.)
	100	yeah
	101	S1: ok
teaching experience	102	S2: so I-I'm I'm been teaching at our school for the last four and a half years so- only actually so
..supervisor	103	she she knows me but she doesn't seem necessary or I don't know what she has never been in my lessons
	104	S1: ok and have you had any feedback from parents too maybe?
	105	S2: but als- you you always ask me regarding the topic of queer content in my lessons?
..parents	106	S1: yeah yes
	107	S2: no never (.)
	108	S1: ok yeah
..strategy/ method (how?)	109	S2: unfortunately not but I mean I'm not preaching I'm not going into the class and at the and you
	110	know start the topic ok? AGAIN we talk about queer content no but I- I mean yeah so
	111	S1: ok and you already talked a bit about the reactions did- did- do you feel that overall the
	112	reactions were mostly positive, neutral, or negative or would you
	113	S2: yeah yeah yeah actually overwhelmingly positive I mean I don't see a reason why they should be ok
..positive experience	114	I- I'm- I know there is a lot of discrimination going on but I yeah overwhelmingly positive and there
..attitude	115	personally I hope that negative reactions decrease I mean I'm- I- I know that they are present
..motivation/ reason (why)	116	throughout our daily life I mean I- I'm I- (.) I'm gay too so I- I know what it means to be
..knowledge (familiarity w)	117	discriminated against or to feel the looks or whatever so (.) I think that discrimination decreases
..personal identification	118	ha? but in the school context I have not met any of that sort
..negative experience	119	S1: so you've never had any negative reactions from your students so far? or do you have examples of
	120	negative reactions?
	121	S2: not openly no never (.) I mean regarding THIS let's talk about marks let's talk about @ what they
	122	have to study a lot of negative reactions no some
	123	S1: of course regarding queer content inclusion
	124	S2: no no no no no no no never
	125	S1: ok
..learners - reception	126	S2: I mean (.) I think they're much more open minded nowadays (.) our students (.) than it used to be
..personal identification	127	the case ten years ago or twenty years ago or thirty years ago so it's really a different- a different
	128	dientele these days so they- they (.) they are confront with queer content whereEVER they go and
	129	whatever they do in their free time I mean it's at least not as parce and as rare as I was confronted
	130	with when I was younger and I had my coming out there was hardly ANY queer content like it was
	131	nowhere to be seen hardly anywhere only in specific fields and areas that you went and looked into so

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	132	S1: yah so let's talk a bit about the choices that led to including this
	133	S2: ya
	134	S1: what initially made you decide to include queer content in your classes so what were the factors?
..motivation/ reason (why?)	135	S2: (.) making students better people making them aware that jokes are not just jokes but can hurt
..learners - making a difference	136	and also opening up their horizon (.) and making them aware of different concepts of how to live and who to love
	137	
	138	S1: ok and were there some external factors maybe too?
..learners -(re)evoking tensions	139	S2: yeah maybe maybe there was also something that I- I heard in during the lesson when they were
..motivation/ reason (why?)	140	chatting to each other or maybe I heard somebody say something (.) bad about somebody else and using
	141	a swearword which <L1de> schwul {gay} <L1de> to my mind is not a swearword but it they use it and
	142	maybe that might have also caused a reaction from my side but whenever I use it or let's put it
	143	differently I do not just use it when I have got an external factor that makes me u-makes me react
	144	and pick this topic or choose this topic for discussion
	145	S1: ok and what factors influence your decision on including it in a specific context?
..strategy/ method (how?)	146	S2: well th-the main factor is to bring the topic up and talk about it as if it was and it should
	147	definitely be a very normal topic a daily topic that is very normal that people talk about that's
	148	there so the main reason also oh another reason is also (.) not to dodge about it or to be maybe to
	149	be (.) well embarrassed by bringing up a topic like this or being worried hey they might ask me
	150	whether I've got a partner like a female partner I think well when it pops up I tell them yeah for
	151	example I could like very much have a reason to avoid this topic but don't ask me but I- I'm (.) no
..personal identification	152	there's no reason for and I will never give in and I just hide my own personality or my life just
..motivation/ reason (why?)	153	because some- there is some some stupid weirdos out there that might not agree with my way of living
..strategy/ method (how?)	154	and with my life and maybe also be a role model I mean that's- that's very important when you hear
	155	teachers speak about it and treat it as something that can be talked about and also something that is
	156	normal and that is also enriching and they that makes us as people also under the umbrella complete I
	157	mean the umbrella can also include the heterosexual people so all the people whoever they love and
	158	when they hear that and when they see that and experience that they might be really able and willing
	159	to have their coming out much earlier in their lives than some people had it in the olden days I'm
..belief	160	sure that many people maybe still- still nowadays I don't know but many people don't dare to come out
	161	of the closet because they- they are worried about the reactions from the others from their

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162 surrounding from their well fellow students, fellow teachers,
fellow whoever

163 S1: are there other factors like for example the age of the
students as you already mentioned or

164 previous experiences with a certain group of students do they
also influence your decision on to

165 include or not to include it?

166 S2: yeah yeah I mean I'm sure one- one can talk different-
differently about this topic differently

167 depending on the age group of course but this is true for many t-
for many topics that we have to

168 teach or that we choose to teach and I guess I (.) I guess it's- it's
equally important for young

169 kids to talk about it and also have a kind of role model that stands
up for somebody's rights in this

170 case telling other students off who use the word <L1de> schwul
{gay} </L1de> as a swearword for

171 example just a word just an example but i- it's exemplary for this
kind of bullying in which students

172 use like these words like descriptive words for being mean to
somebody and if tell them that's not a

173 word you use for one thing you don't bully your classmate but for
the other thing don't use these

174 words because that's just utter stupid what's wrong about being
gay? I ask them ehehe <L1de> schwul

175 {gay} </L1de> what it's not funny IT IS SIMPLY NOT FUNNY what's
funny about it? explain I can get

176 really cross so and those people who are or those young kids who
might already feel they're gay they

177 kind of feel empowered to like allowing themselves to be gay and
so it really doesn't matter the age

178 group doesn't matter to me it-it it's maybe teaching it or ma-
talking about it is i mean that that

179 really is something so natural to me I don't include in every in
each lesson certainly not but it you

180 know it is important for the young ones and for the for the older
students as well and of course the

181 kind of access to the topic what we talk about is certainly a
different one depending on the age

182 group (.) but it's if I no just reflect upon on how I include it or
when th- the when queer content

183 pops up or when I talk about it I can't really tell you then and then
and then but it's something

184 that quite naturally is part of the classroom talk too not in each
lesson as I said but i mean really

185 I'm also reacting towards what I heard what I hear or ya I mean I-
I'd say there is no like class in

186 the sense of <L1> klasse {class} </L1de> and not lesson in which I
don't talk about it for at least

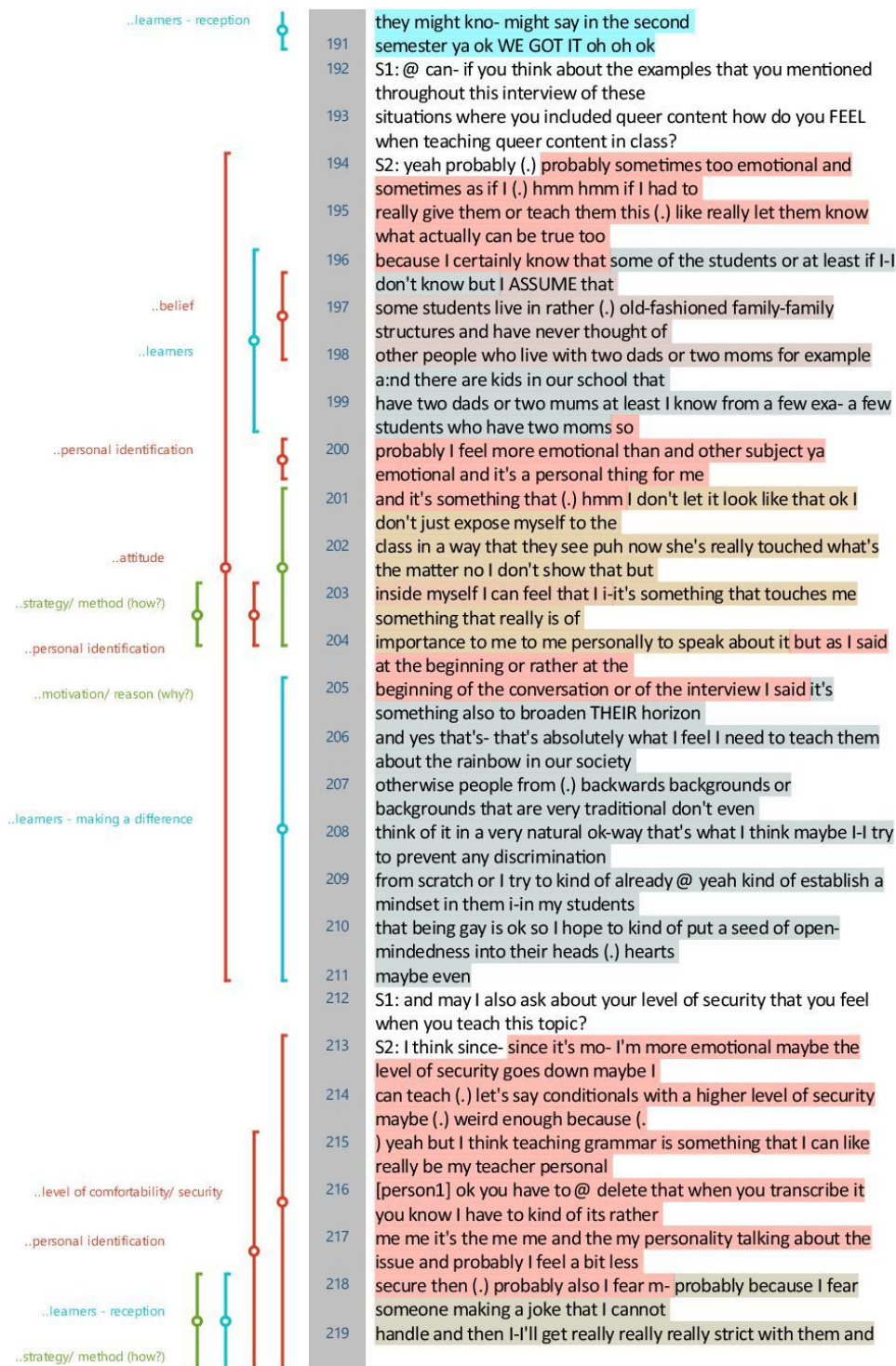
187 once per term (.) I'm sure I mean a-and still the students don't
think oh she's always talking about

188 it I think it's quite a natural thing I don't think I'm the one oh ms
[person 1] she's the one who is

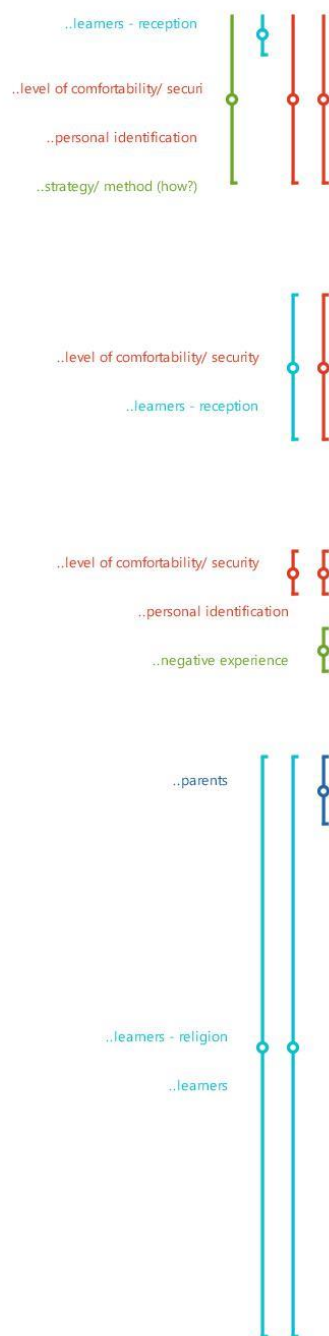
189 talks about gay people all the time I think they don't have this
concept or this idea of me but they

190 know aha that's her opinion ok we know and by now we know

6/14



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220 then that's a situation that I
 221 don't like either so it's something that matters to me talking
 222 about queer content but at the same
 223 time it should not be linked to a very strict situation in which the
 224 teacher me in this case is very
 225 angry with my students. do you see what I mean? I don't want to
 226 link it with this negative component
 227 (.) yeah
 228 S1: are there any other concerns that you have when
 229 S2: other than that?
 230 S1: including queer content? (.) or worries?
 231 S2: other than I cou- I worry that somebody (.) maybe opposes
 232 totally to my opinion and says that gay
 233 people should be hung yeah I mean that's probably worse- th- th-
 234 the greatest worry I have that
 235 somebody like makes me jump at him and a struggle him ah ah
 236 strangle him with my bare hands
 237 S1: ok
 238 S2: and that would not be ok for me as a teacher to do I don't
 239 want to live my life in jail so (.)
 240 I-yeah you know what I mean? I don't want to like (.) really like
 241 and since it's a rather personal
 242 topic I-I could get really angry so that worries me too
 243 S1: ok
 244 S2: but SO far it has worked out fine so I have not had ANY any
 245 negative situation thanks god (.)
 246 yeah
 247 S1: are there factors that would make it MORE likely for you to
 248 include queer content?
 249 S2: probably teaching at [place2] would help a lot and have a
 250 certain studentship like people
 251 students from (.) progressive backgrounds progressive parents ah
 252 it makes it a bit hard teaching at
 253 ah in the [place1] district with so many students to my mind and
 254 I'm very open-minded but not very
 255 I-I've I can sometimes feel and also hear and read in the essay- in
 256 the essays they write that many of
 257 them are not so extremely open-minded and not such a (.) a
 258 liberal mind (.) so teaching in- in you
 259 know in these (.) i don't know more international well we are very
 260 international but international in
 261 western I don't know that-that maybe it's discriminating as well
 262 hmm I don't know what to
 263 discriminate against cultures but in the [place1] district in districts
 264 with many muslims and I- I
 265 don't have don't have anything against them I know it sounds
 266 extremely weird but i- it's a bit
 267 di- more difficult for ME maybe [place2], schools were the focus is
 268 a completely different one to our
 269 schools con- to- focus would help. That doesn't say I- I would
 270 want to go away from or- or switch
 271 schools or I- I mean change schools I mean (.) no
 272 S1: ok yeah (.) I think that's a good overview of the thoughts
 273 behind these aspects I at- at your
 274 school are there any sources of queer content? material available
 275 to you?

..policies	252	S2: never seen ah I- I mean the rainbow flag in the middle of @
	253	yeah well at in the entrance hall but
..colleagues	254	I mean gay teachers fellow teachers hide like really like hell @
	255	there must be a few but I don't know
	256	WHERE yeah no it's actually not a topic even those who look gay
	257	they are heterosexual so phew I don't know.
teaching experience	258	S1: ok
..colleagues	259	S2: I mean that's always been the same I'm always the only gay
	260	teacher wherever I teach. It's like
	261	häh? ten percent where are you? I mean you look gay come on
	262	live it or kind of talk about it or COME
	263	ON yeah
..materials	264	S1: ok
	265	S2: no there's no Queer content whatsoever nothing
	266	S1: nothing provided?
	267	S2: no @
..colleagues	268	S1: in the- do you have a library in the school? <un> xxxx</un>
..materials	269	S2: <un> xxxx</un> we HAVE got a library. yeah I mean we also
	270	got a few books now I- I english books
	271	actually of which I don't remember the title but there is one my
	272	colleague wrote that it's about
	273	coming up- ah coming out story so. and the other school library
	274	since I don't read german books no
	275	german books unfortunately or I don't know it's just english and
	276	spanish for me. I have not set a
..materials	277	foot into it and I HAVE and it looked like (.) old and you know
..attitude	278	dusty and not like what a- a library
	279	should look like. I set a foot in it a few- two years ago and was not
	280	nothing that I found
..colleagues	281	interesting and it's new now it's a bit you know new furniture and
	282	stuff. I'm not sure if the books
	283	have been you know (.) if they have well if they have bought new
	284	books too I don't remem- I don't
	285	know actually. But it's certainly nothing anyone in my school
	286	REALLY way- well spends a thought or a
	287	minute on th- th- they don't really care.
	288	S1: so the book that you mentioned is that available in the
	289	library?
..materials	290	S2: It's available it is available for us teachers and we can use it as
..resources (technical, budgetary)	291	a class reading
	292	S1: ok
	293	S2: And my colleague wrote that she bought a set of well many
	294	sets of class readers and one of them
	295	is about a coming out story
..materials	296	S1: And is there maybe any information on where to find
..information	297	materials in that direction?
	298	S2: nothing NOTHING no@ we seem we seem very open-minded
	299	but no (.) yeah @ (.)
	300	S1: and
	301	S2: I mean
	302	S1: yeah?
..materials	303	S2: that's ok I think. I think nowadays that's ok because we can
..attitude	304	find the material online or also in
	305	books and libraries and we as teachers I mean. so that is ok (.)
	306	yeah. Yeah? sorry I- I interrupted

9/14

287 you.

288 S1: @@ should be you talking anyways. so would you maybe be more likely to include queer content if

289 you were PROVIDED with support?

290 S2: oh yeah it's- definitely. I mean that is certainly true because the less work you have with

291 preparing a lesson or really a topic the more likely it is that you take it. so if there was

292 something let's say something about I don't know (.) adoption rights or whatever including queer

293 content I would take that for a <L1de> wahlpflichtfach englisch {elective subject english} </L1de> if

294 there was a lesson prepared or a few lessons prepared or material available I would definitely

295 definitely use that yeah. so tha- that actually you are right so it MAKES a difference. It's not just

296 the internet. We've got the internet available of course but i- if something WAS provided for english

297 teachers efl teachers that would certainly make english teachers use this- this material. I'm sure

298 yeah.

299 S1: and is there maybe other things that would also- that you would see as a support that would make

300 it more likely? other than prepared lessons prepared materials?

301 S2: well maybe not - I- sorry for that I mea- I did not want it to limit to prepared lessons. maybe

302 material that one could prepare lessons with. so even if there was just very topical up-to-date

303 material concerning gay rights and also the law- legal situation of you know leg- ah partnership and

304 also adoption rights. I would use that. Probably more readily than just looking it up online. Other

305 material than that or other help than that (3) I'm not sure. s- yeah if a student asked me could we

306 please talk about this and that I would do that. If he or she asked me to kind of teach a few lessons

307 on gay rights or the history of gays, the queer movement in the u s a I would do that. so if somebody

308 asked me I'd do it as well because somebody asking me shows me ok this person needs some support,

309 some information, he wants to bring me up this topic. That has got a certain reason. so I'm willingly

310 going and sit- going to prepare this- these lessons. sure yeah.

311 S1: ok and

312 S2: <coughs> sorry I've got such a

313 S1: @@ the materials that you HAVE used so far when teaching queer content how did you choose those?

314 S2: How did I choose? When it was reading- a class reading I (.) chose the book beCAUSE of the

315 content 'cause you know. How did I choose it I- I read it and read what the top- what this book was

316 about and chose it and h- how you know. And as I said I'm very- I'm- I'm not- probably because it's

317 so natural to me and I regularly bring this topic up it's n- nothing that I really have taught for

318 one lesson or for two entire lessons. maybe I should do that but

..strategy/ method (how?)		319	it- it's kind of included in my teaching. It pops up the topic pops up somebody says something I react towards it that's how i choose
..motivation/ reason (why?)		320	kind of- it's an inter- how do you say? interactive reaction to something it's something that comes
		321	very naturally and sponta- taneously <coughs> sorry bad cough sorry
		322	S1: no worries
		323	S2: odd. I'm sorry
		324	S1: so is there certain criteria that would be important for you to include or exclude certain
		325	materials?
..materials		326	S2: yeah well (.) it- it's about le- well if it's about law or something that in which date of
..strategy/ method (how?)		327	publication matters that would be a reason for excluding it or including it. so something really
		328	topical something that is of current interest certainly makes it more interesting to me or more
		329	likely to choose. if it's absolutely out of date and also the layout seems out of date and the
		330	information might not be correct anymore I'll leave that out as well @ I don't leave tha- I don't
		331	take that. I mean that's what we generally look at when we choose material and- for our lessons
		332	that's applies to tha- to that topic as well
		333	S1: and is the- is there anything specific for this topic? like a criteria that was- would be
		334	specific for queer content?
		335	S2: maybe I would not choose a book or a text in which like the- that focuses extremely on sexuality
		336	because I wouldn't do that in a heterosexual context either. that would be something that- because
..materials		337	it's not only about sexuality because this is what I at least when I talk privately to- to people and
..strategy/ method (how?)		338	with people. it's about love mainly who you can fall in love with. I can have sex with men but I
		339	don't fall in love with them. so that's for me- makes me gay because I don't love them. maybe that's-
		340	that would be a criteria for excluding this- this material. if it's like not looked at the topic from
		341	my- what I consider correct right perspective (3) yeah
		342	S1: ok
		343	S2: I'm not sure. maybe after the interview I could phew (.) think of or I- I'd know more criteria
		344	but right now that's actually (.) have you got any ex- of- any examples that you could tell me and
		345	then I say oh yes or no or?
		346	S1: @@
		347	S2: @ I didn't think about that
		348	S1: I mean this is also about not prompting you in- in a certain direction
		349	S2: I know I KNOW i know but the lack of my imagination and creativity
		350	S1: yeah since we talked about
		351	S2: <un> xxxx </un>
		352	S1: maybe age appropriateness beforehand is there maybe

11/14

353 something too that?

354 S2: yeah sure. sure. definitely. I mean certainly. age appropriateness yeah. maybe even less open sexual allusions in a text for- you know the less explicit the better probably but that is true also

355 for heterosexual content. because usually when I teach english it's not about porn so

356 S1: @@

357 S2: that is just a very natural thing. age appropriateness appropriateness for school in general. I mean what can be taught what can be read what can be said in a classroom is something really that

358 matters. that is a very different- you know a very different issue and the- and that is the reason

359 why we as teachers have our teacher persona so we're not the people that we are privately. IN the classroom we are teachers and we are- I'm very- very much myself too I'm myself as a teacher in the

360 classroom. so but I always leave out the bits and include the bits that I think are appropriate in a

361 language teaching situation. and erm yeah. also what we have as teachers in the back of our mind and

362 which I have in the back of MY mind is (.) is what I teach also enabling my students to be challenged

363 to their full learning capacity? is that meaningful what I tell them? and bringing them to what they-

364 bringing to them- to a higher level of learning and understanding? so and if- if it's just babbling

365 and you know and i- if there's no content if there's no real (.) reason for talking about something

366 behind it I just leave that out for example. so just talking for talking is not just <LNesp> hablar

367 por hablar {to talk for the sake of talking} </LNesp> that's what they say in spanish. that's not me.

368 so I leave that out. even if it was just talking about queer content it's just if it's just <LNesp>

369 hablar por hablar {to talk for the sake of talking} </LNesp> and- and it's about- so there is always

370 something behind it and not only school reLATED of course but also making THEM better people more

371 open-minded, a broader horizon, having them- a broader horizon that- but that's also part of my task

372 as a teacher. not just teaching a language but also pedagog- like working with people, with students

373 is also you know helping them strive for the better th- and- and al- striving for enlarging and

374 broadening their- their world. I- I think that's th- what we as teachers also have to- well that's

375 one of our many many tasks. yeah.

376 S1: yeah. from my side that was already the penultimate question basically. my last question would be

377 is there ANYthing that you would like to add to this topic?

378 S2: yeah. I mean maybe it's no- cannot be worked on in your Master Thesis but if I- I could you know

379 if I could- if I had a wish and I could ask somebody to make this wish come true I'd say: teachers

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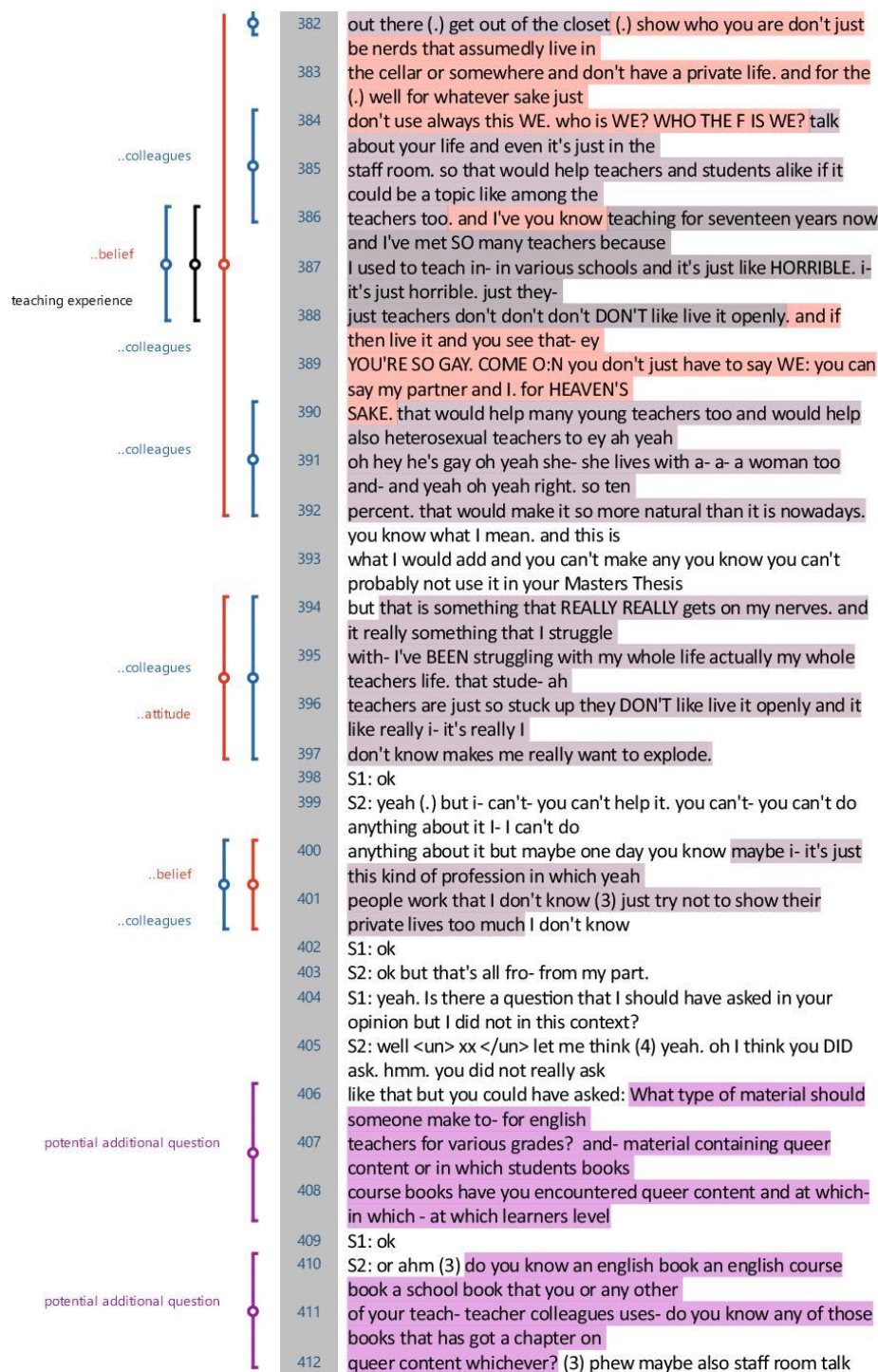
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potential additional question

413 would be interesting. do you feel as a
414 teacher do you feel that queer content is talked about in the staff
415 room? or among the english
416 teachers of the school? (.) erm well there are a few questions that
417 could pop up. I- I- I was
418 wondering when we- before we went into the interview- I was
419 wondering whether I should look up books
420 and- and look- have a I- close look- ah close look whether there is
421 you know rainbow flag in the book
422 or whatever. and I thought ahh sh-shit I didn't prepare that. I did
423 not have a cl- close look and
424 yeah so I- I- I really you know these were the thoughts that
425 crossed MY mind. which questions you
426 could ask and I thought you CERTAINLY definitely going to ask
427 about- about school books or stuff
428 fellow teachers a- and you know- but yeah. n- no no criticism.
429 answering your questions are there more
430 questions that you could have included? I think yes.
431 S1: well then thank you very very much for this interview.
432 S2: you're welcome. you're welcome.

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